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# THE TRUTH LATTER DAY SAINTS' HERALD.

149  
L Campbell

"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.*

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

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No. 1.

## Training Little Children.

It is no wonder that the observing Perla was constrained to offer some remarks on so important a subject as the culture of children. Perhaps a few more brief sketches might lead some others to treat on the subject; and thus lead those entrusted with the care of children, to consider the subject more carefully; knowing, however, that it is much easier to preach than to practice, therefore the greater need of careful attention.

A parent may have such strong love and affection, with intense interest to please and satisfy his darling's peculiar propensities, that instead of causing lasting happiness, the foundation is laid for great disappointment in the future. Why not use a degree of caution, and think of the future effect that will be produced; remembering the old maxim, "Think twice before you speak once;" also, "As the twig is bent the tree is inclined."

In the first place, be sure an infant knows enough to understand what you mean. Don't be savage enough to beat a child for crying, when perhaps, it is in pain, then try to make them stop when they are obliged to cry to vent the anguish caused by the blows. On the other hand, don't suffer them to cry a long time at every trifling event, when you might attract their attention to something curious in their estimation, or by causing some seeming excitement, not pertaining to them which they can't help listening to.

As has been observed, "As soon as a little one in your arms straightens back in rage to keep from going to sleep;"

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then if it is the first time, a little slap to make them be quiet enough to stay peaceably in your arms, until sleep comes to compose and rest the tired, innocent creature: then, a little force would be taking a step in the right direction; and if practiced, would be a future benefit, would be turning the twig in the right direction.

O how easy, comparatively speaking, to train the little buds, when taken as they first begin to open into action. For instance, the first time the little dear one tries to take hold of something on the table, do not allow them to take a knife, or fork, or tea-cup; but give them a spoon and their own cup, or plate. When they reach for something else, say, No, no. If they persist, a light tap will stop them; afterwards, never let them have them, just to see how funny they will act; it makes them think they may have them, and when denied, it causes much disappointment, besides scolding and whipping. Now, what mother would not be willing, to give strict attention to such rules, if they really considered how easy it would be for the child, and every one dealing with them, and what great saving to the child of trouble in coming events. And loving fathers, will you be guilty of giving them every thing they reach for, just to see what they will do, and not once consider the complete vexation it will cause for the child and each member of the family. A child when petted and indulged in common times; when company comes in, which of course, draws attention from them, they feel the neglect, have not judgment to wait, but fret and tease to the great annoyance of

all present. (Why what ails the deary? I never saw it act so before). The true cause is just this, we must first train ourselves—not to allow them in every thing when we feel indulgent, then scold them for the same thing as soon as we are out of patience. We should be prompt enough in self-government not to get angry.

Children at an early age can discern when a person is in a passion. They also perceive a firm determined look. If one waits to get completely out of patience before noticing a child's evil pursuits, they soon discover that they can do almost every thing, unless they perceive an angry tone. How soon they will run for fear of a blow, if the blow don't happen to come first. What a vast difference when a scene of love pervades; they feel sorry with a spirit of repentance, and will try to do better next time. When a teacher carefully considers what will be right to allow, and what wrong, telling them in a spirit of love the reason: "I make those rules is because I love you so dearly, and desire your happiness. The rule I give is right, if you obey I shall be pleased; we will both be happy, and I will reward you for it; good people will respect you also. If you disobey, I shall feel very sorry, and besides, I shall have to keep the reward you would have for doing right, and you will be quite unhappy; others will say what a pity, we don't want him to play with our children; and worst of all, God is displeased with bad children, but loves and blesses good ones."

In the fifth chapter of Acts, we read that Ananias and Sapphira were struck dead for telling lies. In the last two chapters of the Bible and Testament, where it tells of that beautiful city that will come down from God out of heaven, we find what will become of the wicked and all liars. In the 22nd chapter, 14th and 15th verses, we find that good people will be admitted into the city,—“Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers,

and murderers, and idolaters, and whosoever loveth and maketh a lie.” And now precious dear ones, since you are old enough to know good from evil, how extremely thankful we should be that if you have done wrong and told lies, you can repent of your sins, and be baptized in the name of Jesus Christ for the remission of them, (being confirmed by laying on of hands of those having authority), and have the promise of the Holy Spirit, which will if you continue faithful guide you into that heavenly kingdom.

The idea that moral suasion alone is all that is required in tutoring children seems to be quite different from the rules of our divine Author. He knowing what human nature was, instituted rewards and punishments, giving capacity to make a wise choice. Now let each of us be cautious and not interfere with others, when governing their children. Grand parents should not interfere with their children's management; one parent should not interfere with another; (unless there should be a case of brutality); but be careful to have them understand, the one dealing to be right; and that all act in concert with each other, leaving no chance for them to think the chastisement wrong. Should grandparents notice an error, let them give their advice in absence of the darling pets; while parents take it kindly to confer on the subject, each one considering the vast importance of training their dependent offspring correctly. How necessary that children should think their tutors are right. This shows the need of setting good examples, for children are great mimics.

When parents and guardians provide and allow a medium amount of recreation for young persons entrusted to their charge, it will not be so hard for them to comply with their judgment as to the correct place or time for going, or staying; for surely parents and guardians should know what is best, all things considered, for the young until they come of age to act for themselves. If directed right until then, with correct principles inculcated in an affectionate

manner; most generally the old maxim will be verified, "Train up a child in the way he should go, and when he is old he will not depart from it." Too great indulgence, or restriction, both lead to obstinacy, domineering, and many other evil habits. Since you have come to act for yourselves, remember you will have to account for yourselves. Don't forget to ask advice from parents, and be sure to implore direction from our Heavenly Father. (Prov. 1: 7, 8, 9). Washington prayed to God and consulted with his wife on important occasions and gained great victories. Joseph Smith, Sen., asked wisdom of God and gained wonderful knowledge. Vast numbers of good, wise people have been blessed in answer to prayer. (See Bible, Book of Mormon, and Doctrine and Covenants). The present leader of the Latter Day Saints has his counsellors, and receives much wisdom in answer to prayer. And if we neglect to commit our way to the Lord now, when the great curses, like Egyptian plagues, are being poured out upon all the Gentile nations of the earth; while the Jews are gathering back to Jerusalem; most assuredly the Lord will laugh at our calamity. Prov. 1: 23-26.

LEVIRA BENJAMIN.

PRINCEVILLE, Ill., Nov. 6, 1875.

### "Mormonism" Reviewed.

[Continued from page 749.]

Mr. S. next objects, "If baptism is 'for the remission of sins,' in the Mormon sense of the statement, instead of the Bible sense, why need Joseph have been baptized, seeing that his sins previously had been forgiven him?"

On similar grounds, Mr. S., that Cornelius and his household, whom "God hath cleansed," (Acts 10: 15), needed to be baptized. Peter said, "Forasmuch as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" Acts 11: 17. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10: 47, 48.

This case is directly in point, as showing that the Lord may forgive an unbaptized person their sins, under extraordinary circumstances, and yet the person be a proper subject for future baptism.

Mr. S. further says, "Here was a divinely inspired man engaged in translating ancient records, and still a sinner, not having been baptized for the remission of sins," which implies, according to Mormon interpretation, the forgiveness of sins."

Mr. Smith, like Cornelius and his household, whose case we have just cited, had been graciously "cleansed," or forgiven his sins, as Joseph's record states. And for the matter of God's using him as an instrument to do his work, and to promote his glory without previous baptism, there is nothing either unreasonable or unscriptural in it. Caiaphas, the Jewish high priest, who was neither a Christian nor friendly to the gospel, was moved of God to prophesy concerning the death and mission of Christ. (Jno. 11: 49-52. Balaam was used of God as an instrument through whom to foretell the future history of Israel, and the coming of Christ. (Num. chapters 22, 23, 24). Pharaoh, (Gen. 41: 1), Abimelech, (Gen. 20: 3-7), Nebuchadnezzar, (Dan. 2), and others, not identified with God's people, were used of God in revealing his marvelous purposes and doings to man. So also Josephus, the Jewish general and historian, (Wars, B. 3, ch. 8, sec. 9). With these precedents before us, it is not at all strange to Bible believers that the Lord should call and use Joseph in the divine work of either prophesying, baptizing, ordaining, or translating records, prior to his baptism, in laying the foundation of the Latter Day Work.

Mr. S. professes to see something very unreasonable in Joseph and Oliver mutually ordaining each other after having been ordained by the angel. He says the angel "virtually repudiates his own act of ordination by commanding them to ordain each other." We are not aware of there being any Bible precedent by which to prove the scripturalness of this procedure; yet there is a doing of our

Savior in which the same principle is involved. "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Matt. 8 : 2-4. Jesus did not "repudiate his own act," by commanding the leper to comply with the law provided for the cleansing leprosy; (Lev. 13 : 3-10); nor did the angel repudiate *his* own act of ordination by commanding Joseph and Oliver to comply with the law governing ordinations. The command was highly proper, and in perfect harmony with the teachings and doings of Christ and the apostles, who always paid respect to the law and order of God.

Though the leper was "immediately" cleansed by Jesus, yet he was commanded to "offer the gift that Moses had commanded, *for a testimony unto them*;" (meaning, evidently, the priest and the people who chanced to know of his leprosy); so Joseph and Oliver, though ordained by the angel, yet they were commanded to ordain each other, upon vote of the Saints, "for a testimony to them" and to all interested, and in respect to the law and order of God.

Again Mr. S. objects, that "This same angel intimates that the sons of Levi are *again* to offer an offering unto the Lord; which would be a repudiation of Christ, the great anti-typical sacrifice, by again introducing the shadow."

Their making in the future, an offering unto the Lord, would be no more a repudiation of Christ, than Christ's eating the passover, in the future, in the kingdom of God (Luke 22 : 16) would be a repudiation of Christ himself. It is not improbable that in the world to come, when Christ reigns as King of Kings and Lord of Lords, many ceremonies will be performed, not as types pointing to the future, but as memorials commemorative of the past, such as the

passover once was, and such as the sacrament now is. On this hypothesis we can explain and reconcile the prophetic visions of Ezekiel, chapters 40 to 48; Zech. 14 : 16-21; Isa. 66 : 21-23, etc.

Ceremonies may be, and sometimes are, both typical and commemorative at the same time. Such was the passover. It pointed back to that terrible night in Egypt when the Lord destroyed Egypt's first-born and passed over faithful Israel, and also pointed forward to the Lord Jesus, "our passover" lamb.

God has promised by Isaiah, that in the final gathering of Israel from all lands, and from the "isles of the sea," (Isa. 66 : 19, 20), he will "take of them for priests and Levites." He has also promised in (Mal. 3 : 3, 4) that "he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." It would not be an easy task to prove that these promises were conditional, or that they have been already fulfilled; yet some will even undertake to do one, or both. The texts, with their contexts, show that they are not conditional; and further, that they remain to be fulfilled in the future.

Mr. S. says, "There is no proof that John was ever ordained a priest. This point needs proof—not conjecture. If he was not an officiating priest, how could he hold the keys of the Aaronic priesthood?"

John was the only son of an officiating priest, and had a right to the priesthood of his father. (Lev. 7 : 35, 36; Mal. 2 : 5). Of the chief and most important duties of a priest, the Lord says by Malachi, chapter 2 : 5, 6., "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is *the messenger of the Lord of hosts*." John filled this description of a priest in a very eminent degree. And

Jesus testifies of him, "This is he of whom it is written, Behold I send *my messenger* before thy face, who shall prepare thy way before thee." Matt. 11: 10. Besides this, while the Jews questioned the *authority* of Jesus, they never questioned the priesthood authority of John, which they evidently would have done if they had known that he did not hold the priesthood. The masses recognized his priestly authority to teach and reprove them, as may be seen in the fact that "all Judea and Jerusalem" answered to his call, and were baptized of him in the river Jordan. (Mark 1). The mere fact of the *ordination* of Zacharias, or Caiaphas, or Annas, is not mentioned in Scripture; but it would be folly to deny their ordination, simply because the Scriptures are silent upon that point. Such reasoning, which is quite common to Mr. S., would deny that the apostles of Christ were baptized, simply because no mention is made, in direct terms, of that fact. The Jews well knew that no person could minister in matters of religion without proper priesthood authority. They, as well as Pagan worshippers, had too much sound, practical sense to accept the religious ministrations of any person unless they were satisfied that they held proper, lawful authority.

The reader will have noticed ere this, that Mr. S. argues upon the assumption that all questions relative to matters of religion must be settled by *direct* proofs from the Bible. Direct evidence from that source is very excellent, but there are many superior proofs that can only be *inferred*; and there are thousands of valid proofs in matters of religion outside of the Bible. To claim that all the facts and proofs peculiar to the Christian religion are embraced within the Old and New Testaments is preposterous. If we had all the teachings of Jesus, and all the teachings of his apostles, and all the writings of the prophets, yet that, great as it would be, would not compass *all* that relates to matters of religion in Christ Jesus. The apostles had the "law and the prophets." (And, without doubt, they had many more sacred writings

than what we now have in the Old Testament, for both the Savior and the apostles quote scriptures not found in the common version; and besides this, many quotations are made by Josephus, professedly from the old prophets, which are not now to be found in the Old Testament, as may be seen by consulting *Whiston's Josephus*, pp. 28, 66, 67, 126, 277, etc., etc.) They had also the teachings of Jesus, the thousandth part of which we probably have not got; (Jno. 21: 25); and then they had the constant revelations of the Comforter. (Jno. 14: 26; 16: 13, 14, 15). Now, if we had all this, still we would not be justified in claiming that we had *all* the truths of God.

If we had the books of all the ancient prophets and seers mentioned in the Bible, some twenty or more in number; also all the writings of the early Christian Church for the first three centuries, especially the first epistle which Paul wrote to the Corinthians, (1 Cor. 5: 9), likewise "the epistle from Laodicea," (Col. 4: 16), the epistle of Jude on the common salvation, (Jude 4), and the "many" gospels mentioned by Luke; (Luke 1: 1); we no doubt would be furnished with evidences on doctrine and history which would be of use in solving questions of importance in respect to the Christian religion.

The idea that nothing relative to doctrine, ceremony, or practice, in church affairs can be true except there can be found for it in the Bible a *direct verbal* proof, or an unquestionable precedent, is highly absurd. If the early Christians had been subjected to such an iron rule the gospel would have been fettered, and the church manacled. All the truths of Christ's religion are harmonious. There must be no conflict, no contradiction, no confusion; and there is none in the revelations of the past or the present, and surely there will be none in the future.

Now, in respect to the subject of the priesthood, Mr. S. seems painfully sensitive. It would seem that he can not say enough against the idea that there is an authorized priesthood in the church of Christ. He attacks it again, and

again; as if the idea proves true, his labors in the ministry, and that of many others, would be found of no authority in Christ, and of no gospel power or value. God is Judge of all; and we will have no controversy as to whether Mr. S. holds authority from Christ or not; but we shall attempt to prove that there is, in the church of Christ an authorized, ordained priesthood, whatever may be the conclusions of Mr. S. and his fellows.

That any religious system could exist without an authorized priesthood to teach its doctrines, administer its rites, govern its membership, and have the lawful and special watchcare of all its interests, is an idea quite foreign to all ancient forms, whether Christian, Jewish, or Pagan.

The ancient Jewish religion, authorized of God, was of far less importance and value than the religion of Christ, and yet it was of so much importance in the sight of God that none were permitted to minister the laws and ceremonies appertaining to it but those who were legally and properly called to those sacred offices. There was authoritative power given to those ministers, and the power and grace of God attended their faithful ministrations. There was also a specific order provided by which ministerial authority was both delegated and transmitted, so that there need be no mistake in regard to the matter of priesthood authority. This was eminently wise and just, as order and good government are indispensably essential. Inasmuch, then, as the religion of Christ, and the church of Christ, are of far greater importance, for time and eternity, than that of the Jews; why is it not equally important, at least, to have an authorized priesthood, and well defined rules in regard to delegating and transmitting authority in the church of Christ?

But some will say, "Where are those rules? We do not discover them in the New Testament." Very true; and there is good reason for it. The New Testament contains but a portion of the writings given to the primitive church.

When we consider how the early Christians were persecuted and driven from place to place by Jew and Gentile, we may not wonder only that so much has been preserved to us.

Bingham, in his *Antiquities of the Christian Church*, when speaking of the writings of the primitive church, says:

"An exact and authentic catalogue of these first foundations, would be a very useful and entertaining thing; but at this distance of time, it is impossible to gratify the world with any such curiosity, whatever pains should be taken about it. Yet there are *some scattered remains and fragments* to be collected out of the ancient writers."—p. 57.

In view of the foregoing facts, we may not look to find in the writings of the primitive church anything beyond fragmentary evidences in regard to the subject of the priesthood; and to these we appeal.

We may first enquire as to what the priesthood really is. Webster gives a fair definition when he says it is "The order of men set apart for sacred offices; the order composed of priests." Buck informs us that a priest is "a person set apart for the performance of sacrifice, and other offices and ceremonies of religion." Both Buck and Webster tell us that "the word *priest* is a contraction" of the word *presbyter*, and "of the same import with *elder*. Smith, in his Dictionary of the Bible, says, "Its root—meaning, uncertain as far as Hebrew itself is concerned, is referred by Gesenius to the idea of prophecy." He further says that Saalschutz considers the primary meaning of the word as equivalent to *minister*.

Of the origin of the priesthood he remarks:

"The idea of a priesthood connects itself, in all its forms, pure or corrupted, with the consciousness, more or less distinct, of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave for the intervention of some one of whom they can think as likely to be more acceptable than themselves. He must offer up their prayers, thanksgivings, sacrifices. He becomes their representative 'in things pertaining to God.' He may become also (though this does not always follow) the representative of God to man. The func-



tions of priest and prophet may exist in the same man."

The foregoing may serve to place the subject properly in the mind of the reader, and dispel any prejudice he may have against the idea of a real, genuine priesthood in Christ's church; and to forever explode the doctrine held by some that a priest must necessarily offer bloody sacrifices.

Now, Mr. S. claims that there was no priesthood in the primitive church; but that the entire body of christians, old and young, male and female, minister and member, constituted the priesthood. To prove this, he quotes 1 Pet. 2 : 9, Rev. 1 : 6, etc. Peter says, "But ye are a chosen generation, a royal priesthood."

We think this should be understood in a qualified and restricted sense, and as meaning that the church as "a chosen generation," possessed within their midst this "royal priesthood."

The form of speech used by Peter is evidently what is styled *metonymic*—putting one thing for another, a part for a whole, or a whole for a part; as, "all the land of Judea, and they of Jerusalem," (Mark 1 : 5), when only a *part* is intended. Or Acts 2 : 5,—“And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven,” when it could be true only of a part. Paul uses a similar form, (Col. 1 : 23), when he says the gospel “was preached to every creature which is under heaven.” A similar usage is seen, Deut. 2 : 25; Gen. 41 : 57, and elsewhere.

A passage precisely the parallel of that in Peter is found in Ex. 19 : 6, and its interpretation is furnished in the subsequent facts of Jewish history; so that there can be no cavil as to what was intended in the promise there made. It reads, “And ye [Israel] shall be unto me a kingdom of priests, and a holy nation.” Now this certainly did not mean that each individual, Israelite, male and female, should be a priest; if it did, then the promise has failed. It is clear that no such thing was intended; but only that as a nation and people they should possess the distinguished privilege of having among them heavenly appointed priests, a priesthood appointed of God.

Israel was “a kingdom of priests,” yet the priestly office was restricted and confined to probably less than one in thirty of their number. The primitive church was “a royal priesthood,” yet the priestly office was exercised by the few, and not by all.

The learned Bingham says :

“But when his [God’s] ministers are to be distinguished from the rest of his people in the church, then the name *clerici*, or clergy, was their appropriate title, and the name of the other, laymen. And this observation will help to set another sort of persons right, who confound not only the names, but the offices of laity and clergy together; and plead that originally there was no distinction between them. The name of priesthood, indeed, is sometimes given in common to the whole body of Christian people; 1 Pet. 2 : 9; Rev. 1 : 6; but so it was to the Jewish people. Ex. 19 : 6. ‘Ye shall be unto me a kingdom of priests, and an holy nation;’ yet every one knows, that the offices of priests and Levites among the Jews, were very distinct from those of the common people, not by usurpation, but by God’s appointment. And so it was among the Christians, from the foundation of the church.”—*Ant. Chris. Church*, p. 40.

Bingham further remarks :

“Tertullian says it was customary among heretics to confound the offices of the clergy and laity together.”

Again :

“St. Jerome observes, They [the early Christians] reckoned that to be no church, which had no priests.”

Again Bingham says :

“St. Jerome, who will be allowed to speak the sense of the ancients \* \* \* says that both in the Old and New Testament the high priests are an order, the priests another, and the Levites another.”—p. 50.

Again :

“Tertullian, in his book *De Baptismo*, says, The right of baptizing belongs to the chief priests.”

“These allegations,” says Bingham, “are sufficient evidences, as to matter of fact, and the practice of the church in the three first ages, that there was then an order of chief priests, or bishops, superior to the presbyters, settled and allowed in the Christian Church.”

Of the “chief priests” he further says : “It was no human invention, but an original settlement of the apostles themselves, which they made by divine appointment.”—p. 54.

Again Bingham: "Now this is most expressly said by Theodoret, that he [Ignatius] received the gift of the high priesthood, from the hand of the great Peter."—p.60.

Again :

"If it be enquired, as it is very natural to ask the question, why Optatus gives all the three orders, of Bishops, Presbyters [Elders] and Deacons, the title of priesthood, the answer is plain and obvious; because according to him every order had its share, though in different degrees in the Christian priesthood. Which is not, as some imagine, a power to offer Christ's body and blood really upon the altar, as a propitiatory sacrifice for the quick and dead; (which is such a notion of the Christian priesthood, as no ancient author or ritual ever mentions); but it consists in a power and authority to minister publicly according to God's appointment in holy things, or things pertaining to God. And there are several parts to this power, according to the different participation of which, in the opinion of Optatus, Bishops, Presbyters and Deacons had each their respective share in the priesthood. Thus it was one act of the priest's office to offer up the sacrifice of the people's prayers, praises and thanksgivings to God, as their mouth and orator, and to make intercession to God for them; another part of the office was in God's name to bless the people, particularly by admitting them to the benefit and privilege of remission of sins by spiritual regeneration or baptism. And thus far Deacons were anciently allowed to minister in holy things, as mediators between God and the people. Upon which account a late learned writer joins entirely with Optatus, in declaring Deacons to be sharers in this lowest degree of the Christian priesthood. Above this was the power of offering up to God the people's sacrifices at the altar; that is, as Mr. Mede and others explain them, first the eucharistical oblations of bread and wine, to agnize or acknowledge God to be the Lord of the creatures; then the sacrifice of prayer and thanksgiving in commemoration of Christ's bloody sacrifice upon the cross, mystically represented in the creatures of bread and wine; which whole sacred action was commonly called the Christians reasonable and bloody sacrifice, or the sacrifice of the altar. Now the Deacons (as we shall see in another chapter) were never allowed to offer these oblations at the altar, but it was always a peculiar act of the Presbyter's office, which was therefore reckoned a superior degree of the priesthood. Another act of the priestly office was to interpret the mind and will of God to the people; as also to bless them solemnly in his name." pps. 246, 247, 248.

We now turn to Eusebius, from whose writings we obtain further evidence that there was a priesthood in the primitive Christian church. First, "Polycrates, who was Bishop of the church of Ephesus," says, (Ecl. Hist. p. 116), "John, that rested on the bosom of our Lord, who was a *priest* that bore the sacerdotal [priestly] plate." (Thought by some to be similar to, if not identical with the ephod of the high priest). Eusebius says of Origen, "He had not yet obtained the *priesthood* by the laying on of hands."—p. 240.

Again :

"At this time Origen, being compelled by some necessary affairs of the church, went to Greece by way of Palestine, where he received the ordination to the priesthood, at Caesarea, from the bishops of that country."—p. 243.

Much more evidence might be given from this source, but this may suffice, as we establish the fact by Eusebius that there was a priesthood in the primitive church, and that it could be obtained only by legal ordination, and not by virtue of being merely a member, as Mr. S. claims. We further see that the Apostle John "was a priest that bore the sacerdotal plate,"—the insignia of the high priest. From Bingham we learn by abundant proofs, not only that there was in the primitive church an ordained priesthood, but one of degrees, and that it was "no invention" of man, but ordained of God, and that none but heretics opposed the idea. We also learn that there were "chief priests," "high priests," "priests" and "Levites." We also learn from him of the distinction of their respective offices, and of their degrees of authority and spiritual power. We also learn how the early Christians interpreted 1 Pet. 2 : 5 and Rev. 1 : 6—that they interpreted it as meaning the same as the promise in Ex. 19 : 6, viz., that there was *in* the church "a royal priesthood," and not that every member was an officiating priest, as Mr. S. and his kind would hold. Such a claim is the height of absurdity, and savors much of Mystery Babylon."

Not only was there a priesthood in the primitive church, but there were strict

rules in regard to its transmission. As it was important under the law that "no man taketh this honor unto himself, but he that is called of God, as was Aaron," so under the gospel, it was, and is, essential that no man takes the ministry or priesthood upon him, except he be called of God and ordained according to the divine rule. Persons taking part in the ministry must be ordained by those having authority, otherwise their ministrations were valueless.

To act "in the name of the Father, and of the Son, and of the Holy Ghost," is to act by their authority. This authority no one can get from the Bible, but only by being divinely called and set apart to minister in that name. It would be far more safe and proper for persons to read the statutes of our land, and then, without being duly called to and legally qualified in an office, to undertake to officiate therein, than to read the Bible and then, without divine calling and consecration, undertake to officiate in the things of God. Are the things of God less important than those of human governments? And should they be more carefully guarded? Should the offices in Christ's church be less protected from encroachment, from lawlessness, abuse and confusion, than the offices in human governments? To state these questions is to answer them with any thoughtful, unprejudiced mind.

*Continued.*

[From The Chicago Times.]

### **The Prophet's Death.**

Continued from page 744, vol. 22.

On the afternoon of June 27, Gov. Ford came to Nauvoo with an escort of 60 men or more, and addressed the citizens from a small wooden platform standing near the prophet's house. His address gave everything into the hands of the mob, and, in fact, encouraged, by its timidity, the spirit of rebellion against the laws. He concluded by warning the prophet that if they molested anyone their city would be fired, and their wives and children put to the sword.

The wives of Joseph and Hyrum set on foot a petition praying that the governor would protect the defenseless

women and children of the city from mob violence. It was signed by large numbers of women, and was received by the governor with respect, and even with emotion. Joseph's wife presented it in person, accompanying it with a brief history of their troubles, and a statement of their painful apprehensions. This lady is described as large and well built, with dark hair, light hazel eyes, and a finely moulded head, much superior to her husband's. She was the daughter of a Baptist clergyman living on the Susquehanna, was naturally intelligent, and in her strange and eventful career had learned much of human nature.

Before the governor left Carthage the Smiths were held to trial for 'riot, and' under the impression of securing greater safety, did not ask for bail, but consented to be lodged in jail. On the morning before commitment they were arrested on a charge of high treason, on which, however, no examination was had, and no one supposed them guilty. The troops incessantly demanded to be taken to Nauvoo, but the governor declined to grant their requests, on the grounds that their mutinous spirit would surely lead to an attack on the city. He therefore disbanded them at Carthage. The Smiths were escorted to jail by the Carthage Grays, their most bitter enemies, whose captain had the day before ordered them to fix bayonets and load with ball cartridges to sustain themselves in their mutinous action in hissing Gen. Deming. This captain was also the justice of the peace before whom they had been arraigned. A lawyer by the name of Skinner was lieutenant of the company. He had formerly been the counsel of the Smiths, but had quarreled with them, and now loudly demanded their expulsion from the county. To such men Gov. Ford committed the Smiths for safe keeping, disbanding, a few hours before he left, within a few rods of the jail, a thousand or more men whom he dare not take with him to Nauvoo for fear they would burn the city.

About the hour the Governor was addressing the Mormons at Nauvoo—six o'clock P. M.—some 200 armed men, dis-

guised with red, black, and blue paint, surrounded the Carthage jail, which was guarded by half a dozen of the Grays, the rest being half a mile distant. The guards fired their guns at the mob, but as they were loaded only with wads, nobody was hurt. Quickly disarming these valiant sentinels, the mob rushed up the stairs leading to the second floor, where the prisoners were confined. The door to their room had not even a latch, and Hyrum Smith, on seeing the approach of the bloodthirsty crew, sprang to it, closed, and held it. Instantly a volley of balls went crashing through the thin protection into the room, one of them striking Hyrum under the eye and near the nose, and entering the brain. He reeled backward, exclaiming, "O God, I am a dead man," and at this instant another ball entered under his chin and plunged upward into his brain. He fell backward at full length and was dead. While he was falling a ball struck his knee, passed through the leg, and out of the thigh. Another struck his right side, shattered the crystal of his watch, and entered his body. Some friend had given Joseph Smith a revolver, and when his brother fell, the mob having pushed the door held by himself, Dr. Richards, and Taylor, partially open, he passed the muzzle into the opening and fired three shots into the crowd, a fourth cap missing fire. They were then forced back from the door and retreated across the room, Smith and Taylor making for the window. Taylor put one foot out and received four balls in it, fell back into the room and crept under a bed. As Joseph's head protruded from the window, two balls from the outside mob pierced his chest, one near the throat, and the other lower down and passing through the lungs. He was also fired upon from the rear by those inside, one ball entering his back and another his thigh. He reeled forward, the blood spurting from his wounds at every heart-stroke, plunged from the window among the mob outside, and was dead when he struck the ground.

Now that the deed was done no further violence was offered to his person.

Dr. Richards had the lobe of his ear

carried away by a ball that also left a scar over the jugular vein an inch in length. He drew Taylor from under the bed and hid him in the dungeon, saying: "Brother Taylor, I want you to live; they will not find you here." Richards was Smith's private secretary, and Taylor was editor of *The Nauvoo Neighbor*.

The tragedy was ended and the perpetrators were out of reach before the guard arrived at the jail. The bodies of the victims were at first laid in a lower room of the jail building, and as soon as possible were removed to Hamilton's tavern.

Gov. Ford, with his troops, when three miles out from Nauvoo, met the messenger who had been dispatched to that city with the news, arrested him and took him back to Carthage, fearing that the Mormons would arise and avenge the blood of their leaders before he could place himself at a safe distance. At Carthage, he found all parties in the utmost consternation. The inhabitants were hastily packing up and fleeing for life. Old men, women, and children, with cart and wagon loads of furniture and bedding, and droves of cattle, hogs, and mules, fled in the greatest confusion from the blood-stained town. Dr. Richards, Taylor, Hamilton, and a Mr. Southwick were the only living persons left in the town during the night, and they kept watch by the dead bodies. On the next day the two corpses, wet with blood, were put into boxes of rough oak boards, covered with prairie hay and an Indian horse-blanket, and thus were carried to Nauvoo. Meanwhile Governor Ford had indorsed an order to the Nauvoo legion to defend their city till help could be sent them, and had sent a letter to Mrs. Emma Smith, by Dr. Richards, advising quiet and patience, and in twenty minutes thereafter was hurrying over the prairie toward Quincy, confidently expecting that the morrow's sun would find only heaps of stones and ashes to mark the place where Carthage had been. Three days later he was receiving and making fashionable calls in Quincy.

Intelligence of the death of the Smiths

reached Nauvoo early on the morning after the assassination, and fell with terrible effect upon the entire community. The prophet of God had been slain by the ungodly. Their feelings were akin to those of the early apostles when they learned that Jesus had been crucified. While preparations were being made to receive the bodies, Dr. Richmond repaired to the tavern of the prophet to witness the scene with his family. His own words will best describe the heart-rending details. He says:

"When I entered the mansion I found the wife of Joseph seated in a chair in the center of a small room, weeping and wailing bitterly, in a loud and unrestrained voice, her face covered with her hands. Rev. Mr. Green came in, and as the bitter cries of the weeping woman reached his ears he burst forth in tones of manly grief, and trembling in every nerve, approached Mrs. Smith and exclaimed: 'O, Sister Emma, God bless you!' Then clasping her head in his hands, he uttered a long and fervent prayer for her peace, protection, and resignation. The first words the poor woman uttered were: 'Why, Oh God, am I thus afflicted? Why am I a widow and my children orphans? Thou knowest I have always trusted in Thy law!' Mr. Green rejoined to her that this affliction would be to her a crown of life. She answered quickly: 'My husband was my crown; for him and my children I have suffered the loss of all things, and why, Oh God, am I thus deserted, and my bosom torn with this ten-fold anguish!' I passed into the next room, and the aged mother of Joseph and Hyrum came up to me, with a gaze of wild despair, and clasping me with both hands she asked me why they had shot her dear children. Her eyes were dry, and her anguish seemed too deep for tears. She paced the room, turned around, went to the window, and then to the door of the room where Joseph's wife was still weeping, and Mr. Green still praying.

"In another room the children of Joseph were all huddled together, the eldest, an adopted daughter, I think, being about eighteen. Two young boys were lying on the floor, and the other two

were kneeling over them, mingling their grief in one wild scream of childish despair.

"At the house of Hyrum, a little way off, the scene was not less heart-rending. His wife had gathered her family of four children into the sitting-room, and the youngest, about four years old, sat on her lap. The poor and disabled that fed at the table of her husband had come in and formed a group of about twenty around the room. They were all sobbing and weeping, each expressing his grief in his own peculiar way. Mrs. Smith seemed stupefied with horror at the deed.

"While these scenes were being enacted in the city the bodies were on their way from Carthage. To preserve peace and prepare the citizens to endure the ordeal with resignation, a general assembly was called at 10 o'clock, A. M., which was addressed by W. W. Phelps, and by Col. Buckmaster, of Alton, aidecamp to Gov. Ford. No one thought of revenge; all seemed overpowered with grief. At three o'clock in the afternoon the bodies arrived, in charge of the marshal, Samuel H. Smith, the only surviving brother of the murdered men, and followed by Dr. Richards, and Mr. Hamilton, of Carthage. They were received, near the temple grounds, by Gen. Joseph Smith's staff, the major general and staff, the brigadier general and staff, and other commanders of the legion, the city council, and a vast concourse of citizens. The officials formed around the bodies, the masses silently opening to give them way, and as the mournful procession moved on the women broke out in lamentation at the sight of the two rude boxes in the wagon, covered by the Indian blanket. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the temple to the residence of the prophet. The groans, and sobs, and shrieks grew deeper and louder, till the sound resembled the roar of a mighty tempest, or the slow, deep roar of the distant tornado. When the bodies arrived at the mansion of Mrs. Emma Smith, the people, numbering eight or ten thousand, mostly Mormons, and in close sympathy with the deceased, press-

ed about the house, and the loud wails of the mourners outside, and of the family within, were truly terrible. Means to divert the multitude were finally in requisition, to aid in making way for the removal of the bodies into the house. Judge Phelps, Dr. Richards, and Messrs Woods and Reed—the two latter having been the Smiths' counsel,—moved to different places and began addressing them. Mr. Woods, who was from Fort Madison, and a lawyer of high standing, was very severe in his condemnation of the whole affair, and censured Gov. Ford in particular for the careless and guilty part he had acted in not protecting the prisoners.

"The bodies were carried into the dining-room, and about a dozen resolute men who could stand the scent of blood were selected to lay them out. This occupied an hour or more, and they were then ranged under the west windows of the room, and their families were brought in to take a first look of the dead husbands, children and fathers. As the door opened the prophet's wife entered, with two attendants. She advanced a few steps toward the body of Hyrum, swooned, and fell to the floor. Her friends raised her up and gave her water, but she fainted again, and was carried out insensible.

Six times she attempted to see the bodies, and six times she was removed in the arms of her two attendants. Hyrum's wife next entered the room with her four children supported by no one, she having resolved to brave the scene with her poor orphans. She trembled at every step, and nearly fell, but reached her husband's body, kneeled down by him, clasped her arms around his head, turned his pale face upon her heaving bosom, and then a gushing, plaintive wail burst from her lips: 'O! Hyrum, Hyrum! Have they shot you, my dear Hyrum. Are you dead? O! speak to me, my dear husband. I cannot think you are dead, my dear Hyrum!' She drew him closer and closer to her bosom, kissed his pale lips and face, put her hand on his brow and brushed back his hair. Her grief seemed to consume her, and she lost all power of utterance. Her two daughters, and the two younger chil-

dren, clung, some around her neck and some to the body, falling prostrate upon the corpse and shrieking, in the wildness of their wordless grief. In about ten minutes Mrs. Emma Smith, wife of the prophet, came again into the room, between two attendants, in a half-swooning state. She came toward the body of Hyrum, and knowing that the sensation of feeling a cold, dead body exerts a calming effect on the human nerves, I took her hand and laid it on Hyrum's brow, and in a moment her strength returned. She murmured something in a low tone that I did not hear, her eyes opened, and she said to her friends, 'Now I can see him; I am strong now.' She walked alone to her husband's bed, kneeled down, clasped him around his face, and sank upon his body. Suddenly her grief found vent, and sighs and groans and words and lamentations filled the room. 'Joseph, Joseph,' said she, 'are you dead? Have the assassins shot you?' Her children, four in number, gathered around their weeping mother, and the dead body of a murdered father, and grief that words cannot embody seemed to overwhelm the whole group. She continued to speak in low tones, but none of the words were audible save those which I have recorded.

While the two wives were bewailing their loss, and prostrate on the floor with their eight children, I noticed a lady standing at the head of Joseph Smith's body, her face covered, and her whole frame convulsed with weeping. She was the widow of William Morgan, of Masonic memory, and twenty years before had stood over the body of her husband, found at the mouth of Oak Orchard creek, on Lake Ontario. She was now the wife of a Mr. Harris, whom she married in Batavia, and who was a saint in the Mormon church, and a high Mason. She is a short person, with light hair and very bright blue eyes, and a pleasing countenance. I had called on her a few days previous to this occasion, and while conversing with her, put my hand on a gilt-edged volume lying on the stand. It was 'Stearns on Masonry,' and contained the likeness of William Morgan. She said she had taken it out, and

thought if the mob did come, and she was obliged to flee, or jump into the Mississippi, she would take it with her."

The multitude dispersed about dark, and the next day was set apart for the people to come and see the bodies of the two brothers. They commenced assembling at an early hour, and the city, the river, and the surrounding country swarmed with men and women during the whole day. The scene around the bodies of the dead men was too horrible to witness. Hyrum was shot in the brain, and bled none, but by noon his body was so swollen—the neck and face forming one bloated mass—that no one could recognize it. Joseph's blood continued to pour out of his wounds, which had been filled with cotton; the muscles relaxed and the gory fluid trickled down on the floor and formed in puddles across the room. Tar, vinegar, and sugar were kept burning on the stove to enable persons to stay in the apartment. In order to see the bodies, thousands passed in at one door and out at another, tracking their feet in the prophet's blood. The fumes of the tar and the stench of death were terrible, and still from morning till night they came and went, and in the house for the livelong day the lament of sorrow was heard. The day was clear; the sun stole down on the western sky and set in a cloudless field of blue, glancing his rays on the thronging mass of nearly 20,000 persons, that now began to move off in every direction. The rooms were then cleaned and the bodies put in coffins and concealed in a small closet opening from the dininghall. Two bags of sand had been prepared, and also two rough, outside coffins into which the others were apparently to be put, but instead of that, these outside boxes received the bags of sand and were sealed up. W. W. Phelps had called the populace away to read to them the sixth chapter of Revelations. The prophet, on the day before his death, while in jail at Carthage, had sent word to his followers to read that chapter, for it was about to be fulfilled. From this, and many other acts of the man's life, it appears that he regarded himself as the appointed instrument in God's hand, to repre-

sent some new and singular event in the history of men. The multitude, after the reading, returned to the residence of Joseph Smith, and received what they supposed to be the bodies of the two men, but in reality the two bags of sand. The families of the Smiths had resolved on burying the bodies secretly, and concealing the fact from all persons but twelve chosen friends, and the families of the murdered men. The coffins containing the bodies remained secreted in the small closet while the boxes and bags of sand were carried in solemn procession to the city cemetery, followed by a vast concourse who chanted and wept around the graves of the leaders whom they really supposed they were burying.

When the Mormons began to rear their gorgeous temple, two tombs of hewn stone were built on the west side of the edifice, one for Joseph Smith and the other for Sydney Rigdon. These vaults were both completed, but the friends dare not trust the bodies there for fear they would be violently removed by enemies. The task of conducting the actual burial was confided to William Marks. "I was at the time," says the doctor, "staying with this man as a guest and old friend, and became possessed of the facts now stated through him. I made an earnest appeal, through him, to be permitted to aid in carrying the bodies, at midnight, to their final resting-place, but as I was a total stranger to all but him they refused, on the ground that it would be a breach of the regulations, to which they had agreed to adhere." Two graves had been secretly prepared for their reception, and midnight was the appointed hour to remove the bodies. At 12 o'clock precisely the bodies were brought from the closet into the dining-room. The orders were about to be given, when the labors of all were arrested by a clap of thunder that shook the very heavens and made the earth quake and tremble. The placid face of the Mississippi was covered for a time with ripples, as though a light, sighing night-wind had passed over the stream, breathing out a last requiem to the souls of the departed. The day had been intensely hot; the sun set in glow-

ing splendor down behind the broad prairie; the night was calm and warm; the stars glimmered in the blue dome of heaven, and no signs of a storm appeared. At about ten o'clock a cloud, black and jagged, rose on the western horizon, rode slowly up the vault of night, alone and unconnected with any other cloud, till it hung directly in mid air over the City of the Saints. Precisely at twelve o'clock, while the men were removing the bodies from the closet, and had the coffins in their hands, this crashing, frightful peal broke in the zenith, fearful enough to stir the dead in their shrouds. The bodies were deposited on the floor in singular haste. The company became pale with terror, appalled by the strange fear which death, darkness, and thunder create. A candle glimmered on the table, and revealed the faces of these sorrow and terror-stricken men to each other. Popular superstition has always connected the movements in nature with the death of singular and great men, and the doctor confesses that this strange feeling came over him strongly at the time. He was standing in the open street, watching for the procession to pass out by a back way. Two lighter peals quickly followed the grand explosion, the cloud retired toward the horizon, and in an hour no signs of it were to be seen.

It was half an hour before the friends could rally courage enough to remove the bodies. They were alone with the dead, with enemies all around them, and nature seemed in commotion, hoarsely muttering among the clouds of heaven. During this parley they resolved on a new place of deposit for the bodies. The reasons for this were thus given by Mr. Marks: He had been for ten years very intimately acquainted with the prophet, and regarded him as a most singular and eccentric man. Smith fully believed he was to found a church that would live forever, and at times showed strange freaks of personal behavior. During the spring, Marks and Joseph had been spending the day in a secluded part of the city grounds, and had visited a singular cave which they had discovered and explored. When they

emerged, they sat down on some stones near the mouth. Smith dropped his head and seemed lost in reverie for a time. At length both rose and walked in silence for a short distance, when Smith suddenly turned around and threw his cane at the mouth of the cave, at the same time asking Marks if he knew what the cave was intended for. Marks replied that he did not, and Smith rejoined: "I do, and you will also. It is connected with my history." They then walked on, and the incident had passed from memory till the occurrence of the thunder-clap, when Marks said the scene recurred to him with such force that he resolved at once to hide the bodies in that cave. These facts were made known to the company, and that cave did become a part of the prophet's history, as the bodies were carried thither through the shades of night and deposited. It was on the night of June 29<sup>th</sup> that the sepulture in the cave was made, and on July 1, Phelps, Richards, and Taylor issued the following remarkable circular to "The Church of Jesus Christ of Latter Day Saints."

"Deeply impressed for the welfare of all, while mourning the great loss of President Joseph Smith, our prophet and seer, we have considered that the occasion demanded of us a word of consolation. As has been the case in all<sup>ages</sup>, these saints have fallen martyrs for the truth's sake, and their escape from a wicked world, in blood to bliss, only strengthens our faith and confirms our religion as pure and holy. We, therefore, as servants of the Most High God, having the Bible, the Book of Mormon, and book of Doctrine and Covenants, together with thousands of witnesses for Jesus Christ, would beseech the Latter Day Saints in Nauvoo, and elsewhere, to hold fast to the faith that has been delivered to them in the latter days, abiding in the perfect law of the gospel. Be peaceable, quiet citizens, doing the works of righteousness, and as soon as the twelve, and other authorities, can assemble, or a majority of them, the onward course of the great gathering of Israel, and the final consummation of the dispensation of the fullness of times, will<sup>?</sup>



be pointed out; so that the murder of Abel, the assassination of hundreds, the righteous blood of all the holy prophets from Abel to Joseph, sprinkled with the best blood of the Son of God, as the crimson sign of remission, only carries conviction to the business and bosoms of all flesh, that the cause is just and will continue; and blessed are they that hold out faithful to the end; while apostates, consenting to the shedding of blood, have no forgiveness in this world nor in the world to come. Union is peace, brethren, and eternal life is the greatest gift of God. Rejoice then, that you are found worthy to live and die for God. Men may kill the body, but they cannot hurt the soul, and wisdom shall be justified of her children; Amen!"

Another specimen of the peculiar literature of the time is an indignant and yet pathetic poem, written by Eliza R. Snow, a young lady who formerly resided in Auburn, O., and which evinces considerable genius and great earnestness of character, but the address, above given, will suffice to give a sufficiently definite idea of the spirit that actuated the Mormons in these trying times. Their leaders had just been killed; they were menaced by enemies; the governor had sent a delegation from Quincy to ascertain whether they were for peace or war; they had declared for peace, and the governor had issued an address stating that they had done all that their enemies could demand; Missouri was still fresh in their memory; two days after the interment of the murdered prophet a large meeting at Quincy had voted for their expulsion from the state; and yet in the face of all this they shouted for Zion in the name of God. Whether fools or fanatics, or both, or neither, their actions stamp them as a class deeply in earnest.

Joseph Smith's career was measured by sixteen years, and yet he had organized a powerful church, built cities and temples, and carried on war, been a presidential candidate, and at his death was an extensive merchant, a hotel-keeper, had nearly 1,000 acres of land under cultivation, was major general of the Legion, mayor of Nauvoo, first president


of the church, prophet of the Lord, and preacher to the Saints. A fanatic might have done all these things, but a fool never could have compassed one of them.

### A Monster Undertaking.

Says a recent bulletin of the agricultural department: The reclamation of the Zuyder Zee has long been contemplated by the Dutch people and government in whom the hereditary instinct of conquest from the sea still survives. At the late session of the legislative body an appropriation was made for soundings and survey. It is now proposed to reclaim about half the surface of the inlet designated as the Zuyder Zee by some geographers, or the whole of it according to others. An enormous dyke, 40 kilometers or 24.85 miles long, is to be constructed from Kempen, near the mouth of the Yssel river, on the eastern shore, to Enkhuizen, on the western shore. The dyke is to be 23 feet above the water surface, with a parapet, 16½ feet high and ten feet wide on the top, sloping down to an exterior berme or bench, 10 feet wide and 6½ feet above the water. An interior berme will serve first as a tow-path to a canal, and afterwards as a track for a railway after the reclamation shall have been finished. The dyke will cost 53,000,000 francs, or over \$10,500,000, and the entire expense of the whole work is estimated at 180,000,000 florins, \$87,120,000, allowing a value of one-tenth of a British pound sterling for each florin. The area embraced in the project is about 481,864 acres, of which 46,950 acres will be needed for highways, canals, basins, etc.

The remainder, 434,914 acres, will represent the amount of land disposal for at a cost of about \$200 per acre. Last December, the government sold 885 acres of land reclaimed from Wykermeer, at an average of \$1051.09 per acre. At this rate per acre the national treasury would receive a prompt reimbursement of the expense, with a surplus of 400 per cent., or a clear profit of over \$370,000,000. This however, is somewhat excessive, but the surplus could scarcely be less than \$200,000,000. There is a difference of opinion as to the time nec-

essary to complete the work, the estimates varying from twelve to sixteen years. The average depth of the Zuyder-Zee is stated at  $4\frac{1}{2}$  meters, or about  $16\frac{3}{4}$  feet, and the total volume of water to be drained, at over 7,500,000,000 cubic yards. A steam machinery of less than 10,000 horse power could expel the water within the embankments within two years. The new province of Zuyder-Zee will be the tenth province of the kingdom, and will cover an area of seven hundred and fifty-three square miles, a little less than two average counties of Ohio. It will constitute about one-eighteenth of the surface of Holland. It will be a welcome addition to the productive area of this industrious kingdom, and will add greatly to the national wealth and resources.

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## The Herald.

JOSEPH SMITH, - - - EDITOR.

M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., January 1, 1876.

### CHRISTIAN FORBEARANCE.

THIS is a singular and very rare virtue; is seldom innate, and where inherent, is never so strong in itself as to render cultivation unnecessary. This virtue is to be acquired by practice; a constant performance of those things demanded of the christian in his daily intercourse with his fellow men. There are not many days in the lives of Saints—Christians—in which there are not opportunities for calling into exercise this virtue; and in no one direction is there more need of its exercise, than in that of belief and speech.

Men differ widely in their mental constitutions, and in their ability to receive and retain moral impressions; and so seriously

does this difference affect the body of believers, that there is the greatest need of the active intervention of this christian forbearance; and that too among otherwise excellent Saints.

Proscription is, and has ever been, the bane of the Church; and the fierce anathemas of the strictly "orthodox" sentiment have ever been lying intrenched, ready to be hurled at the daring, or unfortunate, man or men, who have staggered, or deliberately stepped over the prescribed boundaries of belief or practice.

We do not all think exactly alike; we do not all, as yet, see "eye to eye;" that is, to define this expression as it is usually understood, we do not understand and see each and all subjects, exactly alike. Nor is it to be expected that, not seeing exactly alike, we shall all express our thoughts and views in the same language, or even in approximate language the one with the other.

This inability to see, or this failure to see, should, in itself, form a bond of sympathy, between those who hold grand, fundamental truths together, and alike; it should, of itself, save the weak from the aggressiveness and haughtiness of the strong; and also protect the strong from the peevishness and querulousness of the weak; but where this fails to accomplish this end; there is then ample room and an absolute necessity for the intervention of the God-like, Christ-like, Saint-like forbearance; and where this intervention is not had—peace departs and pity weeps.

We are almost inclined to supplement the apostle's expression, "Whence come wars and fightings?" with "From your intolerance, your failure to forbear one with another." Nor would we be very far from the truth, in making the statement.

We must be more forbearing and tolerant; or we shall not be even imitative Christians, let alone being Christians in very deed.

"THEY are not going to fool us so easy this time."

This is a comment upon the tithing question, which has lately reached us, by the kindness of a friend.

There are two good things in the expres-

sion, or rather, there are two motives behind the expression, that are commendable. One is, the caution displayed in providing against being fooled; the other is the strong disposition not to be blindly fooled, which is so clearly stated; it is a shot aimed at the center, and which does not miss.

But; and we must crave pardon for replying to the unspoken thoughts of many, who think just as the author of the expression quoted, but who do not speak so boldly; to whom does the pronoun "they" refer? Who are "they" that are not going to "fool us?" Somebody is represented by this word "they," in the minds of the people who use it. Hence there are three bad things in the expression. One is, somebody is charged, indirectly, with a desire and an intention to "fool" some other body or bodies; another is, the tithing is the method to be used for thus fooling these somebodies; and another is, the "us" designates the ones upon whom this attempt to fool is tried to be the Saints, the people of the Church. How strangely the expression sounds. The representatives of the Church, of whom it is expected that they shall define the duties of the Saints, according to the best light given to them, are asked their view upon a certain law, or clause of the law, to which all subscribe; they proceed in an open manner to answer the question, which, by chance, appertains to monetary affairs, and state briefly their view. It is well known that every financial transaction, every receipt into and expenditure from the general Church coffers is reported by the Bishop's Agents to the District Conferences, and by the Bishop to General Conference; the people of the Church thus virtually keeping an open account with themselves of what is paid by themselves into the treasury to themselves; and also, of what is paid out by themselves from the treasury to themselves, or to others for their benefit. Hence, the view expressed, which is construed to be an effort to "fool" somebody, is only the pointing out the method of carrying on this needed payment to and from the treasury.

Besides this, it should be remembered by all, and this includes those who are de-

termined not to be "fooled," that the first requirement of the method referred to is a willingness to give; for it is a gift, though it is called a payment; and if there be no willingness, none of the other rules apply. The next requirement, absolutely essential, is something to give; for if there be nothing to give, then of necessity none of the other rules apply. The next is, there being both a willingness and an ability, then carry the willingness into effect, in the method suggested.

How widely different from the expression, found at the outset of this article, are the following:

"Br. Joseph, I am glad a *consecration* is asked for."

"Br. Joseph, you have spoken in plain terms; no ambiguity in that."

"Your editorial on tithing is plain and satisfactory; those who want to pay, can now have no excuse that they have not been told how."

We quote these last only as partial offsets to the first; and also, to show how differently the same instruction is regarded by different men, and all perhaps equally good in thought and purpose.

THE *Voice of Truth*, an Adventist journal, published at Battle Creek, Michigan, has reached us by the kindness of Br. Franklin, of Flintville, Wisconsin. In the number sent is Elder J. H. Waggoner's article, "Try the Spirits," to which we replied in the HERALD some time ago.

Br. Franklin wonders that Elder Waggoner, as well as other denominational ministers, deem it essential to have their say of "Mormonism." If they were to tell the truth about us, as a people, and the doctrine we teach, it would be damaging to them, very materially so; hence policy, and the spirit of their association compel them to object to both the people and the doctrine, and lacking truthful grounds of objection, they use rumor and erroneous statements assumed to be truths on which to found an argument. This does very well until faced by the truth, it is then found wanting. We commend our reply to Elder Waggoner's article to Br. Franklin's attention. Elder Waggoner's effort is

of the same kind as Mr. Sheldon's, to which Br. Blair is now replying, in the HERALD. Br. Franklin writes that he wrote to the publishers of the *Voice of Truth*, asking space for a reply to Waggoner's article; but it was refused him.

WHY was the form of the HERALD not changed? Why, the Board of Publication held no meeting, only two of the five putting in an appearance on the day appointed. Quite a large number of the Conferences and subscribers are in favor of a change; a few, a respectable minority of those who have written us favor the change to a weekly issue, but prefer present form.

There is certainly a need for a weekly journal; one that shall meet the requirements of a general newspaper, something not quite so precious as the HERALD may be as a book of reference, but still above the ordinary secular country newspaper. There is a kind of information of much value to the every day Saint, which we are obliged to withhold on account of the limited space in which to give it. There is another sort, which is *old* before the HERALD reaches the Saint's home, because of the time between issues. There is also a class of advertisements which would be of worth to the Saints, and no harm to their religion; but these of course we can not receive, for want of space. There are other reasons, but we present these as enough for the time being.

WE shall be under the necessity of striking out of our list the names of those whose subscription expires with this number, unless they renew. Subscribers for both HERALD and HOPE should remember that we prepay postage on all that we send out from the office; and that if only the \$2 for the HERALD and 50 cents for the HOPE is sent, we necessarily deduct from the numbers of issues enough to make the payment even. Some are by this means shortened one, two, or three papers, and think we have *made a mistake*; when the mistake is the other way. For instance, we lately received two dollars from a brother, who in his letter says, "Here are two dollars for the HERALD and HOPE another year."

Now when he sees his papers, the label will tell him he is short several months. He may write us that he paid, at such a date, for the full year, when this is the way he paid, he sent two dollars to pay for what should cost two and a half dollars, subscription price, and twenty-five cents for postage, fifteen for HERALD and ten for HOPE. We make mistakes enough; but don't make all of them.

WE conclude, in this issue, the communication from the *Times* about the death of the martyrs. We correct one or two errors, only. Samuel H. was not the "only surviving brother of Joseph and Hyrum Smith." He was a marshal, we believe, and may have had charge at the time referred to; he did not live a great while after the scenes related transpired. He died as many noble men have died, heart broken, and of disease engendered by exposure in the service of his fellows. William Smith, another brother of Joseph and Hyrum, was then, and is still living; but, as he was absent from Nauvoo, at the time of the murder, Dr. Richmond may have not learned about him. There were only three boys, children, of the family of Joseph referred to, David was not born until November 17th, following the assassination.

We had an opportunity some ten years ago to procure the manuscript, from which this article was printed, but failed for obvious reasons; and we think its present appearance one of those opportune occurrences, which, if not designed by providence, are at least so far providential in character and effect, that we should be thankful for them. This account was written by a man who was present in Nauvoo; and not being a member of the Church, can not be suspected of bias in their favor. It is now read by thousands; whereas, had we obtained it, a few hundred only, at most, would probably have ever seen it.

PROF. S. S. BALDWIN, who signs himself "Spiritual Exposer," has been attacking the manifestations regarded by Spiritualists as being infallible tests, at Omaha, Nebraska, to large audiences, and if we

believe what the Omaha press says about it, he is doing much to dissipate belief in those tests. The Professor closes a communication to the paper, clippings from which are sent us by a brother, in the following manner:

"And now, to conclude, I will pay Five Hundred Dollars for any spirit test I can not duplicate or explain, for any medium I can not expose, if allowed to see their seances."

BR. R. D. COTTAM, of St. Louis, Missouri, has sent us some St. Louis evening papers, in which the effort there being made by the Saints is noticed. From these notices, and from Br. Blair's letters, we conclude that there is quite an awakening of Saints in that metropolitan city. A brief note by Br. Cottam signifies that "Elders from Salt Lake have been there, and have left for Pittsburgh; because, to use their own words, they 'can do no good there.'"

Br. H. A. Stebbins arrived at home December 22d. He is feeling fairly well again, and at once commenced his office duties. During his stay in Chicago, he preached twice on Sunday, the 19th, at 354, West Lake Street. Some are nearly ready for baptism, and he thinks that the prospect is bright for a speedy opening there in a central location, from which some able Elders may successfully present the claims of the Reorganized Church to the people of that city. Br. Francis Earl and himself made an effort to get a prominent hall, but the nearness of the holidays and season of amusements caused all popular places to be in use. However, Br. Earl will take advantage of the first opportunity in engaging a hall, and the friends believe that a wide spread interest will be manifested. It is truly to be desired that this large city may soon have a chance to hear the gospel of our Lord Jesus Christ, as restored in the latter days.

Our news from various quarters is quite encouraging; though some parts of it are diversified in character. Br. Clapp writes: "I think I have got a strong helper now." He refers to the adhesion of a brother Evangelist from the Campbellites, whom he lately baptized. He adds, "Br. Buell will no doubt write you about him."

Br. S. Bailey writes from Sedgwick, Iowa, thinks that Hyrum Smith did not give the counsel referred to in a late letter in the HERALD; and urges the following reasons: Firstly, it would be unwise counsel; secondly, it would have been contrary to the gospel of peace of which he was a minister; thirdly, it would be contrary to all the rest of his teachings; fourthly, it is hearsay evidence." He further writes, "I would like to learn whether you endorse the shooting theory, or not." We wonder whether Br. Bailey knows now whether we endorse said theory, or not.

Attention is called to the letter of Br. John Stone in this issue. The man Grist is, of course, at liberty to preach where any one wishes to hear him; but he certainly is not entitled to officiate in the name of the Church. Saints will do well to be careful.

"A Preacher's Experience" was, we think, concluded.

We learn by letter from Br. A. B. Johns, Genoa, Carson Valley, Nevada, that Br. A. H. Smith was on his way home on the 6th ultimo. Br. Smith had preached at Genoa and at Carson City, when Br. Johns wrote. His health has not been good for some months, as we learned from Br. D. S. Mills, but we judge that he is better.

It is said that two of the Elders from Salt Lake have left St. Louis, Missouri, for Pittsburgh, Pennsylvania. If they reach that smoky metropolis, it is to be hoped that Brn. Ells, Brown and others will offer them the gage of theological battle. As Br. R. D. Cottam, of St. Louis, says, "Make it hot for them," by way of defending the faith and the people.

Presidents of branches desiring Br. T. W. Smith to visit them, should address him at once; giving exact location. His address will be St. Joseph, Missouri, until further notice.

Conference minutes of the Montana District came to hand too late for insertion, prior to the time set for its next meeting. The Conference convened at Willow Creek, September 26th, J. E. Reese, president, and adjourned to meet at Reese Creek, on the last Saturday and Sunday in November, 1875.

A commendable feature in the proceedings of the Montana District Conference, was the passage of a resolution to sustain the HERALD as a weekly paper, in doing all they can in their power to increase its circulation, and to this end, a committee was appointed to secure subscribers outside of the Church. The Kewanee District Conference also passed a resolution, in harmony with the above and in support of the proposed change of the HERALD to a weekly paper. Similar resolutions have been passed by Central Nebraska and other Districts. We hope soon to hear from all by resolution.

Mrs. Emma J. Parker, daughter of Br. Elansing Smith, whose death notice appears in this issue of the HERALD, would be pleased to have an Elder call at Stewartville, Olmstead County, Minnesota. They want light and the ministrations of a servant of God. A good field seems to be open there for an ingathering. Who will answer the earnest call that comes from that part of the country for ministerial labor?

By the *Nebraska City Press*, we learn that Br. David Leeka, while at work lately in his mills, at Plum Hollow, Iowa, was caught in the belting of the gearing, and badly crushed. It was thought he could not live. We have not learned the issue yet.

Mr. Thompson, of the *Tribune*, Chicago, editorial corps, gave us a call on December 22d, 1875. He spent some two or three hours with us, "taking notes." We presume he will "print 'em."

Br. R. J. Anthony arrived at Cairo, Illinois, on the 11th ult., *en route* for his field of labor in Kentucky, with Br. John Hansen. He goes with a sense of the importance of his mission. May he never lose sight of that importance, and the necessity of divine wisdom to guide him.

There—"I told you so." Prof. Swing's central church is about assured. See item from *Chicago Times* in this issue.

THE following extracts, cut from the *Weekly Herald*, a newspaper published in or near to Usborne, Canada, are significant; much more so when it is stated that they

were both cut from the same number, that of November 25th, 1875.

It was "intolerance and bigotry" for Catholics to object to Guibord, an excommunicated Catholic, being buried in a cemetery in which he owned a lot, upon the reason that it would pollute the sanctity of consecrated ground; but it is commendable indeed for the B. C. Church, whatever that may be, to object to and prevent a funeral service being performed by a Latter Day Saint Elder.

It is not difficult to determine the nature of the principle involved in both of these cases:

"The Bishop of Montreal has carried out his threat of cursing the plot of ground in which Guibord's remains are interred, and separating it from the rest of the cemetery. We think this act is calculated to do more harm than good. Without entering into the question of whether such an act will expose the church to an action for damages or not, we are certain that it will create an enquiry among thinking men which will not be very favorable to the exercise of such a power. The malignity displayed by the clergy in this instance is equal to anything displayed which we read of in the dark ages. Evidently the Church of Rome is consistent, if she is nothing else. But consistency is a very questionable qualification when it dates back to the intolerance and bigotry of the thirteenth century. If the church authorities of Quebec are anxious to drive all independent thinking men into other denominations, they could not hit upon a better method than that adopted in the case of Guibord."

"THE LATE FUNERAL 'SCENE' IN USBORNE.

"To the Editor of the *Exter Times*; Dear Sir:—Allow me to correct the statements in your last issue concerning the burial of the late Mrs. Small. The whole article misrepresents the case, and is thus calculated to mislead the public. It is stated that after the conversion of Mrs. Small to the faith of the Latter Day Saints, an ill-feeling was aroused which grew in intensity, and at one time resulted in a pitched battle. Allow me to say that until the death of Mrs. Small the B. C. Church in Elimville have never had any collision with the Mormons, or Latter Day Saints, and hear but little of their doings in Usborne but from reports. I did not refuse the burial of Mrs. Small in the B. C. burying ground, but only refused to allow the Mormon preacher to perform the ceremony in the graveyard. When Mrs. Small died, on Friday, the 6th, Mr. Small, without consulting the trustees, secured the services of

the sexton to dig the grave. It became known on Saturday evening that the funeral would take place on Sunday, and that the Mormon preacher would conduct the services. On Sunday morning, word was sent to the friends of the deceased that there would be no objection to the burial of the corpse, but they must secure the services of some evangelical minister to perform the ceremony in the graveyard, and if they desired, the pastor of the church would meet them at the gate for this purpose, but the Mormon preacher would not be allowed to perform the ceremony in the graveyard. Notwithstanding these instructions, the funeral proceeded to the graveyard, when I closed the gates and told the preacher that if he wished to perform the ceremony he must do it outside, as he would not be allowed to do it in the graveyard. No altercation took place; the service was performed outside, and the body taken inside and interred, although, as you say, Mr. Small does not own any property in said graveyard. I further state that I felt to preserve the honor of the B.C. Church and the Christian public in general, I could not allow or countenance those teachers of Joe Smith and Brigham Young by allowing them to enter our churches and graveyards to conduct religious services. Yours truly,

THOMAS WERRY.

"Usborne, Nov. 12."

## Correspondence.

LOOKING GLASS, Douglass Co., Oregon,  
Nov. 29th, 1875.

*Br. Joseph:*—There are very few Saints in this country. With the exception of two or three branches in the Willamette Valley, the Saints are so widely scattered that it is not practicable to organize branches; but we look for better times. The Holy Spirit is beginning to operate on the hearts of the people; many are beginning to search after the truth, and I think we will have an ingathering soon. Br. Clapp has been doing a good work in the last three or four months; he has baptized twenty-four, and many more are believing. Br. Clapp has lately baptized a man of great worth. He has been a Campbellite preacher fifteen years, he was one of their ablest preachers; but as an honest man he yielded to the truth, and obeyed the gospel, and will soon be ready to devote his time to the ministry; he is a man of power, and will wield a mighty influence for good.

Br. Clapp is a good man and doing a good work; but he has a heavy burden upon his shoulders. There are calls for preaching in every direction, and we feel like praying to our heavenly Father to send more laborers into the field.

I am trying to do all the good I can; I

can not preach much, my lungs are worn out; but I am determined, so long as my heavenly Father spares my life, my voice shall be heard in defense of the truth. My whole heart is in the work. May the good Lord help us to live the life of the righteous. Our enemies are watching us. Br. Joseph, remember us in your prayers, and we will ever pray that our heavenly Father will bless you, and all the Saints, and ever keep us humble. We know this work is of God, for the signs follow the believer.

Yours in the bonds of the everlasting covenant,

L. BUELL.

PARIS, Indiana,

Nov. 21st, 1875.

*Br. Joseph:*—We are still striving to build up the kingdom of God in this section of country. I attended our district conference, of which Br. J. R. Lambert has given you an account. After returning home I preached in Paris Crossing, and at Bear Creek, in this (Jefferson) County, to full houses, with increasing interest. I am to preach at the last named place this evening. To-morrow night I commence a twelve nights' discussion with a Methodist preacher, a fresh import from Michigan, who promises not only to demolish us, but to convert us all to Methodism; saying that at the close of the discussion, the Saints will be glad to call on him to pray for them. He is very boastful, manifesting a great deal of arrogance and self esteem.

He came into this neighborhood about a year ago, got up a great revival, made about forty converts, and upon leaving here, he told the people that the Mormons were operating a few miles away, and might possibly come here to propagate their pernicious doctrines. "If they do," said he, "just send for me, and I will come and clean them out." So when I moved into this neighborhood last spring, I told the people that they had better send for the great Goliath of Michigan, for the wolf had come. I commenced preaching in the same house where he held his great revival, and many of the new converts backslid—or, as I call it, lost their grip. Some of the faithful (?) sent for the giant to come and see to his flock; and sure enough, a few days ago he put in an appearance, full of wrath and vengeance. "Like a mighty avalanche he came down upon us." I was on hand at his first meeting, and such a sermon; it was a tirade of slang and abusive language; the Saints coming in for the largest share, they were assigned the hottest place in hell, the Catholics next, and the Adventists last, getting the third degree of fire and brimstone. "Degrees in hell!" something new in Methodism. At the close of his discourse I arose and went for him, (mildly of course), and challenged him to meet me in public debate; at first he

seemed taken aback and did not seem inclined to do so, but I told him plainly, that in view of his misstatements and falsehoods uttered before this people, (my neighbors), that if he did not come out and face the music, I would go to Madison and publish him in all the county papers. He finally agreed to meet me, but was not willing to debate in this place, and we have agreed to hold the discussion at the Union Branch.

Since conference I went to Indianapolis, baptized and confirmed one man; thence to Whitestown, Boone County, where I preached once to a fair sized and attentive congregation. While there I was kindly entertained by Br. D. O. Trout and family, they are Saints indeed, as is also Br. Burkhardt; may our Father bless them. I promised to return at the earliest convenience. If I succeed in making the contemplated change in my temporal affairs, I shall be able, with God's help, to prosecute my mission this winter, by putting in full time, which is my ruling desire. Br. Heman C. Smith has regained his health, and is in Ripley County, laboring for the cause of truth. He is a faithful servant of God.

Dec. 19.—Since writing the above, the discussion alluded to came off, commencing on November 23d, and closing on December 4th, resulting in a complete triumph for truth, to the entire satisfaction of the Saints and a discriminating public. All thinking and unbiased minds deciding that the Reverend gentleman failed in every particular, not sustaining a single point. To God be all the glory, I claim none. Our quarterly conference convened on the 11th instant, and closed on the 14th, and I believe that the Saints of the Southern Indiana District all agree with me when I say that it was the best ever held in the district. Br. M. T. Short of Joplin, Missouri, was with us; he and Br. H. C. Smith are laboring in Ripley County, as is also Br. C. Scott. We are anticipating a good time when Br. Mark H. Forscutt comes to meet the Indiana giant, W. B. F. Treat. I hope the meeting will take place.

Hopefully yours, in Christ,

B. V. SPRINGER.

HARLEN, IOWA,

Dec. 7th, 1875.

*Br. Joseph Smith.*—Having noticed in the *Herald* of November 15th, a letter from Br. Lake in relation to the accident I sustained in the breaking of my arm, and also the dislocating of my wrist; made me feel as though I wanted to add my testimony to the same, which I now do in confirmation of his statement, which is true, as the Lord liveth is true; and I will further add, for the glory of God, that while my husband was administering to me, I felt the bones return to their places, and the swell-

ing and pain left my arm, which up to that time was almost unsupportable. The pain did not return again until the evening, then my husband and brother Lake administered to me again, and the pain left immediately and never returned again. In three weeks from that time, I commenced sewing for my family, and have continued to do my work ever since; for which blessing I feel truly thankful to my heavenly Father, to whom I give all the honor and all the glory, through Jesus Christ, my Lord. From your sister in Christ,

KATHARINE NUTT.

*Br. Joseph.*—Br. Longbottom was here from the thirteenth to the twenty-sixth of October, and preached six or seven times, to a people that had never heard the gospel, as represented by the Latter Day Saints. He gave out some tracts, and I have given some. A Mr. Stoddard was here and took the Book of Mormon to read; said the doctrine was all very good and plain, as far as he heard. Some in the village said he told things they never knew was in the Bible. I think he left a favorable impression with some at least. The old Scotch lady, he will remember her, wants to read the Book of Mormon when I get it home again. Unfortunately I was not permitted to hear him preach while here, but he did good preaching while visiting in my family, as he staid most of the time with us.

Some who thought themselves wise opposed, or rather abused him, but such we find to oppose the good everywhere. Br. Longbottom will be welcome, or any other Elder to come again next fall, or sooner, if they can. We expect to move on the homestead, where he wanted to go to preach, if his health had been such that he could; but he was very poorly during all his stay here.

I wish, before I close, to relate a dream that I had last summer, one very dark and cloudy night. I dreamed that Br. Bishop I. L. Rogers came in with two white robes, whiter than anything my eyes had ever beheld, and said that one was for myself and one for my little Nellie, then my youngest child, four years old. I asked, "Who are these for?" He said, "For you and Nellie." I then asked him if none of the rest of my family could have robes. He answered, "These are ready." He then went out, and a girl I knew, but thought I did not like, came in and put my robe on; Br. Rogers came in and saw her, and said to me, "How is this?" And she dropped it off, and went out. He then said to me, "Beware you don't lose your birthright." I then began to put my robe on, and Nellie had hers on, and I asked him again if there was no more of my family was to have robes. He answered, "These are ready." He then began to tell me about a



book I supposed to be sealed, and I said, "I thought God revealed secrets only to his servants the prophets." He said, "It is to those that obey him and keep his commandments that he revealeth his will." I fell asleep and dreamed the same over; and when I awoke, the sun was shining, O so bright.

Your sister in the new and everlasting covenant,  
M. A. CHRISTY.

NAUVOO, Illinois,  
Dec. 19th, 1875.

*Bro. Joseph Smith.*—I arrived at home, safe and well, or comparatively so, on last Tuesday noon. Found all well at home. Staid at Council Bluffs Saturday, Sunday, and Monday; preached twice to good congregations; had good liberty, but was not in very good trim, having a very sore throat.

Our friends were all well so far as I heard from. I did not stop at Salt Lake, stopped at Reno, and staid with the Saints in Nevada eight days. Preached twice; weather bad, rain, wind, and snow. And now I am at home.

I left the mission in the hands of Br. D. S. Mills, a good and efficient laborer—poor in this world's goods, but a worthy brother in Christ.  
A. H. SMITH.

DUNVILLE, Wis.,  
Dec. 14th, 1875.

*Bro. Joseph.*—I thought last winter, we would have been at Woodbine, Iowa, this winter; but, alas; disappointment I was not aware of came. We long to be somewhere with the Saints; so that we can be with a people we have fellowship with. It is hard and grievous to live amongst people, (although friends who love us), and can have no fellowship. Neither will they listen to anything of the Saints, only they pay great attention to newspaper stories. If I could do them any good in showing them the truth, I would gladly remain; but I have tried these many years in vain. I have done what I could in distributing tracts; and in private families by fireside preaching. There are several, who are believing with all their hearts, and if there was once an opening made, I think there would be a good many come in. There are some who had their ears open to hear when Bro. Stebbins was here. Several called upon me to inquire after him. Likewise when Elder Kelley came. Had Elder Kelley remained a month or so, I believe there would have been a branch raised up; but just as soon as he left the Baptists held great revival meetings; and at Cadey Creek, where Elder Spalding raised up a branch of about eighteen members, after he left, the Adventists and Campbellite Elders came amongst them, and gathered them into their folds all but about four. I did not

know of them for two years; when I went they were scattered. Elder Kelley promised to come; I told them so, and they were glad; but alas, he had not the means to carry him.

I am glad the *Herald* is to be a weekly paper. O, that the Saints might be stirred up to duty so that every Saint would have one. Those who are too poor let them that have means supply, and not let the burden fall upon the Office. We (the Saints) are only as yet little children. That is a very hard thing to learn to give up all for Christ and the gospel; yea, very hard to acknowledge by practice; that we cannot call anything our own; but it must be done, before we can call heaven our home.

May God continue to give prosperity both spiritually and temporally. Your brother in Christ,  
JOHN McCAULEY.

OREGON CITY, Holt Co., Mo.,  
Dec. 18th, 1875.

*Bro. Joseph.*—Your kindly and interesting favor of the 9th inst. reached me last evening. I left Biglow, (twelve miles north of here), yesterday morning. The interest was excellent there; the house was full although the weather was very cold. I preached six discourses there and baptized two, and left a goodly number believing, among whom was a son of Abraham, who said he could accept readily all we said; and thought we "preached more truth than all the rest of the Christian people put together." On the evening of the 11th inst., I reorganized the Branch called Benton Branch, after ordaining Bro. Joseph Flory of Virginia, an Elder, Bro. John W. Welsh Priest; Bro. Samuel C. Andes had been previously ordained Teacher. I believe I mentioned the baptizing of six, on the 9th. There are so many branches that desire my labor and a number where my presence is needed that I cannot spend as much time in a place as the cause would seem to demand. There is a prospect of several being added here, among whom is a well informed gentleman, a lawyer named Wilkenson, and also several of the colored folks. While at Bigelow a number of Saints came six and eight miles to meeting and return, and some say they are coming down here, which would be eighteen to twenty miles. Presidents of branches who need, or desire me to visit them, will address me as soon as possible, giving me their address, and exact location.

I favor the idea of a weekly issue, and newspaper form of the *Herald*; and I believe that all will be satisfied with that form as soon as they get used to it. What do you think of a monthly journal, to be called *The Elders' Journal, and Conference Reporter*; in which reports of Elders and Priests' labors, debates or disputed questions; questions of Church order and dis-

cipline could be published; and reports of conferences printed more fully than can be in *Herald*; and leave the *Herald* for exposition of the faith, record of remarkable manifestations of Divine power, and providence, general epistles, current news, &c.

Yours for the cause, T. W. SMITH.

VERSAILLES, Ripley Co., Ind.,  
Dec. 17th, 1875.

*Bro. Joseph.*—When I last wrote you, I was at Wirt sick; but through the blessings of God, I rapidly recovered, until on the 8th of November I felt able to commence labor in the vineyard, and started for Ripley County, Bro. Fisher sending his team as far as Father Campbell's, who kindly entertained us. The next day I walked to the Olive Branch. Found the Saints alive in the work and anxiously awaiting my arrival. I commenced preaching at the Union Chapel the night of the 11th, after a silence of just two months, found my strength scarcely sufficient to sustain me, but through the blessings of our beneficent Master I have since regained my strength. On the 24th I baptized a young man of excellent reputation who we believe will be an honor to the cause; others are not far from the kingdom.

On the night of the 30th, I commenced a series of lectures on the Divine Authenticity of the Book of Mormon at the Malott School-house, and the third night found the door locked against us. We however, continued our lectures at the Union Chapel, we hope with good effect.

December the 4th, I attended meeting at New Marion, applied for the Baptist Church of that place, and was refused on the grounds that Bro. Wm. H. Kelley had "published lies about them;" but they failed to sustain the assertion. We told them we were not responsible for the acts of Bro. Kelley. They have since reported that I said I belonged to a separate and distinct people from Kelley, which is utterly false.

On the 5th I attended the meeting of the Rev. A. Wilkinson of Versailles, asked him what the prospects would be to get the Methodist Church at Versailles; he informed us we were not recognized there. The 8th, in company with Bro. M. T. Short, who had previously joined me, went to Versailles, succeeded in getting the promise of the Presbyterian Church; advertized to commence preaching the night of the 15th, but on the 11th received the intelligence from the trustees that the people were dissatisfied and they would have to close the doors. Strange, they did not know the extent of their authority without consulting the people.

The Quarterly Conference of the Southern Indiana District, convened at this place the 11th, adjourned the 13th. We had a pleasant and profitable time. While all

was peace and joy within, persecution raged without, trees were felled and fences built across the road, and everything was done to obstruct our way to and from church; but we are thankful to say that the Saints meekly and patiently bore all, without attempting to retaliate.

On the 14th, the Saints departed for their homes. We were obliged to bid adieu to many whom we may never meet again. Br. Sam'l Rector was appointed Bishop's agent, subject to his approval. From our acquaintance with Bro. Rector, we think he is well qualified for the position. Brn. C. Scott and M. T. Short, started for Fair View, Switzerland County the 15th, this is a new field; may God bless and direct them. I expect to start for Cross Plains to-morrow, in company with Bro. J. S. Christol of the Olive Branch, to open another new place; thence as the spirit may direct. Notwithstanding opposition the work is in a flourishing condition here; all seem determined to persevere.

Ever praying for the welfare of the cause, I am your brother in hope,

HEMAN C. SMITH.

JEFFERSONVILLE, Wayne Co., Ill.,  
Dec. 14th, 1875.

*Bro. Joseph.*—I have just returned from Conference, which was held at Springerton; we had a good time, peace and love seemed to be common to all the Saints present; we had with us Brn. Blair, Lambert, and Benedick, beside the Elders of the district, which was fairly represented; we had some most excellent preaching. Br. Blair has gone back to St. Louis, Brn. Lambert and Benedick are going to remain in this district some time; they expect to visit all the branches. We feel very thankful that they have been permitted to visit this locality, we feel that much good will result from their labors. Praying the Lord to bless them in their labors, and all who labor for the Master. May the Lord speed the time when the honest in heart shall be gathered from among Babylon, and peace, union and love prevail. Your fellow laborer in Christ,

JOHN F. THOMAS.

ST. LOUIS, Missouri,  
Dec. 10th, 1875.

*Bro. Joseph Smith.*—Br. W. W. Blair has been lecturing in our hall on Sunday evenings, to large congregations; while the Brighamites, although advertizing that four lights would speak in their hall, could not muster more in number than an ordinary Utah family. I think that they are nearly froze out here. We hear that some of them have left here for Pittsburgh. May be that they think that they will get thawed out there. We hope, as they have been so coolly received here, that Br. Ellis and the brethren in Pittsburgh will make it hot

enough for them there. There has been a reporter attending our meetings, and the lectures are published occasionally in the *St. Louis Evening Republican*, and with a degree of fairness that we feel to appreciate. Last Sunday was our district conference, and the afternoon meeting was one of the rare few that it has been my lot to experience, where God was with his people by his Spirit in power to the melting of stern hearts and the comforting of his Saints. I need not say that the Saints here appreciate the labors of Br. Blair, for many, outside of the church here, begin to do that. I hope the day is not far distant when the Church will have more W. W. Blair's in practice, as well as theory. He has gone to Wayne County this week, but will be here next. Yours in the gospel Covenant,

WM. ANDERSON.

LEOPOLD, Indiana,

Nov. 30th, 1875.

*Br. Joseph.*—Since writing to the *Herald* last, I have been doing what I could to move the cause of Zion; I have been traveling and trying to publish in Crawford and Perry Counties, the fact of the ushering in of the "restitution spoken of by all the holy prophets," most of the time for the last three months. Besides laboring some in the Pleasant Ridge and Low Gap Branches, I have visited and preached in four new places in Perry County. During the month of October I went to Rome and vicinity, preaching, first at the Bear Creek School House, and then endeavored to "preach the gospel to them that are at Rome also;" and then calling on the people of the neighborhood of the Hyde's School House. I found some in these places who seemed willing to investigate; a majority of the people were anxious to hear. The people of this vicinity are Baptists, Methodists, and Universalists, the latter being somewhat in the ascendancy. We find that notwithstanding the Universalists believe, or profess to, that all men will finally become happy, and that *all* the different ways, religiously, (as a consequence), are safe, and notwithstanding the great breadth of their charity, yet the truth will rouse their prejudice as well as other people. On returning from Bear Creek, I went to Low Gap and vicinity, Crawford County, doing what we could to encourage the Saints, and build up the cause. I tarried here near two weeks, preaching of nights and Sundays. While here I baptized one—the oldest daughter of Br. and Sr. Barmore. We succeeded while here in creating an interest in regard to the work, in the minds of some who had given the matter but little thought heretofore; some of them were Methodists; they will take hold of the work soon, no doubt. They received orders from their spiritual leaders to stay away from our meetings,

but they did not "obey counsel," but kept coming as long as we were there. The Saints at Low Gap were more encouraged, and in better spirits in regard to the prosperity of the work when we left, than they had been for a long time. Taking leave of the Saints of Low Gap, we went to a new place in this (Perry) County, called Mt. Pleasant, to fill an appointment made for us. We preached there on Saturday night, November 20th, to a full house, on the "Organic structure of the kingdom of God." On Sunday, at 11 A.M., we had the privilege of listening to a very "airy" representation of the "glory world," by a Methodist Circuit Rider, taking for his text Hosea 8: 12. We spoke at 3 P.M. at the same place; the minister attended, and, by invitation, took a seat in the stand. We made an effort to hold forth promises of a glorious kingdom on the earth, where Christ will reign with the redeemed in glory. We took occasion once in a while to aid the process of rarification of the represented "glory world."

The clouds of disappointment could be seen resting on the countenances of some of the audience. As we walked out of the house after meeting, a gentleman remarked to us that we "had shot some of them." We preached at the same place the Thursday night following, representing the doctrine of Christ, when a very intelligent man remarked, "The paper might just as well be removed, as the center had been struck." We were very well received at Mt. Pleasant, had invitations to return. Some in this locality are very favorable to the work. I believe the work is in better condition in this part of the district than for some time past.

One has been baptized in the Pleasant Ridge Branch this quarter, the wife of Br. Jacob Sandage. I have baptized two, blessed two or three children, and have been blessed in some cases in administering to sick, to a remarkable degree. I expect to start to the quarterly conference in two or three days.

Yours in the one faith,

C. SCOTT.

BIGELOW, Holt Co. Mo.,

Dec. 13th, 1875.

*Br. Joseph Smith.*—On the 9th instant I baptized six persons near Ross Grove, Holt County, Missouri. On the 11th, in connection with Br. C. F. Stiles, I ordained Br. Joseph Flory, (formerly of Augusta County, Virginia), an Elder, and Br. Joseph W. Welsh, a Priest, who were chosen respectively presiding Elder and Priest of the Benton Branch. I found the branch in a very low state, spiritually, with but few exceptions. There were but two officers beside the clerk, one of whom was a Teacher, who had never done anything in his calling; the other, a Deacon, was doing what

he could. Br. S. C. Andes was chosen a Teacher on the 8th, and from the material furnished by the baptisms on the 9th, a competent Elder and Priest were found.

On the 12th, we left the branch in good working order, and in a first rate spiritual condition. Br. Stiles of the Seventy's Quorum has a monthly appointment in the branch, and some points elsewhere, and promises to be more actively engaged.

I preached twice here yesterday, and last night two persons offered themselves for baptism. I left several believing, and about ready to obey, in our last field. I expect to leave here for Oregon City, on Thursday, and probably from there to White Cloud, Kansas, and from there to Fanning, and from there to St. Joseph, and thence to Stewartsville Conference, DeKalb County, Missouri; then to return to St. Joe, and from there to Atchison and other places in Kansas. T. W. SMITH.

LOW GAP BRANCH, Indiana,  
December 14th, 1875.

*Br. Joseph:*—There are a few in this vicinity that have taken upon themselves the name of Christ, and are trying to live up to the commandments, and are rejoicing in the hope of immortality; others are investigating, some claiming it to be true. There is a prospect of good being done here. We are thankful that we live in a day when we can hear the gospel in its primitive fullness and purity, and can testify to the world that God is a rewarder of those that diligently seek him.

ELIZABETH F. BARMORE.

CASTROVILLE, Cal.,  
Nov. 17th, 1875.

*Br. Joseph:*—Through the many trials and vicissitudes of life, there is nothing that gladdens the heart of a true Latter Day Saint more than to hear of the welfare and prosperity of the glorious cause in which we are engaged. It is now twenty-six years since I first heard and embraced the gospel, and although often tried and tempted, especially in the days of darkness, when the voice of the true shepherd was heard no more, and the flock was scattered and driven from place to place, seeking rest but finding none; then did the Lord reveal to me in a dream that the day was not far distant when young Joseph should arise and stand in his father's place. I never doubted the truth of that dream, and I thank God that I have lived to see it fulfilled. I can say with the Psalmist, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Notwithstanding what we have had to pass through, my faith is still firm and unshaken in the principles of the Latter Day Work, for which I feel to glorify my heavenly Father.

I can not find suitable language in which to express my gratitude that I am counted worthy to be a member of his church and kingdom. Many will join with me and say, that the life of a traveling Elder or that of his family is not very smooth; but it is all for our good; it strengthens our faith; tries our patience; increases our hope, and makes us put our trust in the Lord more than in the arm of flesh. Is it not so, brothers and sisters? Then let us not give up, but continue to do our part, little as it may be, in helping to send the gospel to those who are yet ignorant of the blessings we enjoy.

May God help us each and every one to do our duty, and faithfully fill the place assigned, is the sincere prayer of your sister in the gospel of Jesus Christ. M. R.

P. S.—I send you an extract from Mr. Rodger's letter, which I lately received, dated Sydney, August 24:

"We had a public baptism three weeks ago, one an old friend from my native town, whom I found in Newcastle, quite an honor to the cause. We met by a lake, one of the prettiest places on earth, there were forty-six present, I preached at the water side; many who never heard us shed tears; every thing was still, and solemn was the scene; the day was fine, and the woods around rung with the echo of the sweet songs of saints and friends. After baptism we had a repast. The sisters spread the cloth on the beautiful grass, and all partook of the good things of the earth. Afterwards we all seated ourselves on the brow of the hill, looking down on the lake; sung a hymn, I then read a revelation, sec. 15, (old edition), Covenants. All was as still as death, sung again, the brethren bore testimony till five P. M., then closed with prayer, all went home rejoicing, hoping soon to have another such day. The place is five miles from Newcastle. I have just closed a debate of three nights, which has given us publicity, and made us friends. I am still preaching at Waratah and Wallsend, four miles apart; prospects better, some are near the door. But I have my days of trouble as well as prosperity, my faith and patience are sometimes tried, but all is working for the best."

PHILADELPHIA, Pa.,  
Dec. 13th, 1875.

*Dear Brother Joseph:*—I take this opportunity to write to you in regard to Absalom A. Grist, as his conduct has been such since he has been cut off, as to require me to notify you.

We see that he has been writing to your office, since he has been cut off, about holding meetings at his house. He was cut off for the third time about six months ago; and has since been going about the city preaching on his own responsibility, and

has fallen in with one George J. Adams, formerly of the "Old Church," and is now an apostate. They have gone together, and are trying to organize a church of their own. I think it would be wisdom to notify the Saints through the *Herald*, in order that they may not be deceived by them.

This George J. Adams was in the Church in the days of your father. I have been myself and have seen and heard them. They will not allow any questions asked. With love to you and all the Saints, I remain ever your true friend and brother in the everlasting covenant, JOHN STONE.

Per JOSEPH A. STEWART.

## Conferences.

### Fremont District.

The above named conference was held at Shenandoah, November 13th and 14th, 1875. Wm. Redfield in the chair, Wm. Leeka secretary, E. C. Brand and R. M. Elvin clerks.

Branch Reports.—Nephi 20 members, 5 baptized, 2 received by vote; R. H. Coster president and clerk. Palmyra 34 members; H. Fields president, W. Miller clerk. Shenandoah 29 members, 5 baptized; S. S. Wilcox president, J. R. Badham clerk. Elm Creek 18 members; E. F. Hyde president, W. W. Thornton clerk. Plum Creek; on motion, referred back to branch for correction. Platte River 13 members, Lester Tyson teacher and clerk. Glenwood 16 members, 1 received by vote; Wm. Brittain president and clerk. Nebraska City 84 members, 16 baptized, 4 received by vote; R. C. Elvin president, R. M. Elvin clerk. Mill Creek 27 members, 1 baptized, 1 received by vote; J. W. Calkins president, W. Calkins clerk. Fremont 54 members, 3 baptized, 27 removed, 19 released by vote; J. T. Kinnaman president, J. J. Kaster clerk. Farm Creek not accepted.

Reports of Branch Presidents.—2 p.m.—Elders S. S. Wilcox, E. F. Hyde, J. Calkins, J. T. Kinnaman, R. C. Elvin, D. Hougas and Solomon Thomas reported. S. S. Wilcox reported the organization of the Shenandoah Branch. J. T. Kinnaman had baptized one.

Elder's Reports.—Thos. W. Smith of the Quorum of the Twelve, reported that as far as he had visited the district, good feelings prevailed; had baptized one at Plum Creek. Elders Wheeler Baldwin, R. M. Elvin, Gordon Deuel, J. V. Roberts, R. J. Anthony, Geo. Kemp, Benj. Austin, — Leadingham, R. C. Elvin, — Tayen, J. R. Badham, J. J. Kaster and E. C. Brand reported. There had been five baptized by Elders R. J. Anthony and G. Kemp; E. C. Brand three.

Report of Priests.—S. Woolsey and E. J. Moore reported.

Report of Committees.—On Shenandoah

and Fremont Branch reports, report received, contents endorsed as follows: "Shenandoah, Iowa, Nov. 13, 1875. To the brethren in conference assembled. We the undersigned submit the following report. We agree for the Shenandoah Branch to return the five members who came into said branch whose names are retained on the record of the Fremont Branch, and drop the names of said members from the record of the Shenandoah Branch, in order that no infringement be made on a resolution passed at a previous conference regulating the removal of members from one branch to another. R. C. Elvin, R. J. Anthony and J. V. Roberts committee." Committee discharged.

Committee on Church Record, report received and committee discharged.

7 p.m.—Resolved that the resolution calling this District the "South Western District of Iowa" be rescinded.

Resolved that we call it the Fremont District.

Moved that a committee be appointed to determine the boundaries of the district, and that J. V. Roberts and S. S. Wilcox be said committee.

Resolution relative to the privilege of franchise indefinitely postponed.

Motion to rescind resolution concerning Church Historian.

Motion to amend that the Historian report next conference, and that the clause in said resolution concerning Elders' Council be rescinded. Carried.

Resolution No. 5, record page 261 was rescinded. Resolution No. 6, page 7, rescinded. First and second clause of resolution No. 5, page 10, was rescinded.

On reading resolution No. 9, page 15, resolved that we sustain the *Herald* and *Hope*. An amendment was carried, that we sustain them except the fictitious stories.

Resolved that the term of office of President of the District shall expire at the closing session of the regular conference succeeding the one at which he was appointed, and at which time he may be re-elected for another term, and if not re-elected, another shall be chosen in his place.

President Redfield resigned, and a vote of thanks was tendered for his labors.

Resolved that the request of the Platte River Branch be complied with and brother Isaac Roberts be ordained an Elder.

Resolved that we the Elders in conference assembled declare that we understand the law of God to require vocal prayer and open testimony on the part of the Saints.

Missions remain as last given.

Committee on Boundary.—"We your committee fix the boundaries of the Fremont District to include the counties of Mills, Montgomery, Taylor, Page and Fremont, in the State of Iowa, and that portion of the

State of Nebraska lying south of the Platte river. S. S. Wilcox, J. V. Roberts.

Report received, adopted, and committee discharged.

Bishop's Agents Account.—Total receipts to date \$162.20, disbursements \$93.50, cash on hand \$68.70.

Manti, Sunday, 11 a.m.—An eloquent discourse by Elder T. W. Smith on the location and redemption of Zion.

During intermission a ballot for president took place, resulting in the election of Bro. R. C. Elvin, who was then elected by acclamation.

Afternoon.—Sacrament was administered and prayer meeting held, and the Spirit made manifest in power, cheering the hearts of the Saints.

Resolved that we sustain all the general and district authorities in righteousness.

Representation of Officers.—Present: 1 Apostle, 3 High Priests, 1 Seventy, 18 Elders, 1 Priest, 1 Teacher.

A vote of thanks was tendered to the Saints of Shenandoah and Manti for their kindness in having ministered to our wants during conference.

7 p.m.—A discourse by Br. R. J. Anthony on the perfect law of liberty; after which a season of prayer and testimony, and a manifestation of the spiritual gifts, during which Isaac Roberts and Wm. Leeka were ordained Elders by T. W. Smith, in accordance with vote of conference. Ordered that both receive licenses from this conference.

Adjourned to meet Sunday and Monday, February 13th and 14th, 1876, at ten a.m., at Gaylord's school house.

### Pottawattamie District.

The above district conference was held at Crescent City, Iowa, November 27th and 28th, 1875. Asa Walden president, Frederick Hansen secretary. Of the forty-five or fifty officials in the district there were present 1 Apostle, 2 Seventies and 6 Elders.

Branch Reports.—Council Bluffs 114 members, 7 baptized, 3 received by letter; 1 removed and 3 excommunicated; 2 marriages and 1 child blessed; Louis Davies president, Fred. Hansen clerk. North Star 29 members; Hans Hansen, president; O. Hansen clerk. Wheeler's Grove 56 members; L. Campbell president, H. Newberry clerk.

The spiritual condition of branches was reported as follows: Council Bluffs by Frederick Hansen, Crescent City by C. McIntosh, North Star by Oliver Hansen.

Elder's Reports.—President Walden had visited Crescent City Branch once or twice, had been a few times in the Council Bluffs Branch; had not labored much in general; believed there was no real difficulty unsettled.

James Caffall, "During the past quar-

ter I have visited Wheeler's Grove, Indian Town, Casy, Fontanelle, Edony Grove and Union Township, held twenty-five preaching meetings, circulated five dozen tracts illustrative of our faith. What the result may be the future must decide. I have done what I could, and did it as well as my limited abilities would admit. At Indian Town and Casey but little interest was shown; at Fontanelle I found a few members of the Church, and seeing it was not practicable to organize a branch, I advised them to meet together and appoint one to lead their meetings, and thereby endeavor to comfort and encourage one another. The meetings I held at Union Township were well attended, and some interest seemed manifested; some of the time the weather was inclement, and a very busy time with the farmers; this together with some prejudice existing seemed to militate against my progress; could more labor be performed in and around Fontanelle and Union Township, by an energetic and spiritual minded man, I think good could be effected. My visits to the above places has furnished me with additional evidence of the great necessity there is for representatives of the gospel being wise servants and harmless as doves; for while the people are not anxious to notice and give us credit for any good deed, they are quick to see and remember and talk over any wrong act committed by a Latter Day Saint, especially a minister of the gospel. I believe there is some prospects of good being done at Church Hill, but this is only a few miles from Wheeler's Grove, I thought I would go to more remote parts of the district, hoping the Elders of the Wheeler's Grove Branch would get a little more energetic and visit and labor there during the coming winter. I think there can be a good work done in the district, but a steady unfaltering effort and a concentration of ability and means, and some sacrifice is necessary.

Also Frederick Hansen, C. G. McIntosh, Andrew Hall, Samuel Longbottom, William Strong, A. North and D. K. Dodson reported.

Bishop's Agent, Andrew Hall, reported as follows: cash on hand at last report \$36.50, received since in offerings \$4.75, total amount \$41.25, paid out since last report to the poor \$2, to the ministry \$27, total paid out \$29, balance on hand \$12.25.

The committee appointed at the special conference held in July last, to arrange for the Semi Annual Conference, reported as follows: Total expense of fitting up the ground and clearing it off again was \$40.90. The committee has received from the district \$15.75, leaving a balance due the committee of \$25.15. Quite a number of day's work was donated which is not reckoned in the above bill. Andrew Hall, D. K. Dodson, Fred. Hansen, committee of arrangements.

Resolved that the presidents of the respective branches be requested to exert themselves to raise the amount due (\$25.15) and that remains unpaid by the district to the committee of arrangements for the Semi-Annual Conference, and forward the same to Br. Andrew Hall at Council Bluffs.

Resolved that we do not object to any Elder entertaining as his opinion that the angel spoken of by John has not appeared, or that Saturday is the Sabbath; but we do object to, and will not sustain any Elder in preaching and publishing to the world that the above angel has not appeared, or that Saturday is the Sabbath we ought to observe; believing as we do that the Church holds that the angel has appeared and that the day commonly called Sunday is the day on which to rest and worship.

Whereas, there are members in this district that refuse to be enrolled in any branch, and in some cases refuse to give a reason why they will not join a branch, therefore be it resolved that all such members be notified by the presiding Elders of the respective branches that at the next conference a committee will be appointed to hear any complaints from those members, and reasons why they will not enroll themselves in the nearest branch, and in the event of such members refusing so to appear, further action will be taken in their case.

Resolved that the president of the district be requested to see as many of those Elders as practicable, during the coming quarter, that did not report their labors nor give any reason why to this conference, and report the results of such labors to the next conference.

Resolved that all the Elders be under the charge of the president of the district during the coming quarter.

Resolved that Bro. Asa Walden preside over the district during the coming quarter.

Resolved that we sustain all the constituted authorities of the Church in righteousness.

Preaching by James Caffall and Andrew Hall.

Adjourned till half-past ten a.m. on the last Saturday in February, 1876.

### Western Wiscousin District.

The above conference was held on the 16th and 17th of October, 1875, at the School House in the town of Freedom, Sauk Co., Wisconsin. Elder J. M. Wait, president; T. J. Ward, clerk *pro tem*.

Preaching by Br. Wm. Savage.

2:30 P. M.—Branch Reports.—Sandusky: No change since last reported. Freedom: 15 members; 1 baptized, 1 removed by certificate.

Elders' Reports.—Elder John Bierline and Priests Robert Oehring and T. J. Ward,

and Teachers Frank Hacket and Wm. Ode reported.

Br. Frank Hackett was ordained to the office of an Elder, Brn. Waite and Savage officiating.

7:30 P. M.—The case of Enoch Bell was considered, and he disfellowshipped.

Preaching by Br. Wait.

October 17, 10:30 a.m.—Preaching by Br. Wm. Savage.

Met at 2:30 p.m., for testimony meeting, and partook of the sacrament.

Met at 7 o'clock. Preaching by Brn. J. M. Wait and Wm. Savage.

Voted that this conference give Br. Hacket an Elder's license.

Conference adjourned *sine die*.

### South-Eastern Ohio and Western Virginia District.

The Saints met at their Hall, in Syracuse, Meigs Co., Ohio, December 11, 1875, to organize a conference. Br. John C. Foss was chosen to preside; Thomas Matthews, clerk. Meeting was called to order at half-past three o'clock, and opened in due form.

On motion, the District was called the "South-Eastern Ohio and Western Virginia District."

Branch Reports.—Syracuse: 49 members; 1 baptized, 3 children blessed; 7 removed since last reported to the General Conference. David Hopkins, president.

On motion, David Matthews, Jr., was elected District Clerk.

On motion, Br. David Thomas was elected District President.

Officials present: 1 of the Seventy, 8 Elders, 2 Priests, 1 Teacher, 1 Deacon.

Sunday Morning.—Br. Foss reported his labors. Elders Rice Williams and John Harris reported in person, and made some remarks. Elder David Hopkins reported in person; said he had baptized one and blessed two children; did not know how many sermons he had preached. Elder David Matthews, Sr., said he had done his duty to the best of his knowledge, as Deacon of the Branch. Elder David Thomas said he had done what he could. Elder Thomas Matthews reported and made some remarks. Elder Edmond Thomas said he had done his duty as far as called upon. Priest David Matthews had done his duty to the best of his ability. Teacher David Jones said he done his duty toward the branch to the best of his knowledge.

Br. Foss, in his report, said: "I left the State of Maine in July last and came to this place to labor, by order of the General Conference, held at Plano, April last. I arrived here the third day of August. Have been laboring as directed by the Spirit of my Master—I trust. As yet I have baptized none since arrival here, but I feel that

good has been done. I have attended sixty-seven meetings inside of the four months I've been here, at sixty-two of which I have preached. My desire is to press on in the cause of my God, and do all I can for the spread of his work. I have also preached in six different places. Had three houses of worship shut against me by Methodist, United Brethren and Baptists. I have many an invitation to preach in different parts of the country, more than I can fill at present. Go on by brethren and sisters. I'll still be your helper, to roll on the Latter Day Work. My prayer is, God bless his cause; and, with armor bright, I am bound to fight until the kingdoms of this world have become the kingdoms of our Lord and his Christ. Amen, and Amen."

The report of the Minersville Branch was read and accepted as corrected.

Partook of the Lord's supper

Afternoon.—Preaching by Brn. David Thomas and David Hopkins, followed with remarks by Br. J. C. Foss.

Resolved that we sustain Bro. Joseph Smith and all the authorities of the Church in righteousness, and also Br. J. C. Foss in his field of labor.

Motion was made to leave the appointment of the next Conference to the District President.

## Miscellaneous.

### Bishop's Agents.

Upon the recommendation of the Northern Minnesota District, held at Oak Lake, November 27th and 28th, 1875, and signed by Henry Way clerk of the district, I hereby appoint brother Jedediah R. Anderson of Clitherall, Otter Tail county, Minnesota, as my agent for that district.

Upon the recommendation of the Kewanee District Conference, held at Kewanee, Illinois, December 4th, 1875, and signed by J. A. Robinson, secretary of the district, I hereby appoint R. J. Benjamin of Princeville, Illinois, my agent for that district.

Upon official recommendation from the St. Louis (Mo.) District Conference, December 6th, 1875, signed by brethren W. W. Blair president of conference, and Thomas R. Allen clerk, I hereby appoint Br. R. D. Cottam my agent for that district, to act in the place of Bishop James Anderson resigned.

Upon the recommendation of the Southern Indiana District Conference, received from Br. J. S. Constance, secretary of district, and dated at Scottsville, Ind., December 15th, 1875, I hereby appoint Br. Samuel Rector, of Wirt, Jefferson Co., Indiana, my agent for that district.

I. L. ROGERS, *Bishop of the Church.*

SANDWICH, Ill., Dec. 20th, 1875.

## A WORD FOR THE HERALD.

Is there no mistake? Do I read aright?  
 "The *Herald's* subscriptions are falling off;"  
 That the Saints who profess to love the light  
 And have basked in its beams, now cry, "Enough?"  
 Has a sad, sad change come over the mind;  
 Does it need no more the bread from heaven?  
 Does it crave for food that is not divine—  
 Hankering for the accursed leaven?  
 Does it rather love on the husks to feed,  
 Or chaff, which the wind must scatter away—  
 Than eat to the full of the living bread—  
 On the *Herald's* board from day to day?  
 Has the *Herald's* light become more dim,  
 Since its gladd'ning rays first fell on our eyes;  
 When it guided our feet to Eloheim—  
 The source of all blessings, pleasures and joys?  
 Do not its pages illumine our path  
 With a light, increasing, as nearer we draw  
 To the great white throne, with a child-like faith?  
 And hearts inclined to the heavenly bread?  
 Is its voice not heard, in clarion tones,  
 Cheering each soul in the struggle for life;  
 Aiding the warrior, weary and worn,  
 Lest he should faint in the terrible strife?  
 Did it ever shrink from its arduous task,  
 Of proclaiming truth, and uprooting sin;  
 Or tearing aside the impostor's mask,  
 And showing the foulness that lurks within?  
 Has it ever once failed to lend a hand—  
 To uplift the poor by oppression crushed?  
 Did it ever shrink by the weak to stand,  
 When the tyrant's hand would grind him to dust?  
 Has it stood, through the dreary night,  
 On Zion's shattered and crumbling walls;  
 Ever holding aloft its beacon light,  
 To guide the erring from Satan's thralls?  
 Has it not gather'd from highways and lanes;  
 From caves of the earth, and Satan's stronghold;  
 From many proud cities, mountains and plains—  
 Thousands who wander'd away from the fold?  
 Is its work complete? Is there nothing more?  
 Are there no more loved ones driven away,  
 With torn hearts bleeding at every pore,  
 And longing to SEE the LIGHT of day?  
 Are we secure against every foe?  
 Have our eyes beheld all the heavenly light?  
 Are we sure, that if thus alone we go,  
 We may not plunge IN THE DARKEST night?  
 May we not still need it to cheer us on,  
 With its saving truth and gladdening news,  
 Of hard fought battles and victories won?  
 Of blessings SHED FORTH on Gentiles and Jews?  
 Then why should we shrink in the hour of need,  
 To sustain a friend so faithful and true,  
 As the *Herald* has proved to each Saint indeed,  
 Leading us on to the glory in view?  
 Come, let us renew our efforts once more,  
 And stand by the *Herald*, our teacher and friend;  
 United efforts, although we are poor,  
 Will surely be crowned with success in the end.  
 Dec. 21, 1875. CHARLES DERRY.

### ADDRESSES.

Thomas W. Smith, care John Burlington,  
 St. Joseph, Mo.  
 Peter Canavan, West Oakland, Alameda  
 county, Cal.



### To the High Priests.

*Brethren in Christ:* By a decision of last quorum meeting, every member of the High Priest's Quorum is required to send a written report to the secretary on the first day of each year, naming the labor done for the year. All licenses are to be returned to the secretary by the first of April next, and new ones will be authorized to each faithful member at next spring conference. None but the new ones will be legal after the next annual conference. By order of Quorum.

M. H. FORSCUTT, *Secretary.*

Please address Mark H. Forscutt, Herald Office, Plano, Illinois.

### Northern Illinois District.

The regular conference of this district will meet at Plano, Illinois, at ten a.m., on Saturday, February 5, 1875. A report from every branch is desired, by delegates or by mail. All changes should be given since last reports, with dates and items in full. If no changes, will the presidents or clerks please write us a card to that effect.

By order of H. A. STEBBINS,  
*President.*

### NOTIFIED TO APPEAR.

Br. John H. Davis is hereby notified to appear before a Court of Elders to answer charges preferred against him, either in person or by letter, on or before the 29th day of January, 1876, at two p.m., at the residence of Elder John Thomas, Pleasant View Branch of the Spring River District. By order of president John Thomas.

C. M. FULKS *clerk.*

### Annual Reports.

Some district clerks have written me that they can not make a report on January 1st of the numerical strength of their district, as some branches have failed to report to the conference next preceding the first of January. But it is necessary to have a report of the district, and therefore the only way is to give a statement as far as the district clerks have records or reports of branches, thus giving a summary of totals as provided for in the blank lately presented in the *Herald*. Scattered branches, not belonging to districts, will also please remember the resolution of last General Conference, and make an annual report up to the first of January, sending to me at their earliest convenience.

H. A. STEBBINS,

*Church Secretary and Recorder.*

PLANO, ILL., Dec. 23, 1875.

Contentment with doing the best we are able to is comfort, stimulant, and strength; but contentment with half doing is dragging.

### MARRIED.

At Bevier, Macon county, Missouri, November 29th, 1875, by Elder E. Rowland, Mr. Thomas Matthews to sister Martha Griffith, both of Bevier.

### DIED.

At Stewartville, Olmstead county, Minnesota, November 25th, 1875, Br. Elansing B. Smith, age not given.

He united with the Church in the town of Brookly, Ohio, in the year 1836; joined the Reorganization in 1870, in the Farm Creek Branch. He lived in full faith of the latter day work. He left a wife and six grown children to mourn his loss.

Wipe away those tears, dear mother,

We will weep no more for him;

'Tis hard we know with him to part,

But we are left to comfort your wounded heart.

E. J. P.

At her home in Fall River, Mass., November 24th, 1875, of lung fever, sister Hannah Cowen, aged 75 years.

She was baptized by Elder William Cotnam, and we have reason to believe that she died firm in the faith. She was interred in the Washburn Cemetery, Hixville, Mass., November 28th. Funeral service by Elder John Gilbert.

Near Cambridge, Illinois, February 26th, 1875, of old age, brother John Hatton, aged 79 years.

Was a member of the Kewanee Branch; obeyed the gospel in 1841, in Lancashire, England. Funeral sermon by Elder John Chisnall.

At Plum Hollow, Fremont county, Iowa, December 3d, 1875, Andrew Marion Jackson, son of Bro. John and Sr. Rhoda Jackson, aged 2 years, 3 months and 10 days.

Funeral service by R. J. Anthony and George Kemp.

Near Alma, Illinois, December 9th, 1875, Thomas Roberts, son of Henry and Margaret Roberts, born at Union mines, St. Clair county, Illinois, March 30th, 1872.

## Selections.

### Pilgrim's Progress.

Pilgrims progress in similitude of actual life in the nineteenth century. Pilgrim becoming dissatisfied with the Baptist way he returns to the head of the way to try another, with the hope that he may find one strictly in accordance with his guide book, which he believes correct, from this reason among others, namely, that it contains predictions that have been literally fulfilled agreeably with the most reliable history. A people (the Jews) was to be scattered throughout the land, plagned, persecuted, etc. He reads also that the true pathway for a season was to be closed, and that a

messenger was to be sent to open it again. (Rev. 14: 6.) He considers these things, as he examines the different creeds of the keepers of the several roads after he returns. Finally he comes across one that seems less popular than the rest which he is told by one of the world is the "Mormon way," that one "Joe Smith" opened it for speculation, and that after said Smith was killed on account of doctrines he taught. One took it in hand to direct the people in that way, and Brigham Young is now the chief, whose habitation is among yonder mountains, and that he is supported as a king, while his subjects are a miserable set of slaves and ruffians, and here Pilgrim is advised that if he values his name and don't want to risk his money and his life to not venture among them, or be seen to converse with any of them. Pilgrim not feeling just now in a talking mood says nothing but to nod his head, which Mr. Lighthouse observing passes on, leaving Pilgrim to do as he is a mind. G. I.

### The Rush for Swing's Pews.

The new Swing church in McVicker's theatre may be said to have got in its coal for the winter. It went here to go to the Aid and Relief society for fuel nor raiment, and is in first rate shape after the style of Solomon's temple arrayed with much fine gold; or, since Bill Allen caved so magnificently, what is the same thing, a fine surpluse of greenbacks. Those who had the pleasure of witnessing the frantic efforts of the genial George Carpenter in arranging the little preliminaries of the grand French band splurge some years ago, must have been forcibly reminded of those palmy days could they have seen him at Jansen, McClurge & Co.'s bookstore on yesterday raking in tens and twenties by the handful. Miserable sinners, eager for spiritual grace, and who had withstood the frosty air of the early morning, from something like 4 or 5 o'clock until 7, with the aid of blankets enough to equip a quartermaster's department, shiveringly besought him to do them the kindness to accept their treasury notes in exchange for the magic ticket which was to give them a place for the next 52 Sundays within the charmed circle of Swing's pious oratory. And now the stone that was despised and rejected by the Presbyterian true blues has become "the head of the corner," for where is the saintly crowd of bilious deacons or hard grit elders that can rake in \$10,000 in cash in a single day for their sanctuary? The best seats, parquette (!) and dress circle (!), went off rapidly at \$20 apiece; and more of 'em left for to-day; the others brought \$10 apiece readily, choice locations being allotted on the rule of "first come first served," as is right and impartial. The sale will open to-day early in the morning at the same place.—*Chicago Times.*

### GOLDEN GRAINS.

He who talks, sows; he who listens, reaps. The kindest and happiest pair will find occasion to forbear. And something every day they live to pity and perhaps forgive.

Words like leaves are of little weight; deeds are like fruit, having substance.

Man is made great or little by his own will.—*Schiller.*

Deliberate slowly, execute promptly, state facts with clearness, urge arguments with calmness, and relate stories with truth and brevity.

If I have made an appointment with you I owe you punctuality; I have no right to throw away your time if I do my own.—*Cecil.*

Repentance without amendment is like continually pumping without mending the leak.

For Saints to forgive all, and condemn none, is a safe guard to endure, and a passport to salvation.

Unless you are growing wise and good,

I can't respect you for growing old;

'Tis a path you would fain avoid if you could,

And it means growing ugly, suspicious and cold.

Men judge us by the success of our efforts, God looks at the efforts themselves.

You need not tell all the truth unless to those who have a right to know it all; but let all you tell be truth.—*Horace Mann.*

When you see a man happy as the world goes—contented with himself, and contented with what is around him—such a man may be, and probably is, decent and respectable; but the highest is not in him, and the highest will not come out of him.—*Froude.*

### Blank Books:

Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for 312 names. Every branch should have one.	2 00
Branch Records, same as above, for 624 names.	3 00
District Records, printed headings and ruled for 1,248 names, and bound same as above	3 00

### NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

If your paper has been going in a package, state whose.

When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

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# THE TRUE LATTER DAY SAINTS' HERALD

JSConstance  
15276

"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*.

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

Vol. 23.

PLANO, ILL., JANUARY 15, 1876.

No. 2.

## A Backward Glance at 1875.

As the year 1875 had been looked to for some years, at least by a few, as one that would be fraught with events, and as one that might be looked to "as a time of trouble," we were induced to make a few notes of passing events, as they were reported at this office; chiefly, through one of the leading Chicago journals; and of those reported we have noted only the most important. But meager as our report is, it should be enough to move the hearts of the virtuous and truth-loving with a feeling of sorrow at the evils, troubles, woes and sins of our race.

The year 1875 is peculiarly marked on account of the sacrifice of human life from varied causes, and in many instances, *unparalleled* disasters, which were confined to no one country or hemisphere, but seemed to be as widespread in their occurrence as our race on the habitable earth. This brief chapter of notes and records of the year's disasters, has its beginning with the year, in one of the grandest, most widely extended, and disastrous volcanic eruptions known to historic times. The fires bursting from beneath were by pent up forces, carried thousands of feet into the air. And as if in opposition to this; in early spring, the *floods* began to break loose, and come down upon the inhabitants of the plains, destructive to life and property, while the earth, as if in agony at the scenes that were being enacted upon her bosom, *quaked* in every quarter, while tens of thousands from her throes met early and untimely deaths. Emaciated *famine*, seeing, as it were, the elements revelling in the destruction of

Whole No. 338.

human life, came in for a share, and ere relief could be obtained swallowed up its tens of thousands. The pestilence seeing the rich harvest that other agencies were reaping, breathed its noxious breath over the Islands of the Sea, and the land once pressed by the feet of Prophets and Apostles, and within a few weeks, towns and villages were laid waste, and double decades of thousands sunk down, victims to the fell destroyer. Not satisfied with the slow tread of the pestilence, destruction mounted the swift winds, and swept as a besom over land and sea, leaving behind a record of death, ruin and sorrow. But destruction stopped not here. Storms and tempest, the lightning's flash and the thunder's roll, all added their volume to the death roll. And as if to make destruction more complete, explosions swells the number of their victims to hundreds; and to render the history more horrible, devouring flames light up the world in the consumption of thousands of millions of dollars worth of property; and that the scenes might appear more appalling, they were ever and anon illuminated with some of the most singular, unprecedented and destructive electrical phenomena known to our time. And to add still another wonder to the list, we chronicle a grand grand meteorological phenomenon.

To fill up the measure of events in this almost prophetic year, riots, specks of war, and a general preparation on the part of the leading powers of earth, cast their shadows before, indicating coming events. And as this chapter opened with Mount Hecla, and a grand vol-

canic scene in Iceland, we close it with the threatening of Mount Vesuvius, and a looked for outbreak there.

In addition to all this, like the upheavals of society were casting up its filth and crime; the corruption in the body politic, from high to low; the hypocrisy and deceit in religious circles, in their disregard of the moral law and marriage vow; the fearful increase of crime of every name and shade; the growing weakness everywhere, in men, to respect virtue and acknowledge the truth when found or made apparent to their understandings, seems enough to cause the honest in heart everywhere to inquire in their own minds and of their fellows, "Are we not living in the times prophesied of, when the imaginations of the hearts of the people would be evil continually, 'as in the day of Noah,' the days when 'sound doctrine' would not be endured, and when the people would 'turn away their ears from the truth,' and turn them 'unto fables,' the days in which there would be 'perilous times,' because 'evil men and seducers' are 'waxing worse and worse;' the days in which '*Idumea*' would be remembered 'in judgment,' and 'sudden destruction' await the wicked;" and amid the wonders and perils around, above, and beneath, to cry out in their hearts, like one of old, "Lord, save or I perish?"

Like him, may all who love the way of truth and virtue, ever find a Deliverer nigh, amid the rising of the deep waters in the storms and tempests of life, and at last reach the haven of eternal rest.

We present our notes in the order that we received them, and under the several heads above indicated.

#### EARTHQUAKES.

Early in January earthquakes occurred in all directions in Iceland, followed by a general upheaval of the earth in the whole central portion of the island, a more full account of which, see under head of "Volcanoes."

March 1. A shock was felt in Australia, and on the 14th the severest shock ever experienced in the Taraungu district, occurred on the morning of the date last mentioned.

March 28th to April 1st, thirty-two earthquakes occurred in Loyalty Islands, and a tidal wave that carried away three villages and about 2,000 people.

May 18. Earthquake in New Granada, six cities destroyed. The city of Cucuta entirely obliterated; sixteen thousand lives were destroyed by the calamity.

June 18. A shock was felt in Ohio and Indiana.

March 30. An earthquake occurred at Lifu, Friendly Islands, during which a tidal wave swept away a village and destroyed a number of lives. At San Cristebal, Mexico, seventy perished from the effects of a "quake."

Aug. 8. A shock was felt at Holister, California.

Sept. 1. Several shocks were reported from the Darling district, Queensland, Australia. Same date a quake was felt at Manhattan and Topeka, Kansas.

Nov. 14. Another shake in California.

Dec. 8 and 9. At Porto Rico, the town of Arecibo, almost entirely destroyed.

Dec. 22. "A violent earthquake" was felt at Richmond, Virginia. The alarm was general in all parts of the city.

Over twenty thousand persons are reported to have perished during the year from earthquakes.

#### VOLCANOES.

The year 1875 opened its unparalleled record of wondrous events in Iceland, with one of the grandest volcanic displays that it has ever been the historian's privilege to record. It is said that no historic record of the kind in the world can compare with it, either in extent of territory over which its ruin extends, the number of newly opened craters or time of its duration.

For several weeks prior to the outbreak on Christmas of 1874, the inhabitants of the island were kept in constant dread by continued subterranean thunders, which extended through nearly two-thirds of the island.

The "unparalleled disasters" about Mount Hecla, were followed early in January with earthquakes and vast upheavals of the land, followed by renewed outbreaks. A district of country, equal to two hundred miles in extent, was laid waste, ten thousand people rendered homeless, and several hundred killed. "The world renowned Geysers were dried up, and instead of water, these mysterious funnels emitted immense quantities of hot smoke and ashes, which, during the night, rising several thousand feet in the air, appeared like gigantic columns of fire, visible for hundreds of miles. During the last weeks of 1875, Mount Vesuvius showed an increase of fire and smoke, and another outbreak is feared there.

#### FLOODS.

The unparalleled floods of the year 1875, both in this country and Europe, opened in our own land, in the eastern part, Pennsylvania and the southwest, their destruction being confined mainly to property, but few lives being reported lost.

June 21. Jacksonville, Springfield and Quincy, Illinois, were visited by fearful storms of lightning, wind and rain, causing great floods which did great damage.

June 23. Great floods reported in France; and on the 28th, in the "havoc and horror" of the inundation along the Goronne, and other streams, fully 2,000 lives were reported lost on the Goronne alone, and damage to property reckoned at \$45,000,000. The same paper reports an equally terrible flood in Northern Austria.

June 29. There occurred an unprecedented and furious thunder storm, with vivid and almost incessant lightning, and rain, which fell in torrents, accompanied by a fall of ice and hail, covering the roofs of houses and hills, to a depth of two feet, resulting in the flooding of the city of Buda, Hungary, and the loss of one hundred lives.

July 2. Damage by French floods, reckoned at \$60,000,000, and the loss of 3,000 lives.

July 7. The rivers Toques and Obequet, overflowed their banks, causing some loss of life.

July 8. Des Moines and Coon rivers, Iowa, overflowed, doing much damage.

July 15. Floods were in England and Wales, water still rising, fourteen lives lost.

July 31. Heavy rains and fearful storms, with floods, floods—loss of several lives from drowning, and great destruction of crops reported in the flooded districts of Missouri, Illinois, Tennessee, Indiana, Ohio, Iowa, Kentucky, Nebraska, and Arkansas. Damage inestimable.

Aug. 2. Yesterday's reports of the floods in Illinois, Indiana, Ohio, Pennsylvania, West Virginia, and Tennessee, more than confirmed. Millions of bushels of wheat had been carried away. In one locality in Indiana, six millions of bushels of corn was reported drowned out. Untold millions of dollars damage was done in the States indicated.

Aug. 3. Reports of the last two days confirmed, with an additional account of a fall of snow in Memphis, Tenn., on the 2d of August.

Aug. 5. furnished extended reports of winds and flood—and incalculable damage done by overflows along the Ohio, Illinois, Wabash and other rivers. Several persons reported drowned.

Aug. 6. The reported loss by the floods, in five counties in Indiana, reckoned to be \$12,000,000.—*Tribune*.

Aug. 18. Advices from India reported flood on the Irrawadda River, and immense damage to property.

Sept. 8. Unprecedented floods in Northern Illinois and Wisconsin.

Sept. 19. The lightnings, thunders, cyclones, wrecks of vessels, railroad accidents, and the loss of life and property on the lakes and on land, was much greater than was at first anticipated. In many places the storm being unprecedented in the memory of the oldest inhabitants.

Sept. 13. Heavy floods reported in the south of France—vineyards flooded and 120 houses destroyed in the department of Lozen, accompanied with great loss of life. The river Turu and others had overflowed.

Sept. 15 to 17. At Galveston, on the southeast coast of Texas, a heavy storm from the south, of unprecedented violence drove the waters of the Gulf of Mexico before it, causing an unusual rise of water along the coast, flooding the country for several miles, inland, in many places. The island of Galveston was submerged to a depth of two and a half feet at the highest point. The water was swept alternately from gulf to bay and bay to gulf, destroying over one hundred houses, besides doing much other damage. Several lives were lost. The rise of water being unparalleled. During the same storm the town of Indianola had nearly every house swept away; whole families disappearing, were heard of no more. Bodies were strewn along the shore of Matagorda Bay, for a distance of twenty miles. Over 200 persons perished. Several other small towns along the coast were nearly, if not quite, obliterated. Immense damage was done to property. A great amount of live stock perished from the incoming tide.

Sept. 28. A destructive flood was reported in the valley of the Lee, Ireland, inundating a portion of the city of Cork, and the country for miles around, doing immense damage. Similar accounts were reported from other parts of Ireland and Scotland. Dispatches from Madura, India, (Aug. 8), gave an account of the sudden swelling of a mountain stream, by which 200 pilgrims were swept from the shore of time, while assembled at their shrine.

Oct. 10. London dispatches state that the floods in Leicestershire and Warwickshire, England, did "very great damage to property." Some lives were lost.

Oct. 11 furnished accounts of recent terrible disasters and damage by floods, in the south of France, occasioned by a continued storm of rain for eight days and nights, accompanied with lightning and thunder. No less than 100 lives were lost; damage reckoned at 33,000,000 francs; 400 houses were carried away by the flood. In many instances the destruction was so sudden, that rich and poor, were alike carried away together. At the date above mentioned, crops and vineyards were rotting under water. The floods invaded cemeteries, exhumed the dead, and displaced the monuments of piety and affection. The rich and the poor that had not been carried away in the general ruin were gathered up and buried, unrecognized by either priests or people. About the time that the above scenes were transpiring in France, high waters along the Mediterranean, from the rise of mountain torrents, caused an overflow inland, while the tempest caused the Mediterranean to sweep over the streets of Palavas. The shores were covered with wrecks of fishermen's crafts and merchant vessels.

Oct. 25. Nineteen lives reported lost at Nottingham and Burton, from floods on the Trent.

Nov. 11. During the week past there was a heavy fall of rain in England and France. Many parts of both countries were flooded.

Nov. 15, 5 A.M. Disastrous floods were re-

ported throughout England and Ireland. The river Fulka, near Dublin, burst its banks and submerged thousands of acres. "Thousands of houses under water." On the same date, the tide in the Thames was the highest on record—the estimated damage caused by it in London and neighborhood was \$5,000,000.

Nov. 22. Heavy storm visited southern and western Texas. Trains were stopped, and steamers would not leave Houston.

#### FAMINE.

During the early part of the year, 20,000 people perished from famine in Asia Minor, before relief could reach the afflicted region. A like affliction threatened other localities. Grim-visaged want, through an almost general failure of crops, threatened the Russian Empire at the close of summer, with a visit of its emaciated form. While the inhabitants of large districts of our own land sighed, as living clouds (grass-hoppers) floated over and settled about them, blighting their prospects and threatening them with famine.

#### DISASTERS INLAND.

Feb. 25. A falling wall broke through the roof of a church in New York, killing five and wounding thirty.

April 23. Three steamers burned at the New Orleans levee, five lives lost.

May 26. Railroad collision near Washington, D. C., many of the employees and passengers injured.

May 24. An Austrian ferry-boat sunk in the Tyrol, with Roman Catholic pilgrims on board; 66 lives lost.

June 3. Sixty persons drowned by the capsizing of a lighter on the Tagus in Portugal.

July 5. Railroad collision near Far Rockaway, Long Island, 7 persons killed, 6 totally wounded, and 22 seriously injured.

Sept. 9. Propeller *Equinox* lost on Lake Michigan, 26 persons drowned.

Sept. 10. Steam barge *Mendota* lost on Lake Michigan, 8 persons drowned.

August 29. Collision on the Midland Railroad, England, five persons killed, and forty wounded.

Sept. 11. Eleven persons perished from poisonous gasses in a mine in England.

July 5. Horrible railroad disaster in New York, 7 persons killed and many wounded.

July 27. Railroad train broke through a bridge over the Mississippi river, at Brainard, 7 persons reported killed.

Aug. 5. A water spout burst over the town of Kirn, in Prussia, and drowned 13 persons.

Aug. 17. Railroad disaster near Gower, Mo.; 2 lives lost.

Aug. 20. Steamer *Comet* sunk on Lake Superior, 10 persons drowned: loss \$25,000.

Aug. 27. Steamer *Smoky City*, together with barges loaded with 260,000 bushels coal, sunk.

Sept. 11. Eleven persons perished from gas in a colliery, in England.

Sept. 29. Railroad disaster at Sorel, Canada,

11 killed and 25 wounded; same date at Hamilton, Ohio, 3 killed and several wounded.

Nov. 1. Near Summersville, New Jersey, a locomotive explosion killed five and wounded over 30.

Nov. 15. Railway accident in Sweden, 6 persons killed and 12 wounded. During Christmas festivities at a school-room in Switzerland, a floor broke down, resulting in the death of 80 persons and the wounding of fifty others.

Dec. 21. Steamship *Louisiana*, from West Indies, sunk in the Gironde River, after a collision, 16 persons drowned.

Dec. 28. A railroad smash up in Vermont.

#### DISASTERS AT SEA.

March 4. Steamer *Gothenburg*, wrecked in Bass's Straits, between Vandimon's land and Australia. Out of 120 persons on board, only 22 were saved.

May 7. Steamer *Schiller* wrecked near Bishop's Rock, Scilly Islands, off the Cornwall coast; 380 persons drowned. The *Cadiz*, 62 drowned; the *Fusing*, a Chinese steamer, 50 drowned; the American ship, *Violetta*, 42 drowned.

May 30. Steamer *Vicksburg*, bound for Liverpool from Montreal, went down in a field of ice 150x200 miles in extent; 83 lives lost.

April 14. Steamer *Ocean*, sunk between Shanghai and Trentsin; 50 lives lost.

May 25. About this time another steamer was reported destroyed; 115 lives lost.

June 18. Ship *Champlain* lost on North Farralone Island; 2 lives lost.

June 24. A great gale at Valparaiso did great damage to shipping, about 50 lives were lost, several vessels sunk, and others driven ashore.

July 5. Steam tug *Lumberman* run down off Sewell's Point, by steamship *Isaac Bell*, and sunk in fifty feet of water, 9 persons drowned.

Aug. 17. Yacht sunk in the English Channel, several lives lost. Same date a vessel was sunk by powder explosion at Barcelona, Spain; 50 lives lost.

Sept. 7. Steamer one day out from Nassau, burned.

Aug. 21. Typhoon reported from Chifu, 3 European and many Chinese vessels wrecked and 30 lives lost.

Oct. 4. Swedish steamer, *J. L. Bager*, sunk on the Baltic Sea; 35 lives lost.

Oct. 14-23. Fifty persons lost their lives by shipwreck on the coast of Scotland.

Oct. 18. A subterranean disturbance occurred on the Pacific coast, and a heavy swell, without wind, that sent the waves from one to three hundred feet inland.

Nov. 1. London dispatches stated that 200 mariners and others were drowned in the North Sea, during the storm of the past week.

Nov. 3. A vessel was lost on the Scilly Islands, 8 persons drowned.

Nov. 4. Steamer *Pacific* sunk off the coast of Oregon, nearly 200 lives lost. Loss of vessel \$150,000.

Nov. 9. Steamship *Waco*, burned off Galveston (Texas) harbor, 50 persons supposed to

have been burned with her, as no traces were heard of them. Loss to owners \$350,000.

Nov. 11. Bark *Toronto* from Glasgow, Scotland, reported lost, 1 survivor, 13 persons perished.

Nov. 14. Ship *Calcutta* reported wrecked on Grosse Isle, on the first instant; 23 persons drowned. On same date, schooner sunk off the east coast of Canada—entire crew supposed to have been lost.

Nov. 15. Brig *Maria* reported capsized at sea, October 25th, 17 lives lost.

Nov. 15. British ship *Astreda*, lost off Andressel, near Boulogne, 9 of the crew drowned.

Dec. 8. Steamer *Dutchland* wrecked on the coast of Kent, England, 78 lives reported lost.

In addition to the 1740 lives reported lost many are not enumerated.

#### STORMS.

June 9. A violent storm passed over the city of Paris, and to the south of France, doing \$200,000 damage alone in the city.

On the night of the 14th and 15th of June, a heavy storm of wind and rain throughout the central portion of California did much damage.

June 14. Southern Minnesota was visited with a terrific hail and rain storm, *unprecedented* in that region.

June 18. St. Louis, Missouri, was visited with an unprecedentedly violent and flooding storm, which did great damage; on the same date, Kansas City, Missouri, seemed to be the center of a most terrific storm, the severest within thirty years; the rain fell in torrents; several houses were struck by lightning. Much damage was done.

June 21. There was a fearful storm at Nashville, Tennessee.

June 24. Storm at South Bend, Indiana, unroofed houses, and did much damage to crops.

June 25. At Mendota, near St. Paul, Minnesota, a severe storm unroofed and destroyed buildings, with loss of life; same date a terrible gale passed over Red Oak, Iowa, doing considerable damage.

June 29. Heavy storms and tornadoes occurred in Wisconsin, Minnesota, Iowa, Nebraska, Kansas, and Illinois, doing great damage to crops and buildings, and causing considerable loss of life.

March 26. A great snow storm visited Jerusalem, accompanied with thunder and lightning, snow one foot deep in the "Holy City."

July 8. A terrific hail storm visited the Swiss Canton, on the French frontier; the hailstones were of unusual size, killing and wounding many persons, and doing much damage.

July 11. Another destructive storm occurred at Buda, Hungary, destroying all the temporary works erected subsequent to the storm of June 26th, and causing the fall of several large towers.

July 17. A heavy rain and hail storm swept over a large portion of the State of Iowa, doing immense damage to crops, hail weighing from two to five ounces.

Aug. 4. A terrific storm swept over the

city of Omaha, Nebraska, attended with vivid lightning and fearful thunder, and a heavy fall of hail, many of the stones weighing from one and a half to over two pounds each. The damage to window glass alone, in the city, was estimated at \$40,000.

Aug. 30. Heavy rain and thunder storm at Washington City, D. C.; loss by the destruction of one dam, \$100,000. Merchants on Pennsylvania Avenue lost thousands by the flooding of streets and cellars.

Sept. 4. Heavy rains in Iowa, "water courses from three to four feet higher than ever known."

Aug. 26. Near Patten's Station, Nebraska, a heavy hail storm occurred, lasting twenty minutes; stones on an average three inches in diameter; a passenger train was wrecked, all the glass on the south side was broken, damaging the train over \$2,000.

Sept. 13. A violent storm in the vicinity of Montpelier—great damage done to crops—a water spout at St. Clinian destroyed about 50 houses and drowned about 88 persons.

Nov. 15. A heavy storm was prevailing, and much damage done by high tides at Dover, Boulogne, and other sea ports on the British and French coasts.

#### TORNADOES.

The year was unusually characterized for tornadoes and hurricanes, the very elements seemed to have revelled in the destruction of life and property, sweeping hither and thither over the earth as besoms of destruction.

There were, in all, twenty-three reported at this office; from the following countries and states, with the following results in loss of life:

In Hong Kong, 500; Georgia, 317; Chili, 60; Louisiana, 20; France, 11; Missouri, 6; Mississippi, 11; Arkansas, 5; Michigan, 4; South Carolina, 2; Kansas, 1; Illinois, 5; Indiana, 1; Florida, 1; making a total of 949. The freaks and forces which characterized these phenomena of the atmosphere, are indeed marvelous to consider; accounts of which we have neither time nor space to give.

In addition to the above the following localities were visited with tornadoes: June 14th, Quincy, Ill.; 27th, Detroit, Mich.; Aug. 3d, State of Indiana; Aug. 6th, Knox, Lee and DeKalb counties, Ill.; Nov. 5th, and Granville, Florida, which exerted, in places, a wondrous force, killing and wounding many, and blowing down hundreds of houses. Damage immense.

#### EXPLOSIONS.

March 23. An explosion occurred in a coal mine near Charleroi, Belgium, causing the death of many persons.

May 1. Explosion of Bunker Hill Colliery, England; 41 lives lost.

May 26. An Explosion in a drug store in Boston, Massachusetts, killed several persons, and wounded others.

June 16. Explosion in a manufactory of fire works, in Boston, 6 persons killed.

Aug. 6. Explosion in the Arsenal, at Bridesburg, Pennsylvania, 1 killed and 19 wounded.

Nov. 12. Explosion in the Maynehaye Colliery, Belgium, 40 dead bodies had been taken from the mine, it was thought there were several more.

Dec. 3. Twenty persons were killed by an explosion in a mining pit near Tredegar, Wales.

Dec. 3. Another colliery accident resulted in the death of seven men.

Dec. 6. A colliery explosion at Llanelly, Wales, occasioned the death of 12 persons.

Dec. 7. One hundred and thirty persons were killed by an explosion at the Swathe Main Pit, Yorkshire, England.

Dec. 9. Ten persons killed by an explosion at Leeds, England.

Dec. 11. A dynamite explosion on the steamer *Mosel*, at Bremerhaven, Germany, 128 persons killed, and 56 wounded.

Dec. 16. Explosion of fire damp at Framieres, 100 reported killed and several wounded.

Dec. 22. A gas main exploded in a crowded street in Boston, Massachusetts, killing and wounding several persons. The sidewalk was torn up for 175 feet.

Dec. 23. An explosion occurred at Kingstown, Pennsylvania, killing 3, and wounding several others.

#### LIGHTNING.

The lightnings during the year 1875 were more vivid, and thunder heavier, according to current reports, than in any year within the memory of the present generation. The *St. Louis Republican*, in a long article of over two columns, under the caption of "Electric Death," makes up a "startling record" for the season, to August 1st, in which it says:

"Not alone in the accounts of tornadoes which have entailed immense loss, both in city and rural districts, nor in the summary of devastation by floods, nor in the estimates of damage to crops from a week of unpropitious weather in the record of the remarkable summer not yet complete, there is a death roll attached to the list of disasters which is without a parallel in the history of the country, the number of those killed by lightning being far greater than is generally supposed."

The wide extent of territory from which the "record" of electrical freaks, forces and disasters were made up, is so great, embracing, as it does, the "Old" and "New World," that but a few of the most important accounts were transmitted to the "news centers." A review of the incidents recorded, of electrical phenomena, its singularity, vividness and force, seems enough, in view of the warnings to this generation, to make men tremble at the fulfillment of what has been written relative to our time.

#### EPIDEMICS.

In the Fiji Islands, 50,000 persons are reported to have perished from the measles, prior to July. In many places towns were depopulated, and the dead left unburied.

In July, Cholera was reported raging in Damascus, and neighboring cities; in Syria, 400

cases were reported daily, and the number believed to be much larger.]

Sept. 11. Six thousand cases of cattle-disease were reported in Devonshire, England.

#### FIRE.

Feb. 6. At Osaka, Japan, 1200 buildings destroyed, and several lives lost. And on the 7th, 300 houses were destroyed at Yokohama, Japan.

April 28. Destructive fire at Oshkosh, Wisconsin. A square mile of the city laid in ruins. A powder Magazine exploded, and several lives lost. Loss over \$2,000,000.

May 20. A fire at Osceola, Pennsylvania, destroyed over 250 houses. Loss over \$2,000,000.

May 27. French Catholic Church burned at Holyoke, Massachusetts, during the celebration of one of their feasts; 75 lives lost and many badly impaired.

May 27. Cathedral Church burned in Springfield, Massachusetts; 66 killed or burned to death, 9 mortally wounded.

June 13. Great loss of petroleum, by fire, near Pittsburg, Pennsylvania; damage \$400,000.

May 18. A big fire in Dublin; loss over \$500,000.

June 25. One thousand buildings burned in the town of Morschansk, Prussia, 10,000 people rendered homeless, occasioning a loss of \$3,750,000.

July 21. Reported loss by fire \$146,000.

July 23. Reported loss by fire \$226,000.

Aug. 6. Reported loss by fire \$240,000.

Aug. 19. Destructive fires reported in Russian towns and villages.

Sept. 6. Reported loss by fire over \$100,000; and on the 7th, over \$230,000.

July 5. Disastrous fire at Sreenugger, India, 1500 houses burned. Loss immense.

Sept. 11. Loss by fire reported to-day \$300,000.

Sept. 12. At Paderborne, Prussia, 100 buildings were burned, 300 families rendered homeless.

Sept. 18. Reported loss by fire \$170,000.

Sept. 20. Loss by fire \$200,000.

Sept. 21. Loss by fire \$150,000.

Oct. 11. Loss by fire \$162,000. Fire in Burlin \$1,000,000. At Utah Mine, Nevada, loss \$250,000.

Oct. 22. Loss by fire \$200,000.

Oct. 26. Virginia City, Nevada, nearly destroyed by fire; loss \$7,500,000. The burnt district was three-fourths by half a mile in extent, 10,000 people rendered homeless. Other losses reported same date were \$200,000.

Nov. 3. Great fire in Sherman, Texas, loss \$300,000. Losses other places same date \$200,000.

Oct. 7. Iquique, Peru, was nearly destroyed. Loss \$5,000,000.

Nov. 3. Arsenal at Realsberg, Germany, burned, 40,000 rifles destroyed. Loss 1,700,000.

Nov. 11. Cotton mills at Glasgow destroyed



by fire; loss \$1,500,000. 12,000 persons thrown out of employment.

- Nov. 12. Reported loss by fire \$200,000.
- Nov. 13. Reported loss by fire \$180,000.
- Nov. 20. Loss by fire \$276,000.
- Nov. 25. Reported loss \$160,000.
- Nov. 26. Reported loss \$200,000.
- Dec. 1 to 14. Loss by fire \$730,000.

#### METEORS.

Several grand meteorological phenomena were witnessed during the year, among the most important accounts of which we have seen is the following, from the *Ottawa* (Kansas) *Free Press*, (date not given.)

"About 8 o'clock on Monday morning a novel and brilliant spectacle was witnessed by those who had the good fortune to be in the vicinity of Chaudiere bridge. A large body of fire was seen to descend from the blue heavens, and by those who witnessed it, it will not readily be forgotten. It was about six feet in diameter and as bright as the sun, which was shining bright at the time. Followed by an immense train of fire, of a vividness that can not be easily described, terminating in an immense body of blood red flame and dense smoke, it fell in an oblique direction to the west, and then plunged with a fearful hissing noise into the Ottawa, creating a dense volume of vapor."

#### RIOTS.

A dreadful riot had taken place at or in San Migule, San Salvador, a city of some 40,000 inhabitants. A small garrison was attacked and nearly all killed, many prominent citizens fell victims to the rage of the mob, some 16 houses had been fired, damage \$1,000,000. "Catholic priests" said to be "responsible for the bloody deeds."

Sept. 13. Intelligence from Memphis, Tennessee, and Jackson, Mississippi, reported the "slaughter, in cold blood," of colored people. From 30 to 100 had been killed.

#### WAR AND WAR PERPETRATION.

The "dogs of war," with comparatively few exceptions, were kept chained during the year past. They have, nevertheless, been restless, and kept up quite a snarling at each other, watching their every movement. While the smaller ones were snarling, snapping and fighting, the large ones watched with jealous eyes, the "bones" over which they were contending, each moving here and there to gain strength, a more desirable position and a better preparation for a defense against the threatnings, which each seem to fear.

And of the preparations that were made and being made for a possible, if not a probable attack, Paris papers and dispatches of August 19th, in an extended account of the war footing of Europe, made the following statistical statement, relative to the armies of Europe and the cost of maintaining them.

"The armies of Europe are 9,000,000 men, costing annually £136,804,000," or about eight hundred and fifty millions of dollars.

May the Angel of Peace hover over us.

M. B. O.

### Antiquity of the Cross as a Religious Symbol and of the Doctrine of Vicarious Atonement.

There is something truly remarkable, and to the ordinary observer unaccountable, about the great activity manifested to-day among the wise men of earth to seek out every thing relative to the past, and to bring to light all of the hidden mysteries thereof that devoted lives, sleepless energy and enthusiastic toil can discover in the depths of buried time. Indeed the age is marked by an extraordinary spirit of research and investigation among the histories, traditions, ancient works, monuments, ruins and other remains of the musty and, till now, almost forgotten antiquity of our race, but which is being discovered this century in Asia, Africa, Europe, America and the islands of the sea.

And these antiquarians are not the only active ones in this building up of a grand structure of imperishable evidence under the direction of the great Master Builder, notwithstanding they are unconscious that they are working and hastening at the behest of Him who would give to man strong proof that his word and his work is true, lest they may sometime seek to excuse themselves for their unbelief. With them in the strife for knowledge of the universe of God, is found the geologist delving deep through the fossils, skeletons and strata of earth's crust, while also the astronomer fathoms a portion of the immensity of space, seeking intelligence of the twenty million worlds to be seen through his telescope.

The causes and purpose of the physical phenomena in earth and air; the temporal and eternal mysteries of ages and generations; the inner life of ancient nations, and the reasons for their rise, progress and subsequent decline and overthrow, together with the controlling influence over all the other conditions and circumstances of every people, exercised by the many faiths, religions and superstitions, true and false, which have, from the morn of time, held more or less sway in every generation—all these facts are sought for with unwearied diligence.

The skeptic and christian alike share in the toil. The former seeks for proof hoping to convince himself and others that there is neither a supreme law-giver nor a divine faith, anxious for a time in the near future when religion, if it shall be so called, shall have advanced into the full day of scientific negation, whose dazzling light will neither reveal nor confess any God but "Nature," or know any Savior but "Education,"—as if there could possibly be any thing incompatible between "Nature" and the wise Creator of her laws, or between "Education" and he who came to exalt her to the largest liberty of truth.

The christians understand a portion of these new found testimonies, and with joy make use of such things as bear witness to the existence of a God of revelation aforesaid, and of a people with whom he conversed, and of prophets who received and wrote his word. But other forthcoming facts are unacceptable, and are also used as weapons against them, because they do not understand their application. Yet from these facts there is no escape, (unless they come to the fulness of the truth), even though they utterly destroy the theories of their fathers; because, having no present communication with God, as his former people had, they are alone among enemies, helpless for present emergencies, and unprepared for the continual new circumstances in which they need revelation from God and direct proof of his work to successfully meet infidelity, even in their own hearts.

But the believer in the Lord's re-established work, and in the approaching culmination of events as the period prophetically announced, and re-confirmed by present revelation, sees much more than others in the strange truths brought to light. For, recognizing the hand of God through it all, he knows that in this day of preparation to judge the world, the Most High is leaving the nations without excuse by giving them testimony upon testimony of their own finding.

This doubles the weight of evidence, and, consequently, the coming condemna-

tion should they reject it; for as christian and skeptic alike refuse to hear his voice and continue to reject further revelation, he gives them abundant proof, and that through channels that they must accept, because they obtain it by hard labor and at great cost.

Therefore, through the very intentions upon one hand to destroy the old-time revelations of the Almighty, and, upon the other the determination to prevent man from receiving any thing more like them, there runs the overruling design of the Master that he will establish his word and his work stronger than ever.

Furthermore, by their zealous labor, they are bringing to our very doors and placing in our hands, at little cost to us, evidences that are truly "confirmations strong as proof of holy writ," notwithstanding one party supposes them to be the mightiest weapons against God and his Christ, while the other class think they find enough to overthrow the present work of the Lord. The subject in hand proves the error of the skeptic, and the publication of such articles as those in the *Chicago Times* concerning The Plates of the Book of Mormon, and The Death of Joseph Smith, show that our opposers overreach themselves and prove too much for their own benefit and safety in error.

And thus every thing works towards establishing eternal truth, giving proof to all men that Jesus Christ was from the beginning the looked for Savior, the "coming man," the true leader of whom all others were but types; and, furthermore, that the Latter Day Saints are not mistaken in preaching the divine restoration of the gospel in this generation. Therefore, to us, these explorers among books and fossils, monumental inscriptions and starry depths, only bring their stores of proof to confirm the divine inspiration of the Bible, Book of Mormon and Book of Covenants; for man's testimony harmonizes with these books that there exists a personal God, and a Savior by whose incarnation and atonement all the human race from Adam to the close of time shall be blest; and also that he spake truly when he said that

before his second coming he would "send forth his angels and messengers of heaven."—Mat. 13 : 42.

Again, wondrous proof comes forth to establish our belief that the fathers of the race had as full knowledge and comprehension of the work to be wrought by the Son of God, as we have. The general idea of the Christian world is that the ancients dwelt in "the dim starlight before the dawn," or in gaping, wondering ignorance as to what their Creator proposed to do with them, or would decide to do with this "experiment or new invention of his." Prof. Swing and other leading ministers think that Abraham, Moses, Job, etc., walked home to glory with no knowledge of a Savior, but it is the purpose of this article to show that they enjoyed the full light of Christ's salvation.; that they knew their assured redemption and the necessary preparatory work therefor; that they knew why they were created, and how, when and by whom salvation was to come; in short that they understood all the chances against them and the greatly exceeding reward in store for them, teaching the same to their children, the founders of the nations—as these wise men now demonstrate.

Evidently these proofs come to us through divine wisdom, and certainly no other people can harmonize them or use this knowledge so well as those to whom the Lord reveals his word; and therefore, it is of the highest importance that we should lay hold upon every thing that will confirm the word of God, and that we should make ourselves acquainted with every thing that will strengthen us in faith, instruct us in doctrine and otherwise qualify us for our places of duty, unto the final triumph of the Lord's work in the sight of all nations. Then shall men know that this is what the Almighty hath established as the universal kingdom of peace and truth, which shall have no end.

Furthermore, the Elders need to seek out and get into useful shape every confirmatory proof that they may be ready as actual and able witnesses for Jesus in every emergency, and thus be fitted in

letter as well as in Spirit, in knowledge as well as in faith, to defend the great and important fact that Jesus was indeed the Son of God, the one and only true Savior, who, upon the cross atoned for the sins of the world. For we must not only affirm that he taught great moral truths, (which the skeptic also claims for other leaders), but that he had authority, such as no other ever had, even from the Supreme God; and that the consequence of this divine power manifested in him will not only be the salvation of the spirit, (as christians accept), but also the redemption of the whole human race from a temporal death. In fact the result will be the re-uniting of the body and spirit from what would have been, without his incarnation and exercise of divine power, an eternal separation of them. Certainly this will be a most righteous and royal favor, a most benevolent deed, evincing the fatherhood of God and the brotherhood of Christ.

The fast increasing tide of infidelity and unbelief, both in the churches as well as out of them, warns us that the world, despite its wondrous learning, and notwithstanding the "voice from heaven," (Rev. 18 : 4), slumbers and sleeps; and we have the word of God that "the day of the Lord" shall "come as a thief" to the unconscious sleeper, and as a snare to the despisers. Honest minds and truthful hearts are also darkened and their vision blinded by the erroneous theories of the creed-makers and the false reasoning of so-called rationalism, which after all is just as irrational and unsatisfactory as the other. Many thinking minds are fleeing from their shattered homes in the old theories, those invented by men since revealed religion became by apostasy a thing of the past, and are seeking shelter in other places, but find that those who tore down the old can not erect even a limited shelter that will be trustworthy, or one fitted for every period in the life that now is and having certain assurance of the one to come. Therefore in neither of these extremes does the seeker after unimpeachable truth or for a religion that can be demonstrated, find rest, but *certainly* is

what is wanted, not tomes of logic that will leave us as uncertain, unsatisfied and unhappy as before.

Now, one of the very important questions concerning the salvation of man and the future life, is the subject of the Atonement, and whether it really has the value it purports to have respecting these, and if so why and how does the life or death of one Savior or many bring about this result. Evidently a certain knowledge of its true value must originate with and come from the source of eternal truth, even from God, but evidence confirming this claim, and testimony bearing upon the subject, is also of great use, and, as man has recently discovered and gathered much from ancient records and traditions that bears witness with revelation upon this important subject, I present herewith to the readers of the *Herald*, a few of the excellent and cheering proofs that the signs and symbols of Christ, and the doctrines and ordinances of the gospel were of very ancient origin, as already taught us by revelation.

The opposers of the atonement theory argue that, as the heathen nations of antiquity are now known to have been well acquainted with similar forms of worship, and with the identical symbols afterwards used by the christians, together with adoring like attributes of moral character and spiritual power subsequently claimed for Christ, that this is evidence that his was but a character borrowed from those who had enacted the part of savior before him. It is said that all had similar precepts, rules, doctrines and teachings, each having been equally effectual or ineffectual as another, so far as any salvation was concerned.

But their fancied proofs only confirm the fact that those devotions and symbols, were simply the relics or corruptions of that true religion known to the founders of those nations by the teachings of their fathers, the patriarchs—important points which for that reason were easily and naturally retained, even in idolatry, parts of that pure doctrine of the Atonement and the Cross so fully known to Adam, Enoch, Noah, Abra-

ham and the leading men, as later revelation more perfectly shows, all through the centuries of that dreary four thousand years. From them it came down as the people degenerated, until only like forms remained, but so corrupted as to be very imperfect in meaning and degraded in use. This would be the inevitable result among a race so divided and scattered and having no continued revelation to guide them.

The idea of an atonement by the substitution of one victim for another, and also that of a *general* atonement by the offering of a superior or divine being for a nation or for the whole world, are said to be remarkable for their antiquity among many nations. The latter idea was a prominent feature in the faith and devotion of the so called heathens in all parts of the earth. Both enlightened and barbarous nations had similar ideas and practices. Its universality is shown by the writings of travelers and historians, ancient and modern, and by the traditions of many nations. The idea also existed among the aborigines of America, the South Sea Islanders, the Australians and the tribes of Africa.

As regards the belief in a general offering and mediatorship, skeptic writers assume that the custom of deifying the living, and of erecting fictitious characters as intercessors between God and man, originated in the idea that the Supreme was so exalted a personage that mortals could only have communication with him through more favored beings. Hence peculiarly good men in every nation were revered as moral reformers, and after their death they were adored as saviors, under the impression that although their earthly mission had ended yet that they continued their usefulness in the eternal world as mediators and intercessors for mankind.

Tradition generally accounted them as of mystical birth, the offspring of virgins through divine impregnation. They were esteemed as the most perfect emblems of human perfection and goodness, and were worshipped as divine incarnations of the Supreme Being in the flesh. Tradition also relates or claims that for the

redemption of the human race they became *victims of the power of evil*; and, that afterwards they were resurrected from the grave and ascended to the eternal world, from which some of them are expected to return as rulers and judges of the world.

How plainly, therefore, do these descriptions manifest the fact that the fathers of the race and the founders of the nations did indeed understand the promised redemption through the Son of God, and that they knew the precise events and peculiar circumstances that were to mark his birth, his life and his death. Evidently this caused that universal impression, that deep-seated and wide-spread tradition that there was to be one born into the world who should act for fallen man the part of atonement, and by whose intercession and mediation would be brought about the redemption of the race.

We are told that before Christ's appearance in the flesh there was a universal and popular notion that a mediator was requisite to officiate vicariously to gain the needed reconciliation. Bishop Tillotson of the Church of England writes of that time as follows: "The world was bent upon addressing their requests and supplications to Deity through some mediator." Hence the reason why, in their blindness, the people invested real or fictitious characters with the attributes of moral and spiritual power which divine revelation proclaimed to be the characteristics of the real Messiah.

A certain writer says: "Many of these reputed *Saviors* or *Sons of God*, as they were called, were but fabled characters." And, it is said that the extravagant exaggerations about real persons make these accounts as untrustworthy as were the fictitious ones.

The widespread faith in a coming Redeemer is shown by the great antiquity and universality of the symbols concerning him. For instance it is written that "the *sign of the cross* filled an important place" in the devotions of the Persians, Egyptians, Grecians, Indians and other nations in the worship of their respective

deities prior to Christ's advent. The skeptic says that after his coming it was adopted by and became the characteristic emblem used by the followers of Jesus in their worship.

According to Justin Martyr the believers in Mithras, the Persian Mediator, "wore the *sign of the cross* on their foreheads as a badge of worship" long before the Christian era.

We are also assured that in Egypt it was used "as signification of Eternal Life. A writer says:

"They wore the cross of Osiris (their mediator) just as the christians afterwards did the cross of Jesus."

Mr. J. D. Baldwin, on pages 109 and 110 of his "Ancient America," after speaking of the cross, so frequently found among the ruins of Central America, writes as follows:

"The so-called Latin cross was used in the Eastern World many centuries before Christ. It was a religious emblem of the Phœnicians, and the *sign of the cross* appears suspended from the necks of oriental prisoners pictured on Egyptian monuments which are known to be fifteen hundred years older than the Christian era. The cross was a common emblem in ancient Egypt, and was used in the religious mysteries of that country."

Layard, the celebrated archæologist, discovered the representation of the cross among the ruins of Ninevah. He found the sculptured figure of an early Nimrod king, and says that from its neck "hung the sacred sign of the cross."

H. A. S.

*Continued.*

### "Mormonism" Reviewed.

[Continued from page 9.]

Mr. S. claims that the Aaronic priesthood was not in the primitive church. He says, "It never had a place there." Possibly it did not so far as *name* is concerned, and yet be in it *in fact*, so far *authority* is concerned. This authority, or priesthood, was not denominated *Aaronic* or *Levitical*, until, in Israel, it was given to *Aaron* and the family of *Levi*, yet the same priesthood in kind existed before. Ex. 38: 1-3, 41. Num-3: 12.

Mr. S. also tells us that the Melchiz-

edek priesthood was not in the church; and further, that Christ was not a priest till he reached heaven. If no one can hold the Melchizedek priesthood on earth, how did it happen that Melchizedek was so favored as to hold and exercise it in the times of Abraham? If Christ did not hold priesthood on earth, by what authority did he baptize, ordain others, preach the gospel, and administer the sacrament of bread and wine? He was very particular to comply with the law of baptism, and is it presumable that he would be less particular in respect to priestly prerogatives?

He verily performed the functions of a priest, even to the offering of a bloody sacrifice, which he offered upon the cross; and shall we say that he did all this without holding priesthood authority? Nay, verily. The idea is as false as it is derogatory to the character of our Great High Priest. He was a priest when he offered himself upon Calvary for a ruined race; and he was a priest before that—he was manifestly one from the beginning of his ministry.

“But,” says Mr. S., “Paul says, ‘If he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law.’ Precisely; he would not be *that kind* of a priest of which Paul is speaking—an Aaronic priest; but this is not to say but what he would be a Melchizedek priest.

Christ was a priest while on earth, for it was here that he began the work of sacrifice and offering. None could administer in that respect unless he were a priest. The sacrifices and offerings of Christ and his ministry differ *in kind* from those of the Aaronic priests under the law, yet both orders of priests ministered before the Lord.

That Christ was a Melchizedek priest while on earth, is seen in the fact that “the high priest entereth into the holy place;” so Christ must be a high priest *before* he could enter into the anti-typical “holy place,” even heaven. (Heb. 9: 23-25).

We have shown, in another place, that Moses held higher priesthood than

Aaron; and that Jethro was a priest of God, though not of the order of Aaron; also that many of the patriarchs, including Melchizedek, were priests; and we have also shown the probabilities of their being of the higher order with Melchizedek. And we are not alone in concluding that they were Melchizedek priest. Smith, in his *Dictionary of the Bible*, says, that the New Testament writers “recognize in Christ, the First-born, the King, the Anointed, the Representative of *the true primeval priesthood* after the order of Melchizedek, from which that of Aaron, however necessary for the time, is now seen to have been a deflection.”—Art. Priest. This is the very sensible result of his profound researches upon this subject; and it is in harmony with the statements made by Joseph Smith, the young prophet and seer, in *Doctrine and Covenants* 104: (3):

“There are, in the church, two priesthoods, namely: the Melchizedek, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchizedek priesthood is because Melchizedek was such a great high priest: before his day it was called the *holy priesthood*, after the order of the *Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood. All other authorities, or offices in the church are appendages to this priesthood; but there are two divisions, or grand heads—one is the Melchizedek priesthood, and the other is the Aaronic, or Levitical priesthood. \* \* \*

“The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is, because it is an appendage to the greater, or the Melchizedek priesthood.”

Here is furnished a reasonable solution of what would otherwise be a very complicated and troublesome question. That there were various priestly offices before the law, under the law, and under the gospel, is manifest from the Scriptures and church history; but their respective degrees of authority, their duties, rights and privileges, as also the manner in which they were conferred and transmitted, are matters not so clear-

ly and definitely stated as could be desired. If we had all the sacred writings given before the law, under the law, and under the gospel, with the full history of the church for the first three centuries, then, no doubt, much if not all of the difficulty that now surrounds the matter would be removed.

It would seem that before the law, all the priestly offices were held as belonging to one priesthood; and that also under the gospel they were so held, though the same priestly authority that was conferred upon Aaron and his seed existed *before* the times of the law, and likewise in the church after the law, as a code, was abrogated. Both priesthoods are but one priesthood; and are two only in the sense of there being two divisions.

"All other authorities, or offices in the church [including the Aaronic priesthood] are appendages [something added] to this [Melchizedek] priesthood." This may account for there being more offices in the early Christian church than there appears to have been among God's people in the times of the patriarchs, though both peoples held the same priesthood. And it may also explain any real or seeming difference in the arrangement of the priesthood in the church now, from what there was in any former time.

"When he [Christ] ascended up on high, he led captivity captive, and gave gifts unto men. \* \* \* And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers."—Eph 4: 8-11.

These were different officers, yet all and each possessed authority in the priesthood of the Christian church. And it is a fact to be borne in mind, that all these were not called and ordained at once, but only as the Master saw that there was need for them; and this principle applies with equal propriety in these latter times.

We had almost forgotten to reply to another marvelous objection of Mr. S. He claims that it should be *proven* if John the Baptist "was raised from the dead before ordaining Joseph." The Scriptures teach that "many bodies of

the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27: 52, 53. Is there any thing incredible in the idea that John was one of that number? We think not. It is probable that all the bodies of the saints who were found worthy came forth at that time; and none, we trust, will question the worthiness of John.

Again, "How," says Mr. S. did Joseph know that it was John that ordained him?" Probably in a similar manner as Daniel knew that it was "the man Gabriel" whom *he* had seen in a vision; (Dan. 9: 21); or that Mary knew that it was "the angel Gabriel" that ministered to her; (Lu. 1: 26); or that Paul knew that it was Jesus that appeared unto him in the way to Damascus. These parties were fully satisfied that the angelic ministrations in their cases were genuine and really divine. All the surrounding conditions were such as to forbid imposture. So in regard to the ordination of Joseph and Oliver by the angel, John the Baptist. We herewith subjoin portions of their account of that very remarkable event. Joseph says:

"We still continued the work of translation, when, in the ensuing month, (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'"—*Times & Seasons*, vol. 3, p. 726.

Oliver's testimony is as follows:

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On

reflecting further, it was easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For, the question might be asked, have men authority to administer in the name of Christ, who deny revelation? when *his* testimony is no less than the spirit of prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, 'Arise and be baptized.'

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted, and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world were racked and distracted—while the millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day;" yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

"But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'Upon you, my fellow servants, in the name of Messiah, I confer this priesthood, and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'

"I shall not attempt to paint to you the feelings of this heart, not the majestic beau-

ty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, can not begin to clothe language in as interesting and sublime a manner as this holy personage. No: nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till nought but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells, and sin never comes, I hope to adore in that DAY which shall never cease!"

*Messenger and Advocate, Oct. 1834.*

Where was there a chance for these men to be deceived? Their hearts were set to do the will of God; and at the time of the vision they had gone "aside from the abodes of men," and called upon the Lord in a fervent manner, or, as Joseph puts it, "We on a certain day went into the woods to pray and inquire of the Lord," and here, under these circumstances, they heard "the voice of the Lord," and "the veil was parted and the angel of the Lord came down clothed with glory;" \* \* \* "then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow servant' dispelled every fear." Surely, we may say with Oliver, "Where was room for doubt?"

It is preposterous to claim that they were deceived. The whole of the surroundings of the case, as they give it, utterly forbid such an idea. They saw the vision, and received the ordination, as they claim, under the hands of the angel, or else they were the vilest impostors known to history. They could



not have been deceived in the matter.

These men lived and died bearing this testimony; Joseph Smith at Carthage Jail, Illinois; and Oliver Cowdery at or near Far West, Caldwell Co., Missouri.

We have occupied more space in considering this question of the priesthood, and its restoration in these latter days, than we had intended. The only apology we offer, is, that the subject seems to demand it.

Mr. S. thinks he has discovered another error in the prophecy of Lehi respecting the brass plates where he says that "these plates of brass should go forth unto all nations, kindreds, tongues and people who were of his seed."—1 Nephi 1 : 48. Mr. S. says, "Whether this language be applied to the material of the brass plates, or to the record contained upon them, the statement has proven untrue. These plates of brass are represented as having been carefully preserved by the Nephites, and to have been handed down by them till the days of Mormon, being carefully kept from the Lamanites, who were of Lehi's seed."

This is a technical quibble at most; and Mr. S. might with equal propriety question the prophecy of Jesus, Luke 21 : 24. But how does Mr. S. know that the Lamanites were reckoned as the "seed" mentioned in Lehi's prophecy? Now the prophecy implies that the plates would go only to the righteous, and subsequent history shows that they did go only to them; while the contents of the plates went to many of Lehi's posterity who were not righteous. The plates and other sacred things, were to be handed down "from one prophet to another;" (1 Nephi 5 : 47); and so they were, until they reached Mormon, who hid them up unto the Lord. (Mormon 3 : 2). Mormon said :

"Having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites, (for the Lamanites would destroy them), therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni."—Mormon 3 : 2.

This confirms the supposition that the plates of brass were designed to go to none others than the righteous of Lehi's posterity; and the recorded facts of history in the Book of Mormon show its accomplishment.

In 1 Nephi 1 : 23, 35, 46, 47, we first learn of the plates of brass, and something of their contents; and in paragraphs 25, 49, we learn the purpose for which they were taken from Laban; and in chapter 6 : 1, we find them in the hands of the prophet Nephi, as the teacher of his people; and in chapter 5 : 47, we further learn that the Lord purposed that these records, with other "sacred things," were to "be kept for the knowledge" of Nephi's people. From Nephi they passed on down among the righteous, "from one prophet to another," going first to Jacob; (Jacob 1 : 1); Jacob to Enos; (Jacob 5 : 9); Enos to Jarom; (Jarom 1 : 1); Jarom to Omni; (Jarom 1 : 6); Omni to Amaron; (Omni 1 : 2); Amaron to Chemish; (Omni 1 : 3); Chemish to Abinadom; (Omni 1 : 5); Abinadom to Amaleki; (Omni 1 : 6); Amaleki to Benjamin; (Omni 1 : 12); Benjamin to Mosiah 2d; (Mosiah 1 : 3); Mosiah 2d to Alma; (Mosiah 13 : 1); Alma to Helaman; (Alma 17 : 5); Helaman to Shiblon; (Alma 30 : 1); Shiblon to Helaman 2nd; (Alma 30 : 5); Helaman to Nephi; (Helaman 2 : 6); Nephi to Nephi 2nd; (Nephi 1 : 1); Nephi to Amos; (Nephi 1 : 6); Amos to Amos 2nd; (Nephi 1 : 7); Amos 2nd to Amaron; (Nephi 1 : 11); Amaron to Mormon; (Mormon 1 : 1; 2 : 3); Mormon hides them up in Cumorah, except those given to Moroni; (Mormon 3 : 2); and Moroni hides up the balance. (Moroni 10 : 1). In this long line of transmission, we see the sacred things, including the brass plates, were kept among the righteous of Lehi's posterity, thus establishing the idea that only the righteous of Lehi's posterity were the promised "seed."

Nor is this method of interpretation peculiar :

"They which be of faith are blessed with faithful Abraham."—Gal. 3 : 9. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—v. 29.

"They which are the children of the flesh, these are not the children of God; but the children of promise are counted for *the seed*."—Rom. 9 : 8.

The principle applying in the case of Abraham, applies equally well in the case of Lehi.

The Lord said that it was not meet for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might "raise up *seed unto the Lord* in the land of promise." Those who by righteousness proved themselves to be the Lord's "seed," these were the seed of righteous Lehi, and the ones to whom the promise was made.

W. W. B.

*Continued.*

## The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., January 15, 1876.

WERE it possible, we would like to begin the year with a flourish of trumpets, and a greeting that would infuse new energy and life into every individual member, every officer, every conference, district and branch. But we can not discover, just now, any potent elixir at our command, with which to do so wonderful a work; and yet we can not divest ourselves of the constantly recurring reflection that the prize that we are striving for is at the *end* of the race, and though we should run swiftly, and with oft-repeated bursts of enthusiasm, we shall not reach and obtain the prize until that end is reached. For this reason, we are contented to plod steadily, making what forward progress we may, and refusing to go backward.

That we have come forward since last we greeted you with a "Happy New Year," few would care to deny; but we are not yet so far progressed that we may not go further is clear. If still resolved to go forward, we shall make more rapid progress as our unwearied forces shall take and occupy the avenues and opportunities presented to us.

There is no place left us for retreat, if we

felt so inclined; nor is there any honor to be gained by a flight from duty and labor. Hence we are, or should more than ever be determined and ready to labor.

Our subscribers are coming forward with their renewals, and we hope to receive a large increase during January. It is said that times are hard, money scarce and people poor; and we do not doubt the statement. But all the Saints want to keep informed with regard to the Church, and how it is prospering, so can afford the sum it costs.

WE have lately read a series of articles in "The Galaxy," entitled "Through Utah," by John Codman of New York, which seem to be very fair in dealing with the Utah Question. He states that they, himself and wife, met with but three women living in polygamy, in Utah, who expressed themselves satisfied with polygamy; and they conversed with many.

Joseph Coolidge, now deceased, who had some two years before his death visited Utah, told us almost precisely the same thing; "There is not a house in Utah where there is more wives than one for the same man, where there is peace and happiness." Mr. Coolidge was considered by the Mormons as one of themselves; as he was an active member before their exodus from Iowa, for Utah; and was permitted to see them at their best—or worst, as it may appear to us, who believe in monogamy.

BR. GEORGE H. HILLIARD writes us that the Saints have a comfortable house to worship in at Springerton, Illinois, and that Brn. J. R. Lambert and Eber Benedick are laboring in the district. Br. Blair was with them at their Conference.

While on a visit to Chicago, lately, Dr. B. P. Reynolds handed us a copy of *The Appeal*, a new monthly journal published in Chicago, in the interest of the Reformed Episcopal Church, Samuel Fallows, D. D., editor-in-chief. *The Appeal* is very liberal in sentiment; is seriously opposed to sectarian dogmatism, and anxious to bring about a church unity; but, judging from the tenor of its leading articles, its contributors are not hopeful of speedy suc-

cess. *The Appeal* gives 1500 as the probable present number of the church it represents.

Good news reaches us by two or three brethren of there having been an excellent conference held in the Northwest Missouri District; at and during which a most christian-like feeling prevailed; before which, harshness and bitterness melted, differences disappeared, and personal dissensions ceased. May the spirit of peace continue to abide with the Saints so nearly in Zion, will be our constant prayer.

There are nine members of the Church at Hornerstown, N. J., with others believing. Br. Joseph A. Stewart, Br. Small and Br. John Stone were going there on Christmas to try to organize a branch.

Two Arctic expeditions are contemplated for the next summer; one from England, under charge of Mr. Allen Young; the other in charge of Prof. Nondenskjold, of Russia.

By reference to Br. John Stone's letter it will be seen that the branch which was to have been organized at Hornerstown, N. J., was so organized. Welcome, Saints.

We now have only one kind of Book of Mormon on hand; price \$1.25. We are out of the \$1.50 kind. Don't send for that kind.

We have no Saints' Harps on hand; will have in about a month. Don't send for any until we advertise them again.

Br. and Sr. A. Holbrook, at Eaton Rapids, Michigan, wish an Elder to call and see them.

Br. George Hayward has located at Stockton, California, and is preaching as opportunity offers.

See extracts from letter, from Br. Isom Thomson, in correspondence column.

DR. CUMMING said, in a late sermon delivered in London:

"Great things are to happen," says the Caledonian prophet, within the year 1876. The Jews will return to Judea. There will be great commotion among the nations of the earth. It will thus be seen that he agreed with Zadkiel, the almanic astrologer. Dr. Cumming also quoted Moody as authority for the belief that the millennium "must come" during the year 1876. "The Turks, as a nation," are, according to Dr.

Cumming, "ready, as foretold in the Apocalypse, to disappear from the face of the earth; for the Turks are as the river Euphrates of the Scriptures, that was dried up. Therefore the Jews must get their own, the territory of the Holy Land again."

He thinks Christ will come between September, 1875, and September, 1876.

BR. H. P. ROBBINS writes from Stockton, California:

"This city was a blaze with religion a little time ago. It was kept up night and day, preaching on the streets, in churches, halls, and other places was continued; printed notices and invitations were scattered all through the city. I do not know one house that was missed, inviting all to come to Jesus. But to-day I do not see a smoking ember left of that great blaze of excitement. To me it looks and feels deathly, this sectarian excitement."

A TIMES, January 10th, 1876, editorial says:

"The Protestant Church of to-day owes its popularity, if not its very existence, to these outside attractions. [Referring to sociables, mite societies, &c.] People take the bitter pill of orthodoxy because of the sugar coating. No church is willing to hazard the experiment of limiting its field of operation to expounding any religious creed and to engaging in acts of devotion. Remove the social, fashion and business elements from our numerous attended churches and they would become as desolate as the ruined temples of Greece and Rome."

WE presume that the following reasons why Congress should not interfere in the Utah question of plural marriages, as set forth in a late issue of the *Deseret News*, published in Salt Lake City, are considered the best that can be urged in defense of those marriages, and against congressional action looking to their abolishment:

- "1. Polygamy is not a crime against decency and morality.
- "2. Polygamy is not a 'crime' at all of itself.
- "3. Polygamy is not an 'unnatural vice.'
- "4. Polygamy is not a 'vice' at all.
- "5. Therefore, it is not 'anomalous' if not 'preposterous' that 'polygamy should exist in a free, enlightened, and Christian country.' It would be 'anomalous' and 'preposterous' were it otherwise.
- "6. Therefore, polygamy should not be punished 'as a crime.' It should not be made a 'crime.' It should not be banish-

ed from the land, and therefore no law is needed for the purpose.

"7. Polygamy is one of the most natural things in the world.

"8. Polygamy is a virtue.

"9. Polygamy in Utah is wholly a religious institution, with which the civil law has constitutionally nothing to do.

"10. Therefore, congress has not the shadow of a right to interfere with polygamy in Utah, it being outside of the constitutional purview of that body, excepting, perhaps, where it is made a civil contract to ceremony, any instance of which we do not know in this territory.

"11. Congress, however, has the power to make laws authorizing or forbidding polygamic civil marriage, but it has no such authority concerning polygamic religious marriage, a very essential distinction, which the president does not seem to realize."

We quote as declarative of the position the same Church occupied in 1845 upon the point, whether marriage in the United States is a civil institution under the control of the civil government, or a religious tenet, directed and controlled by a dominant church polity:

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, we believe, that all marriages in this Church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority."

"We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society."

In the *Chicago Times* of January 8th, 1876, occurs the following from a learned Frenchman, M. Victor Herault:

"Prof. Winston, of Richmond College," he says, "sagaciously connects the recent shocks at Richmond and Washington with the present threatening disturbances in Vesuvius; and you will remember that the shock experienced all over New York in December, 1874, and which so startled your people, was attended by volcanic throes in Iceland. There can be no exaggerating the fact that Manhattan Island owes its existence to some terrible igneous upheaval; and if the forthcoming eruption of Vesuvius be the most terrific in its con-

sequences ever known, as I predict it will, New York, by the laws of reciprocity and correlation forces, will be shaken to its foundations. The preceding phenomena will probably be terrible. Unseasonably humid, unhealthy weather will be followed by terrific thunder-storms, during which the sky will be literally on fire. Beneath, the ground will tremble, and a dreadful groaning will be heard, for it will in reality be a world in labor. During the fearful pulsating upheaval, gigantic fissures may be found in the gneiss into which the water surrounding the island will rush. Then will follow a conflict between water and internal fire. The marvelous horror of the scene will be indescribable. It would be as if the valves of a gigantic boiler were suddenly opened. The hissing of steam would rend the air. A sublime explosion would probably follow, and in a few seconds all that was left of Manhattan Island would be under the madly-surgng waves. This is the local aspect of the catastrophe; but it is by no means certain that the portentous phenomena we have already spoken of may not foretell the crack of doom. It requires some courage to conjecture what may befall our poor old planet during the next four months. It is the duty and privilege of science to mark the omens. We see in the heavens themselves traces of destructive elements, and many indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars and the disappearance of others—are all eloquent foreshadows of that impending convulsion to which the system of the world and the human race are doomed. Thus placed on a planet which is inevitably to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries and dwelling in the mausoleums of former worlds—let us learn the lesson of resignation to whatever fate the womb of the future has in store for us."

## Correspondence.

HARLAN, Iowa,  
Dec. 20th, 1875.

*Br. Joseph.*—I am happy to record the fact of having had a kind visit from our brother Mark H. Forscutt, and also of his earnest labors here for nearly two weeks. The regular attendance of a large audience of different faiths from ours, who witnessed to the speaker, as well as the brethren, the greatest possible feelings of gratitude for words of consolation, gleaned from the writings of the ancient prophets and apostles, as the Spirit gave counsel. He dis-

coursed first upon the six principles of the doctrine of Christ, as found in Hebrews, sixth chapter. His last discourse was the most important; viz, the "Savior's Bride." And when he made the contrast complete between that once lovely bride that God gave to Jesus, with the one the world would now offer to the King of Saints. I believe "every bosom felt the thrilling touch of the Spirit, filling them with holy fire." Whispers of "O, we will feel so lonesome when these lectures stop," and how true this comes home to us; but the stone is rolling. In the various shops the "Eastern question" is now being discussed with boldness; and the fact of Rothchilds now being on a trip to bargain for Palestine, (as we read in the papers), is of course not diminishing the exciting probabilities. As is generally the case, our locality is not exempt from that power that would "shut up the kingdom."

Yours as ever, F. REYNOLDS.

SPRINGFIELD, Mass.,  
Oct. 26, 1875.

*Bro. C. G. Lanphear*:—To-day seems to be the first opportunity I have had, to write you since my exit from Savannah. Arrived in Springfield next morning about 6 o'clock, Thursday. Attended conference Sunday, 17th, in Providence, R. I. We had a splendid meeting; the power of God was manifest in the speaking with other tongues; singing in tongues; interpretation of tongues and the gift of prophecy. I was introduced by Br. Brown to all the official members at the conference, and to many others, received many invitation from brothers and sisters to tarry awhile in Providence and visit them. Truly I found many in this place that were brothers and sisters indeed. Every kindness was offered me that I could ask for or expect, and if we have "passed from death unto life, because we love the brethren," surely I feel that this people are in the straight and narrow way. I stayed in Providence until the next Wednesday, attended prayer meeting Monday night; the gifts of tongues and prophecy were also manifest on this occasion. One of the sisters who was sick and not able to attend conference was administered to and instantly healed, and went to prayer meeting the following night, and spoke in tongues. Br. Brown did every thing to make it pleasant for me. Arrived in Boston, Wednesday, about noon; attended prayer meeting same evening, and the gifts were also manifested there, and a happy time was enjoyed by all present. The following Sunday attended meeting and the Spirit of God was with us. I addressed the meeting for a little while and bore testimony to the truth of this work. Immediately following, one of the sisters delivered quite a lengthy prophecy which was listened to with much interest. Truly

it seems like a mystery that God in his infinite mercy could thus recognize unworthy me, I intend to go in a day or two to New Haven, Conn., from there to New York City; from thence to Albany by water.

*Adams, Jefferson Co., N. Y., Nov. 14th, 1875.*—I arrived in Adams last night, after a six weeks trip in the eastern states, feeling pretty well worn out. I found a letter here from you, dated Nov. 5, which I assure you, I was glad to receive, and to learn that you are awakening such an interest in Zion's cause among the people where you called to preach the word. I think I wrote you while in Boston; I went from there to Springfield, thence to New Haven, Conn., where I found four of the saints in rather a scattered condition, yet firm in the faith of the Latter Day Work. We had one prayer meeting while I was there and enjoyed much of the spirit of the Lord, several outsiders were present and much interest was manifest on their part; three or four were almost persuaded to accept the gospel, as preached by the Latter Day Saints.

I took boat at New Haven and had a ride for the first time, on the ocean; went to New York City, and spent four or five days, had a good time while there; attended three meetings conducted by the great revivalists, Moody and Sanky, and one by the Rev. Henry Ward Beecher. I attended three meetings of the Latter Day Saints while in New York and Brooklyn. This branch numbers about twenty members, in rather a scattered and disordered condition, but they have lately hired a house and seem to be more united in the work, and I think much good will result from their efforts in this direction. I addressed, to my surprise, for the first time, the first meeting in the new hired house in the City of Brooklyn, and surely I feel that the Lord was with me. Our people are usually well and rejoice in the goodness of God; they feel to rejoice that the Lord has taken so much sorrow from my soul.

Our regards to you and all enquiring saints. Yours in the gospel of Christ,

I. L. THOMPSON.

LONDON, Ontario,  
Dec. 27, 1875.

*Dear Herald*:—Our Church is finished that I spoke of some months ago, and was opened by Brn. A. Leverton and R. Davis. A very large number attended; some three or four more were added to the Church. The brothers continued preaching every night for one week. Since that time, I have endeavored to preach twice every Sunday. We have very large congregations every Sunday; and especially in the evenings. The building holds from three hundred and fifty to four hundred people;

and I feel to rejoice to say that the best of attention is paid to the preached word. On Christmas Day I had the pleasure of baptizing one soul, (a French Catholic), into the Church of Christ. The Sunday after we had a time of rejoicing, many more express their desire to obey ere long. May God bless them with all his faithful, is my prayer.

J. J. CORNISH.

STEWARTSVILLE, De Kalb Co., Mo.,  
Jan. 5th, 1875.

*Bro. Joseph.*—This district has had a not very enviable reputation for a time. This is the section that Bro. Brand thought deserving of being burnt up with fire and brimstone. The faithful were disheartened, and the cause hurt in the eyes of the honest of the world. It looked like an impossible task, to undertake to straighten up these matters, some of which had been running on for years; and efforts, faithful efforts had been made by able and true men to bring about union and peace.

It looked very stormy on last Saturday, when a number of elders had met for the purpose of doing conference business; for there was a misunderstanding of the time of holding the conference. The majority believing that the last conference adjourned to the first Saturday in January, while others declared it was adjourned to the second Saturday, and when the record was obtained it was apparent that the former party had mistaken. These brethren had come from thirty to seventy miles, and were badly disappointed, as the other party were unwilling to change the time, and I could not justly approve of changing the time, although the majority were desirous of organizing then and there; as every elder was present who could be expected to come, and as many or more than would or could be on the next Saturday. It was argued that it would be proper enough for the majority to rule, but I saw that if the other party were so disposed, that they could convene on the time appointed, and organize a conference, and undo whatever this proposed one might do, and adjourn to a different time and place than this one might adjourn to, and create confusion in the future. I saw no better way than to improve the time in other than in conference business; so I proposed to preach in the afternoon, which was agreed to. The rest of the morning was spent in talking on subjects of interest to the cause. In the afternoon I spoke on the subject of the "redemption of Zion," and had much liberty. At night we had a prayer meeting, during which a good measure of the spirit was enjoyed by those who were in the line of duty. The gifts of the Spirit were enjoyed, and through them hearts began to soften; and among other things revealed, was that the Lord desired

that the conference business should be done ere the brethren should return home; this was accepted in good faith, and testified to by those opposed to, as well as by those who were desirous of going on with the business of conference.

Next morning I was led to speak on the subject of the "law of tithing," and the object of the same, in connection with the redemption of Zion, and was greatly blessed; and was led to speak in revelation of the Lord's will concerning the paying of tithing, and the blessing that will assuredly follow, even escape from the devastating enemies this land had been afflicted with. That the surplus means, and property should be first put into the hands of the Bishop, and with the means left, they should purchase lands for an inheritance as commanded of God in the revelation given to Joseph the martyr, for the Lord declared it was still his will that these lands should be purchased, and in so doing they would be blessed.

In the afternoon we went to Stewartsville (three miles off) and I spoke on the subject of the "Atonement," had much liberty in preaching. At night we met for prayer meeting, and truly a refreshing time was had.

On Monday morning at nine o'clock, we met for conference, which was opened in due form; after which, upon the request of the District President, Bro. W. T. Bozarth, I was called upon to preside over the conference. While speaking in reference to the spirit that should be cultivated during the session of conference, the Holy Spirit rested upon me in a goodly measure, and I was constrained to declare that the "Recording Angel would be present to take knowledge of the words and actions of the elders, which they should meet in the day of judgment, and they would be for their glory or shame as they would have it." All the elders bore testimony that they had received a witness of the Spirit, that it would be even so. Being thus committed to a decorous, truthful and humble spirit, they consistently exhibited their faith in it, by a very noble spirit throughout the conference. I was moved upon to appoint Bro. Craven, Franklin, and Lewis, a committee before whom difficulties and differences should be brought. They began their labors immediately after the morning session was over and in answer to the many earnest prayers that had been previously offered in behalf of the brethren who had hardness and bitterness toward each other, they succeeded in getting them to fully confess to each other, and ask each others forgiveness. I do not wish to state the character of the offences that were charged by one against the other, but they were such as were decidedly unbecoming, and

hence unchristianlike. But they freely acknowledged their wrongs, and forgave and were forgiven. After the committee reported their labors, and their success in the same; the brethren arose, and confessed before the conference, with tears, and in an humble spirit, their several faults, and then a general season of confession, and asking and granting of forgiveness followed, attended with a generous outpouring of the Holy Spirit; and the Spirit declared among other important things, that if the Spirit which they had now felt and exhibited would be by them kept alive, and they continued in the love, and peace and harmony they now enjoyed, that the Lord would bring "hundreds of Saints from the north, from the south, from the east, and from the west to this region of country, for this a consecrated land, and to which the people of God should come and find homes," and much more that I do not feel at liberty to record. To this many testified that they had received of that Spirit and believed and accepted it as the word of the Lord. A more lovely land can scarcely be found anywhere; gently rolling, excellent soil, plenty of timber handy, and good water, and a splendid fruit country. But the Spirit also said that those who came here *must* live by "every word that proceedeth from the mouth of God." They must be honest, industrious, frugal, peaceful, law abiding, and faithful in all things, or they shall not abide here. Therefore those who contract debts and will not pay them, those who are idle, extravagant, quarrelsome, violators of the laws of the land, and those who will not do their duty as saints, in observing *all* of God's laws, need not apply, for they will be driven away by the laws of the Church, the frowns of the faithful, and the judgments of God. Let none but those who are willing, and determined to be saints in deed, as well as in word, think of coming here; they are not wanted by the Lord, nor his people. As you have said, the "Revelation to 'gather into the regions round about,' is binding, and will be blessed," so the Spirit has declared, in convincing power to the Saints here in conference assembled.

After the transaction of some business, the saints parted to meet at seven o'clock for prayer and testimony meeting. And at this a most heavenly time was enjoyed, visions were enjoyed by some, and some things revealed years ago in the far east concerning our future, were seen in vision. Angels were seen by several, and a number of tongues, with interpretations, and a number of prophecies were given, several were administered to, some of whom testified to having been healed. It was truly a pentecostal feast, all were in harmony and peace. What man could not

accomplish, God's Spirit speedily performed. A more united band of saints could not be found; differences forgiven and I trust forgotten, and the Spirit forbade their revival on pain of afflictions, and judgments.

On next morning (yesterday) some of the brethren and sisters called in at Bro. Bishop's, and the Spirit prompted me to call them to spend a little season in prayer, which being done the Holy Spirit was again poured out, and some seven or eight were instructed of the Lord, and strengthened greatly, and some think it was the most enjoyable meeting of all.

Truly the Lord has been with us, and may his name have all the glory and honor, for the power was his alone that did all this good. Language cannot fitly describe the blessings, and what I have written but poorly portrays the occasions.

This district began 1876 most auspiciously. And instead of the fire that destroyed Sodom and Gomorrah being sent down, the fire of the Divine Spirit burned up the wrath of man, and gave joy and peace instead. We feel to give the glory to God alone.

*St. Joseph, Mo., Jan. 8, 1876.*—I expect to be at Atchison, Kansas, on the 16th, and probably over the 23d; and at Independence, Missouri, on the 30th, or fifth Sunday in January; at the Central Missouri District Conference, at Br. Craven's, near Knoxville, Ray county, Missouri, on the first Sunday in February; at the North-west Missouri District Conference at Far West, Caldwell county, Missouri, on the second Sunday in February; and in the neighborhood of Cameron, De Kalb county, on the third Sunday; at Bevier, Macon county, on the fourth Sunday; at St. Louis Conference, first Sunday in March. I can be addressed at Atchison, Kansas, care Elder D. Williams, till 22d instant; at Knoxville, Ray county, Missouri, care of Elder J. D. Craven, from 22d to 6th of February; at Bevier, Macon county, Missouri, care of Elder E. Rollin, from 6th of February to 27th; at St. Louis, Missouri, 515, St. Charles Street, care of Elder R. D. Cottam, from 27th of February, till further notice. Address me in full, Thomas W. Smith, as other persons frequently take out my letters. Very disagreeable to-day—cold snow storm. Reached here yesterday afternoon. Baptized one in De Kalb Branch. Left every body happy and peaceful in that branch. Hope we can be of as much benefit here.

Yours for the cause. T. W. SMITH.

STEWARTSVILLE, De Kalb Co., Mo.,  
January 6th, 1876.

Bro. Joseph:—We have had a most excellent time upon this, the land of Zion, The Saints met for conference on Friday

Dec. 31, and not withstanding the bad weather and the mud they came long distances. Bro. T. W. Smith commenced his labors here on Friday night, Dec. 31st 1875; There was a misunderstanding as to the time of convening conference and it did not commence until Monday Jan. 3d 1876; and we then met according to the voice of the spirit. We met on Saturday night for prayer meeting, and a most glorious time was enjoyed by the Saints, when it was manifest by the Spirit, Through the gifts of the gospel, that we should meet in conference capacity. Every heart was melted by the Spirit, and all agreed to the voice of the Spirit to come to gather on Monday Jan. 3d 1876 for business. The business of the conference was done without a dissenting voice. Peace and love dwelt in the hearts of all the Saints, and every one was led to confess their wrongs to each other, and a forgiving spirit was made manifest by all.

The Saints have been blessed by the labors of Bro. and Sister Smith in this part, today will end their labors here to-morrow they start for St. Joseph. I still remain your fellow laborer for the cause of Christ.

JAMES KEMP.

CLINTON COUNTY, Missouri,  
• Jan. 5th, 1876.

Bro. Joseph:—There has never been a better conference ever held in the North West Missouri District than our late one. I believe there was not a Saint present but what enjoyed a portion of the Spirit of God. We as Saints of the DeKalb Branch, had great grievances, one towards another; but since Bro. T. W. Smith, arrived here he has been an instrument in the hands of the Lord, in teaching and instructing us all; and, I am happy to say, that it was under the Spirit of God. May the Lord bless Bro. Smith and his companion. The Saints of the DeKalb Branch have agreed to try to do better in this year, than in the past; may God assist us in so doing is my desire. Your brother in Christ D. E. POWELL.

LONDON, Ontario,  
Jan. 5th, 1876.

I have been in London for the past three weeks visiting my sister; where I first enjoyed listening to the true gospel as taught by the Latter Day Saints. I was converted under the preaching of Br. J. J. Cornish, and feel rejoiced that I can bear testimony to the truth of the work, fully convinced that it is the work of God; and ever shall I praise God that he has been pleased to lead me from darkness into the light of the gospel. Although a constant attendant of the P. M. C., I was blind to much of the gospel truth, until I was baptized and became a believer in the doctrine taught by the Latter Day Saints; and I shall ever bless

God for the hour that I submitted to bow in obedience to his commands. I never shall forget the glorious sight witnessed by myself and a number of my brothers and sisters in Christ at once. On entering the water to be baptized, I felt that God was with me, and acknowledged me by shining a beautiful light down upon us from above. The heavens seemed lighted up with a bright and shining light, which continued to shine until I was immersed in the water; and I rose with the blessed assurance that my sins were washed away and returned home rejoicing.

As yet my parents know nothing of this change, but from my heart I pray that God may be pleased to lead them into the true light that I now rejoice in; and I hope that they will very shortly join our number, as I know they never were opposed to the belief and doctrine of the Saints, inasmuch as they ever heard. Praying that we may all continue firm in the strength and power from God, I too am your sister in Christ,

SARAH LIVELY.

PHILADELPHIA, Pa.,  
Dec. 30, 1875.

Br. Joseph:—According to promise I went up into Monmouth County, New Jersey, on Christmas Day, and organized a branch of the Church, with nine members, and others believing. I hope soon to go up again, when we shall have the pleasure of baptizing more.

The Baptists and others are waging war against us, and we must fight or run; but run we never will; we will take the sword of the Spirit and never cease until we have gained the victory. I invited one of the Baptist ministers out, but he failed to put in his appearance. Along with the rest of the brethren I feel to expose their errors.

I enclose you a paper containing an article against us, which we have answered as you see, and had both published in another paper. Ever your true friend and brother in the gospel, JOHN STONE.

BIGELOW, Mo.,  
Dec. 22, 1875.

Bro. Joseph:—Brother and sister T. W. Smith left here for Oregon City, Mo., the 17th. He held a series of meetings at this place. There was considerable prejudice here before he came; but it is nearly all removed by his plain and powerful arguments. There are some who opposed us bitterly, who now acknowledge that we have the purest doctrine in existence. Those same persons wanted to raise money and hire Brother Smith to come back and preach another week; but I told them I did not think he would come back, as he had now left, and had a certain amount of territory to go over, and had not much time



to accomplish it in. He baptized two, and if he could have stayed a few days longer, I think more would have obeyed. At first the congregation was small, but the news soon dashed over the town and surrounding country, that a preacher was here that "just dug down into the bowels of the Scriptures and raised up hidden mysteries and made them plain." So the seats in our school house became full, and many sat on the desks. There was perfect order in all the meetings. We have never seen such interest manifested in this place before.

We pray the Father that the good seed that has been sown may take root and bear fruit, according to his will. Yours in hope,

W. B. TIGNOR.

WEST OAKLAND, Cal.,  
Dec. 25th, 1875.

*Bro. Joseph.*—We have another season of rejoicing over two more returning to the true fold. After being driven, stripped and wounded, (like the man that went down to Jericho and who fell amongst thieves), and who came to California half dead to all religion; but are now rejoicing in tears; indeed, I don't know whether we are rejoicing, or crying, perhaps a good share of both; and who can help it. To see the dear ones of the flock driven so. It is enough to melt hearts into tears. And to see our dear sisters going from house to house, asking alms to meet the emergency. Still some, (otherwise good saints), would say, that charity begins at home. This is all right; they will be rewarded, with holes in their bags; while those who give will be rewarded four-fold, in their basket and in their store. God bless the "old stock" with honest hearts, and also the Moses man to their deliverance from Utah bondage, under the would be Noah, the second king of deseret. Let a united prayer go up for their deliverance, and we will see the hands braking and the captives go free.

J. W. V.

CASTLE ROCK, Colo.,  
Dec. 22, 1875.

*Dear Herald.*—Elder Warnky is a bold, zealous man, presents facts that no one cares to deny. He is doing a good work here in Colorado. The field is large, and he ought to have more help." Yours,

J. C. SELLARS.

LONDON, Ontario,  
Jan. 5th, 1876.

*Bro. Joseph.*—Since I last wrote you I have baptized two more in this city; and here I must tell you that the power of God was manifested in our behalf and to the convincing of those who were unbelievers, and some sign seekers. Last Wednesday, Dec. 29th, late in the evening after our

prayer meeting, the above two, Mrs. Liveley and Taylor gave in their names for baptism; we, both saints and outsiders, who were at the meeting, went to witness the baptism. The night being a very dark and cloudy one, we could scarcely see each others faces, to discern saint from sinner, and stumbling over hills and valleys as we approached the river Thames (south branch) until at length we reached the bank; then we sung an hymn as usual, had prayer, &c.; then as I stepped back and put my foot into the water, a glorious light shone upon us; it was of a beautiful gold color and brighter than the sun; it was straight above us, and was round like a circle, from the sky to the ground; out side of this bright circle it was dark as ever; and as soon as it came the water glistened with its brightness; and with it came a sound as of a rushing wind, and each one was filled with the spirit, and they shouted for joy, and praised the God of heaven. Then one of those who did not belong fell on his knees and asked us to pray for him; "O," says he, "this is enough to convince any one that the Latter Day Work is true." He with three or four more, manifest their desire of uniting with us soon.

O, brethren, be faithful, put your shoulders to the wheel. We also came across two old time saints, who dug the grave for your father, whose name is Manning. One of them says, "It is the same old sound, the glorious news." His wife bears testimony.

Yours fraternally, J. J. CORMISH.

NEWTON, Iowa,  
Dec. 3d, 1875.

*Bro. Joseph.*—Our quarterly conference came off last Saturday and Sunday. It was not as well attended as it should have been. None of the Pleasant Grove Saints and only two of the DesMoines, and none of the DesMoines Valley Branch came. Everything seemed to go off very well. I have heard some of the elders say that they are going to "stand still until they see the salvation of God." I am afraid it will take a sixty pounder, to move some of them out of their tracks. I was permitted this time, through the kindness of Bro. John X. Davis to preach, as he was appointed to preach the opening discourse. I spoke as I was led by the spirit being that there was a man in the house that declared himself to be an Apostle, and a Prophet, and that he had the keys of the kingdom; but in spite of his key the Spirit of God rested upon me, and I was able to speak with power, this may have proved a thorn in the flesh to them; but if it has, it will be more prickly in the future. This has been the only instance for some time that I have been permitted to preach at a conference, and it may be that it pricked some one else; but

I intend to be faithful to my Master, as I know in whom I have believed, and that he is able to do that which he has promised. I seek no honor of men, but of God. I have not been to Osceola yet, and I shall not be able to go this year, [1875] as I have two appointments out in Polk county. Brother Milner has moved to Des Moines with his family, so there is none the but Sr. Carter, she has been very sick. The Marshal from Osceola, is in Newton, and told me that she came very near dying. She is a good sister—her husband is not in the church. I have not been in Pella for some time; I intend to do some more preaching this winter in that vicinity.

As I saw you in a dream lately, I pray to see you in reality some time, but I can not tell whom it will be, I still hope that you will remember me in your prayer. I have to work hard some times to obtain the things that I stand in need of, from time to time. I am very deaf, but I know that the Lord is going to bless me with my hearing in his own due time. I have borne my testimony to this, and the Spirit attended it. You hit hard in your last writing on Tithing. Yours in love,  
N. STAMM.

WHITE CLOUD, Kan.,  
Dec. 28th, 1875.

*Brother Smith:*—There was a meteor or great light seen in the heavens last night, about eight o'clock; it lit up the room more brilliantly than a lamp; it had the appearance of two flashes. As I looked out of the window and caught a glimpse of the receding light it appeared to be about two feet wide, the center red with yellow on each side of it, and blue on the out side edges; it burst with two reports of a half a second a part, neither like thunder nor the report of a gun; but it was very loud, with a spattering, receding sound.

With all due respect, I remain your brother in the gospel,

JAMES F. CLEMENSEN

## Conferences.

### Nodaway District.

The above named conference convened at the Freedom School-house, on the 27th and 28th of November, 1875. Elder Jas. Thomas president, R. C. Moore clerk.

Branch Reports.—Platte 42 members; Jas. Thomas president, C. Christeson clerk. Guilford 14 members; R. C. Moore president, T. Hailey clerk. Allenville as last reported.

Sarah Thompson was received into fellowship on her original baptism.

The petition of the Allenville Branch, signed by 25 members, asking to be set off from the Nodaway District, was laid before

the conference, and after a fair consideration the following territory was granted, namely: all the territory "east of the middle fork of Grand river, which is to be attached to the Decatur District, if they will accept the same, including the Allenville Branch.

Resolved that this conference propose to the St. Joseph District that the two districts be formed into one, and that at their next conference they adjourn to a convenient place for both districts to meet at, and there agree on the name, and select officers for the new formed district.

Resolved that delegates be appointed to attend the St. Joseph District Conference, to help bring about this desired unity.

On motion C. Andreason, Ole Madison, and William Woodhead were appointed said committee.

Officials present.—Seventies 1, Elders 10, Priests 2, Teachers 2, Deacons 2.

Elders and Priests to labor as their circumstances will permit.

The officers of the Church and District were sustained in righteousness.

Adjourned to meet at the Liberty School-house on the third Saturday and Sunday in February, 1876.

Sunday, the 28th, the word was preached by Elders Wm. Powell, Wm. Woodhead and James Thomas. In the evening held a prayer meeting.

### Kewanee District.

The above conference was held at Kewanee, Illinois, December 4 and 5, 1875. President H. C. Bronson in the chair; J. A. Robinson, secretary.

Reports of Branches.—Millersburg: 31 members; Kewanee 122; Princeville 22; Bryant 17; Peoria 14; Henderson Grove 30; Canton 29. Buffalo Prairie, St. Davids and the Sub District did not report. Some of the Elders present reported.

Miscellaneous Business.—Resolved that none but Elders have a right to vote during conference.

A committee was appointed to audit the President's financial report.

Reuben Riggs and Johnson Relyea were recommended by the Canton Branch for ordination to the office of priest. Geo. Burnham was recommended by the Peoria Branch to conference to be ordained to the office of Elder. R. J. Benjamin, of Princeville, was chosen Bishop's agent for the Kewanee District, and the secretary instructed to present his name to the Bishop of the Church for approval.

Resolved that the president shall appoint the place and time for holding next conference.

The conference approved of the proposed change in the *Herald*.

The Millersburgh Branch was instructed to co-labor with the Kewanee Branch, to ascertain the standing of Br. Russell and deal with him accordingly.

The committee appointed on an appeal case of Wm. France, reported not sufficient grounds for an appeal.

7 p.m.—Met for prayer and testimony. The Spirit was poured out in blessings upon the Saints, Br. Geo. Burnham's call to the ministry being approved and endorsed by the Spirit, in tongues, interpretations and prophecy. The Elders were warned to be up and doing, for the Lord was about to cut his work short in righteousness, and for the Saints to love one another, and exercise charity one toward the other.

Official strength.—Of the Seventy 1, Elders 15, Priests 2, Teachers 6, Deacon 1.

The committee on financial report of president reported.

Br. Geo. Burnham was ordained to the office of Elder, by Brn. H. C. Bronson, R. Holt, J. Jeremiah and R. J. Benjamin.

Br. Reuben Riggs was ordained to the office of Priest, by Elders Robert Holt, H. C. Bronson, J. Jeremiah and R. J. Benjamin.

The spiritual authorities of the Church were sustained in righteousness.

Sunday.—Prayer meeting in the morning. At 10:30, preaching by J. Jeremiah, assisted by J. A. Robinson. Afternoon, funeral service by H. C. Bronson. At 7 o'clock, prayer and testimony, the Spirit of God being poured out on the Saints, in tongues, interpretation and prophecy.

Resolved that the presidents of branches be instructed by the Secretary of the District to lay before their respective branches the apostolic order, and put it into practice, and see that the Saints obey the law of God in this thing, that is, laying aside every first day of the week their mites or donation for the maintenance of the Branch and support of the District President.

After the resolution was passed the Spirit approved of the measure, and promised to the Saints prosperity, if they obey this resolution.

A vote of thanks was given to the Kewanee Saints for their hospitality to the visiting Saints.

A collection in behalf of the President gave him \$80.00.

### Pittsburgh District.

The above conference was held in Pittsburgh, Pa., December 12th, 1875; Elder Jas. Brown presiding, W. H. Garrett, secretary. After the usual opening services, the president addressed the conference briefly, in exhortation and instruction. The minutes of last conference (Sept. 12th, 1875) were read and approved.

The following branch reports were then read and approved. Pittsburgh: quarter ending Nov. 30, present numerical strength 64, baptized 4. Financial report, quarter ending Nov. 30. Tithing balance on hand last report \$6, received since \$1, total \$7; branch fund, received since last report \$19.82; Sunday school fund, balance on hand last report \$6.17, received \$12.72, total \$18.89; poor fund, received \$12; Elders' fund, balance on hand last report \$31.35, received \$15.15, total \$47.10.

Expenditure; Branch fund, for Branch expenses \$6; S. S. fund \$15.15; poor fund, to the poor \$12; Elders' fund support of ministry \$47.10. Balance on hand: tithing \$7, Branch fund \$18.82; S. S. fund \$3.74. Geo. Hepworth, Frank J. Reese, William George, auditors. Wm. Lawrenson, president; Frank J. Reese, secretary.

Monroe, Ohio; 32 members; no change since last report. Stephen W. Hogue ordained to the office of Priest and Hugh Winland ordained Deacon, by Priest L. R. Devore, at Washington township, Monroe Co., Ohio, November 28, 1875. Financial report.—Received \$4 for Elders' fund. Approved by Branch November 28, 1875. Jas. E. Dye, president; L. R. Devore, sec'y.

West Wheeling; (Ohio): 13 members, 2 baptized, 2 received by letter, 3 received by vote. Amos R. Wilson, president; Benj. McCormick, secretary.

Church Hill; (Ohio): 30 members, 2 baptized, 1 received otherwise, 10 removed by certificate, 1 excommunicated. Morgan Williams, president; David Evans, sec'y.

Mansfield; (Pa.): 14 members, no change since last report. Joseph Parsons, pres.

Belmont, O., not reported.

The following officials reported, and reports approved: Elders J. Ells, J. Parsons, James Brown, Wm. Lawrenson, J. E. Dye, (by L. R. Devore), W. H. Garrett, A. Falconer; Priests L. R. Devore, D. Jones, (by J. Parsons), S. W. Hogue, and Deacon Geo. W. Hepworth, W. H. Hutchison and John G. Gillespie.

The following report of the District Treasurer of the Elders' Fund, was read and approved: On hand last report \$43 72. Received since, Pittsburgh, Pa., Branch, \$15 15; Monroe, Ohio, Branch \$4; total \$62 87. Expenditure: paid to Br. J. Brown, Sept. 13, per vote of Conference, \$43 72; balance in hand \$19;15. Wm. Lawrenson, Treasurer.

The following preamble and resolution was offered by J. Ells, seconded by J. Reese, and passed unanimously:

Whereas, there seems to be a misapplication of the intention of the rule adopted by the Pittsburgh District Conference, requiring all the Priesthood to report at the conference held by said District, therefore be it

Resolved that the rule herein referred to

simply has reference to those of the priesthood who are officers at large, and not specially engaged by the Branch where they reside.

On motion, the licenses of Elder John R. Lewis of Church Hill, Ohio, and Priest Robert Wiper were renewed, and licenses granted Priest Stephen W. Hogue and Teacher Hugh Winland, of Monroe, Ohio, Branch.

Elder John McMillen, of Church Hill, Ohio, Branch, not having reported to any conference for some time past, and also being reported by the President of that Branch, from his own confession, as having become a convert to Spiritualism, the President of that Branch was, on motion, instructed to demand the license of Elder McMillen for violation of the rule requiring officials to report to conferences, and afterwards that he be tried for apostasy.

On motion, Elder James Craig, of Belmont (Ohio) Branch, and Priest L. R. Devore of West Wheeling, Ohio, were requested to labor under the direction of the President of the District, as circumstances would permit.

On motion, it was resolved that when conference adjourns it meets again in Pittsburgh, the second Sunday in March, (12th), 1876.

On motion, the monies in the hands of the District Treasurer of the Elders' Fund were ordered held, subject to the order of the President of the District.

After adjournment of Conference, a communion service was held, and in the evening, preaching by Br. J. Ellis.

#### North Kansas District.

The above conference convened at the Campbellite Church at White Cloud Doniphan county, Kansas, November 13 and 14, 1875. Elder John W. Brackenbury chosen to preside. President urged the necessity of punctuality in assembling together.

Branch reports.—White Cloud; 19 members. J. W. Brackenbury, president and clerk. Fanning; 35 members, 1 excommunicated. Joseph Blatt, Sen., president; Charles Herzing, clerk.

Elders' reports.—Elders John Richards, Joseph Blatt, Benjamin Brackenbury, B. Banta, S. O. Waddell, Charles Herzing, John W. Brackenbury and Priest J. F. Clemensen reported.

Moved that the president appoint a committee to try cases and transact other business that may come before the conference during its session. Brn. Blatt, Banta and Waddell composed said committee.

Missions appointed.—Elder John Richards, to preach at Willow Springs Schoolhouse. Moved that all Elders having no special mission assigned to them, labor as

circumstances permit, whenever and wherever opportunity offers.

Moved that this conference hereby recommend Br. J. F. Clemensen to Bishop Rogers as agent for the North Kansas District.

Moved that we adjourn to meet in Fanning, the second Saturday in February, 1876, at 10 o'clock a.m.

One baptized during intermission.

3 p.m.—Confirmation and sacrament meeting. Moved that we invite visiting brethren to take part in our business transactions.

Sister Jane Grumley was confirmed a member of the Church, by B. Brackenbury, B. Banta and S. O. Waddell.

Partook of the sacrament, after which the Saints had a prayer and testimony meeting, during which they were blessed with a goodly portion of the Spirit.

Evening session.—J. W. Brackenbury was duly elected President of the District.

Resolved that we sustain all the Spiritual authorities of the Church, by our faith and prayers, in righteousness.

That we give a vote of thanks to the Saints of White Cloud for their hospitality.

Committees appointed during Conference were discharged.

The President was requested to hold two days' meetings at Claytonville, Robinson, Fanning, Iowa Point and White Cloud during the month of December.

Resolved that we return thanks to Brn. Hawkins and Marchant for their visit.

Officials present: Elders 9, Priest 1.

The word was preached during Conference by Brn. J. W. and B. Brackenbury, Charles Herzing, W. Hawkins and R. A. Marchant.

#### Philadelphia District.

The above conference assembled at South Bethlehem, on Sunday November 28, 1875, at 10 a.m. John Stone was elected president, and Joseph A. Stewart, secretary.

Branch reports.—Philadelphia: 53 members, 4 baptized, 2 removed by certificate, 2 excommunicated. John Stone, pres.

South Bethlehem: 9 members. Lewis D. Morgan, president.

Hyde Park: 22 members, 4 baptized. Henry Jones, president.

Elders' reports.—Pres. John Stone: Since our last meeting I have had reason to rejoice. I have labored in New Jersey, and find there a field that is very prosperous. My labors have resulted in much good. Several have been baptized. Many old Saints that were baptized in the days of Joseph the Martyr received the word with gladness. Have received three on their former baptism, they having always held faithful to the work, have never been cut off, believe that this is the work of God, and that young Joseph is the proper leader. My duties in Philadel-

phia have been attended to, to the best of my ability.

Elias Lewis, of Philadelphia, per John Stone, reported, being unable to attend; is firm in the faith.

Joseph A. Stewart: Have labored to the best of my ability during the last quarter. Have visited Monmouth county, New Jersey, several times, with Brn. Stone and Small, where our preaching has resulted in much good. Have visited nearly all the Saints of the Branch during the last quarter; have been much gratified with my visits; am firm in the faith.

Lewis D. Morgan reported in place of Br. John T. Williams of South Bethlehem, he being absent.

Lewis D. Morgan: My labors for the last quarter have not been much; but as regards the blessings of God, they have been considerable. Hope I may be an instrument in the hand of God in saving many souls. I do not seek or desire riches, only the gifts of God; they are all I want.

Wm. Crumb, of Danville, Pa., reported by letter. Henry Jones, of Hyde Park, Pa., reported by letter. Joseph Squires, of Brooklyn, New York, reported by letter. Priest Wm. Harris, of Danville, Pa., reported by letter. Teacher Howell L. Morgan, of South Bethlehem: Have no report to make; have had no labor; am firm in the faith.

Moved and carried, that this conference grant Henry Jones, of Hyde Park, a new license, notwithstanding we consider the old one sufficient.

Moved and carried, that the same action be taken in regard to Henry S. Gill, of Hyde Park, Pa.

That this conference leave the organization of a branch at Danville, Pa., to the discretion of the President of the District.

That this conference sustain all the spiritual authorities of the church in righteousness.

That John Stone be sustained as President of this District for the ensuing quarter.

That Joseph A. Stewart be sustained as Secretary of this District the ensuing quarter.

2:30 p.m.—Had prayer and testimony, after which sacrament was administered; all blessed with the Spirit.

Moved and carried, that this conference adjourn to meet in Philadelphia, on the fourth Saturday and Sunday following in February. (26 and 27, 1876).

Hold on to the truth, for it will serve you well and do you good throughout eternity. Hold on to virtue; it is above all price to you in all times and places. Hold on to your good character, for it is and always will be your best wealth.

## Miscellaneous.

### THE TWO HOUSES.

There went a wise, and a foolish man;  
And each to build him a house began;  
One built on rock, the other on sand;  
When the houses erect did stand,  
None could see, which might the firmer be.

But when the dark sky began to frown;  
The wind, the rain, the storm, came down;  
The rock-built house stood the shock right well;  
Its neighbor tottered, and crashing fell  
In terrible ruin sad to see.

So shall those stand the rude tempest's shock,  
Who build on God's word, the Bible Rock;  
But those who war against God's command  
Will fall, like the house built on the sand;—  
Great will the fall and the ruin be.

STOCKTON, CAL.

DORINDA F. E. ROBERTS.

### DIED.

At his residence, near Davis City, Decatur county, Iowa, December 3d, 1875, of old age, brother David Perdun, who lacked but a few days of being eighty-six years old.

He was an old time Saint, and was of that number who suffered the loss of home by being driven from it by the mob in Hancock county, Illinois. Had he but renounced the faith he could have remained in peace, but with the wife of his bosom, who now mourns his loss, they choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. He died in the hope of a glorious resurrection; may his family all meet him there. Peace be to the ashes of this honest man and brother.

At his residence, near Pleasanton, Decatur county, Iowa, on the 15th of December, 1875, Elder George Morey, aged 72 years, 1 month and 12 days.

Brother Morey embraced the gospel in an early day, we think in the year 1833, and remained firm in the faith of the new and everlasting covenant, from that time until he fell asleep in Jesus. Death seemed to have no terrors for him; he manifested a desire to depart and be with Christ, which desire was evidently granted, as after his spirit left its clayey tenement, he had the appearance of a person in a quiet, sweet sleep, so that those who beheld him could say with Paul, "Oh! death, where is thy sting? Oh! grave, where is thy victory?" He occupied several important positions in the Church at different periods in his life. During the winter and spring of 1836, when the house of the Lord in Kirtland, Ohio, was dedicated, he was one of the door keepers, and enjoyed many precious blessings on that interesting and solemn occasion. At the organization of the Little River Branch

of the Reorganized Church, he was chosen presiding Elder, and was afterwards chosen president of the Decatur District, which places he filled for some years; and at the time of his death, belonged to the High Priest's Quorum, and was also a member of the High Council. He was ever ready to bear a strong and faithful testimony of the truth of the everlasting gospel, as revealed in the Holy Scriptures, the Book of Mormon, and Doctrine and Covenants; and seemed to be favored, in a peculiar manner, with the gift of healing, as very many can testify. He will be greatly missed in the Church, in the family circle and in society. He leaves an aged companion, three children, and quite a number of grand and great grand children, and numerous friends to mourn his departure, but their loss is his everlasting gain. Thus Little River Branch of the Church have lost two of its aged, firm pillars, Elders David Purdun and George Morey, who died within a few days of each other; both departed in peace, having a bright hope of a glorious resurrection. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

At Galesburg, Mo., December 12th, 1875, of congestion of the brain, sister Bernice Bird, aged 45 years, 5 months and 15 days.

Sister Bird was born in Gerry, Chautauqua county, N. Y. At the age of fifteen she united with the first organization, and in 1865 was baptized in Texas by Hugh Lytle, and joined the Reorganization. She ever remained faithful and devoted to the end of her days here on earth. I pen a verse she wrote a short time before she died, on the death of her mother.

"Mother, the memory of thy worth  
Shall live within my breast,  
And point me to that sacred place,  
Where thou hast found a rest."

At Montrose, Lee county, Iowa, sister Eliza Graham.

Sr. Graham was a sister to Br. Hervey Green, of California, and united with the Church, in Ohio, at the same time he did. She suffered with the Saints in Missouri and Nauvoo. She has always borne a testimony to the gospel, but had for the last few years followed the the religious teaching of Elder S. Rigdon.

**Disfellowshipped.**

The Saints are hereby notified that Bro. Charles Emanuel Smith, of the Brighton Branch of the Church of Jesus Christ of Latter Day Saints, of Brighton, Sacramento county California, has been tried before the said branch, and has been disfellowshipped, for misdemeanor and unchristian-like conduct

GEORGE W. HARLOW, President  
JAMES, H. PARR, Priest and clerk.

**Bishop's Report.**

Bishop Israel L. Rogers' quarterly report.  
Church of Jesus Christ in account with Israel L. Rogers.

1875.		CR.
Oct. 1,	Balance of tithings and offerings.....	\$152 10
" 3,	From John J. Clengbak, Idaho.....	5 00
" 5,	Thomas Reese, Montana .....	10 00
" 5,	Mary J. Reese, Montana .....	10 00
" 9,	Harvey S. Dille, Ills.....	1 00
" 12,	Edwin Cadwell, Ills.....	5 00
" 14,	James Crick, sen., Ills. ....	1 00
" 27,	Thos. T. Thomas, Ills.....	5 00
Nov. 4,	A sister, Millersburg, Ills.....	5 00
" 8,	Odin Jacobs, Ills.....	55 00
" 15,	N. Nelson, Nebraska .....	10 00
" 18,	Thomas Harris, Montana .....	10 00
" 22,	Wm. Leeka, Bishop's Agent for Fremont District, Iowa .....	26 25
Dec. 1,	Joseph Squires, N. Y. ....	5 00
" 1,	Sr. Mary Squires, N. Y. ....	2 00
" 2,	Sr. Sarah L. Bass, Wis.....	10 00
" 6,	John Sayer, Iowa.....	10 00
" 6,	W. J. Murphy .....	40 00
" 14,	J. Nicholas, Iowa, .....	10 00
" 18,	Harvey S. Dille, Ills.....	1 00
" 25,	John L. Bass, Wis.....	20 00
" 31,	E. H. Ladner, Iowa .....	5 00
" 31,	Sr. J. O. Barnes, Iowa.....	5 00
" 31,	Br. Standeven, Iowa .....	5 00
" 31,	Sr. Smith, Iowa .....	1 00
" 31,	Sr. Anna Nielson, Neb.....	5 00
		<hr/>
Total credits .....		\$414 35

1875.		DR.
Octo. 6,	To the poor, Ills. ....	\$ 10 00
" 6,	Church Recorder .....	30 00
" 27,	W. W. Blair.....	100 00
" 27,	J. W. Briggs .....	25 00
Nov. 11,	Sr. J. S. Patterson .....	25 00
" 15,	the poor, Iowa.....	25 00
Dec. 10,	the poor, Iowa.....	25 00
" 18,	J. W. Briggs .....	20 00
" 31,	Bishop's Secretary.....	6 00
" 31,	the poor, Ills.....	21 00
		<hr/>
Total paid out .....		\$287 00
Balance on hand.....		127 35
		<hr/>
		\$414 35

		CR.
By receipts of tithings and offerings through 1875. the <i>Herald</i> office.		
Sept. 24,	From Lewis Gaultner, Montana.....	\$ 10 00
" 24,	W. A. Crompton, Mass .....	0 50
" 27,	Mottsville Branch, Nevada .....	11 00
Octo. 1,	A sister, Conn.....	9 00
" 8,	T. J. Andrews, Cal.....	2 00
" 27,	Sr. D. Dutcher, N. Y.....	3 00
" 28,	Moingona Saints, Iowa .....	8 20
Nov. 25,	Sr. Jemima Calif, Mo. ....	3 85
" 25,	C. H. Vandusen, Wis.....	0 50
Decr. 3,	Unknown.....	4 00
" 9,	J. G. Helman, Pa. ....	4 40
" 10,	Sr. Sarah Weaver, N. Y.....	0 60

Dec. 15, " C. Danielson, Ills. ....	20 00
" 27, " Wm. Gess, Wis.....	1 85
Receipts .....	\$ 78 90
Balance due <i>Herald</i> office ...	67 11
	\$146 01

1875. DR.	
Oct. 1, Balance due <i>Herald</i> office.....	\$107 51
" 5, Tracts, etc., to R. C. Elvin, C. Derry, W. D. Morton and E. Banta.....	3 50
" 19, Cash to Sr. J. W. Briggs .....	10 00
Nov. 16, " to " " .....	10 00
" 16, " to E. Ursenbach .....	15 00
	\$146 01

I. L. ROGERS, BISHOP.

**Branch Organized.**

Hornerstown, N. J., December 25, 1875. Meeting was called to order by President John Stone, of the Philadelphia District, at 11 o'clock a.m.

Moved and seconded that a Branch of the Church be organized in Hornerstown, to be called the Hornerstown Branch. Accepted.

Moved and seconded, that Br. Thomas D. Herbert, be ordained a Priest of the Branch, and that he be instructed to call the Saints together and take charge of them and hold meetings until further alterations are made. Unanimously adopted.

JOAN STONE, *Pres. of Dist.*  
JOSEPH A. STEWART, *Sec'y.*

**Information Wanted.**

Information wanted of the whereabouts of William Clark, who left churchhill, Ohio, December 24th, 1874. Any information of him will be thankfully received by his father, John Clark, at Box 14, Boonesboro, Boone County Iowa.

**ADDRESSES.**

- C. G. Lanphear, Box 205, Sandwhich, De Kalb Co., Illinois.
- Thomas W. Smith, care John Burlington, St. Joseph, Mo.
- Peter Canavan, West Oakland, Alameda county, Cal.

**Utah Chapel.**

The following resolution and motion were presented and passed at a regular business meeting of Plano Branch, held January 3d, 1876:

*Resolved*, That in view of the condition of the Church in Utah, and the want of a place of worship in Salt Lake City; this branch sympathizes with the effort to build one there, and will aid the same according to our circumstances.

Moved that the Secretary furnish a copy

of the resolution and other matter in connection with Utah Chapel, for publication in the *Herald*. ISAAC CRAMER,  
*Sec. of Branch.*

**Selections.**

**The New Scriptures.**

*Of Modern Scientific Philosophy according to Tyndall, Huxley, Spencer and Darwin.*

A correspondent for the Cincinnati Commercial states that the following is the work of a scientific gentleman who is engaged in getting up a new translation of the scriptures, to accord with the late developments by Huxley and Darwin:

GENESIS—CHAPTER II.

"1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.

"2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.

"3. And the Unknowable differentiated the atoms, each after its kind; and their contact begat light, heat and electricity.

"4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air and water.

"5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, accretion and absorption produced the organic cell.

"6. And cell by nutrition evolved primordial germ, and germ developed protogene; and protogene begat eozoon, and eozoon begat monad, and monad begat animalcule.

"7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.

"8. And earthy atom in vegetable protoplasm begat the molecule, and hence came all the grass and every herb in the earth.

"9. And animalculæ in the water evolved fins, tails, claws and scales; and in the air wings and beaks, and on the land they sprouted such organs as were necessary as played upon by the environment.

"10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat verebrata.

"11. Now these are the generations of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia.

"12. And every man of the earth, while he was yet a monkey, and the horse while he was yet a hipparion, and the hipparion before him was an oredon.

"13. Out of the ascidian came the amphibian and begat the pentadactyle; and

the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadae in all their tribes.

"14. And out of the simiadae the lemur prevailed above his fellows and produced the platyrrhine monkey.

"15. And the platyrrhine begat the catarrhine; and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat chimpanzee, and the chimpanzee evolved the what-is-it.

"16. And the what-is-it went into the land of Nod and took him a wife of the longimanous gibbons.

"17. And in the process of the cosmic period were born unto them and their children anthropomorphic primordial types.

"18. The homunculus, the prognathus, the troglodyte, the anthothoon, the terragen: these are the generations of primeval man.

"19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

"20. And by inheritance and natural selection did he progress from the stable and homogenous to the complex and heterogeneous; for the weakest died and the strongest grew and multiplied.

"21. And man grew a thumb for that he had need of it, and developed capacities for prey.

"22. For behold, the swiftest men caught the most animals, and the swiftest animals got away from the most men, wherefore the slow animals were eaten and the slow men starved to death.

"23. And as types were differentiated the weaker types continually disappeared.

"24. And the earth was filled with violence; for man strove with man, and tribe with tribe, whereby they killed off the weak and foolish and secured the survival of the fittest."

### Feet.

A writer in *Nature*, after referring to the various modes of walking among various races of mankind, says:

"May not the 'set' of the feet have played a not unimportant part in the struggle for existence? In thinking over the subject the following points have occurred to me, and perhaps some of your readers may be able to throw some further light on the question. In the case of the North American Indian, for example, except that he wears soft moccasins instead of stiff boots, he is less in a state of nature as regards his feet than we are. For we, and all the Teutonic tribes for countless generations, have paid little regard to feet except as instruments of unconscious progression, or as pedestals on which to stand firm. The North Ameri-

can Indian, on the contrary, is obliged by his habits of life, and has been obliged for hundreds, perhaps thousands, of years, to direct his particular attention in no small degree to the position of his feet. For in hunting it is of the greatest importance that he should not tread upon any rotten sticks, which may snap with a loud noise and alarm the game of which he is in pursuit. On the war-track it is of equal importance that he shall deceive his enemies as to the number of his party, and so each man carefully walks in the foot-print of the warrior who had preceded him. This, I should think, would be decidedly easier if the foot were kept pointing straight fore and aft than if it were held obliquely. The impression made by the foot-prints will not be so large as when the foot is oblique. In walking in snow-shoes, too, the feet must be held as nearly as possible parallel, as otherwise the shoes are apt to catch in each other and trip their wearer up. It seems quite possible that the long-continued attention to the position of the feet for many generations, together with the advantage which a parallel position of the feet may have given the old Saxon, by affording firmer support in the struggle for existence, may have led to its becoming a permanent characteristic of the red Indian, while the advantage which the outward direction of the feet may have given the old Saxon, by affording a firmer support in a hand-to-hand struggle, may have led to its permanence in the successors of those who possessed this peculiarity, and by its means enabled them to overcome their opponents. I cannot be quite sure about the ancient Egyptian. If I remember rightly, the Farnese Hercules has toes pointing outward, while Mercury generally has his feet more or less parallel. This would indicate that the Greek associated the former position with strength and firmness, and the latter with fleetness. As fleetness will also aid the North American Indian in the struggle for existence, it is possible that its association with a parallel foot may have something to do with the peculiar formation of his ankle-joint. This however leads to the question, which I do not think has ever yet been taken up—in what way does the possession of a certain weapon and the use of particular methods of warfare influence the conformation of the body? Have the descendants of the Teutonic tribes toes which point outward because their forefathers used clubs, axes and targets? and have the red Indians of to-day parallel feet because their forefathers used arrows and keen tomahawks and trusted to agility rather than to brazen studs and thick bullhide for escape from the blows of their adversaries?"

He that cannot forgive others breaks the bridge over which he must pass himself.



**The Harvest in Palestine.**

CORRECTIONVILLE, IOWA,  
January 1st, 1875.

Dear Herald:—Whereas the restoration of the land of Palestine to fertility is said to be cotemporary with the latter day events, as seen in Joel 2 : 21-31; also Psalms 85 : 10-13, hence is of interest to your readers. I therefore copy the following from the *Guide to Holiness*, June number, volume 22, page 185, edited by Dr. and Mrs. Palmer, 14 Bible House, New York.

DANIEL R. BALDWIN.

Palestine is not such a desert as some people suppose. Even after the waste and exhaustion of 4000 years it exhibits surprising fertility. The hill country of Galilee yields crops which indicate a production equal to all that Josephus has said of it. South of Bethlehem they raise two crops a year. Their grapes almost rival the clusters of Eshcol, a single vine having 100 bunches of grapes, each three feet long and each grape three and one half inches in circumference. They have Indian corn eleven feet high. Water mellons twenty, thirty, and forty pounds weight, and bean pods thirteen inches long and six on a stem. Their quince-trees yield 400 quinces each, which are larger than the largest apples of New England, and a single citron-tree yields 510 pounds of fruit.

**What I Have Seen.**

Some one who has seen a goodly share of the world tells some things he has seen:

I have seen a young man sell a good farm, turn merchant, and die in an insane asylum.

I have seen a farmer travel about so much that there was nothing at home worth looking after.

I have seen a man spend more money in folly than would support his family in comfort and independence.

I have seen a young girl marry a young man of dissolute habits and repent it as long as she lived.

I have seen a man depart from truth where candor and veracity would have served him to a much better purpose.

I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves to disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family when her husband pulled at the other end of the rope.

I have seen a young man who despised the counsels of the wise and advice of the good, and his career ended in poverty and wretchedness.

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 " " " 4, Harvest Chorus " 10

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Blessings light on him that first invented sleep; it covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot; in short, money that buys everything, balance and weights that makes the shepherd equal to the monarch, and the fool to the wise; there is only one evil in sleep, as I have heard, and it is that it resembles death, since between a dead and sleeping man there is but little difference.—*Cervantes.*

WHITEFIELD thought it best not to dispute where there was no probability of convincing.

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# THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

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Continued from page 43.

## Antiquity of the Cross as a Religious Symbol, and of the Doctrine of Vicarious Atonement.

Another writer says: "It should never be forgotten that the sign of the cross was for ages in use among the Gentiles, and it was the most sacred symbol of Egyptian worship. They placed it on their monuments and it was considered as possessing in itself power against the evil one."

Dr. Olliver writes: "The christian beholds the sacred emblem of his faith used as a symbol of devotion, even among the heathen. It is engraven on their monuments, and some of their temples were erected in the form of vast crosses."

Other authority claims: "That from the dawn of Paganism the cross was one of the most common and sacred of symbols. Indeed, it appears to have been the aboriginal possession of every nation of antiquity."

An ancient writer remarked that he could not understand how it was that the people before Christ "paid such a remarkable veneration to the sign of the cross," but that nevertheless "the fact was known." In the book named "Antiquity of Cornwall," it is written: "The cross was a religious emblem of devotion among the ancient Druids,"—and that was centuries before Christ.

An early christian writer, in reply to the Pagan charge of adoring the cross, said that the Christians were no more likely to do so than the Pagans, because the latter "not only place a cross, but a cross with a man on it," upon their en-

signs and standards. In this we have a great proof of the general idea among all nations of a coming Redeemer, crucified for men.

The Ethnics of Greece declared that there was nothing singular to them that the christians used the sign of the cross as a token of their Savior's suffering, because it was also common with them in the worship of their divinity. Again we are assured that four hundred years before Christ, Plato, the Grecian Philosopher, taught that the divinity "next the Supreme Being, was universally prefigured by the sign of the cross."

With these teachings among the Greeks it is not surprising that Paul found at Athens an altar which he recognized as being virtually erected to the true God, although the Greeks were so far departed from God that there only remained a general idea of his existence, yet, as we have seen, they still retained and adored the Redeemer's sign. Evidently Paul knew that all nations had received some knowledge of the promised redemption; in fact that none of them were left ignorant of the cross of Christ, or as he calls it "the hope of the gospel," (which has ever been through Christ only), for he says that this "hope" had been "preached to every creature which is under heaven, whereof I, Paul, am made a minister."—Col. 1:23. This is proven, as we have seen, by the universal existence of the sign of the cross as "the symbol of eternal life." Therefore, that the Greeks might surely know that he whom they "ignorantly worshipped" had really appeared, Paul declared him to them, even the second in the

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trinity, as crucified and risen from the dead, the cross truly being now confirmed as the symbol of eternal life.

Paul writes that in his preaching he presented nothing "save Jesus Christ and him crucified," and stated that his preaching was "the preaching of the Cross." Furthermore he said: "We preach Christ and him crucified," yet at the same time he declared that he said "none other things than those which Moses and the prophets did say should come; that Christ should suffer, and that he should be the first that should rise from the dead."—Acts 26: 23, 24.

Now as these proof texts referred to by Paul, and quoted by him as fully bearing witness of the cross, the crucifixion, and the resurrection of Christ, are not to be found in the common versions of Moses and the prophets, we may with propriety ask *where* are the words of the prophets declaring these things, or the evidence cited by Paul as testimony that he had presented facts well vouched for in every particular, instead of fables or fictions. He thus refers to the ancients as his witnesses, they not only foretelling the history and career of the Savior, but also, according to Paul, giving his name—Christ, and he wrote as if all these things could be known and proven by the scriptures then existing. If we may understand anything from his arguments this point is certainly very clear and conclusive.

Therefore, if these evidences have been lost—and who shall say that these and many other things have not been, considering the few pages of meager history that remain to us about the first three thousand years of the race—may we not also reasonably suppose that if we had a fair record of the ancient nations we should find, as Paul says, that they did really have a knowledge of "the hope of the gospel," that is of Christ's coming and death, as the cause of their adoring various persons as Saviors, even though they understood not the right meaning of the forms and symbols used by them.

In further defense of the claim for greater testimony of Christ in prophecy, we have the latter's words, "Thus it is

written, and thus it behooved Christ to suffer and to rise from the dead the third day."—Luke 24: 45. So again we ask *where* in the prophets now extant is it written that he should suffer in that manner—namely, on the cross—or that he should rise from the dead; for the words of both Christ and Paul agree that the prophets had written such and such things, concerning his life and death when he should come in the flesh.

Again, Peter says that the prophets "inquired and searched diligently," and that "the spirit of Christ which was in them" did testify of "the sufferings of Christ and the glory which should follow;" and furthermore that unto them it was revealed.—1 Pet. 1: 11, 12. Hence, again we ask where did Peter as well as Christ and Paul gather these precise facts from ancient writings and prophecies if they did not have at their command more of these things than are known to the world to-day. If we are to believe their own statements they certainly did have more full accounts of Christ's foreordained history, and the particular events thereof, than is contained in the King James Translation, and so must every unbiased reader of these quotations confess.

As the King James version contains the names of many books not now extant we have also abundant reasons to be certain that other words, verses, chapters, and perhaps even whole books have been lost. Origin, the historian, observed that in his day there was less in the Greek translation than in the then existing Hebrew text, and St. Jerome relates how Origin, himself, "corrected, added to and subtracted from" the Greek.

Dupin wrote: "We must confess that there are many differences between the Hebrew and the Septuagint." Another wrote that there were differences in "whole words and verses," and that they struck out, changed or added" as they "thought necessary."

And, still farther upon this subject, we find that Christ directed the people to search the scriptures for testimony of him, as the great historical character of all time, declaring that if they only be-

lieved Moses they would believe his calling, because Moses wrote of him. Now, if there was not considerable to substantiate his claim, and make clear the attendant circumstances of his coming, why did he direct this search? Yet, how dim and indefinite is the trifle concerning him left to us in the modern remnants of Moses, and how slight are the allusions to him in the prophetic writings, as a whole.

Consequently we affirm the certainty that Christ, and Peter, and Paul, and all that generation had a more full edition of the prophets than we have, or they could not have given such certain authority from Moses for "preaching the cross" and "Jesus Christ and him crucified."

That much was known, even from the beginning of the world about him and his coming we see by Jacob's blessing upon Judah. He spoke of Shiloh's advent as if it was well understood, and only mentions it to say through whose lineage Christ should come, perhaps being authorized to reveal this additional fact to the world at that time.

In Heb. 11: 26 Paul says that Moses esteemed "the reproach of Christ" better than riches, hence to say that he forsook the great advantages that were his and became a keeper of sheep in the land of Midian for forty years on uncertainty, or that he endured "reproach" and deprivation without even a knowledge of the *name* of one for whom he did all this, would be too much for a reasonable man to assume. Therefore, as Paul says that Moses did it for "Christ," we may well believe that Moses knew what he was doing, and for whom, and that Paul understood what he wrote of.

In 1 Cor. 10: 3, Paul declares that the spiritual meat and drink that supported Moses and the church in the wilderness was Christ. Then, as much of the original Hebrew has been lost or left out, as we have seen, we need not be surprised if Paul was correct, and if we find Christ's name in a divinely authorized edition of the scriptures. Now, all are certain that a portion of the life

of Moses is missing, for Peter said that "Moses supposed his brethren *would have understood* how that God by his hand would deliver them."—Acts 7: 25.

The query with many has been, *why* did Moses reason thus, unless there was more written concerning him than remains to us? But he found that the people had become so darkened that they "understood not" the prophets' words, just as afterwards their children failed to understand the plain words relating to Christ. Hence, they did as Peter said, "Because they knew not the voices of the prophets, which are read every Sabbath day, they have fulfilled them in condemning him."—Acts 13: 27.

We will now refer to an authorized edition of God's word for the reasons *why* Moses thought that the Israelites would recognize him as the coming man, even as their deliverer from Egyptian bondage. In the "Inspired Translation," made through Joseph Smith, the prophet, we find a solution of the subject in the words of the Lord to Joseph in Egypt: "A seer will I raise up to deliver my people out of the land of Egypt, and he shall be called Moses; and by this name he shall know that he is of thy house, and he shall be nursed by the King's daughter and shall be called her son."—Gen. 50: 29. And again: "I will raise up Moses, and a rod shall be in his hand; and he shall gather together my people and shall lead them as a flock."—34th verse.

Thus, as we should infer from Peter's words, Moses did have abundant reason for expecting a different welcome from his people than that he received; for from this minute description, together with the length of their bondage made known to Abraham in Gen. 15, he could well suppose that they might know both his name and his mission.

In proof that other words which have been lost are now restored we mention Jude 14th verse, where he refers to the prophecy of Enoch for testimony about the Second Coming of Christ, and in the Inspired Translation we read the Lord's word to Enoch as follows:

"And righteousness and truth will I cause to sweep the earth that my people may gird up their loins and be looking for the time of my coming. \* \* \* And the Lord said unto Enoch, Then shalt thou and all thy city meet them there. \* \* \* And Enoch saw the day of the coming of the Son of Man to dwell on the earth in righteousness for the space of a thousand years."

These matters having been made so clear and plain we may justly look for evidence to substantiate the statements of Jesus, and Peter, and Paul, when they said that Moses and the prophets wrote of Christ, and of his sufferings and crucifixion. On this point we find that Eusebius, the historian says:

"The very name of Christ was honored by the pious prophets of old. \* \* \* Moses gives the name of our Savior Jesus Christ. \* \* \* The prophets also plainly announced Christ by name."—Ecc. Hist. p. 21, 22.

Therefore, again consulting the Inspired Translation, we read:

"And, after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifice unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And the angel spake saying, This is a similitude of the sacrifice of the Only Begotten of the Father; wherefore thou shalt do all that thou doest in the name of the Son."—Gen. 4: 6-8.

"And thus the gospel began to be preached from the beginning; being declared by holy angels, sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed to Adam by an holy ordinance."—Gen. 5: 44, 45.

"And they were preachers of righteousness, and called upon all men everywhere to repent. And faith was taught unto the children of men."—Gen. 6: 24.

"This is the only plan of salvation unto all men through the blood of mine Only Begotten, who shall come in the meridian of time."—Gen. 6: 65.

"And Enoch saw the coming of the Son of Man in the flesh, and his soul rejoiced, saying, The righteous is lifted up; and the Lamb is slain. And the Lord said unto Enoch, Look; and he looked, and beheld the Son of Man *lifted up on the cross*."—Gen. 7: 54, 62.

"The Lord was with Noah and commanded him that he should go forth and declare his gospel unto the children of men. And Noah continued his preaching unto the people, saying, Believe and repent of your sins, and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the Holy Ghost."—Gen. 8: 7, 11.

Well did Christ say "so must the Son of man be lifted up," and we can now see why the Jews were under such condemnation for rejecting him; and why he so often referred to Moses and the prophets as giving correct accounts of him; and also why Paul said that he taught none other things than those which they contained. Consequently in the light of these glorious truths it is not strange that among all the descendants of Noah, even in every nation, was to be found the sign of the cross as the "most sacred symbol" of their worship, or "as the sign of eternal life."

Peter says that Noah "was a preacher of righteousness," and righteousness is in every age the special prerogative of the gospel; therefore the above texts show that Peter and Paul again understood what they spoke. Had there been no Christ taught anciently there would have been no gospel and no righteousness. Hence Christ was the great central figure of all time; the one to whom patriarchs and prophets looked for deliverance; the personification of glory and power of whom the Psalmist and sweet singers of Israel sang their choicest notes; the leader in all the battles of truth against error and right against wrong, in the hope of whose final triumph over sin, unto the life and happiness of all the creation of God, the great and good of all ages have fallen asleep to await the resurrection. Therefore Jesus said "Abraham saw my day and was glad;" and the woman of Samaria, though not a Jew, was constantly thinking of his expected coming, and of his power, as foretold in the prophets. The Jews anxiously looked for him and asked John if he were the one. They also understood that Christ would reinstitute baptism, because they asked John why he administered it if he was not the one.

As seen by the Inspired Translation baptism was taught in the beginning, because always an ordinance of the gospel; and all historians admit that baptism was a very ancient practice, and its origin of unknown antiquity. We read that more than four hundred years before Christ, Euripides, the Pagan phil-

osopher, speaks of baptismal fonts fixed in heathen temples. Another writer says that it was a very old form in the East. Paul says that Moses baptized the Israelites in the sea. See 1 Cor. 10: 2.

That its restoration was expected is shown by the above question of the Jews to John. Also Christ's question to Nicodemus, when talking of the new birth, "Art thou a master in Israel and know not these things," shows that it was no new doctrine.

Again, concerning previous intelligence of Christ's existence, we see that even the heathens *did* know of him and of his glory and power, for in Dan. 3: 25, Nebuchadnezzar, the king, recognized his appearance from that of the three Hebrews in the fiery furnace, and said: "Lo, I see four men loose, walking in the midst of the fire and they have no hurt; and the form of the fourth is like the Son of God." He must have been taught concerning the existence of the Son of God in order to have known and recognized him as the deliverer and redeemer of these men.

O, how, from the beginning that report of him went throughout all the earth; how it was carried along her coasts, and into the back countries, through forest and plain, and among the hillsides, and far up in the mountains, and beyond; wherever man went and his posterity established, there went the story of an expected redeemer and a longed for deliverer. Anxious eyes and hearts awaited him who should come first to conquer death and destroy the power of sin; and again in due time to come and have dominion in righteousness, and to give man eternal life in everlasting peace and joy.

H. A. S.

*Continued.*

### The Past and the Present.

It will generally be admitted that our ideas respecting the Bible have in the first instance been formed by tradition from our fathers; and when we reflect how uncertain that is, it is not strange that egregious errors were fallen into. It was at one time believed that the Jewish historians were all inspired men,

and that the Jewish Sanhedrim who compiled the Old Testament books, were also inspired. It was also believed, (and taught by the early fathers), that the seventy-two Jews who were sent to Ptolemy in Egypt to translate those same books into the Greek language (the Septuagint) were also inspired. Such were the opinions of the *past*. But at *present* the latter two suppositions are entirely discarded; and the former, held to, by a scanty few. We will here notice some of the consequences which must follow the acceptance of the Jewish histories as being written by inspiration.

In I. Kings 15 : 3-5 we are told that David's heart was "perfect with the Lord his God"—and that he did that which was right in the eyes of the Lord—"all the days of his life," except in the case of Uriah the Hittite." If this is inspiration or the word of God; then we are bound to justify all the other acts of David, and must believe they were pleasing to God. Let us look at some of those acts. In I. Sam. 21 : 12 we learn that David told the priest an untruth to obtain from him bread and arms,—that he was on urgent business for the king, when in fact, he was running for his life from the king.—It is true, that others have often done the same thing when in danger, or in want, and it is palliated, on account of human weakness. But here it must be believed right, and pleasing to God. Now, if falsehood is justifiable to serve a purpose, and this pleases God; how is he the God of truth? In I. Sam. 22 : 1, 2, we are told that David had a company of men, such as "were in debt, in distress, discontented," &c., and having no means of supporting this band of men, he demands of the farmer Nabal supplies, who refused, as he had a right to do, whereupon David swears (ch. 25 : 22, 33) to utterly destroy all that pertained to the house of Nabal before the next morning, and was only turned from his purpose by supplies being sent by his wife, who met David and his band coming to carry out the threat. Such a transaction found in any book besides the Bible, or disconnected with the idea

of inspiration, would be called brigandism, or black-mailing.

Again we learn, ch. 27 : 5-12, that David, a refugee in the land of Gath, asks of Achish, the king, a place of residence for himself and his men, which is given. Then he goes out and massacres the inhabitants of three of the allies of Achish, leaving "neither man nor woman alive" and took their cattle, "sheep, oxen, asses, camels, and apparel;" and when asked by the king whither "they had made a road [raid] to-day," David told him an untruth—and in the 11th verse we are told why the slaughter was so complete. "And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they tell on us." Here is duplicity and pillage, and indiscriminate slaughter, to hide it. It was the same reason that neither man, woman nor child (old enough) "to tell on us" was saved at the massacre of Mountain Meadows. And moreover, this latter occurred only because the former is found recorded in the Bible, and supposed to be divinely sanctioned.

But in this last case of David, it must be remembered he was not even in his own land nor defending it, but was a refugee with a band of lawless roughs, who evidently made that raid for plunder, and killed all whom he plundered to prevent their informing the king, whose hospitality he had abused. Now if Kings 15 : 3, 5, is inspiration, then in all these acts, David's heart was perfect with the Lord, "and right in his eyes."

In Deut. 2 : 19, we find a command not to invade the Ammonites for they, Israel, should not have any possessions of theirs, for it was given to them, "the children of Lot, for a possession." Yet in 2 Sam. 11 : 29, 31, we learn that David went against them and defeated them in battle, and then "brought out the people of all the cities of the children of Ammon," and put them to death, men, women and children by sawing them in pieces, tearing them to pieces under iron toothed harrows, cutting them in pieces with axes, and burning them in brick-kilns. Here was an extermination of the children of Lot, contrary to the com-

mandment, and an exhibition of the most horrible tortures upon a whole nation. Are we to believe these acts were pleasing in the sight of God? If the writer of I. Kings was writing the mind of God, we must answer in the affirmative. And then we may enquire, what is displeasing to him? There is not a crime known in the calendar of human depravity but what is justified upon the hypothesis of the inspirational character of the Jewish history contained in the Bible; and it is made the pretext for continuing the same atrocities.

The history of Jehu's bloody exploits, called his "zeal for the Lord," has equally inspired a Constantine, a Dominic, a Loyola, the witch exterminators; and in latter times, a Hickman and Lee, to battle for the Lord. Almost the counterpart of David's feats are found in the history of the "Holy Inquisition," referring to the Albigenses in 1216, as follows: "Under the auspices of St Madaline, Count Monfort took the city of Beziers by assault, and put all the inhabitants to the sword. At Laval four hundred Albigenses were burned at once. 'In all the history of the Inquisition,' says Paramo, (the Inquisitor General), I never met with an act of faith so eminent, or a spectacle so solemn. At the village of Cavera sixty were burnt, and in another place one hundred and eighty." Upon what principle, we ask, is this latter condemned by the moral sense of the world, and the former either palliated or justified? We answer, only upon the supposition that the account and actors were in some way inspired. And upon such supposition and justification, where is visible the line of demarcation between justice and injustice, right and wrong?

While giving full credit to the Jewish historians for honesty, we must allow that they were swayed by the superstition of their times, which disqualified them from pronouncing upon the character or quality of the acts they recorded. For instance, they regarded the words of the idolatrous priest Micah as from God, equally as the word of any other priest. See Judges ch. 17 ; 18 : 5, 6. And in



Judges 11 : 23, 24, Jephtha is made to recognize Chemish, the God of the Ammonites as giving them land, just as he did Israel's God giving them their inheritance.

The same idea is found in Judges 1 : 19 : "And the Lord was with Judah, and he drave out the inhabitants of the mountain ; but could *not* drive out the inhabitants of the valley because they had chariots of iron." The iron chariots were too strong for them, though the Lord was with them. In Judges 20th chapter, we have an account of the fratricidal war between the eleven tribes and Benjamin, in which the Lord is represented to have taken part with the strongest side, (as Napoleon used to say, the god of war "was on the side of the heaviest battalions"), encouraging them from day to day, until they had destroyed all of Benjamin, men, women and children, except six hundred men, who escaped and hid in a cave. But Israel was then appeased ; but having sworn not to give their daughters for wives to them, and bewailing the loss of a tribe in Israel, decided to send twelve thousand soldiers to kill off the men of Jabesh-Gilead, and all the mothers or married women, and take the virgins for wives for these six hundred Benjamites. Did the Lord encourage all this butchery of non-combatant women and innocent children? The historian evidently thought so. And yet in winding up his account he, with artless innocence, says, "In those days \* \* \* every man *did* that which was right *in his own eyes*. This is equivalent to saying that those very events were the results of their own lawlessness ;—for there was no king.

II. Kings 5 : 1, shows that the historian thought that the Lord, not only engaged in *their* wars, butcheries, and plunderings, but that he took part with the Syrians also ; and by Naaman, their general, "the Lord had given deliverance unto Syria."

The historian mistakes "the fruits of the Spirit of God" in I. Sam. 11 : 6. It "came upon Saul and his anger was kindled greatly." St. Paul says, Gal. 5 : 22, that "the fruit of the Spirit is love, joy, peace.

Further, we are exhorted in the New Testament, to seek after godliness ; or godliness. But if we are to take the Jewish histories, as descriptive of God, would it not reproduce substantially the events of that history?

It will serve us no purpose, in escaping from these conclusions by saying the times have changed, so that the same rules of moral conduct, do not apply to *them* and to *us*. God has not changed ; consequently the same code of morals which we suppose is approbated by him in the *present*, we must suppose was approbated by him in the *past*, and all the change in respect to these things has been in man. And if god-likeness, is the highest excellence attainable through the gospel, are we not warranted in the belief of but *one code of morals* for *gods, angels and men*?

Acts attributed to God by the Jewish historian, would, if attributed to a man, ensure his universal condemnation, and infamy. If attributed to angels, *they* would be surnamed *fends* ; but if to God, then,—then what? Why, every principle of justice, every instinct of right, must be reversed ; and all distinctions of right and wrong obliterated ; and moral chaos,—or Jewish historical times, restored. (In theory at least, and which soon becomes the actual).

The Prophet, Mal. 8, asks of those who made an offering of the lame, sick and blind," to make the same offering to their governor ; and asks, "Will he be pleased with thee?" The answer is plain ; their governor would spurn such an offering, and so does God.

Now we suggest to all, who allege the inspirational character of the Jewish history contained in the Bible ; ask "your governor," "president," your "judges," or your *pastors*, if they will accept the character given of God in that history? If they would "spurn such an offering," they would surely *recoil* in horror from such a compliment as this.

We learn from II. Sam. 20 : 5 ; II. Kings 18 : 18, ch. 22 : 3, 8 ; I. Chron. 24 : 6 ; ch. 2 : 55 ; Ezra 4 : 8 ; Jer. 26, and elsewhere, that there were public

writers called Scribes, who made writing a profession, and the chief of these Scribes had charge of the archives, and decided what should be recorded; and where from these archives several books were compiled, such as the two books of Kings, the Chronicles, Judges and others, without the author's name given, it does not render them, as skeptics have alleged, strictly, anonymous books, but they possess all the authority that attaches to public records or archives. But, when we are told by the prophet, Jer. 8 : 8-10, that "the pen of the Scribes is vain," and that "from the prophet to the priest every one dealeth falsely," we are entitled to scrutinize even the public archives. If these Scribes have made a *vain* use of their "pen," then have they written what they ought not. If Jewish traditions made "void the law of God;" surely Jewish history makes odious the character of God.

But some will allege that *part*, at least, of the historical books are inspired. To this we enquire, Is there any rule by which to determine which that "*part*" is? If there is such a rule, it must exclude that part which represents God in a different character than that exhibited by Jesus Christ and revealed by the Holy Ghost, as found clearly set forth in *his* last will and testament, wherein is revealed the truth,—that maketh free all who receive it—and I am satisfied.

J. W. BRIGGS.

### "Mormonism" Reviewed.

[Continued from page 48.]

And now comes one of the characteristic perversions of Mr. S. He says: "The plates of the Book of Mormon were to be seen by three witnesses, and 'none else;' yet they were shown to eight others." Now to prove his assertion, he quotes D. C. 4: 3. "This generation shall have my word through you; and in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I [will] show these things, and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true; for from heaven will I declare it

unto them; I will give them power that they may behold and view these things as they are; and to none else will I grant this power to receive this [same] testimony, among this generation.

In the first place Mr. S. has not quoted correctly, and in the next place he has utterly perverted the sense and intention of the text. The word *will* enclosed in brackets, he has quoted *shall*; the word *same*, enclosed in brackets, he has left entirely out. In this we see recklessness and unreliability, whether for want of honest purpose, or through lack of mental calibre, we shall not undertake to decide.

The word *same* is very essential to the passage, as it points to the identity and quality of the *testimony* spoken of. No one but the *three*, in connection with Joseph, should have "this *same* testimony relative to the plates; which testimony was, (1) the hearing the voice of God out of heaven concerning the plates, and their translation by Joseph; and (2) that the Lord, (not man), would show the plates unto them. "They shall know of a surety that these things are true, for *from heaven will I* [God] declare it unto them; I [God] will give them power that they may behold and view these things as they are; and to none else will I grant this power to receive *this same testimony*, among this generation." Nothing is here said or intimated that no others were to see the plates, but only that no others were to see and hear, and know of them *in the same manner*.

The testimony of the Book of Mormon relative to the plates being shown, is as follows:

"And behold, ye [Joseph] may be privileged that ye may show the plates unto those who shall assist to bring forth this work: and unto three shall they be shown by the power of God: wherefore they shall know of a surety that these things are true."—Ether 2 : 1.

By this we learn that *Joseph* was privileged to show the plates unto those who should assist to bring forth the Book of Mormon; and then that "unto three shall they be shown by the power of God." Again, II. Nephi 11 : 17:

"Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that *three witnesses shall behold it by the power of God*, beside him to whom the book shall be delivered, and they shall testify to the truth of the book and the things therein. And there is none others which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men."

Mr. S. next says: "These three witnesses were not only to see the plates, but also other things mentioned in a revelation to Joseph for the three. 'Behold, I say unto you, that you must rely upon my word, which if you do, with full purpose of heart, you shall have a view of the plates, and also of the breast-plate, the sword of Laban, the Urim and Thummim, which was given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old. And after that you have obtained faith, and have seen them with your eyes, you shall testify of them.'" "But" (says Mr. S.) "they never testified of them; hence the revelation is unreliable."

How does Mr. S. know that they never testified to seeing them? Hundreds of people are now living who will bear witness that they *did* testify that they saw them. And besides, if they had never seen them, it would not prove that "the revelation is unreliable," as Mr. S. affirms, unless it could be shown that they, on their part, complied with the *conditions* of the promise.

Mr. S. says, impliedly, that they were to testify to seeing them by a *written statement*. This he is not warranted in doing. It is neither expressed, nor implied, that they were to give a *written statement* of seeing the breast-plate, Urim and Thummim, etc.

As to seeing the "Urim and Thummim," O. Cowdery, in a letter to W. W. Phelps, Sept. 7th, 1834, writes:

"Near the time of the setting of the sun,

Sabbath evening, April 5, 1829, my natural eyes, for the first time beheld this brother. [Joseph Smith]. He then resided in Harmony, Susquehanna, county, Pennsylvania. On Monday, the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the Book of Mormon.

"These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of Heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or as the Nephites would have said, 'Interpreters,' the history, or record, called 'the Book of Mormon.'"—*Messenger and Advocate*, Vol. 1, No. 1: also *Latter Day Saint's Herald*, Vol. 2. No. 3.

David Whitmer, now living at Richmond, Mo., one of "the three witnesses," recently said to a reporter of the *Chicago Times*, that he had free access to the room where the translation was going on, at the time Joseph and Oliver were at his father's house, (for they went there from Harmony), "and was an eye-witness to the method of procedure. The plates were not before Joseph while he translated. \* \* \* The method pursued was common-place, but nevertheless effective. Having placed the Urim and Thummim in his hat, Joseph placed the hat over his face, and with prophetic eyes read the invisible symbols, syllable by syllable and word by word, while Cowdery or Harris acted as recorders." "So illiterate was Joseph at that time," said Mr. Whitmer, "that he didn't even know that Jerusalem was a walled city, and he was utterly unable to pronounce many of the names which the magic power of the Urim and Thummim revealed, and therefore spelled them out in syllables, and the more erudite scribe put them together. The stone was the same used by the Jaredites at [from?] Babel. I have frequently placed it to my eyes, but could see nothing through it. I have seen Joseph, however, place it to his eyes and instantly read signs 160 miles distant, and tell exactly what was transpiring there. When I went to Harmony after him, he told me the name of every hotel at which I had stopped on the road, read the signs, and described various scenes without having ever received any information from me."

Of "the stone," or "interpreters," Mr. Whitmer is represented as saying: "But a stone had been found with the plates, shaped like a pair of ordinary spectacles, though much larger, and at least half an inch in thickness, and perfectly opaque save to the prophetic vision of Joseph Smith. On the tablets or plates were engraven the records of the lost (?) tribe of Nephites, and the stone was the Urim and Thummim, by which the seers of old had deciphered the mysteries of the universe."—*Chicago Times*, Oct. 7, 1875.

Here are definite testimonies, by O. Cowdery and D. Whitmer, that they not only saw the plates, but also the Urim and Thummim. If they and Martin Harris omitted mentioning in writing, that they saw the breast-plate, sword of Laban and directors, that would be no evidence at all that they had not seen them. They frequently testified, orally, to the fact; and O. Cowdery and D. Whitmer, have testified freely and pointedly, as we see, in writing, that they saw the Urim and Thummim, or "stone interpreters."

Mr. S. continues: "Perhaps they saw some plates which might have been tin, colored in some dye that would give them a golden complexion to those not familiar with that metal; they might have heard a ventriloquist affirm they were translated by divine power, or they might merely have heard the voice of God *through Joseph*; they testify that an angel came down from heaven and brought the plates, *perhaps on the strength of Joseph's statement*, for they do not affirm that *they saw the angel*; but whether they saw the plates thus prepared or some other kind, they *failed to see the rest of the furniture promised*."

The latter clause is a groundless assumption in toto; and by what we have already seen we know it is false in part; and by the testimony of many witnesses now living we know the assumption to be wholly false, as they testified to seeing "the furniture promised," as Mr. S. is pleased to call them.

As for their seeing "plates which might have been tin, colored in some

dye that would give them a golden complexion;" and that "they might have heard a ventriloquist affirm they were translated by divine power;" and, that "they they might merely have heard the voice of God *through Joseph*;" and, further, the probability that "they testify on the strength of Joseph's statement" \* \* \* "that an angel came down from heaven and brought the plates; and lastly, that "they *do not* affirm that *they saw the angel*," is so weak, so preposterous and puerile, and so false to the written record, that we should not consider a reply called for, did not the article in which it appears fill a large and most conspicuous place in the leading organ of that society of which Mr. S. is a prominent minister and a favorite champion.

Mr. Martin Harris was aged near forty-five years at the time of the translation, was a well-to-do farmer, and a sensible, intelligent man, and an honored member of society. Oliver Cowdery was a school teacher before he began to write the translation of the plates, and was a highly intellectual man, a good citizen, and possessed a fair education. After breaking off his active connection with the church he practiced law at Elkhorn, Wis., after which he went to Missouri, where he died sometime after 1847. We have been informed by credible witnesses that in 1846 or 1847, he attended a conference at Carterville, a hamlet near Council Bluffs, Iowa, and was there re-baptized, and re-ordained to the office of an elder, at which time, from the public stand, he bore testimony to the truth of the Book of Mormon and the prophetic mission of Joseph Smith. After this he returned to Missouri, soon after which he died. He recognized the fact, seemingly, of the priesthood being with that people who were following under the leadership of Brigham and a portion of the Twelve, though he did not endorse that leadership; and he also felt the necessity of doing his "first works" over again, before passing into the presence of that God whose voice he had heard, whose Spirit he had enjoyed, and in whose work he had been for many years actively and prominently en-

gaged. While in the practice of law at Elkhorn, many of the Saints questioned him in regard to his former testimonies in respect to the Book of Mormon, Joseph, and the Church; and he constantly affirmed those testimonies to be true. Of this we have been told by Brn. Wm. Aldrich, John C. Gaylord, James M. Adams, and others. As for David Whitmer, he still lives, and his reputation for intelligence and probity, as a man among men, is most excellent. Of him the reporter of the *Chicago Times*, who interviewed him the past summer, says:

"He is now seventy years of age, but as hale and hearty as most men of fifty. In person he is above the medium height, stoutly built though not corpulent, his shoulders inclining to stoop as if from so long supporting his massive head rather than from the weight of years; his frank, manly, and benevolent face closely shaven, and his whole exterior betokening him to be one of nature's gentlemen. The rudiments of education he learned in school, and a life-time of thought and research have served to expand and store his mind with a vast fund of information. The *Times* reporter found him at his pleasant, two-story, white frame residence, near the centre of the town of Richmond, Mo., and in company with Hon. J. T. Child, editor of the *Conservator*, was admitted, introduced, and received a cordial greeting. When the object of the call was made known, Mr. Whitmer smilingly and meditatively remarked that it was true he had in his possession the original records, [manuscripts?], and was conversant with the history of the Church of Christ from the beginning, but was under sacred obligations to hold both history and records sacred until such time as the interests of truth and true religion might demand their aid to combat error. Presently he became quite animated, arose to his feet and with great earnestness and good nature spoke for half an hour on the harmony between the Bible and the original Book of Mormon, showing how the finding of the plates had been predicted, referring to the innumerable evidences, in the shape of ruins of great cities existing on this continent, of its former occupation by a highly civilized race, reverently declare his solemn conviction of the authenticity of the records in his possession, and closed by denouncing the Latter Day Saints of Utah as an abomination in the sight of the Lord. \*\*\* When the question of polygamy was broached, and it was asked if the original Book of Mormon justified the practice, Mr. Whitmer most em-

phatically replied: 'No! it is even much more antagonistic to both polygomy and concubinage than is the Bible. Joseph Smith never to my knowledge advocated it, though I have heard that he virtually sanctioned it at Nauvoo. However, as I cut lose from him in 1837, I can't speak intelligently of what transpired thereafter.' David Whitmer believes in the Bible as implicitly as any devotee alive; and he believes in the Book of Mormon as much as he does the Bible. The one is but a supplement to the other, according to his idea, and neither would be complete were the other lacking. And no man can look at David Whitmer's face for a half-hour, while he charily and modestly speaks of what he has seen, and then boldly and earnestly confesses the faith that is in him, and say that he is a bigot or an enthusiast. While he shrinks from unnecessary public promulgation of creed, and feels that the Brighamites and Danites and numerous other ites have disgraced it, yet he would not hesitate, in emergency to stake his honor and even his life upon its reliability. \*\*\* Neither does he believe that the Book of Mormon is the only record of the lost tribes hidden in the earth, but, on the contrary, that the caves hold other records, that will not come forth till all is peace, and the lion shall eat straw with the lamb. Three times has he been at the hill Cumorah and seen the casket that contained the tablets and the seer-stone."—*Chicago Times*, Aug. 7, 1875.

The foregoing description of Mr. Whitmer is probably correct, as also the statement of his testimony.

Now we ask, Is it at all probable? Nay, is it *possible* for these three intelligent men to have been deceived in regard to the *quality* of the plates, or the fact of *seeing the angel* come "down from heaven," bringing the plates and laying them before their eyes, so that they "saw the plates and the engravings thereon;" and the further fact that they were shown unto them "by the power of God, and not of men;" and, that "the voice of the Lord commanded" them that they should bear record of it; and, finally, that the voice of the Lord declared to them that the plates had "been translated by the gift and power of God," all of which is set forth in their joint testimony in the prefatory pages of the Book of Mormon? Is it possible, we again inquire, for these men to have been deceived in all or any of these things? We think all right minded

people will say, No;—they saw and heard what they testify of, or they were vile deceivers. The dye-colored-tin-plate-ventriloquist-second-hand-testimony—"through-Joseph-Smith"-theory is as foolish as it is false, and is useful only as showing to what absurd extremes some men will go in order to shield themselves and their theories from the force of true, direct, and unimpeachable testimony.

These men *saw*, and *heard*, and *knew*, when in the full vigor of life, when free from excitement, and when all the conditions forbid deception; and they in cool and sober moments testify, and testify the same things all their lives, and the dying go down to their graves with their words of testimony on their lips, while the living, bending under the weight of accumulated years, boldly, and meekly, and joyfully, affirm the truth of their former testimony. They were not deceived.

Passing over one or two unimportant points, and the trifling remarks of Mr. S. concerning them, we next notice his effort to prove Joseph a false prophet because the New Jerusalem has not yet been built. He says: "Over forty-two years ago Joseph Smith prophesied that the New Jerusalem should be built in Western Missouri, and that the temple should be reared in this generation: 'Verily this is the word of the Lord, that the city of New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily this generation shall not all pass away, until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.'—D. C. 83: 2. This revelation was given in September, 1832, over forty-two years ago, and yet there is no sign of a temple in Western Missouri; and not a trace can be found of the New Jerusalem there; so the prophecy limiting the building of the temple to 'this generation' is a failure."

Not exactly, Mr. S. The conclusion

to which you jump with such eagerness is not a very sensible one, and does great injustice to the text.

The text says "this generation shall not *all* pass away, until an house shall be built," etc. This evidently implies that the most, or greater part, of it would;—*i. e.*, that the house would not be built *until the closing times of this generation*. The word "generation," as here used, plainly signifies the life or age of man; and not the *average* age of man, as is argued by Mr. S. The Lord said to Abraham concerning the deliverance of his posterity from Egypt,—"*In the fourth generation they shall come hither again.*"—Gen. 15:16. Now, if Mr. S. had lived in the times of Abraham, and had reasoned as he now does, he doubtless would have said that the above revelation to Abraham was false, because Israel did not "come hither again" in just four of *his* generations of thirty years each, or one hundred and twenty years. The "fourth generation" from the time of promise, measured, as we see, four generations of almost one hundred and eight years each.

That the gathering of the Saints to the centre stake, (Independence, Mo.), and the building of the temple, was to take place after *many* years from the giving of the revelation in question, is apparent from another revelation, one given thirteen months before the former one. It reads:

"Ye can not behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow, after much tribulation. For *after much tribulation* cometh the blessing. Wherefore the day cometh that ye shall be *crownsd with much glory.*"—D. C. 58: 2.

The Church has been passing through "much tribulation" ever since the times in which the foregoing was given, but especially since November, 1833, when most violent persecutions began to come upon them. Men were whipped, tarred and feathered, imprisoned, brutally beaten, and many were killed at different periods from 1833 to 1845, whilst women and children suffered for food and shelter, and also all manner of indignities,

and even death. Then there came the great latter-day "departing from the faith, giving heed to seducing spirits and doctrines of devils, having their conscience seared with a hot iron;" and this has caused untold and immeasurable "tribulation," and the end is not yet. It was not until after all this that the Saints were to be "crowned with much glory," a condition of things that can be fully realized only in the final restoration and gathering of the Saints, and the building up of Zion and the temple of the Lord.

From all this we learn that the speedy building up of "the centre stake" and "the temple" were not contemplated in the revelations of Joseph, yet "this generation shall not *all* pass away, until an house shall be built unto the Lord."

We can not close on this point until we give the reader a specimen both of the profound skill of Mr. S. as an arithmetician, and of his remarkable zeal in pointing out the errors of his fellow-men. In his anxiety to make out his case he undertakes, in a very elaborate manner, to enlighten us with respect to "the length of a generation in Mormon literature;" and he says "it is easily learned." His first term is in the proposition is, "His [Moroni's] word shall hiss forth from *generation to generation; i.e.,* after the Book of Mormon came forth. His next is, "Joseph, my son, if thou livest till thou art eighty-five years old, thou shalt see the face of the Son of man;" and now comes his statement, "as Joseph was born in 1805, his eighty-fifth year would be in 1890, when Christ's coming is due according to this revelation;" and now his conclusion; "So if the generations during which the words of God written by Moroni were to "hiss forth" began with the publication of the Book of Mormon in 1830, and end at the coming of the Son of man in 1890, there are only sixty years given for two generations, and only thirty years for one generation; and taking this measurement for a generation, that temple should have been built over twelve years ago," and now the final result,—*"The truth is, the prophecy is a*

failure." There are too many *ifs* in this proposition to make it even interesting, to say nothing of its inaccuracies. Archimedes, *if* he possessed the needed fulcrum, could have *raised the earth*.

In the first place, it is not strictly authentic, with the Reorganized Church, that Joseph had a revelation locating the coming of the Son of man. We do not admit the one quoted in evidence, as it came from the Brighamite publications. It may or may not be genuine. In the next place, the Book of Mormon may "hiss forth" to many generations *after* Christ comes, and no doubt will; so we are not, necessarily, compelled to locate the "two generations" claimed by Mr. S. on this side of his coming. And finally; Mr. S. errs egregiously, in interpreting the promise, "His word shall hiss forth from generation to generation." If his words "hiss forth" to parents, and then to their children, it fulfills the promise. If it goes to parents, children, grandchildren, and great grandchildren, then they "hiss forth from generation to generation" just as truly, only on a more extended scale.

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the *third and fourth generation* of them that hate me."—Ex. 20:5.

In this passage the word *generation* is used to convey the same idea, or meaning, as that from Moroni. It relates to successive generations of posterity, and has no direct reference to mere periods of time.

W. W. B.

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### Is the Book of Doctrine and Covenants a Revelation or Revelations from God?

*Friendly and Beloved Herald:*—We wish this subject to be thoroughly investigated by those who contribute to your columns.

As God's law always harmonizes, and as he will not contradict himself, we wish to compare the Book of Doctrine and Covenants with the Book of Mormon; for if the former is true, inasmuch as the latter is endorsed by said book time and again, then the Book of Mormon must of necessity be true also.

In this particular the Book of Mor-

mon may be true, and it be no evidence of the divinity of the Book of Doctrine and Covenants, as the Book of Mormon is silent on that question.

I shall quote from Huntley's edition of Book of Mormon. We will compare the two books in relation to the punishment of the wicked; its extent and duration. We may thus see which of the two the New Testament harmonizes with. We quote from a revelation given to Martin Harris,—a commandment of God and not of man,—D. & C., sec. 18.

"And surely every man must repent or suffer, for I, God, am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth; nevertheless, it is not written that there shall be no end to this torment: but it is written endless torment. Again, it is written eternal damnation; wherefore, it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore, I will explain unto you this mystery, for it is meet unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold the mystery of godliness, how great is it? For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for endless is my name; wherefore, eternal punishment is God's punishment. Endless punishment is God's punishment."

Now what are we to understand by the expression, "Wherefore it is more express than other scripture, that it might work upon the hearts of the children of men?" Was it for the purpose of making them think that eternal, endless and forever, was to all eternity, in the fullest sense of the word; that it might have a benign effect upon them, to make them fear something that did not exist? It seems so. Let us see what the teaching of the Book of Mormon is on this subject. Book of Mormon, page 21, I read:

"And that great pit which hath been digged for them, [the house of Israel and the Gentiles who would not repent], by that great and abominable church, which was founded by the devil and his children, that he might lead the souls of men down to hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God;

not the destruction of the soul, save it be the casting of it into that hell which hath no end; for behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who work wickedness and abomination before him."

Now, have we any warrant to show that the above characters are to be cast into a hell; of which it is written it has no end? Have we any warrant to justify us in the faith that they shall, at some future period, come forth out of that hell?

Now we are not talking of that class of sinners who have sinned against the Holy Ghost; unless the great and abominable church can confer that Holy Ghost.

But to make this point still stronger, we will turn to page 24, and read:

"But behold, I say unto you, the kingdom of God is not filthy, and there can not any unclean thing enter into the kingdom of God: wherefore, there must needs be a place of filthiness prepared for that which is filthy. And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the foundation of it: wherefore the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of the justice of which I have spoken."

Where cast out, let me ask? Is it to be in a kingdom of a lesser glory; or are they to be cast into a place of filthiness prepared for that which is filthy, which is that awful hell, of which it is written there is no end to this hell. It is also written that the final state of the souls of men is to dwell in the kingdom of God, or to be cast out. And if cast out, when shall they return? Or, if cast into a place of filthiness, and that filthy place to have no end, how long must they needs remain there to become clean?

Beloved *Herald*, we are not arguing the point whether this eternal punishment is, or is not, according to the attributes of an all-wise, a merciful, a loving, and a kind parent; but do the books harmonize on this subject? If they do not, can they both be of God?

Here let us examine the Doctrine and Covenants, sec. 76, par. 7. As this paragraph is quite lengthy, we will not.



quote it entire, but merely examine its contents. This paragraph relates to the lesser, or teletial glory, and that it is typified by the stars.

"And again we saw the glory of the teletial, which *glory* is the lesser, even as the *glory* of the stars differs from the glory of the moon in the firmament."

I have emphasized or underlined, the word *glory* in this quotation, to show that it was meted out to those who received it as a reward, and not as a punishment.

Now we wish to examine the magnitude of this glory :

"And thus we saw in the heavenly vision, the glory of the teletial which *surpasses all understanding*; and no man knows it except him to whom God has revealed it."

Next, let us learn if we can the characters for whom this glory was prepared. Near the close of said paragraph, we read :

"These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whose loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet."

Turn to Rev. 28 : 8 :

"But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death."

In the preceding chapter, and last verse, we are told, that all whose names are not found in the book of life, are to be cast into the lake of fire.

Query. How long will one have to remain in this lake of fire, before his name will be recorded in the book of life? And by what process, or law of adoption, will such recording take place? As the subject that we are now investigating is the extent or duration of the punishment of the wicked, please turn to Book of Mormon, page 52 :

"And it shall come to pass, that when all shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy one of Israel; and then

cometh the judgment; and then must they be judged according to the holy judgment of God. And then assuredly as the Lord liveth, *for the Lord God hath spoken it*, and it is his eternal word, which can not pass away, that they who are righteous, shall be righteous still, and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and *their torment* is as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and *have no end.*"

What has no end? Is it the lake of fire and brimstone that has no end, and not the torment of the wicked? If so, in what respect is their torment as a lake of fire and brimstone?

Again; are liars, sorcerers, adulterers, whoremongers, and whosoever loveth and maketh a lie, unclean persons? If so, then they are the characters for whom this torment is prepared. In one place we are told that there must needs be a place of filthiness prepared for that which is filthy, and that that place is hell.

Now to make this subject still plainer, and to show that a forced construction is not put upon the books; and that these positions are not wrested from their true meaning, turn to the bottom of page 103, Book of Mormon; also top of page 104:

"Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever. And now I say unto you, that mercy hath no more claim on that man; therefore, his final doom is to endure a never ending torment."

"Nevertheless it is not written that there shall be no end to this torment." In the paragraph following the one last quoted from the Book of Mormon, there is the following sentence :

"And if they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God, in a state of never ending happiness."

This last quotation, it will be seen, is in reference to the blessedness of the

*righteous*, in contradistinction to the torment of the wicked. But the term, *never ending* is as unlimited in the one case as in the other and no more so.

I will give but one quotation more on this subject, from the Book of Mormon. Not because that is all, but because that it appears that it is sufficient. You will find it on page 220:

“And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, *which was as eternal as the life of the soul should be*, affixed opposite to the plan of happiness, *which was as eternal as the life of the soul.*”

This principle was plainly shown on page 104, Book of Mormon. The term, *never ending*, being used in both cases.

I will now refer you to some nine or ten other quotations in the Book of Mormon, on this subject. Pages 40, near top; 41, middle; 74, near top; 91, near middle; 123, top; 167, middle; 166, at top; 208, near bottom; 286, at the top. We have quoted from six pages of Book of Mormon; they are, pages 21, near top; 24, near bottom; 52, near top; 103, bottom; 104, top; 220, top, of the Huntley edition.

Friendly *Herald*, as a lover of harmony and truth, I subscribe myself yours, etc.,  
H. A. R. MONIZE.

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### Pastoral Letter.

*To the Saints of the Pacific Slope Mission, greeting:*—It is with feelings of sadness I attempt to commune with you, through our much loved *Herald*; but my being absent from you, does not remove the responsibility resting upon me, as your presiding officer, entirely from my shoulders.

I find myself still planning and thinking of and for you, and your welfare. My sudden return home, or what may have seemed a “sudden” resolve and action, was caused by circumstances, which I thought justified me in my quick movement. I have, since my arrival at home, been perfectly satisfied that I acted

wisely. But in my seeming hurry to get home, I did not forget your interests, and appointed our worthy and highly esteemed brother and co-laborer, Daniel S. Mills, to act in my absence as your spiritual adviser and presiding officer.

There is little need for me to ask you to uphold him with your love, faith, and prayers; for this I well know you already do. Still, knowing the responsibility of the position, I ask you to sustain him, and hold up his hands, as did the children of Israel hold up the hands of the prophet of God, as they contended against their enemies, 'tis weary work sometimes.

Should I ever be called into the western field again, I hope I may find the same loving hearts, the same willing hands I left on my leave taking of the Saints of the Pacific Slope Mission, I am grateful for and ever shall remember the kindness shown me. I could not wish a better future, in this life, than to live with a people so universally kind; who are striving to serve God and keep his commandments; and I look forward with pleasure to the day when Zion will be redeemed, and the Saints gathered; when there will be a continual communion with holy ones, and our Lord and Savior reign in person.

Receive Br. D. S. Mills in my stead; bless him as you have me; in blessing him, you will call down heaven's blessings on your own heads.

And now, beloved Saints, although I am far distant from you, I always bear you in mind, and pray that God's grace be given you. I shall still try to watch over you and your interests, as far as in me lies. May the inspirations of God's Holy Spirit, and his peace abide forever with you. Amen.

ALEXANDER H. SMITH,  
*President Pacific Slope Mission.*

NAUVOO, ILL., January 2nd, 1876.

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A hundred years ago four newspapers were published in New York, the *Royal Gazetteer*, organ of the British authorities, the *Mercury*, the *Constitutional Gazette*, and the *New York Journal*, the organ of the Sons of Liberty, published by John Holt, who at one time was compelled to take groceries and other goods in exchange for his paper.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., February 1, 1876.

## "BEGGING THE QUESTION."

THE Utah *Ogden Junction*, is fairly restive at last, under the newspaper fire now directed at the question of questions, in Utah and out of it, so far as the Mormons are concerned, as a portion of this country's people. In the editorial of the issue of the *Junction* for January 8th, 1876, the statement is made and stoutly maintained, that none of the papers "appear to handle the matter on its merits."

In support of this, it is further stated:

"The only question on which the 'Mormon' people come into conflict with the law is the marriage question. And the only point really at issue in the Reynolds' case, is the validity of the law of '62, which was enacted to make a crime out of an essential part of a religious institution."

It is also urged:

"Our position is that Congress is barred by the Constitution from passing any such law as the anti-polygamy act of '62, because it prohibits the free exercise of an 'establishment of religion.'"

Still further:

"We draw the line between religious liberty and the infraction of constitutional law, at the point of infringement upon human rights. Any kind of crime necessarily involves a trespass, by the criminal, upon the rights of some other person or persons. That which is not of this nature can not truly be classed with crime. If murder, robbery, violence, or any kind of violation of individual or public rights should seek to shelter itself under the cloak of religion, the law would have constitutional power to punish it, disregarding the plea of religious liberty. But in the case at issue no such violation of rights can be fairly construed, and the practice of marriage, either polygamous or monogamous, has no parallel with any offense which can in itself be properly denominated a crime."

If we present a few facts, and the thoughts suggested by them, together with an argument based upon the question as presented in the foregoing extracts from the editorial referred to, we think that the *Junction* can

not safely say that we have "begged the question."

The merit of the question, is stated to be that the practice of polygamic marriages is not a crime, and can not rightfully be made a crime, because it is an "establishment of religion;" and further, that it can not be made criminal because to be a crime there must be "trespass against some person or persons."

This places the propositions relied upon as the "merits of the question" thus:

Polygamy is not unconstitutional, because it is religious.

Polygamy is legal, because no trespass is committed in its practice.

If these propositions be proved untrue, or unsound, their value as a defense certainly fails.

The first of these propositions involves an inquiry as to when and,—and we may venture an angry storm by adding,—how did polygamy become an "establishment of religion," "within the meaning of the statute," to use a legal phrase. It is claimed that it is "the command of God" to the Mormon Church, or Church of Jesus Christ of Latter Day Saints; that this command was given in 1843, at which time the members of the Church were citizens of Great Britain, France, Switzerland, Germany, and the various states of the United States, the central seat of religious control and government being in the State of Illinois; all of which states, governments and countries were existing with statutory enactments recognizing monogamy as the prevailing *custom and rule* regulating the "practice of marriage," and the domestic relation. In keeping with this prevailing governmental rule, the State of Illinois had enacted *laws* placing wholesome safeguards around the recognized institution, and providing legal penalties for the infraction of the rights of the contracting parties. In this State of Illinois, under these laws, the Church of Jesus Christ had its growth in the exercise of its constitutional privileges until 1843, the year given as the date of the command referred to.

The Church was organized in 1830; the fundamental principles which created it a religious institution of the country were

then incorporated in its dogmas; and these were, in 1835, compiled and published to the world, as being in direct harmony with the commands of God, expressed in the Bible and Book of Mormon, which expression was recognized by the Church, and affirmed in that compilation in 1835. The Church in the State of Illinois, at the central seat of its religious government, was existing under the laws of that State and of the general government of the United States, by virtue of this published formula of belief and practice of religion. In this published declaration of belief, and religious practice, is the following:

"Thou shalt love thy *wife* with *all thy heart*, and shall cleave unto her and none else."

"For marriage is ordained of God unto man; wherefore it is lawful that he should have *one* wife, and they *twain* shall be *one* flesh."

These formed a part of the religious Constitution of the Church of Jesus Christ of Latter Day Saints; which constitution was in force in 1843, in the State of Illinois, where this other command is said to have been given, and was reaffirmed in 1845 before the exodus of the Church from Illinois, and published in that year, thus:

"According to the *custom* of all civilized nations, marriage is *regulated* by *laws* and ceremonies."

And as a reason for the latter declaration the following is given:

"Inasmuch as this Church of Christ has been reproached with the *crime* of fornication, and *polygamy*, we declare that we believe that *one* man should have *one* wife."

We have now the merits of the question straitly stated. The Church of Jesus Christ of Latter Day Saints, was created as a religious institution, with a published formula of belief as an "establishment of religion," in 1830, in a monogamic (civilized) nation; and existed in 1843, with a central city from which radiated the religious tenets, rules and practices, contradistinguishing it from other "establishments of religion" of the country; in a state of the United States, having statutory enactments declaring the *law* and *regulation* of marriage to be monogamic; and with an avowed and oft-repeated religious constitutional rule recognizing monogamy as the correct

"practice of marriage;" and, finally, with a published statement distinctly naming "polygamy" a *crime*. Under all this it is claimed, that in 1843, a command is given instituting "polygamy" as an "establishment of religion." And this, too, without a moment's warning to the Church itself, of any repeal of its organic laws, or fundamental rules of government and practice, without even the benefit of the usual formula, "All acts, or parts of acts, heretofore enacted conflicting herewith, are hereby repealed." Still further, and to make the "merits" of the matter still plainer, this same Church, deliberately avow, and publish the avowal, in 1845, two years after the alleged institution of polygamy as an "establishment of religion," that it is a *crime*. On this point, therefore, we submit, that polygamy was not at its institution, and has never been since, legitimately an "establishment of religion," "within the meaning of the statute," of the constitution; because that it was not at its institution, and has never been since, legitimately made a religious tenet of the Church of Jesus Christ of Latter Day Saints; and that it is a crime as so declared by said Church itself, and may, therefore, rightfully be suppressed by Congress.

We think it quite consistent with reason that if the Church which now claims immunity from congressional intervention for the "practice of a (plural) marriage," which was foreign to the custom and laws of the states when that Church was originally created and organized, and abhorrent to the sentiment and social opinion of the members of the Church itself and the people to whom the claims of the Church were being presented by the Elders everywhere; both at the time of its creation and for the fourteen years of its undoubted prosperity and success, upon the ground that it was a religious tenet and therefore not unconstitutional; should show by what processes, according to the constitution, (Church Articles and Covenants), and rules of that Church, such practice became an "establishment of religion." This not having been shown, the plea for immunity is not good.

The proposition that the practice of poly-

gamy is not a crime, because not a trespass, is a novel one, and will doubtless enlighten some legal minds, which have hitherto supposed that there could be crimes which were not trespasses against persons; such as crimes against public peace, health and morality; and a class of crimes made such by law, of which are the crimes committed by infraction of the laws against consanguineous marriages.

But to proceed with the argument on the second proposition, "Polygamy is legal, because no trespass is committed in its practice."

Upon this we present the thought, that if marriage is a *privilege*, it is a privilege to all men; (using the word men in the relation to sex, not in a generic sense); if it be a *command*, it is a command to all men; and hence all men are amenable to the commandment, or all men may avail themselves of the privilege; therefore, anything which is done by any person that prevents any other person from obeying the commandment, if it be one; or debars them from the exercise of the privilege, if it be one, is constructively a trespass upon the right, or privilege of the one so debarred, or prevented. And, if in the "practice of marriage," the right of all to obey the command, or to exercise the privilege, is denied, prevented, debarred, infringed or made nugatory, as to any one of the all, then is the trespass complete as to that one, and the fact of crime established. What are the facts in the case? The institution of marriage, in "civilized governments" is based, so far as its legal consummation is concerned, upon the recognized *fact* that the number of the sexes, is respectively equal, there being no striking disparity, except in localities where it results from causes not in harmony with natural laws, and which are known. The number of each sex being equal forced upon the mind of civilized man the recognition of the general law of nature, or of God, "One man shall have one wife, and one woman but one husband;" and the recognition of this law in nature found expression in the civil laws governing the "practice of marriage," which laws are monogamic. It follows, that if there be an equal number of mar-

riageable men and women in a community, and any one man takes more than one wife, he is debarring some other man from the exercise of his privilege, or preventing him from obeying the command, in either case committing, constructively, a trespass against him, and a crime against the law protecting his right. If, in a community of eighty thousand people, the sexes be about equal in number, and out of that number there be eight thousand out of the forty thousand men forming that community who "practice polygamous marriage," to the extent of only two wives each, then there must be eight thousand men, who necessarily have no wives, thus being debarred from the privilege of the "practice" of monogamic marriage, to say nothing of any more extended exercise of the "practice" of marriage. In this case, eight thousand men of that community are infringing the natural constitutional right of eight thousand other men, and are constructively trespassing upon that right, and being trespassers, are therefore criminals. But suppose one hundred men of this community of eighty thousand "practice marriage" to the extent of twenty wives each; one hundred, to the extent of fifteen wives each; one hundred, to the extent of ten wives each; two hundred, to the extent of five wives each; five hundred, to the extent of three wives each; and two thousand, to the extent of two wives each; then there will be a community in which three thousand men are exercising a privilege, or obeying a command, thereby preventing eight thousand other men from obeying the same commandment, or exercising the same privilege; which privilege, or commandment, is given to all of the men alike. This calculation is applicable to the very locality, where the *Junction* claims Congress has no right to interfere with the "practice of marriage," because no trespass is committed, therefore no crime.

It is claimed that there is in Utah a population of about eighty thousand belonging to the Church, the leaders of which claim polygamy as a Church tenet; the census gives the numbers of the sexes as nearly equal, the males in excess; about one-fifth, only, is supposed to be practicing poly-

gamy, and of this fifth, probably not more than one hundred of the leading men have "practiced marriage," polygamously, to the extent supposed; but the supposed case is sufficiently near the truth; the one-fifth of forty thousand men is eight thousand; we have, to make the matter sure, estimated three thousand only, as having more wives than one; hence the inference is plain that these three thousand are trespassers upon the rights and privileges of all the men of the community who remain unmarried, (in our computation eight thousand,) by reason of this undue and disproportionate monopoly of marriageable women, whom they would otherwise have to mate with; this trespassing minority are therefore criminals; and, to quote the language of the *Junction* itself, this "violation of individual rights" seeking to "shelter itself under the cloak of religion" should be punished, "disregarding the plea of religious liberty."

We close this long discussion by quoting from the *Junction* of January 13th, as follows:

"The direct teachings of Christ, no less than the text books of the Mormon faith, proclaim true Christian marriage to be a union of one man with one woman and no more.

"We clip the above from an anti-Mormon paper, and would like the writer to quote from the New Testament and from the text books of the Mormon faith such passages as, without a great deal of twisting, private interpretation or verbal addition will bear out his audacious statement.

"We affirm that there is nothing in Christ's teachings, nor in the Mormon text books, which, fairly construed, will warrant any such inference, but that carefully considered, both will convey to a mind of ordinary intelligence a meaning entirely opposite.

"Trot out your texts, but give them as they are; don't garble; refrain from word-wresting and abstain from sophistical pleading; and then, if you can prove your points, we will 'acknowledge the corn.'"

And we further direct the attention of the *Junction* to the following:

"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, Book of Jacob 2:6.

"For they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have,

save it were one wife; and concubines they should have none."—*Ibid*, ch. 2:9.

"We declare that we believe, that one man should have *one wife*; and one woman but one husband."—Doctrine and Covenants, sec. 109, (111), par. 4.

"Thou shalt love thy *wife* with all thy heart, and shall cleave unto her and none else."—*Ibid*, sec. 13, (42), par. 7.

"And he answered and said, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a *man* leave father and mother, and shall cleave to his *wife*, and they *twain* shall be *one flesh*."—Bible, Math. 19:4, 5. Mark 10:6-8.

We do not hesitate to affirm that these texts, taken from the "Mormon" text books, must be un"fairly construed," "twisted," and "privately" interpreted; and will need a great amount of "verbal addition" to make them convey to any "mind of ordinary intelligence" any other meaning than that "true Christian marriage" is the "union of *one man* with *one woman*, and no more."

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#### BUSINESS REFORM.

NOTHING is more apparent to the thinking, working portion of the Church, than the seemingly incongruous and unsystematic manner of transacting the business of the Church at our most important meetings for the consideration of the affairs of the Church, ministerial work, care of the branches and other duties.

It has long been a study with these how this might be remedied; the transaction of the necessary business systematized, the work be done, the Master be honored, the law be kept, the whole people benefitted, and none, even of the weakest, be hurt, either in tradition or feeling. To aid in the solution of the difficulty, and to help in the accomplishment of the object desired, different methods have been, from time to time, suggested. None have yet been so far adequate to the end designed. We suggest the following:

1. Is it necessary that there should be meetings of the officers of the Church for the consideration and transaction of business connected with, but aside from the preaching of the word?

It is conceded by all that this question must be answered, Yes; for these reasons,

It is commanded by God, and the work itself demands it.

2. Is it required that the officers attend these meetings for the purpose of performing this duty?

This must be answered, also; Yes; for these reasons, It is a command of God, and there are none others to do it.

3. Can they perform this duty, important as it is, without previous thought, consideration and careful examination; and can they have these in the short time usually devoted to the purpose; and in the way in which it has usually been attempted?

Certainly not; for the reasons, that important matters should not be hastily decided, and many Elders are so constituted that they do not think rapidly nor decide quickly, more especially upon questions where it is necessary to search the books in which we believe the law is given; besides, it is unbecoming to the dignity of the Church, and the grave demeanor of Elders of Israel, to be hasty in matters of judgment.

4. Is reform necessary?

All answer, Yes.

5. Is reform practicable?

If reform is needed in the Church, reform is practicable; certainly. Why else do we preach a reformatory gospel!

6. Conclusions; Reform is needed; reform is practicable.

We therefore deem it to be proper that the Districts, Conferences, and Branches not connected with districts or conferences, should each select one or more of their number whose duty it shall be to attend the Annual or Semi-Annual Conference of the Church, for the purpose of representing the interests of their respective branches, conferences or districts, especially, and the general interests of the Church at large, on behalf of those choosing and sending them.

These delegates when chosen should be fully instructed in regard to any special matter of interest which the branch, conference, or district may desire presented at the general conference to which they are sent; and none should be sent, in whose judgment and goodness the Church where they dwell has not unquestioned confidence.

These delegates should so make their arrangements that they will be able to stay in session with their brethren, the general authorities of the Church, until all necessary business is transacted. And this attendance should begin on the first day of the session and at its opening services.

In order to give time for quorum and committee meetings, we suggest that the official business sessions at the Annual and Semi-Annual Conferences shall begin, at One P.M., and continue until Five P.M.; and that the forenoon be devoted to quorum and committee service, with preaching at Ten-thirty A.M., for those who do not meet with quorums or committees, at the stand, or in the general meeting room. This will obviate the rush and hurry, and worry which have hitherto attended the deliberations of the Conferences.

We further suggest the propriety, (if it be not a necessity), of the general officers of the Church, who can, and who intend attending the sessions of conference, assembling at the place where those sessions are to be held some days prior to the convening of the body, for the purpose of taking under advisement the general condition of the Church; and to make such preparation for the business deemed necessary to be done, as wisdom and prudent spiritual foresight may dictate. A few days of such associate counsel would do much toward avoiding unnecessary delay in ascertaining what was to be done; and also go far in preventing those unseemly and irritating litigations which sometimes occur in the consideration of important questions brought before the general body for determination. To avoid dubiety as to what general Church officers are referred to, we name; the President and one or both Counselors of the Elder's Quorum; the President, and one or both Counselors, of the High Priest's Quorum; the President, or Presidents of Seventy; the Bishop and one or both of his Counselors; the Twelve, as many as practicable; and the First Presidency.

We suggest that one or two weeks spent in counsel together by these men before our Annual meeting, would be of incalculable benefit to the work; and we see no

good reason why all of these may not make the sacrifice of time and personal ease, which thus assembling would demand.

It is also in keeping with the genius of the work, that in our convening for business in the general assembly, we sit together in quorums, with a common understanding of who will represent each quorum, as a quorum, from among their own number; such understanding and arrangement not being intended, nor should they be so construed, as an exclusion of individual members of any quorum, from a voice and participation in all business, as individuals. Such method will, in our view, give solidity and stability to our action as a body; and will also exhibit the symmetry of the gospel system that we all believe that we represent, as a Church.

To effect this sitting together as quorums, it will only be necessary for each quorum to assemble at its own place of meeting, at a given time, and thence go to the assembly room together, in any order consistent with good feeling and free from formal constraint and the appearance of red tape; though we see clearly enough that, by and by, the strictest order and decorum will be required of the "Elders of Israel" in their public business assemblies.

To further aid in this matter, it will be requisite that some brethren shall be designated by the local Church authorities, whose duty it shall be to have charge of the seating of the assembly; and who shall not be ashamed nor afraid to act as "door-keepers in the House of the Lord." And when these men have been thus designated, all comers unto that assembly should honor them in their place, and govern themselves in consistent keeping with the rules of the assembly, and their profession as Saints.

The Secretary of the Church should be informed by letter, certificate, or other notification, from each branch, conference, or district, who their appointed delegate is; and the appointment should be long enough before the assembling of conference to provide the Secretary such notification in time to arrange the names on his minute roll, and report, for presentation and reference, at the convening of the assembly;

and this is necessary to avoid inconvenience and delay in case of adverse appointments, or claims.

The following objections to this plan are presented, with what we deem sufficient answers. Those who may have other objections, which they deem weightier, are requested to present them for consideration.

1. It is too formal. There is too much "red tape" about it.

To this we reply; there is no order without some formality, and this formality must be understood by all, to insure the order sought. Any business worth doing, is worth doing well; and to do business well, some rule is requisite by which it may be done; all rules are formal; but not unnecessarily so, only when they are subversive of rather than conducive to the object for which they were designed; therefore, if the plan suggested in its prescribed rules are conducive to the end designed, that plan is not *too formal*.

In a similar way "red tape" is only the unnecessary complication of rules; therefore, all rules instituted by a people or a government which are necessary to the proper carrying out the principles of that government, or for the safety, and well being of that people, can not and ought not to be condemned as "red tape;" we submit then, that if the rules of the plan suggested are necessary, there is not "too much red tape" about them.

2. It is not according to law.

To this we answer:—The law demands that certain business be done; the specific ways in which this business is to be done are not defined by the law, there being only here, and there, a clause pointing out the way to do certain things which are specially commanded; hence, those who attempt to proceed to act in pursuance of the general command to do "whatever business may be necessary," are left to discover by the development and progress of the work, and the *wisdom* given, from time to time, not only what is absolutely needful, but what is profitable to be done; and also the way in which those things thus discovered to be needful, or profitable, may be performed, thus fulfilling another command-



ment by seeking "of their own wisdom to bring to pass much righteousness."

It is assumed that whatever God commands man to do, he invests him with sufficient authority to carry out; and if he has not pointed out in specific detail all the methods by which that which he has commanded to be done is to be accomplished, the command to do is in itself a warrant to adopt the essential details, necessary for the accomplishment of that which is commanded.

Hence, the commands, "Preach the gospel;" and "Mine Elders shall see that my law is kept;" and "The several Elders \* \* \* are to meet in conference \* \* \* and are to do whatever Church business is necessary to be done at that time," are sufficient guarantee to those expected to do this work to take such steps, not specifically provided for in the law itself, as are necessary to the perfect accomplishment of the things commanded to be done.

3. It is an innovation; and hence dangerous to the liberties of the people.

To this we reply:—All reforms are innovations upon existent things. It was an innovation upon the darkness of chaos, when God said, "Let there be light." It was also an innovation upon the self-righteousness of the Scribes when Christ said to those who came to hear him, "If ye had believed Moses, ye would believe me." It was an innovation, upon the security and peace of the Catholic supremacy, when Luther sounded the tocsin of reform, and an open Bible, from Rome to Worms. It was also an innovation upon long standing religious belief and customs when Joseph Smith declared that an angel had visited him and directed the preaching of baptism for the remission of sins, and laying on of hands for gift of the Holy Ghost. None of these innovations have proved subversive of the good of man, but have all been conducive to our liberty and life in the truth. Hence, if the plan proposed is conducive to the further good of man, the fact of its being an innovation is not sufficient to warrant its rejection.

It can not be dangerous to the liberties of the people, when the things proposed are all publicly presented; no arbitrary

power is lodged in the hands of any man to *compel* a compliance with any rules, either now existing, or herein proposed; but the good sense and wisdom of the people themselves are consulted and trusted, to sanction and give willing submission to what is evidently a needed reform.

SR. SELINA CHATBURN, writing from Dowville, Iowa, 10th ult., said they were having good meetings there, God was remembering them in the revival of the work, by the power of his Spirit—they were holding regular preaching and prayer meetings in the branch. Some who, a short time before, would not come out to hear the word preached, were deeply interested. So the gospel car is moving.

Br. R. C. Elvin, President of the Fremont District, in writing from Nebraska City, Nebraska, on the 6th ult., said he expected to start west soon on a tour, he had received many calls for Elders to come and preach for them. He was expecting to organize a branch at one point, and at another to "open a new place for preaching." He also thinks that in many instances, there is not that system and order in the branches, in the collection and expenditure of money and in worship, that there should be; but he has not pointed out the errors without applying the remedy, viz, to point out and instruct them in the *law* given for their government in the cases indicated.

By letter from Br. Richard Lambert, of the Rock Creek Branch, in Hancock Co., Illinois, we learn that Alpheus Holloway, has been victimizing some of the people in the north part of that county, obtaining money and goods by forging orders in the name of his employer, and presenting them at the village stores. Messrs. John Finch, Mr. Chults, and Mr. Tardy, merchants of Dallas, are among the number of those thus suffering, to the amount of fifty dollars. We regret the necessity for this notice, but think it due to the Saints that they be warned against loss by this man. He joined the Church at Nauvoo, some years ago, but was disfellowshipped in 1873, for criminal and unchristian-like conduct. We had hoped that he was trying to do better and had profited by the things he

has suffered. Holloway is tall, well built, with large and well formed head, has a confiding address, and is likely to deceive, if he tried to do so.

Bro. Henry Way of the Minnesota District Conference, while administering the rite of baptism some time ago was encircled with a bright light just at the time he raised his hand to pronounce the ceremony; viz, "Having been commissioned of Jesus Christ," &c. This light extended some distance above his head; during its continuance he had a "Vision of Authority," which enables him, fully, to understand the necessity and importance of having authority from Jesus Christ, to administer in the ordinances of his gospel. We published a similar occurrence in our last issue that was witnessed at London, Ont.

Br. W. T. Bozarth, writing from Far West, Missouri, January 19th, made very favorable mention of the recent conference held in the Northwest Missouri District, an account of which was given in our last issue, Br. B. with others is rejoiced at the outpouring of a spirit of love and union in that district. May the good work begun there, continue to increase.

How is this? The census of 1870 gives 18,000, as the number of females in Utah all told; but the petition lately presented to Congress to have polygamy legalized in that state, shows a list of signers of 23,360, supposed to be grown women. Rather a remarkable increase in population!

Sr. N. M. Patten and family, of Nora Springs, Floyd County, Indiana, wishes an Elder to come that way and preach for them.

We made a mistake in advertizing our Book of Mormon; we should have said that we had none at \$1.25, only the \$1.50 kind on hand. Send only for these at \$1.50.

## Correspondence.

810 North 7th St., Sr. Louis, Mo.,  
Jan. 11th, 1876.

*Bro. Joseph Smith:*—I was at Bellville, Ill., four nights last week, and had excellent meetings with large attendance. Bro. Jos. E. Betts obtained, through the kindness of Judge Snyder, of the circuit court, the use of the court house for our two last services. Very close and favorable attention

was paid to the word preached; and the Judge told Bro. Betts that whenever we wanted the court house again we could have it.

Both the branch and the Sunday-school at West Bellville, are in a thriving condition.

On Saturday, the 8th inst., Bro. Abram Reese and myself went to Caseyville, Ill., where we found an active and spiritual branch. We preached in the new brick school-house, to large and attentive congregations, on Saturday and Sunday nights. Prospects are good for a large increase to their branch at an early day.

On Monday we went to Alma Mines, and preached to a very crowded and attentive congregation. We go to-night to Gravois, to hold a series of evening meetings.

In gospel bonds, W. W. BLAIR.

HUTCHINSON, Jefferson Co., Col.,  
Jan. 9th, 1876.

*Bro. Joseph:*—I returned home on the 30th of December. I found the friends at Castle Rock enjoying a good portion of gospel light; indeed, those who had been reading the *Herald* were well posted, and I believe some see the necessity, and will soon accept the great and last message from God to man. I received a hearty welcome. It was court week, and Br. Watson was there on business; we were both more than glad to meet. I had not seen him since last April when I baptized him. I found him full of faith and good works. I held meeting at Castle Rock, then went to the Divide, El Paso Co., with Br. Watson, found Sr. Watson fully alive in the everlasting covenant; held meeting at their house. Their children manifested a good desire towards the church, gave them such instruction as seemed good to me. I left them strengthened and encouraged. I came to Weisport and preached to a large and attentive congregation with the very best of liberty; was well cared for by strangers, with an earnest request to call again. I then returned to Castle Rock, where I was provided with a horse to go to Antelope in answer to a request made nearly one year ago; the evening I got there the Methodists had meeting, we went, I was acquainted with the presiding elder and others. There again I saw how unfair; yes, I can say, dishonest; some professors of christianity are, who seem willing to resort to any thing that is mean and unchristianlike in opposition to truth. It seems to be the only weapon they have to fight the truth with. After meeting I made my business known, and stated that I could stay but one day; I was going to make an appointment at a private house; they told me they had prayer meeting next evening, and if I would accept the invitation and come and preach for them in the church,

they would not have the prayer meeting. I accepted the invitation. That night I had a dream, but I could not understand it, until a young German came and brought me a letter, when I learned that the invitation was only a deceitful act to keep me from making an appointment. I was informed that after I left they had counseled together and that I was a Mormon and could not preach in their church. I returned to Castle Rock to fill my appointments there, preached to very interesting, but small congregations on Friday and Saturday evenings and Sunday forenoon; then I met with Bro. and Sr. Montgomery from Wisconsin. As I preached there a week before, one of the members of the M. E. Church told me that when I came back that they would make their minister face the music; that if he could not oppose and annihilate the doctrine that I preached they wanted to know it; but he did not face the music. Much kindness was manifested towards me and the good cause I represented, time will tell what the result will be. From there I went to Clear Creek with Bro. Montgomery, to see the immortal folks, the new religion I mentioned some time ago; but they are not yet willing to acknowledge their delusion and false prophecies. They received a revelation from their God that I was a chosen vessel in his hand to bring about his glorious work, and that I would come and be baptized of them, and lead them to Jerusalem, &c. I preached to them in the evening; text Rev. 14: 6, 7, and 1 Tim. 4: 1-4; then went to Denver, where I had appointments; Bro. Montgomery preached in the forenoon and I in the evening, in the Zion's Baptist (colored) Church, to mixed congregations. In the afternoon we had a good branch meeting at Sr. Ward's house. On Tuesday evening we had a good prayer meeting at the house of Wm. Galland, he is not a member of the church, but his wife, two daughters and one son are members. He has opposed me all the time, on the Reorganization, until now. I stayed all night at his house, and in the morning he told me that he could not help but admit that you was the Presiding Elder of the Church of Jesus Christ of Latter Day Saints, and that the doctrine that I preached was the doctrine of God, as taught by your father, and he believed it.

On Thursday I reached home, found all well. On Saturday and Sunday we held our conference, an excellent spirit prevailed throughout the meeting; good liberty in preaching. On Monday evening we held prayer meeting, when God confirmed all we had done, such a refreshing shower from the presence of the Lord we have not witnessed since we have been organized here; may God help us to live right that we may be entitled to many such seasons

of rejoicing and peace in the Holy Ghost.

I expect to preach near home for a month, then I intend to make a trip to Del Norte and Wet Mountain Valley, near New Mexico; Bro. John Ellis is going with me; he is a good representative of the church, very firm and spiritual minded, with very good ability. We have two other young members here that promise well. We are getting along slow seemingly, yet the future looks bright; we have many warm friends and but little opposition. Hoping this may find you and yours all well, as it leaves us. Remember me to all inquiring Saints. I baptized two more last Sunday.

I remain your fellow laborer in holding up the ensign to the nations of the earth.

F. C. WARPKY.

SYRACUSE, Meigs Co., Ohio,  
Jan. 13th, 1875

*Bro. Joseph*.—I am still trying to spread the "soul reviving news." I have been preaching of late about eleven miles from this place. I have preached in four different houses; good attendance; and I have good liberty and freedom. Baptized one, (James Darkins), a member of the M. E. Church; others will come soon, I think. I preach there again on Sunday next, the Methodist and United Brethren are fighting against me; so much so, that they want to mob me, but I fear them not. Would it not be well for such people to read the fifty-second verse of the twenty-eighth chapter of Matthew, "those that take the sword" says Jesus "shall perish." Many say to me that they believe the gospel we preach is true. I preached at eight different places since August 3rd; had five houses shut against me.

God bless his cause is the prayer of your fellow servant,  
J. C. FOSS.

FAIRHAVEN, Mass.,  
January, 11, 1876.

*Bro. Joseph*.—Having returned from the quarterly conference, held at Dennisport, Mass., on the 8th and 9th inst., I will say the conference exceed in interest any one ever held there before. The Saints' meeting-house would not hold, we think, more than half the people who came. The business of the conference was disposed of with much union of feeling, and with as much dispatch as possible. The people being so anxious to find seats, the house was filled at an early hour, much before the appointed times of the several meetings, and as the people thronged the house, the prayer and testimony meeting was deferred until Monday forenoon; and preaching at every meeting was the order of the day. So intense was the feeling of the people to hear, that it was thought advisable to have preaching at every meeting throughout the conference. Could we have continued the

conference until Monday evening instead of adjourning at 12 M., we might have occupied the time satisfactorily, but previous engagements prevented a longer session.

As we said in a former letter that if the angel of the Lord went before us we would keep you posted with the events as they transpired; now we will say, we have seen no angel leading us from place to place, but we have felt an heavenly influence wherever we have been. Three Branches have been organized during the last quarter; one, at Brooklyn, Ct.; one at Fairhaven, Ct., two miles from New Haven, Ct.; and one, at Plainville, Mass.; and all movements that have been instituted to remove difficulties in the Branches have been crowned with success; insomuch that some of the strayed and wandering sheep are shewing signs of returning to the flock and fold again.

We feel truly warranted in saying, the day brightens up in these regions. Pray for us, Br. Joseph, and be assured that many praying souls are engaged, as were Aaron and Hur, when Moses' hands, through weariness, needed support. All is well with us. The gifts of prophecy, tongues and interpretation were enjoyed, as well as the gift of healing during the exercises of the conference. Br. Joseph, the field is large: but faithful laborers are few. From your brother in the one faith

JESSE W. NICHOLS.

NORTH FREEDOM, Sauk Co., Wis.,  
Dec. 31st, 1875.

*Bro. Joseph.*—Brother Oehring and myself were preaching to the Germans in Richland County about three weeks ago, and have an appointment for to-morrow at Loganville in this county to preach to Germans there, and the next day farther on at the place where I preached before in Richland County, if the weather is so that we possibly can. We are struggling hard against the tide here in this Western Wisconsin District; but it is the Master's work, and not man's and so we struggle on, in hope that it will be better by and by. Brn. Wait and Savage from the northeastern part of this State, gave us a call at our last conference, and preached twice, and left the people thinking at least, that the so called Mormons are not all fools nor destitute of Bible truth, if nothing more. Pray for us that we may be able to overcome.

I remain yours in the new covenant,

JOHN BIERLINE.

## Conferences.

### Pacific Slope Mission.

The semi-annual conference of the above mission convened at Washington Corners, Alameda county, Cal., October 6th, 1875.

Prayer and testimony meeting in the forenoon. At two p.m. Br. Alex. H. Smith, of the Twelve, was chosen president, Richard Ferris clerk, Joseph F. Burton assistant.

The president addressed the meeting, making appropriate and timely remarks, referring to past associations, and to his labors, which had not been as great as he expected they would have been. Had not had the association of Elders as much as he wished. After April conference he went to Visalia; found spiritual death in and around Visalia; baptized one there. Returned to Washington Corners; thence to Oakland, secured a hall, gave out meetings for the week, but failed to fill the appointments on account of sickness; Br. J. M. Parks however filled the appointment acceptably. Went south in company with Brn. Burton, Mills and others, as far as Lompoc and Los Angeles, parted company there and went on to San Bernardino, visited a good deal while there,—found a pretty good spirit. Br. Allen kindly furnished a team to go to Gospel Swamp; found a brother at Santa Anna, alive and preaching. In connection with Bro. Mills, organized a branch at La Graciosa; then proceeded to Watsonville, held meetings there; thence to Oakland, found no chance for meetings there. Went to Santa Rosa, but was unsuccessful there. Was baffled during the last six months, but was willing to labor anywhere that God would call. From general reports that he had received he believed that good has been done.

D. S. Mills said he had been blessed in his labors, held seven meetings, organized a branch of seventeen members at Gospel Swamp and baptized three. In company with Alex. H. Smith went to Stockton and dedicated the Saints' Meeting House; baptized two while there; administered to many sick, and knew that the power of God was manifested.

Cornelius Bagnall of Sacramento Sub-District had felt unable to attend to the duties of the district, on account of ill health; did not feel like holding an office he could not fill; held meetings regularly at Sacramento; had visited Brighton Branch several times.

Joseph F. Burton of Santa Barbara Sub-District had baptized and confirmed ten, principally the result of the labors of himself and Br. R. R. Dana; organized a branch of nine members, Br. Jeffries as president; held meetings at Santa Maria, much interest felt there, and good done by fireside preaching.

Orren Smith of San Joaquin and Visalia Sub-District, after April conference went to Visalia and found, as Br. A. H. Smith has stated, the Court House closed to preachers; preached in private houses about a week; found much sickness, as the weather was intensely hot; administered to some with

good results; was counselled by the Spirit to go from house to house; held three meetings in Stockton; the district is in good condition.

J. C. Clapp, president of Oregon District, reported by letter. Had preached in Douglas, Coos, Linn and Marion counties, with tolerable success; Calls for preaching numerous on every hand, and none to respond but himself; has baptized eleven, ordained one Elder, blessed sixteen children, distributed hundreds of tracts: the district is in good condition, but needs more laborers.

William McLean of Butte Sub-District reported by letter; on account of sickness he could not attend conference; intends shortly to go out in company with brother Munns, who has been ordained a Priest.

Bradbury Robinson of Humboldt Sub-District reported by letter; had preached several discourses, baptized one, who was rejoicing in the work; had held a conference at the Dungan School House, Eel River, September 11th and 12th, to which High Priest Thomas Dungan reported not being able to do much on account of age and feebleness; his faith was strong as ever and his heart in the work.

Walter Bohall had endeavored to spread the gospel by his daily walk and conversation; hopes soon to be so situated that he can spend a portion of his time in the ministry.

Priest A. Lane reported he had spoke in public twice.

Priest Samuel Weldon reported having done something in the way of distributing tracts, Heralds, etc.; hopes to do more.

The spiritual authorities of the Church were duly sustained. B. Robinson president Humboldt District, S. Weldon clerk.

Elder Wm. Anderson reported by letter; had preached in San Francisco and Oakland several times, was willing to preach in the city as opportunity offered.

Elder J. B. Price of Yolo Sub-District reported by letter; had distributed a good many tracts and pamphlets, and did considerable wayside preaching, delivered a few public discourses in his immediate vicinity; had not had an opportunity to make an effort outside of Davisville. The Davisville Branch is the only one in the sub-district, was organized by Elders Hervey Green and J. M. Parks, on the 16th day of July last, with eight members, including one Elder, seven of the members were baptized by Elder H. Green on the 15th of July, and four subsequently by Elder E. H. Webb of Sacramento, making the present total 12; he asks to be released from the presidency of the Yolo Sub-District.

A letter was read from Br. Gland Rodger of the Australian Mission; he said it was harder to preach the gospel there than in America, as the people were not so hospita-

ble as in America; counts no sacrifice too great for the success of the cause of Christ; would like Br. Mills or some other good Elder to help him. The letter was long and expressed great desire for the salvation of souls.

Elders Cornelius Bagnall, Albert Hawes, and D. S. Mills were appointed as a committee, or Court of Elders, for the adjustment of such matters as might be laid before them.

Preaching in the evening by Alexander H. Smith and H. P. Brown.

Oct. 7.—Elders Reports.—J. M. Parks, president of Placer, Shasta and Del Norte Sub-District, had endeavored to labor to the best of his ability; had traveled in company with H. Green, and preached in various places; the weather was so warm that he could not do much; he expected to go east on matters of business; asked to be released from his mission.

R. R. Dana, Santa Cruz Sub-District, had labored in the district a good share of the time; met on the Sabbath in various branches and endeavored to do his duty; found serious trouble in San Benito Branch, also in Long Valley Branch, three members suspended in Jefferson Branch; several had been cut off in the San Benito and Long Valley branches—wish it could have been avoided; some good people in the district are anxious to hear, but stand back on account of the conduct of certain members of the church. Watsonville Branch is doing the best they can. Was assisted in his labors by brethren Davison and Burton; is going to the southern portion of California; asks to be released from his present district.

Peter C. Briggs, Petaluma Sub-District, had labored all he could for the cause the past summer, and will still continue to sound the gospel trumpet as the way opens; quite an interest is felt in some parts of the district to hear the word preached; Saints in the district unflinching in the interests of the cause of Christ.

William Potter, Plumas Sub-District, had held several meetings in Santa Rosa.

Elder Nethercott labored as opportunity offered; exhorted the Saints to live for the blessings of God.

Joel Edmonds reported no labors. Exhorted. Asked prayers of the Saints.

John Carmichael had preached in Jefferson and San Benito Branches. D. G. Philips had preached none outside of Watsonville.

Daniel Brown had preached at Watsonville, tried to show forth the doctrine of Christ. Had been blessed in administering to the sick.

J. H. Lawn, in time past, had a good deal to contend with in the San Benito Branch; was much strengthened by the visit of the brethren, Davison, Burton and Carmichael, to that part.

2 P.M., Elders' reports continued.—Cornelius Bagnall. The sisters in Sacramento formed a sewing society for the help of the work, and gave me \$20 for the Bishop's Agent.

Albert Haws reported. Had been sent to Lake county, to preach; but had to return home on account of sickness; was raised up by the power of God. While in Lake county, he baptized three; had preached in Ione Valley lately, very few to hear. His whole aim and desire is in the work.

G. N. Davison visited San Benito, Long Valley and other places, spoke several times with good success, baptized 1. Gave himself into the hands of the Conference—said he would work heartily for the success of the cause.

Joseph F. Burton labored in Jefferson Branch.

John Carmichael desires to throw off no responsibility in the future, but will make personal sacrifice for the work of God.

G. W. Harlow held several meetings since last Conference, two at Ione with Br. Marcus Lowell, and at other places with Br. Parr.

George W. Oman had done but little, as he had past the years of usefulness; knows the work to be of God.

Samuel Robinson had done all he could in the branch, (Alameda Creek), in the Sabbath School and elsewhere.

John Holmes, Long Valley Branch, had made sacrifice for the work, and had tried to live his religion. Has a Sabbath School. Had administered to the sick, and wishes to give the honor and glory to God.

J. M. Parks was with Br. Alexander H. Smith at Oakland, preached five times to a good attendance. Returned home with Br. Green. Went to Lake county, held two meetings; went to a place called Paradise, found some who believed; came back to Middleton, where one was baptized; went to Pine Mountain Branch, two more were baptized; returned to Santa Rosa, baptized one. June 12th, went to Davisville, Br. J. B. Price was the only member of the Church there, held meetings, and seven more were baptized; organized a branch of eight members; went to Butte county, organized a branch of twenty members; thence to Sacramento, preached at Brighton, also at Br. Moore's, four miles from there. Preached at Stockton, baptized and confirmed one at Ione Valley. Went to Nortonville, and preached to a good number; returned homewards, preaching by the way.

H. P. Brown reported.

Priests' Reports.—James Henderson had done some talking and distributed some tracts.

James Parr has labored in the Brighton Branch, had held meetings every Sabbath

there for four months; held one at a school house four miles away, also held meetings at hospital, with good attendance, Brn. Harlow, Parr and Ferris were in attendance.

Brn. Anderson and Ferris made short reports; were willing to do all they could.

Elder D. S. Mills testified to the healing power in the Church, by the laying on of the hands of the Elders. Knows that if we live our religion, the Lord is ready to heal us as we ask him.

Albert Haws testified that the Lord had raised up certain members of his family afflicted with scarlet fever.

7 P.M.—Preaching by Br. H. P. Brown.

Oct. 8, 10 A.M.—H. P. Brown called to assist the President in the duties of the chair.

Thomas R. Davis, of Nortonville, reported his branch as consisting of 14 members, 1 child blessed.

Elder Busser, from Nevada, reported.

Br. R. Dungan reported.

Elder E. H. Webb reported by letter; had baptized four since last conference.

Branch Reports.—Alameda Creek, 75 members, 2 added by baptism, 2 by letter, 1 received by vote, 2 removed by letter, 3 married since last report. S. B. Robinson, president and clerk.

Santa Rosa, 68 members, 3 received by baptism, 1 upon certificate of baptism, 3 by letter. J. M. Parks, president; Jacob Adamson, clerk.

Jefferson, 21 members, 1 received by certificate of baptism, 4 removed by letter, 3 expelled, 1 ordination. J. Carmichael, president; H. Holt, clerk.

Stockton, 44 members, 3 added by baptism, 2 by certificate of baptism, 1 received by letter, 1 married. Henry P. Robbins, president and clerk.

Pine Mountain, 9 members, 2 added by baptism. H. G. Cahoon, president and clerk.

Sacramento, 47 members, 1 added by baptism, 2 by letter, 5 removed by letter, 1 died, 16 scholars and 3 teachers in Sabbath School. C. Bagnall, president; R. Ferris, clerk.

Long Valley, 40 members, 1 expelled since last report. John Holmes, president and clerk.

Santa Maria, 9 members. James R. Jeffries, president; N. W. Best, clerk.

Healdsburg, 20 members, 1 died, 1 ordination. P. C. Briggs, president and clerk.

Watsonville, 54 members, same as last report. Daniel Brown, president; D. J. Phillips, clerk.

San Francisco, 60 members, 5 received by letter, 6 removed by letter, 2 died. Wm. Hart, president and clerk.

Brighton, 13 members. G. W. Harlow, president; James H. Parr, clerk.

Davisville, 12 members, J. B. Price, president; I. C. Steel, clerk.

Resolved that we endorse the resolutions of the Jefferson Branch, and refer the ordinations to the president of the branch.

Br. John Nightingale recommended to the Conference for an ordination to the office of priest by the Stockton Branch. A resolution obtained authorizing this Conference to attend to the ordination.

Bishop's Agents report read and accepted, as follows:

West Oakland, Cal., Sept. 1875. Balance on hand, March 1st, 1875, \$39.68. Received \$68.50. Total \$108.18. Paid out \$80. Balance on hand \$28. Signed, John Roberts, Bishop's Agent for California District.

Bill of *Herald* Office against Br. H. Green for \$2.35, was ordered paid by the Bishop's Agent.

Evening.—Preaching by Elder C. Bagnall.

Oct. 9th, 10 A.M.—J. B. Price's request for release from Yolo sub-district, considered, and request granted.

Resolved that R. R. Dana be released from the Santa Cruz sub-district, according to his request.

Resolved that we release C. Bagnall from presiding over the Sacramento sub-district.

Resolved that we release Joseph F. Burton from presiding over the Santa Barbara sub-district.

Resolved that George N. Davison be appointed president of the Santa Barbara sub-district.

Resolved that we sustain Elder Orren Smith as president of San Joaquin and Visalia sub-districts.

Resolved that we release Br. J. M. Parks from the presidency of the Placer, Shasta and Del Norte sub-district.

Resolved that H. P. Brown preside over the Sacramento sub-district.

Resolved that Daniel Brown preside over the Santa Cruz sub-district.

Resolved that we sustain John Roberts as Bishop's Agent.

Resolved that P. C. Briggs be sustained as president of the Petaluma sub-district.

Resolved that Silas M. Hubbard be released from presiding over the San Francisco sub-district.

Resolved that we release H. H. Morgan from presiding over the Alameda sub-district.

1 P.M.—Resolved that Wm. Anderson be appointed president of the San Francisco sub-district.

Resolved that we sustain Elder Bradbury Robinson president of the Humboldt sub-district.

Report of committee as Court of Elders. D. S. Mills, A. Hawe, C. Bagnall, committee.

On the recommendation of the above committee a motion to restore John R. Cook his license obtained. In the case of appeal of Eunice Hollowell, Margaret Hollowell, and Sarah Baker: the committee recommended the referring the cases back to the branch for reconsideration. In the case of appeal of John Fales Sen., John Fales Jr. and wife; the committee consider the action of the court below legal, and would refer their cases back to the branch for further action. Motions accordingly, obtained. In the case of appeal of S. L. Twitchell and family, the committee recommended that they be delivered up to the law of the land. Case referred back to committee.

Resolved that a committee of three be appointed to enquire into the present spiritual standing of S. M. Hubbard and report the same president of Pacific Slope Mission, Alex. H. Smith, and that the president have power to appoint him to any field of labor in his mission, or to none; if in his judgment it would not be for the benefit of the cause, until the April Conference.

Resolved that P. Canavan's bills amounting to \$12.80 be received by this Conference and referred to the Bishop's agent for payment.

The President showed the status of the *Herald* and *Hope* that it was the property of the Church and needed to be sustained by each member of Church.

Resolved that Wm. Potter be sustained in the sub-district assigned him last conference.

Resolved that Elder Wm. Lean be sustained in his present district. The spiritual authorities in their several quorums and also the Bishoprick were sustained in righteousness.

Resolved that we are willing to sustain the *Herald* in its present form weekly.

*Committee Report.*—In the case of S. L. Twitchell and family we the committee hereby recommend that they be delivered up to the law of the land as given in the law of God, Doc. and Cov. sec. 42, par. 22. Signed by D. S. Mills, A. Haws, C. Bagnall.

Resolved that we accept the report of the committee in regard to S. L. Twitchell and family, and that we adopt the same as recommended.

Resolved that R. R. Dana be and is hereby authorized to enter the proper complaint before the District Attorney of Hollister, San Benito Co., Cal., in the case of S. L. Twitchell and family.

Sweet Home Branch (Oregon District) reported by Bro. J. C. Clapp; 37 members, 1 baptized and 7 received by vote since last reported. Since the above report was made out 10 have been added by baptism. J. C. Clapp president Oregon District.

Resolved that we sustain J. Clapp as president of Oregon District.

Resolved that we sustain Bro. Glaud Rodger as president of the Australian Mission.

Resolved that we sustain Alex. H. Smith with our faith prayers and means as president of the Pacific Slope Mission.

Resolved that D. S. Mills be sustained in his labors under the president of this mission for the ensuing six months.

Resolved that the president of this mission be authorized to appoint a committee to consider the feasibility of purchasing a tent for conference purposes and report to next conference.

Resolved that brethren R. R. Dana and Jos. F. Burton, be appointed to preside over the Los Angeles sub-district.

Committee on erection of House for President of the Pacific Slope Mission continued.

A motion that our next conference be held at Stockton, carried.

Resolved that we sustain the resolution passed in conference, April 6th, 1875, instructing local elders to labor under the presidents of sub-districts as circumstances will permit.

Resolved that Elders John Brush, and Alma Whitlock preside over the San Bernardino sub-district.

Resolved that a request be made to the president of the district of Nevada to report to our Annual Conference to be held at Stockton April 6th, 1876.

D. S. Mills and H. P. Brown appointed to write a memorial of respect to our departed Bro. Hervey Green.

Resolved that this conference sustain Bro. Thomas Dungan in his calling, by our faith and prayers

Resolved that the Saints in Nevada and elsewhere under the jurisdiction of the Pacific Slope Mission (where there is no Bishop's agent) are requested by this conference to contribute means, as much as in their power lies, to Elder John Roberts (the Bishop's agent here) West Oakland Alameda County, California, for the work of the ministry.

Bro. Dana and Burton appointed to attend to the ordinations in the Jefferson Branch on their way south.

Sunday, Oct. 10th, 9 A. M.—Prayer and testimony meeting conducted by H. P. Brown and C. Bagnall in which the goodness of God in tongues and other manifestations of the Spirit were given.

At 11 o'clock D. S. Mills delivered an eloquent discourse on the life and virtues of our deceased Br. Hervey Green, with a short sketch of some incidents of his life, among which was the revelation of God to him of the authenticity of the Book of Mormon and the ministering of angels. During the discourse the Saints were often bathed in tears.

During intermission 5 were baptized and many administered to.

3 P. M. The meeting was given into the hands of the Saints, when an interesting and refreshing time was had; 5 were confirmed, and John Nightingale of Stockton ordained to the office of priest, by A. H. Smith and H. P. Brown.

Resolved that this conference tender their thanks to the Saints of Washington Corners for their kindness during conference.

Seven P. M. Preaching by H. P. Brown, after which prayer and testimony which continued till half past 12; 2 children blessed and several administered to, closed by singing hymn "When shall we all meet again."

Adjourned to meet at Stockton April 6th. 1876. Benediction by H. P. Brown.

R. FERRIS, Clerk, Per P. CANAVAN.

## Miscellaneous.

### Pacific Slope Mission.

*Dear Herald:*—I desire through your columns to address to the Saints of the Pacific Slope Mission the following notice:

At the last conference of the Pacific Slope Mission, held at Washington Corners, Alameda Co., California, I was authorized to appoint a committee, who, upon their appointment, would be authorized to receive monies given by contribution for the purchase and construction of a *Tent*, suitable for the purposes and use of our conferences in the mission; pursuant to which, I hereby appoint brethren John Roberts, of West Oakland; Simeon Stivers, of Washington Corners; and John Young, of Livermore, as said committee. And I do earnestly request the Saints of the Mission to aid them in the enterprise, and send in the means needed. 'Tis but little that is needed, but that little should be sent promptly. Those wishing to help from a distance, can do so by sending their contributions to John Roberts, West Oakland, Alameda Co., California.

Promptness and union in this matter will make many comfortable next conference, who otherwise meet and have to endure much, and many inconveniences. "Think of it," and while you are "thinking of it," act upon the premises: Twenty-five cents from each male member of the Mission, would set up a tent large enough to accommodate the entire conference assembly. Some have expressed themselves as being willing to give as many as *five dollars*; a few such, if they are in *deed* as good as their *word*, would accomplish the end in view. The tent is needed; and, that the Saints may enjoy it next conference, I pray God to bless them.

ALEXANDER H. SMITH,  
*Pres. P. S. Mission.*

NAVVOO, Ill., January 2, 1876.



The following lines were suggested by reading the article from the Council Bluffs *Globe*, referring to Br. Forscutt.

**"NOT FAR FROM THE KINGDOM OF GOD."**

Earth's kingdoms and glories are grander to view  
When seen from afar, through the lenses of fame;  
But closer inspection oft changes the hue,  
And shows but a mass of corruption and shame.

But the Kingdom of God contemptible seems  
When scann'd from afar, by the foreigner's eye;  
There's naught he discerns that is worthy esteem—  
Pure gold is all "dross"—e'en the truth is a "lie."

'Tis not of this world, hence the hatred and scorn—  
Deep-seated, malignant, relentless as death—  
Compelling God's children in anguish to mourn,  
Yes, even to yield up their lives for its faith.

The world loves its own; its minions are blind  
To all that is holy, or god-like and true;—  
They see not, they love not those beauties divine,  
The Kingdom of God ever holds to our view.

'Tis only when nearer its portals we draw,  
And our obdurate hearts are warmed by its love,  
Our minds are illum'd by its heavenly law  
That we can discern that it came from above.

'Tis then, and then only, its beauties we see;  
And seeing, we can but admire and adore;  
And, if we confess it, thrice happy are we,  
For the servants are waiting to open the door.

Thrice happy the man who shall dare to confess  
The truth, 'mid the scorn and contempt of man-  
kind,—

He cannot be far from the Kingdom of Grace,  
Or he would not acknowledge its precepts divine.

Would he enter and taste the glories within,  
Rejoice in the freedom God's children enjoy—  
Be heir of that Kingdom and joint heir with Him  
Who came to our earth, Satan's works to destroy?

Then heed not the world with its tinsel display,  
Its flatteries avoid as the deadliest snare;  
Shrink not, though against thee in fiercest array,  
The friends of thy bosom are marshalled for war.

With firmness unflinching, resolve to obey  
The covenant of grace, by Jesus revealed;  
Wait not till the morrow; now, now is the day!  
For Jesus stands waiting that covenant to seal.  
*Columbus, Neb., 27 Dec., '75.* CHAS. DERRY.

**Bishop's Agents.**

On the first of March, 1876, all agents for districts and missions, appointed by me, are requested to make a report of the total receipts and expenditures for the year past, up to that date, giving also the balance on hand at that time. Only yearly reports will be requested hereafter. I hope to receive a report from every agent.

Upon the recommendation of the Central Missouri District, and by the resignation of Br. A. J. Seely as Bishop's Agent for that District, I hereby appoint Br. J. B. Belcher

in his place, trusting that he will be sustained by the confidence and offerings of the Saints, that he may fulfill the duties of his office for the work.

ISRAEL L. ROGERS, *Bishop.*  
SANDWICH, ILL., January 13, 1876.

**NOTIFIED TO APPEAR.**

Jacob Faul, Jr., formerly a member of Binghamton Branch, Wisconsin, is hereby notified to appear before a court of Elders at the Saint's Meeting House in Black Creek, Outagamie county, Wisconsin, at 2 o'clock p. m., on Thursday, February 17, 1876, to answer to charges preferred against him: and he is also notified that in case he does not appear, proceedings will be taken as if he were present, and verdict be rendered according to the evidence presented.

PETER HARRIS,

*Pres. of Binghamton Branch.*

Whereas Br. Judson Blakesly is charged with having broken the laws of the Church and of the state of Iowa, he is herein notified to appear before the Pleasant Grove Branch, on the 27th day of February, 1876, for trial. By order of Branch.

WM. SMITH, *President.*

WM. R. VICE, *Clerk.*

**Disfellowshipped.**

Notice is hereby gived that Ann Shaw was cut off from the Reorganized Church of Jesus Christ of Latter Day Saints, on the 6th day of December, 1875, at Hanley, Eng., for not living in conformity with the law of the Church. Also Joseph Perry and Mary Ann Mussor were cut off for the same cause, same date and place. Signed by

C. H. HASSALL,

*Pres. and Sec'y Hanley Branch.*

**Information Wanted.**

Information wanted of the whereabouts of George Collins; he was born at Hurley, Berkshire, England, and came to America about the year 1830 or 31, and settled in or near Joliet, Will county, Illinois; he was a gardener by trade, and was a land owner when last from, in 1838. Any information respecting him will be thankfully received by his brother, Frederick Collins, Stewarts-ville, Dekalb county, Missouri.

**MARRIED.**

By Esquire John Mitchells, at his residence in Buchanan county, Missouri, December 19th, 1875, Mr. George Bitchen to sister Louisa Ann Burnham. May peace and happiness be their share, and the choicest blessings of God attend the happy pair.

At the residence of the bride's father,

John Watkins, Des Moines, Iowa, December 22d, 1875, by Elder Thomas E. Lloyd, Bro. Lorenzo W. Powell to sister Margaret Jane Watkins.

At the residence of E. Banta, Sandwich, Illinois, on the 14th of December, 1875, by Elder E. Banta, brother Evan B. Morgans of Des Moines, Iowa, to sister Sarah Ann Evans, of Sandwich, Illinois.

Two other hearts are made to feel  
The kindling flame of love,  
May he who holds the power to seal,  
Record the same above.  
May virtue prompt each pure desire,  
In all the scenes of life,  
And when with earthly cares they tire,  
Obtain eternal life.

#### DIED.

At her home, New Lexington, Highland county, Ohio, January 3d, 1876, sister M. E. Cadamy, aged 59 years, 2 months, and 20 days. She was baptized and confirmed a member of the Church by Elder Josiah Ells, April 24th, 1871, and we have reason to believe that she died firm in the faith.

At Binghampton, Wisconsin, September 22d, 1875, Elder Gilbert Watson, about 53 years of age. He was a native of Scotland, and died as he lived, firm in the faith; his life was one of activity and usefulness; he left impressions behind, lasting as the memory of those with whom he associated. May the spirit of peace comfort his family and friends in their bereavement.

Near Weir City, Cherokee county, Kansas, December 3d, 1875, sister Ann Kidgel, "we believe with old age." She embraced the gospel first in her own country, England; went to Utah, escaped from the salt land, settled at Kewanee, Illinois; visited the home of her childhood, returned to America and settled in Kansas, where she spent the remainder of her days. She died as she lived, in faith and hope of the resurrection of the just. Funeral service by Elder John T. Davies.

At Crescent City, Iowa, December 11th, 1875, of inflammation of the bowels, sister Mary, wife of brother Jeremiah Thomas, in the 44th year of her age. She died in hope of the resurrection of the just. Beside her husband, she left six children and a large circle of friends to mourn her loss.

At Galien, Michigan, December 8th, 1875, after a painful illness of two week, Dellie, only son of Br. Alexander and sister Eliza Emery, aged 10 years, 11 months, and 27 days.

A shadow rests upon the home,  
Thy presence made so fair;  
Thy winning words and smiles are gone,  
We miss thee every where. E.E.

At Gayoso, Pimoscot county, Mo., September 15th, 1875, brother Benjamin F. Price, aged 32 years and 20 days. He was baptized by Jos. C. Clapp in August, 1873; he


died strong in the faith of a glorious resurrection.

At Stoke-on-Trent, England, December 15th, 1875, sister Louisa Cooper, aged 65 years, 10 months and 25 days. She united with the Church by baptism, August 14th, 1864, and died as she lived, firm in the hope of a resurrection with the just. Funeral service by Elder D. W. Brunt.

Near Audubon, Becker county, Minnesota, January 11th, 1876, Awdie Anderson, son of B. B. Anderson, aged 12 years. Baptized by the hand of T. W. Smith in August last. Funeral sermon by Elder M. Shaw.

According to Solomon, life and death are in the power of the tongue; and Euripides truly affirmed, every unbridled tongue in the end shall find itself unfortunate; for in all that ever I observed in the course on worldly things, I ever found that men's fortunes are oftener made by their tongues than by their virtues, and more men's fortunes overthrown thereby also, than by their vices.—*Sir Walter Raleigh.*

Suicide is a crime the most revolting to the feelings; nor does any reason suggest itself to our understanding by which it might be justified. It certainly originates in that species of fear which we denominate poltroonery. For what claim can that man have to courage who trembles at the frowns of fortune? True heroism consists in being superior to all the ills of life in whatever shape they may challenge him to combat.

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If your paper has been going in a package, state whose.

When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

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# THE TRUE LATTER DAY SAINTS' HERALD.

Mrs. S. Bourguoin  
15376

"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.*

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

Vol. 23.

PLANO, ILL., FEBRUARY 15, 1876.

No. 4.

## A Few Thoughts for Thinkers.

Knowing that there is a want of understanding on the part of many in the church; some of whom are "Elders in Israel," in regard to some important matters concerning the "Zion of the latter days," I feel constrained to present a few thoughts for your consideration, by a desire to promote harmony and peace, and to lead to an "unity of the faith" among the Saints of the Most High, and through a love for the cause of truth, which I apprehend that my labors in the ministry entitle me to claim in some degree a "love and zeal for the kingdom of God."

No one can deprecate a diversity of views, and an antagonism of sentiment among the Elders, particularly; but as such a diversity of views does exist, it is proper that the reasons for our respective sentiments be plainly stated, so that if they be not in harmony with the revelations of God, or are contrary to known facts, that we may be informed of that fact, by those who may understand the circumstances governing the case better than ourselves.

It is to be supposed that no true Latter Day Saint is willingly in error, or who would not exchange an error for the truth when he can be made to see that he is in error.

And no true Saint will be so dogmatical as to assume that he is infallible in understanding or in teaching, or that he may not misunderstand, apparently plain teachings of others.

It is with a sincere desire to correct what the writer considers erroneous views held by some in the church, that

Whole No. 340.

the present article is written, and if the writer's views be not sustained by the plainly revealed word of God, and the facts in the case, he would be thankful to any one who will in a spirit of brotherly kindness show the lack of understanding there may be in the writer's mind, concerning the matters referred to.

Sentiments publicly expressed by any writer or speaker become the property of the public, and may be lawfully criticised and questioned by any one who does not concur in the sentiment expressed.

Criticism or discussion, for the mere sake of belittling an opponent or to expose him to ridicule, or for the sake of the mastery, simply to have wherewith to exult over a conquered antagonist, is unbecoming Saints. But a criticism upon, or discussion of a question, that any one may conscientiously believe to be incorrect, is legitimate and proper, and may prove a blessing to the party whose position is examined, and to others also who may have been misled by this position, supposing it to be correct, while it really is not.

I think a misunderstanding exists, on the following points, and my reasons for thus thinking are as follows:

First, It is said by many that "Zion shall be redeemed with judgments," &c., by which is meant, such visitations of God as tornadoes, pestilence, famine, devastating scourges: but the prophet (Isa. 1:27) does not say "judgments," but "judgment," which, Webster defines to be, "wisdom, skill, understanding, prudence;" and that this is the way Zion is to be redeemed, the revelations of God given concerning the matter, by his ser-

vant Joseph the Martyr, plainly show.

And wisdom, prudence and skill will be shown by the church observing the order that God has revealed for the redemption of Zion.

"They might have been redeemed even now, [the Lord said in June, 1834], but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up, unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience by the things they suffer."

The Lord had previously given *this* order for the redemption of Zion, in December, 1833:

"Now verily I say unto you let the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands."

The lands referred to are those spoken of in paragraph nine of the same revelation, and if "these lands" were and are to be purchased—it is not left for these "wise men" or others to purchase where they see fit, or elsewhere than on "these lands."

"And every church in the eastern countries when they are built up, if they will hearken to this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

If they may in *this way* establish Zion, they may in this way redeem "Zion with judgment."

The Lord declared that there was at that time "in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches who call themselves after my name, willing to hearken to my voice."

But the churches were not *willing* to hearken to his voice, hence Zion was not then, and is not now "redeemed with judgment."

And if Zion is ever "redeemed with judgment," it will be by the order and

plan the Almighty has revealed, and in no other way.

Some think there is a conflict between "this way" to "establish Zion" and the order laid down in the revelation of February, 1831, concerning the purchasing of lands for the "public benefit of the church," which is to be done under the direction of the "Bishop and his council" and the "high council of the church; but there is no conflict, for this land is to be bought with the "residue" or means "consecrated unto the Bishop," and that the land bought, is for inheritances for those who have not wherewith to buy for themselves, and for buildings for public use, and for "the building up of the New Jerusalem." This money is that raised by "tithing" and by "consecration."

The order of the Lord seems to be this, first every saint is required to put his "surplus property" into the hands of the Bishop; this is the first step to be taken, and one positively demanded of every one who goes up to the land of Zion. For "all those who gather to the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

The word "sanctify" frequently means to "set apart, or to consecrate to holy or sacred purposes" and doubtless this is the meaning here.

The next step to be taken, is, for those who have given their "surplus properties" into the hands of the Bishop for the purposes named in the law, to then go up to the land of Zion, and into the "regions round about," and purchase lands, and gather together upon them. "And in this way they may establish Zion."

Third, when all this is done, then the land will be divided by lot, by the constituted authorities of the church, "for according to the law every man that cometh up to Zion must lay all things before the Bishops in Zion."—Sec. 72 : 3. And then the Saints will possess these lands according to the laws of consecration.

"For it is my will that those lands [referred to just before] should be purchased,

and *after* they are purchased, that my saints should possess them according to the laws of consecration which I have given." Sec. 102 : 8.

"Zion shall be redeemed with judgment, and their converts with righteousness."

Second, I believe there is a misunderstanding and a misapplication of a command, connected with this "redemption of Zion," viz., "have all things prepared before you."

What is the work of preparation alluded to?

"Therefore a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, let not your gathering be in haste, [this was given forty-two years ago] nor by flight; but *let all things may be prepared before you, and in order that all things may be prepared before you, observe the commandments which I have given concerning these things, which saith or teacheth to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints.*"—Sec. 98 : 9.

It is as clear as the noonday sun, that the preparation required in this connection is that of observing the commandments which God has given concerning these things, and the Lord says, that the commandments were to purchase certain lands, and the land is described in close connection with the command to "have all things prepared before you."

And it must strike the mind as a very reasonable idea; for wisdom would dictate that the land should first be lawfully obtained—that is by purchase—before there should be any gathering on them, for it would be a decidedly foolish, and reprehensible freak, for the Saints to hurry off to a section of land in the possession of other parties, and settle on them, without any show of right. For, although the land may be a consecrated land, devoted to the settlement of God's people, like Palestine is to the Jews, yet the command and order of God is emphatically, that the land *must* be purchased of those who lawfully possess it, or if it cannot be, they are not to undertake to get it otherwise. They are to buy what can be bought, and leave the

residue in the hands of the Lord. The preparation, therefore, is simply to purchase the lands designated.

But, says one, are not the Saints to be prepared in their hearts, conduct, life, &c.? Are they not to be humble, faithful, obedient, united, spiritually minded, &c.? Truly, but they are to be all this to be Saints at all. They must be all to be saved in the kingdom of God. One of the best evidences of their humility, their faithfulness, their obedience, &c., will be shown by observing the law of tithing and by purchasing the lands, God has commanded, and do as he says concerning the redemption of Zion.

Third, a mistake occurs concerning the "one region" to which it is supposed there should be a gathering. In the first place, this command was given to "my people who dwell in the regions round about;" and where were they? In December, 1833, W. W. Phelps wrote to Joseph from Clay county, Mo., and said, "We are in Clay, Ray, Lafayette, Jackson, Van Buren, &c., and can not hear from each other oftener than we do from you. I know it was right that we should be driven *out of the land of Zion*, that the rebellious might be sent away." "Our people fare very well, and when they are discreet, little or no persecution is felt."

The command was given to these Saints who dwelt in the "regions round about" to "gather together, as much in one region as can be consistent with the feelings of the people;" that is, to gather into one neighborhood, and this was wise, and proper and necessary, for they were scattered all over these counties, and were living in a disorganized condition; as Phelps said, they could not hear from each other oftener than they heard from Kirtland. They were therefore exhorted to gather into one region; that is, one neighborhood, as much as they could agreeably to the people's feelings, and the people at that time were very kind to the Saints in Clay county, so those who were there say, and so the Saints said at the time.

(2.) The phrase "one region" can not mean one particular locality; that is, one and only one place, for the

Saints were immediately afterward informed that the Lord would "soften the hearts of the people," as he did the heart of Pharaoh from time to time, and that by doing as he had commanded, they should find favor in the eyes of the people until wise men would be sent "to fulfil that which I have commanded concerning the purchasing of all the lands" referred to, and when we turn to the revelation, which gives this commandment we find it refers to purchasing "all the lands by money which can be purchased for money in the regions round about the land which I have appointed to be the land of Zion"—and then the land is geographically indicated.

So as this region is quite extensive it would necessitate several places of gathering, or settlement. If it meant one region only, then, as the "region round about" the land of Zion is commanded to be purchased for an inheritance, it must be the "one region" referred to.

It is a strange perversion of the teachings of God concerning the gathering of his people to argue that "to gather together" into any "one region," wherever the Saints might choose, answers the design of God, and will please him.

"Nay," says one, "it must be in 'one region' within the 'region round about.'" Well, where is that "region?" And this query leads to an examination of another position, and that is, concerning the "regions round about."

(3). A misunderstanding of the place or territory called the "land of Zion," is had by some.

The "region round about" is said to be "about the land which I have appointed to be the land of Zion."

There are several ideas concerning this "land of Zion." Some holding the idea, that "all of the western continent is the land of Zion." It is, in the same sense, that the eastern continent is the "land of Jerusalem;" that is, the land on which Jerusalem is located.

But others say, the United States is the land of Zion; others, the State of Missouri; but if either of these positions be true, then "the regions round about," would, in the first case, refer to the is-

lands of the Atlantic and Pacific and Arctic oceans, or to the seas themselves.

If the United States be the "land of Zion," then British America, the Canadas, and Mexico would be the "regions round about." If the State of Missouri be the "land," then the "region" or "regions round about," will include Iowa, Illinois, Kentucky, Tennessee, Arkansas, Kansas and Nebraska, and the Indian Territory. And hence, anywhere in either of these seven States and one Territory would be within the "region round about."

But what does the Spirit call the land of Zion? In the revelation of December, 1833, it is called "the land which I have appointed to be the land of Zion for the beginning of the gathering of my saints," and then he goes on to describe the land which is round about the "land of Zion." In the letter of Phelps, quoted from, he speaks of the Saints being driven out of the land of Zion, at a time when they were in several counties, including the one in which the city of Zion should be built.

In a revelation given to Br. J. W. Briggs, in Nov., 1851, the Spirit said that "the pure in heart shall gather, and Zion shall be re-inhabited."

The State of Missouri has never been inhabited by the Saints as a State, but a certain portion had been, from which they had been expelled, but of which the Lord said, it "shall not be moved out of her place, notwithstanding her children are scattered;" and of which he says, "And, behold, there is none other place appointed, neither shall there be any other place appointed for the work of the gathering of my saints, until the day cometh, when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or strength of Zion." And to make it evident that the Lord's mind is still the same on this subject, he says in the revelation to Br. Briggs in 1851, (ten years after the revelation of 1841, in which some have erroneously supposed that the Lord has taught that he accepted the effort of the Church to

"build up a city and an house" to the Lord, and that he no more requires that work of the Church), the Lord says, "Behold I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God, and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve?" Truly, "Who is he?"

"Zion shall be *re-inhabited*." If "the pure in heart shall gather," where shall they gather to? To Zion, of course. Why? Because Zion is to "be re-inhabited."

The "region round about," or the land in the county where Zion was and is to be located, and the counties round about, is pre-eminently the "region" referred to, even if it might eventually include all of the State or more.

If the land of Zion is to be scourged yet, and that land be all of the State, which must be claimed, in order to get the "region round about" to extend into adjacent States, then all parts of the State is to be scourged.

And what is the State to be scourged for? For persecuting the Saints and expelling them from their homes. Will not a just God scourge Illinois too, for doing as badly.

But Illinois must be a part of the "region round about," and if the "region round about" is to be scourged, and that means the "region round about" Zion, and Zion be the State, then a severe time awaits a large territory. But will the Lord punish the innocent for the crimes of the guilty? If the Lord will "visit the iniquities of the fathers upon the children of the third and fourth generation," how about those who do not belong to the family at all, who are not of that generation?

If the land of Zion is to be scourged, and that alone, then but a small section of the State will be visited with the displeasure of God. If the late visitation of "hoppers" is one of these scourges that is to visit Zion, then Zion extends to Western Nebraska and to Minnesota, for they have been afflicted.

Fourthly, It is assumed by some, that a "great endowment of the Elders" is to take place before Zion can be redeemed.

Where is any thing said about a "great endowment?" In sec. 102, par. 3, D. & C.:

"Therefore, in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly; and have experience, and know more perfectly concerning their duty, and the things which I require at their hands; and this can not be brought to pass until mine Elders are endowed with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore it is expedient in me that mine Elders should wait for a little season for the redemption of Zion."

And where was this endowment to be given? "Verily, I say unto you, it is expedient in me that the first Elders of my Church should receive their endowment from on high, in my house which I have commanded to be built unto my name in the land of Kirtland." The history of Joseph Smith shows that this endowment was received in Kirtland, and a number are now living who were there and partook of the blessing.

Fifthly, I understand some to claim that the Church is "to prepare for the redemption of Zion in the regions round about." Instead of the word teaching this, it teaches that Zion may be established by the Saints purchasing these lands, or the "regions round about," and gathering upon them. The idea of some seems to be, that they are to gather into some locality, not far from the "borders of Zion," and build houses, improve land, and wait for the redemption of Zion, fulfilling the revelation of June 22d, 1834, "There are many who will say, Where is their God? Behold he will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our money." Whereas Zion is to be "redeemed with judgment," and that the judgment or wisdom and knowledge and skill that the Lord reveals,

which is, to "purchase all the lands" in certain regions, and to gather upon them, after the surplus has been put into the hands of the Bishop.

The command of God is therefore to the Saints, to first place your surplus into the hands of the Bishop, then purchase all the land that can be purchased in the regions referred to, gather upon them, live in peace, observe the commandments, live by every word that proceedeth from the mouth of God, and the Lord will speedily open the way for the building of a city and a house to his name, at the place appointed. And I cannot finish this article better than quoting from Malachi that which evidently refers to Latter Day Saints, as well as to any body else:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer, [the grasshoppers, chinch bugs, potato bugs, &c ], for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

T. W. SMITH.

ATCHISON, Kan., Jan. 17, 1876.

[Continued from page 69.]

### Antiquity of the Cross as a Religious Symbol, and of the Doctrine of Vicarious Atonement.

Following up the subject of the wide spread symbolism of the Cross, we find it to have been as greatly revered among the ancient inhabitants of America, as among the ancient ones of the Oriental world; and in this respect we have a great and remarkable confirmation of the truth of *Book of Mormon*, when it states that the former inhabitants of this continent

had a full knowledge of the previous existence and expected coming of the Lord Jesus Christ, and of his atonement and of his crucifixion on the cross.

One writer says:

"We read in the early history of this country that the Spanish conquerors of Central America found it engraven on the walls of Mexican temples."

In his *Ancient America*, Mr. Baldwin writes, (page 109), that "the most prominent object" in the building called "La Cruz" was a great *bas-relief* on which was sculptured a cross and human figures, the cross being, apparently, "the central object of interest. It was wonderfully sculptured and decorated, and some grave ceremony seems to be represented. The cross is one of the most common emblems in all the ruins. This led the Catholic missionaries to assume that a knowledge of Christianity had been brought to America long before their arrival."

On page 186 he says that among the religious symbols found in the American ruins are "the figures of the serpent and the cross," both together, as we know, characterizing the fall and redemption of man.

In his *Indian Races*, Brownell writes, concerning the ancient palaces and temples at Palenque: "The richly carved figure of a cross excites surprise and speculation."

As the cause of the existence in America of this sign, we read in the *Book of Mormon*:

"And the Lord commanded the brother of Jared to write the things which he had seen; but they were forbidden to come unto the children of men until after he [Christ] should be lifted up on the cross."—Ether 1:11.

"And I looked and beheld the Lamb of God, and I saw that he was lifted up on the cross and slain for the sins of the world."—Nephi's vision, 1 Nephi, 3:19.

"For the time cometh that the Lord omnipotent shall come down among the children of men and shall dwell in a tabernacle of clay. And he shall be called Jesus Christ, the Son of God, but they shall consider him a man, and shall scourge him and crucify him."—Mosiah 1:13, 14.

None of the writers about the antiquity of the cross, either christian or



skeptic, make any claim that the symbol of the cross was ever essentially the sign of Christ, all rejecting such a theory as impossible. *They* think that its being found in America is conclusive proof against its having had, in any country, any special relationship to him; and that its being found in the Eastern World before his advent is just as conclusive evidence; because he being an unknown character to the ancients, this symbol must have been of Pagan origin. It seems strange, with the history of the prophets and patriarchs before them, that men should be so ignorant of what is written, and so blind to evidence. If they are so short sighted in knowledge of what they really claim to know so well, we can not wonder that they are blind, wilfully so, to the evidences about the dealings of God with the ancients on this continent; for with all that the Old and New Testament teaches us about the evident assurance possessed by Adam, Abel, Enoch, Abram, Moses and Daniel, of a coming Savior, men tell us that these were all in the dark as to his existence. Prof. Swing, of Chicago, in a sermon, November 7th, 1875, says that "Abraham and Job reached bliss without personal consciousness of a Christ; Abraham knew nothing of a trinity, and Job was unable to distinguish the Sonship of Christ." He said that "Enoch and Noah, Job and Daniel" were alike in ignorance, "not seeing the coming Sonship of Christ;" and that they each bowed down and worshiped in the twilight only.

Truly what gross darkness does cover the people and their leaders; for the teaching of Christ that "Abraham saw his day and was glad," is, to them as if it had never been written; the statement of Paul that Moses "endured the reproach of Christ" is as meaningless words; and Jude's declaration that Enoch prophesied of Christ's coming, their blind eyes do not discern; for they are in the twilight instead of those of whom they speak.

Neither, in their blindness, are they able to tell how far Christ's power does or has extended; or to how full a degree

he has become the Savior of mankind; for religious teachers confine themselves almost entirely to the idea that his special prerogative was as a moral teacher and leader, and his superiority was in his fine precepts and golden rule. To this the unbeliever truly replies, that quite as excellent morality was taught by Confucius, Buddah, Socrates and other religious teachers and reputed saviors; and that, therefore, if a good morality is what obtains the full reward, then the mere belief in this or that leader does not matter, because mankind from the beginning has ever been prone to deify and adore this or that personage, or imaginary character, as intercessors and mediators between the unseen God and fallen man, Christ, therefore, being but one of many thus exalted. Notwithstanding, all such conceptions have been delusions, they say, or the product of ignorance, or as children's stories, no saving efficacy, beyond a few miracles by each, either being possible in the present or in the future. For almost entirely have men in their teachings of Christ's redemption rejected a literal resurrection of the body of man and his restoration as man, the future state being spoken of by many as only the abode of disembodied spirits; and if this be the case the question may well be asked, How is he the Savior of men? It is sometimes replied that he came to reconcile God to us, (as if God was in the wrong and man right), or to save our souls (disembodied spirits) from his wrath, or from that undefined, indefinite woe called damnation.

He acted "vicariously," that is as a substitute for us; and as a "sacrifice," in that he subjected himself to evil in our stead, receiving the penalty that would otherwise have been exacted of the human race, thereby rendering the satisfaction necessary to save, or to redeem man from all the losses and obligations he had incurred by his disobedience; although it was requisite that he, man, should live in a state of probation and obedience in order to give assurance that when he should be restored, body and spirit, he would not again

transgress; and also the full penalty was exacted of man, for the time being, the life power returning to its giver, and the body to dust, until the coming of the great leader with power, to break every band of sin and death, to give man an immortal body and to restore him to his dwelling place in its eternal glory, greater than its paradisaical state.

Therefore we see why his cross became a sacred symbol from the morn of time, and why nations hoped for him, and erected altars to him; why they deified some persons, and imagined others in order to fill his place. Such was their over anxious expectancy, as manifested in their worship and in their writings. Thus, the Greek poet, Ovid, in his *Metamorphosis* conveys the general idea of the world expecting a divine person, who should have power as physician and healer of the world's woes; who should be in mortal frame and die and rise again, and also that he should raise the dead; for thus he wrote:

"Hail, great physician of the world, all hail!  
Hail mighty infant, who, in years to come  
Shall heal the nations, and defraud the tomb!  
\* \* \* \* \*

Then shalt thou die, but from the dark abode,  
Shall rise victorious and be twice a God."

Among the many real and imaginary characters worshipped in ancient days as saviors, none is more worthy of note than one called Chrisna, who, centuries before Christ, was adored by the Hindoos, and by them invested with the divine and wonderful attributes that were afterwards fulfilled in Christ.

He was esteemed as an incarnation of Deity, born of a virgin; and is said to have miraculously escaped in infancy from the tyrant who ruled over the country at that time. The Hindoo traditions said that his birth was anticipated and foretold in prophecy. He was called the second in the trinity. He taught that good should be returned for evil, and that the poor were the chosen of God; is said to have healed the sick, restored the blind, and the deaf and dumb, and aided the oppressed; was esteemed the meekest and purest of mortals, preached nobly to the people; *washed the feet* of his disciples; *descended to the lower regions*, and had the power of raising the

dead. After leading a life devoted to God he met a *violent death* at the hands of persecutors, then *arose from the grave* and ascended to his celestial seat. Hindoo prophecy also points to his expected return before the end of the world to encounter and drive back to hell the prince of darkness and his minions.

The vividness of the above picture is intense. So also are the following words about him in prophecy: "O, Chrisna, take care of the sole of thy foot," reminding one of Satan's scripture quotation to Christ: "They shall bear thee up, lest at any time thou dash thy foot against a stone."

Chrisna was called the "Pardoner of Sins;" the "Liberator from the Serpent of Death;" and he is represented in sculpture with the "serpent biting his foot," or as "*treading victoriously on its head.*" In the book written of him he is made to say: "I am the creation of the whole universe; the beginning and the end of all things; I am the sacrifice; I am the Holy One; I am the life. He who adores me with sincere faith infallibly obtains the object of his belief; firm in his faith he seeks and I grant. No one who worships me can perish. Have faith in me and I will deliver thee from sin." Their writings also say that "if a sinner but utter his name in the hour of death it insures his salvation," reminding one of the text, "Whosoever calls upon his name shall be saved."

All the foregoing, imputed to the Hindoo deity, is familiar, and evidently was from a more ancient record and prophecy of the expected Redeemer. It is related that Chrisna's youth was passed among shepherds; and, that his parents might not recognize that he was a divine being incarnate, because he had a great work to do before it should be known, he closed their eyes, spiritually, as one would say, which we may well understand was the way with the parents of Jesus.

Physical signs betokened his departure from the world, and it was said, "Lo! Chrisna's soul ascends to its native skies." His final coming in power and glory to consummate the "complete overthrow of

evil, sin and death," is looked for, and an annual festival is held in remembrance of the prophecy, during which his followers cry, "When will the Helper come? when will the Deliverer appear?"

He is said to have caused a marvelous city to be built whose walls were of gold, pavements of precious stones, houses of pure crystal, and otherwise resplendent with beauty and glory. Through it ran a river of purest water. Thus we have a confirmation that the fathers of the race understood the fact of a New Jerusalem, as clearly as John, and that they taught it to their descendants as being that city for which they looked, even though they were then "pilgrims and strangers," "having no continuing city." Therefore, they must have known the Redeemer's work, and that his salvation was not shadowy but real and substantial.

Another reputed savior, Gautama Buddha, is said to have been born of a virgin, Maia, who conceived him by a ray of light. He was born in a rustic retreat while his mother was on a journey; and great signs and events attended his birth and progress through life. He assailed the proud and arrogant, and taught peace, charity, and forgiveness. He said, "Strive to overcome evil with good," and taught the spirit of the golden rule and of the decalogue. It is said that pictures of him contain a luminous radiation about his head. He was adored as a divine being, who, by his free grace and out of pure compassion for mankind, left Paradise, and upon earth took toil, suffering and death to atone for their sins. He ever labored to lead men to a better life, and closed his own by "visiting the lower regions to instruct the souls there imprisoned." We are told that the sinner through faith in him could be saved.

Another Hindoo was deified under the idea that he was the one prophecied of in olden times as to come and redeem Hindoostan from the yoke of bondage. He was called the "Holy One," and his followers baptized and worked miracles.

Many others might be mentioned, but these are sufficient to show that all were ideal personifications of the real incarna-

tion, and we can not look upon them as mere fables, or as simply the tricks of knaves, but as national types of an ideal want felt by man ever since the creation of the world.

Again, the marked similarity of detail about these among all nations of the habitable earth, testify as to the common origin of ideas among them in relation to the Supreme Being; the creation; the fall of man, and the expected atonement. For instance, every where there is found to have been quite a clear conception that the beginning of the race was in a place of delight, or a garden of pleasure. Secritus, a Grecian philosopher, sent by Alexander the Great to India, was told by the Bohemians that in the beginning every good thing was spontaneous, and that peace and plenty reigned supreme; but man making a bad use of the gifts of the Creator they were taken away and man was compelled to toil.

The writings of Confucious, in the Sacred volumes of the Chinese, say that mankind "dwelt in a beautiful garden, in the midst of which grew a tree bearing the apples of immortality, guarded by a winged serpent." The earth spontaneously produced every good thing, and "universal happiness, with plenty and peace reigned." There was no "suffering or death," and "harmony among all beings joined with the delightful perfection of nature."

The American Indians, and the Mexicans and Peruvians, had the same or similar traditions. Evidently revealed religion, as we have already seen, was the common origin of the belief on both continents. We are told that the Aztecs believed in one supreme God; and in his incarnation in mortal form, born of woman; that he came out of pure benevolence to dwell among mankind; and that he instructed their fathers in government, in agriculture, and in the use of earth's mineral products. He brought the golden age, and a wondrous growth of fruit and grain ripened without culture; while all nature gave pleasure to man. Their traditions taught them to look for his return, and it is

said that some supposed Cortez, the Spanish conqueror, to be him. Others on the Eastern Continent, centuries before Christ, were said to be of heavenly or immaculate conception and virgin born. They were invested with such titles as "Son of God;" "Son of Heaven;" "Son of Deity," and the "Just Judge," and after their decease, the people ascribed many virtues and miraculous powers to them to fulfill, as nearly as possible, the prophecies of the coming mediator. Their fundamental teachings of morality and virtue were almost synonymous with each other, and to a great degree with those of Christ when he came.

The skeptic claims that all are alike allegorical, bearing the impress and historic evidence of having originated in the heated imagination of every race in their determination to worship the unseen and the unknown, by putting him in human form; because therein would his earthly experiences and presence answer to the common or ideal want of humanity: namely, that of having one better, greater, and more able than themselves to share their woes with them; to have him take part in them and thus be able to pity, to comfort and to aid us; also that he should be of such power as to raise us up out of the evil, which it needs no other revelation than the intuitive one we already have, to tell us the human race has fallen into; and furthermore, that he may fit us for happiness and rest hereafter, to which man must be resurrected, and not only redeemed as man but restored as man, in order to enjoy fully as a "living soul," just as God created him in the beginning, when "all was good," and before sin brought death. Who then shall say that if there was and is such a vast "*ideal want*," that there is to be and will be no answering supply to that want. Was there ever a real and healthy want yet but that somewhere it could be matched with a supply; and if so will not this great want of the human race, in seeking the salvation of God, be abundantly supplied by the provision of the Almighty, as prepared "from the foundation of the world;" even by the coming

and atonement offered by him who existed in glory with the Father before the worlds were; who now, adored by angels, worshiped by men and glorified by God, awaits the grand and closing scene that will give to him and his brethren the final triumph and everlasting rest which they have earned; one towards which they have looked from the time when, as sons of God, they saw the inception and organization of their dwelling place which was to be fitted for their abode in glory, when they should likewise be prepared for it.

H. A. S.

### "Mormonism" Reviewed.

[Continued from page 77.]

Mr. S. and his fellows seem very partial to all questions of time, and mathematical calculation; but their past history admonishes us that they are not always, if ever, accurate, and therefore need close watching. There are too many *ifs*, and *buts*, in their methods, for profit.

Mr. S. next finds fault because the book of Lehi was not published. He quotes:—

"The Lord God hath said, that the words of the faithful should speak as it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word."—2 Nephi 11: 17.

"But a part of the words, (118 pages), called the book of Lehi," says Mr. S., "were never published, the manuscript having been stolen, as we learn from the 9th section of the Book of Covenantants."

Yes, they were stolen. We learn this from the section cited, and also from the lips of the late Martin Harris, Sen. He told the writer, in 1860, all the leading circumstances connected with the theft. Mr. Harris, by much persuasion, obtained them from Joseph in order to read to his wife, and to some very pious (?) friends who were at the time visiting at his house, whom he hoped to benefit by showing them the manuscript. Before retiring for the night he took the manuscript and put it in a bureau drawer, and locked the

drawer; he then locked the parlor in which the bureau was, putting both keys in his pocket. This was the last he ever saw of the manuscript. But this did not prevent "the words of the faithful" Lehi from going forth in the Book of Mormon. Let us see:—

"And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; Yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi."—D. & C. 9: 8.

From "the plates of Nephi" then, we get not only what was in the book of Lehi, but "a more particular account." Nephi's plates contained in part, "an abridgement of the record" of his father, Lehi. I. Nephi 1: 7. Messrs. Cowdery, Harris, D. Whitmer, and probably others, were most likely knowing to the fact, from observation, that the writings from "the plates of Nephi" contained "a more particular account" of those matters found in the book of Lehi; so there was no possible room for deception on that score. Mr. S. inquires, "Is it not strange that inspiration could not have forseen all this?" (That is the theft of the manuscript). And we may with equal propriety inquire, Was it not strange that inspiration could not have forseen "the loss of the book entitled the Common Salvation?" (Jude 3); and of the many Gospels? (Luke 1: 1); and of the prophecy of Enoch? (Jude 14); "the book of Nathan the prophet?" and "the book of Gad the Seer?" (I. Chron. 29: 29); with twenty-five or more books either cited or quoted in the Bible, but now lost? And "Is it not strange that inspiration could not have forseen" that King Jehoiakim would burn the prophetic roll of Jeremiah? (Jer. 36: 23); or that the Philistines would capture "the ark of the covenant of God?" (I. Sam. 4: 4, 11).

Mr. S. affirms that, "The inspired version betrays itself in first rejecting certain names given in our version, as being incorrect, and subsequently adopting the same names as being correct. We present a few samples. Our version of Matt. 24: 37, reads, "But as the days of *Noe*

were,' etc; but Joseph's inspired version repudiates '*Noe*,' and substitutes '*Noah*.'"

We have before said that much of the "Inspired Translation" was a mere revision and correction of the most essential parts of the text, and not a complete translation of the entire Bible. This may account in a measure for many seeming irregularities in both the *letter*, and historical statements, of the Inspired Translation. We remark again, that the evident object in giving what is called the Inspired Translation, was to relieve the Scriptures of gross and harmful errors, whether of doctrine, morals, history, etc., and to restore valuable portions that had been taken away.

Now, as for the difference in spelling a name, "*Noe*," or "*Noah*;" "*Sion*," or "*Zion*;" "*Jeremy*," or "*Jeremiah*;" there is no evidence but that "inspiration" may use both forms, as they both signify precisely the same thing. The *Spirit* and *substance* of a matter is of chief importance. And this may be clearly seen in the quotations of Jesus and the apostles from the various prophets. They seldom quote letter for letter, but mainly the substance; from which we may learn that "inspiration" is concerned most entirely, if not quite, about the *sense* and *meaning*, and *application* of things. "Drowning men will catch at straws."

Again: "The inspired translation, [says Mr. S.] is made to address Joseph thousands of years before he was born, in the following two verses:

"These are the words which I spake unto my servant Moses. And they are true even as I will. And I have spoken them unto you. See thou show them unto no man, until I command you, except they that believe."—Gen. 3: 32, 33."

This statement is utterly untrue. The words quoted are in *parenthesis*, at the close of a chapter, and are explanative of the origin of the preceding revelation, and also contain instruction to Joseph. If Mr. S. had put them in parenthesis, as he found them, he would only have done his bounden duty. To leave out the parenthesis in his quotation, is just as vicious as to have mutilated the text by leaving out or adding words. It is a shameful

perversion, and utterly beneath a fair-dealing controversialist. Mr. S. says, "This putting two verses into the book of Genesis addressed to Joseph was certainly a wonderful blunder on his part." But they were not intended as a part, neither are they, a part of the narrative of the Book of Genesis. In John 7 : 39, and Acts 22 : 2, John and Luke introduce, in parentheses, explanations touching the teachings of Jesus, and Paul, in a similar manner as Joseph, in the verses in question, introduces an explanation respecting the revelation to Moses. The cases are exactly parallel. And by the way, those two verses are of great value, as settling the authorship of Genesis, and the perplexing question as to how Moses, if he wrote the book, (which some question), obtained the information contained therein, especially that which relates to the creation, the fall of man, and other kindred matters. Some think that as "Moses was learned in all the wisdom of the Egyptians," and probably had access to the ancient documents in the archives of the priesthood, he, by the aid of the Holy Spirit, was enabled to collate important facts, and make such extracts as were essential, and that he embodied them in what is now the book of Genesis.

"Ewald, the keenest of critics and the most learned of skeptics concerning the authorship of the Pentateuch as a whole, does not hesitate to ascribe to Moses the tables of the law, and the substantial groundwork of the system that bears his name," yet he thinks Genesis was made up, largely, of oral traditions and written documents. Professor Thompson, D. D., L. L. D., says, "The composer of Genesis, as we possess it, may have worked up materials already extant in the form either of oral traditions or of written documents before him." Yet he thinks those portions relating to the creation were displayed by God to man, in a direct manner.

"A probable conjecture is," says Prof. Thompson, that what here is given in narrative passed before the mind of the original narrator in a series of retrospective visions; that it was a panoramic

optical presentation; as in a prophetic vision, future events are made to pass before the mind in a scenic form." But he does not claim that *Moses* had this vision.

Smith, in his Dictionary of the Bible, Art. Pentateuch, says :

"We can hardly escape the conviction that it [Genesis] partakes of the nature of a compilation. It has indeed a unity of plan, a coherence of parts, a shapeliness and an order, which satisfy us that as it stands it is the creation of a single mind. But it bears also manifest traces of having been based upon an earlier work; and that earlier work itself seems to have had embedded in it fragments of still more ancient documents. \* \* \* The history contained in Genesis could not have been narrated by Moses from personal knowledge; but whether he was taught it by immediate divine suggestion, or was directed by the Holy Spirit to the use of earlier documents, is immaterial in reference to the inspiration of the work."

These quotations may serve to illustrate the mystery and uncertainty among learned men, as to who wrote the Book of Genesis; and as to whether, if Moses wrote it at all, he wrote the whole or any part of it by revelation direct from God. Now, the verses in question decide this important matter, when it is said, "These are the words which I spake unto my servant Moses."

Mr. S. continues :

"In the Book of Mormon, baptism is enjoined in connection with the law of Moses, and numerous instances are recorded where it is said to have been administered."

He points to this as proof that Joseph Smith was not inspired of God, and that the Book of Mormon is not a divine record. This mode of reasoning would condemn the four gospels, for each of them informs us of the administration of baptism by John the Baptist, and by Christ and his disciples, for many years before the abrogation of the law. Such logic would impeach the divine mission of Jesus and John the Baptist.

If baptism could be administered in Judea for many years in connection with the law, and by those who were so very exact in keeping the law, as was John and Jesus, and the Jewish disciples, then it might be administered by a branch

of Israel in America, under similar circumstances. It was not "a requirement under the law," as Mr. S. would claim that the Book of Mormon teaches, but a requirement *superior to the law*, as is claimed by the Book of Mormon, and as is seen in the case of Jesus, John, and the first disciples.

That baptism was an ancient rite among many different nations is now generally conceded. Smith, in his Dict. Bible, Art. Baptism, says:

"It is well known that ablution or bathing was common in most ancient countries as a preparation for prayers and sacrifices, or as *expiatory of sin*. \* \* \* There is an *universal agreement* among later Jewish writers that all the Israelites were brought into covenant with God by circumcision, baptism, and sacrifice, and that the same ceremonies were necessary in admitting proselytes. These usages of the Jews will account for the readiness with which all men flocked to the baptism of John the Baptist."

By this we learn, what we have hitherto remarked, that baptism was not new and peculiar to the times of John, Jesus, and the primitive christians, but is an ordinance dating back to a very early antiquity.

And now comes an effort of Mr. S., which exhibits most clearly, intentional perversity on his part. We regret it, deeply, as it a most unpleasant thing to think that any person would intentionally misrepresent the views and statements of others. He says:

"The Book of Mormon clashes with Joseph's revelation concerning the baptism of children. In the eighth chapter of Moroni we find the following remarks: 'For I have learned the truth, that there have been disputations among you concerning the *baptism of your little children*. And now, my son, I desire that you should labor dilligently, that *this gross error* should be removed from among you.' Again: 'I know that it is solemn mockery before God that ye should baptize little children.' And again: 'He that saith little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement.' Yet on p. 225 of the Book of Covenants, Joseph thus speaks of John the Baptist: 'For he was *baptized while he was yet in his childhood*, and was ordained by the angel of God at the time he was eight days old.'"

Now Mr. S. knows that "childhood" has its different stages, and reaches up

as high as twelve or fifteen years. He furthermore knows that the interdictory texts from Moroni relate to "little children," and not to children of advanced age, for the texts read so, literally. And he also knows that the text, "For he was baptized while he was *yet* in his childhood," implies that he was in the advanced stages of his childhood, bordering upon that period denominated *youth*. His quotation from "Apostle Pratt," that "baptism always precedes ordination," is not legitimate in his effort to make the Book of Mormon and the revelations of Joseph "clash." That quotation has nothing to do with the texts which he falsely claims are contradictory, and he is aware of it.

Ishmael was a "child" when he was fourteen years old. Gen. 21 : 14. Samuel was a "child" when he was old enough to minister before the Lord. I. Sam. 2 : 18. Jesus was a *little child*, or "young child," at his birth; Matt. 2 : 11, 18; and he was still a "child" when twelve years old. Lu. 2 : 40, 42. It was "little children" those who were not capable of believing intelligently on Christ, and of repenting of actual sins, that Mormon was writing about to Moroni, and Mr. S. was not ignorant of the fact.

He next denounces the revelations of Joseph as spurious, because a *commandment* to build a printing house at Kirtland, O., for the printing of the Scriptures was not accomplished; and because the Inspired Translation was "published at Plano, Ill." instead of at Kirtland, and in the house spoken of. If a failure on the part of men to keep a commandment was proof that the commandment was not of God, then farewell to the Bible—both old and New Testaments—farewell to the inspiration of Jesus, and Moses, and all the prophets and apostles; for from Adam and Eve in Eden, to John upon Patmos, commandments have been received from God and not kept; and the fact is so patent to all Bible readers that quotations, or even citations, in proof, are not called for. The history of the race is the history of man's disobedience to the com-

mands of God. If it was not manifest that our critic was crafty, we might think him crazy.

He next complains that Joseph did not "study and learn, and become acquainted with all good books, and with languages, tongues and people," as he was commanded to do, D. C. 87 : 5. And he does not approve of Joseph's analysis of the word *Mormon*, and of his statement that in its root-meaning it signifies "more good." Well, from the manner in which Mr. S. handles the English, his mother-tongue, it would hardly be safe to accept him as a competent critic, nor his opinions as proper criterions. Mr. Smith studied the English branches, especially Grammar, under Dr. McLellan, after the date of this revelation, March, 1833, with remarkable success, as the writer had it from Mr. McLellan in 1873. He afterwards studied Hebrew, making wonderful proficiency, under Messrs. Peixotto and Noah. He likewise studied other languages with some success. He also studied history, etc., etc. But suppose he studied none of the above, that would not prove the revelation commanding him to study, false, as any one of honest common sense may see. As to whether Mr. Smith's explanation of the word *Mormon* is good or not, the matter lies so far above the reach of Mr. S. that we may not trouble ourselves in regard to his opinion about it for at least one millenium.

Again says Mr. S. :

"In March, 1833, a revelation was given to Joseph, assigning reasons why he need not translate the Apocrypha, which reasons render his translation of the Bible equally needless. Verily, thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly; there are *many things* contained therein that are *not true*, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, who-so readeth it let him understand, for the Spirit manifesteth truth? and who-so is enlightened by the Spirit shall obtain benefit therefrom; and who-so receiveth not the Spirit cannot be benefitted; therefore it is not needful that it should be translated."  
—D. C. 88 : 1.

"If the possession of the Spirit," says

Mr. S., "will lead to a discrimination between truth and error in the Apocrypha, so that a translation is needless, the same would be true with the Bible, and consequently render Joseph's work in translating it needless."

That the Spirit of God will enable its possessor to judge between good and evil, truth and error, is just as true as the words of Jesus and the Apostles. Heb. 10 : 15 ; John 14 : 26 ; 16 : 13 ; and I. Cor. 2 : 15. "He that is spiritual judgeth all things." But there is this notable difference between the Apocrypha and the Bible ; the latter is "Holy Scriptures while the former is not. The Apocrypha not being "Holy Scriptures," though containing many truths which might be gleaned out from its errors by the spiritually minded, there was no need of its translation. The revelation under consideration does not even *intimate* that the Apocrypha was in any sense Holy Scriptures but only that it contained many truths and many errors ; and they were of no vital importance beyond what may be found in Josephus, Philo, or similar works. W. W. B.

*Continued.*

#### An Incident in the Life of Br. Hervey Green.

*Dear Herald:*—Whereas our worthy and well beloved brother Hervey Green, has closed his faithful testimony to the living men of this generation—and you now lose his ever welcome communications ; I have thought it might not be uninteresting to your many readers, for me to narrate an incident of his past life, one which I have many times heard him relate, with tear bedimmed eyes, and quivering chin, as he told of his experience in the early history of this church ; interspersed with great and marvelous blessings, mobbings, whippings, and tribulations which he was called to pass through for the gospel's sake, in those bloody days when it required men of nerve, to come out and boldly withstand the great tidal wave of intolerance and religious persecution which was everywhere hurled upon their devoted heads ; and while many became martyrs for truth, others were oftentimes most marvel-



ously delivered from the jaws of death, and from the hands of their enemies, in all of which, our deceased brother came in for a full share; as the open books will show in the judgment day when all the witnesses are brought in and the Saints sit with Christ in judgment on this generation; doubly damned by the men of Ninevah, Tyre, Sidon, and even Jerusalem. For while the heavens weep blood upon their heads, and the defiled earth groans and writhes beneath their feet, all following in quick succession, the testimony of God's servants, they loudly sing, "peace and safety," "all is well." Broad is the road that leads to heaven, as once it was to hell.

The incident I will endeavor to give in his own words, as follows:

"In the fall of 1850, I left the gold mines in Upper California in company with one Levi Ruyter, and started for Salt Lake City, where my family then was—I had six thousand dollars in gold dust, which I carried in a Spanish \*powder flesh upon my person, and a trusty rifle; I had also bought in Sacramento five hundred dollars worth of goods, consisting of domestic calico, needles, thread, pins, articles of clothing, boots and shoes for my family, some tea, coffee and tobacco, as I was then an inveterate smoker, but now, I detest it. We rode on horseback, packing our articles on mules. In Carson, we joined a train of wagons and traveled slowly together for mutual protection against the hostile Indians; and every night we drove our wagons together in a circle forming a corral for our stock during the night; and when not on guard I slept on the ground between the wagons. During a night of the first week the animals took a stampede, and an ox jumped on me and broke three of my ribs; this hurt me so that I kept in the wagon most of the time. We saw few Indians, but knew them to be on all sides of us, and often saw where they had killed some of the unfortunate emigrants, in weak or careless companies, whom they usually attacked by first stampeding their stock. During our silent night watches we often saw their camp fires in the mountains. . . .

Nothing serious occurred with us till we struck the Goose Creek Mountains, when thinking the danger past, with Ruyter I left the wagon train to push on home. We drove our pack animals before us all day. It still hurt my side to ride in the saddle, and at night I was glad enough to lie down and let Ruyter cook supper, which we ate about dark; thinking to rest an hour, and then leave our fire burning, move on and strike off the road a mile and camp without fire; and thus dodge the "red skins," if they came, but it set in raining so hard, we covered our packs and lay down as we were for the night; with our animals well "tethered," close by the fire which was nearly out. As I lay upon my rifle in pain, Ruyter near by fast asleep; it was very dark; when without the least bit of warning, bang went a gun, not over twenty yards off, at its flash, I sprang to my feet with gun in hand, and awoke Ruyter; we started, half bewildered in the darkness. I could not run to save my life. Soon Ruyter stopped and said to me, are you sure you heard a g—bang went another gun close behind us, and at the same time down we went, some twenty feet, over a creek bank into a lot of brush at the bottom; then the Indians were firing on all sides of us. I whispered to Ruyter to keep still, they were firing at our noise, it was too dark for them to see us as we lay there. In a short time the firing stopped. I was bruised and could hardly get my breath for pain; at length cold and stiff, we crawled out—think it was eleven at night,—I left my gold in the brush, keeping only my rifle, we tried to keep together, but soon got separated, and I did not see him again for two days. O, what a shocking miserable night that was! Alone, crippled, and weak, cold and wet, surrounded by blood-thirsty Indians. I would walk not knowing whither I went, till faint and exhausted, I would again and again lie down and pray for day and deliverance from the jaws of death, till at last the long looked for day, dawned; the sun shone brightly, dispelling the horrors of that dark night; I got warmed up and traveled pretty well—soon struck a road and found upon examination that

\* This is made of raw hide.

I had made a circuitous route, and was back of my camp on the road to California, so I faced about and in an hour came to a small stream with willows growing thickly along its banks. This I knew was not more than two miles from the camp; and thinking the Indians were gone, and expecting to meet with Ruyter or with emigrants, I went on towards the camp, smoking along. As I neared the camp, I plainly saw the animals and six men, one of whom I took to be Ruyter, and the rest emigrants. So I gladly hurried up to do ample justice to a meal in perspective. When within two hundred yards of camp, I looked again and my blood fairly curdled in my veins. There was the camp sure enough, and all the animals, with six stalwart well armed savages, one of whom sprang upon Ruyter's mare, and with his rifle rode toward me. I knew that none but the power of God could save me then; I could not run from him—my gun might miss fire. I turned and slowly retraced my steps once more towards California, ever and anon casting my eyes around if haply an emigrant might appear in sight,—nothing but an open plain before me. I took a look back at my pursuer, he was in easy rifle range—'he must wish to capture me alive;' another was coming up behind him. Strange they did not seem to gain upon me, thus I kept on till near the Willow Creek they left the road and struck out for the willows at the right; I then turned off to the left and soon got out of their sight, avoiding the willows, passed around the point of a small knoll and came out on the California road again, and as I traveled on, gazed and wondered what became of my pursuers; it was evident some change had transpired in their plans. With nothing to eat or drink all day, exhausted and feverish, I traveled till dark, when I saw a camp fire, with several persons standing around it, evidently engaged in preparing supper—this was a most welcome sight to me, one which then caused tears to flow down my cheeks as I drew near with a strong desire to greet the friendly hospitable emigrant; and to enjoy a hearty meal, with a much needed nights repose.

"But judge to my astonishment and horror, when within a few yards of the fire I discovered and counted eleven blood-thirsty savages all painted for the fight. Strange they did not see me. With a heavy heart and with enemies in front and in rear, I again turned my steps; not knowing what moment I should fall into their merciless hands. Thus I traveled, scarcely thinking or caring whither I went. Exhausted I sank down many times, till benumbed not daring to sleep, I would arise and grope on over the plain, with no object by which to direct my course. About nine o'clock I cautiously approached another camp, which also proved to be Indians on the war path, and whom I also avoided. Meantime my matches gave out, and O, how I longed for a smoke, but could get none.

"It must have been about eleven at night, when I lay down to die; in fact had well nigh perished; it was a cold, dark night. Save the occasional howl of the gaunt grey wolf, all was still as death. At last I turned my head: you may judge of my astonishment and joy—as I beheld four rods distant, a single horseman, bearing in his hand a bright torch light. *I knew he was not an Indian.*—His back was toward me. At once I felt my strength return; arose, and accosted him with, 'Stranger, will you be so good as to give me a light, I never wanted a smoke so bad in my life.' He took no notice of me, not even turned his head; but started along on a slow walk; of course I followed him, repeating my request the third time with no response. At this strange conduct I felt quite indignant; for I knew he must hear me. I then tried to get along side him, but could not gain a foot on him; and when at last I lay down faint, he stopped also; and as I felt rested and rose up he started on. His horse was black; the torch shed a beautiful mellow light, so I could plainly see to walk, and avoid rough spots, bushes, etc., till we struck a road. Not another word was spoken all that long night, as we thus journeyed on. I must have stopped and rested some thirty times or more, with my faithful guide still light-

ing me on. At three o'clock in the morning we came in sight of a fine large camp; and then horse and rider disappeared instantly, and I saw no more of them.

"Quick as a flash, came to my mind the words of my patriarchal blessing, "angels shall minister unto thee and thou shalt see thy Redeemer." Then I knew it all. An angel had been my mysterious guide during that long night, and had truly saved my life. Oh! why! why!! had I not realized it sooner—yes, all day long had he doubtless been between me and those Indians, they must have seen him doubtless, with others, though I had not seen them. My very soul is poured out in gratitude to God, even now, while I think of it.

"The camp proved to be Gen. Wilson's, with a government train *en route* to California, he had sixty men well armed and anxious to fight Indians. They had broken some wagons and were camped a few days for repairs. They treated me kindly, and next day with ten men, I set out once more for my camp, which we reached about night, found Ruyter with about thirty men, emigrants to California, also the horses and mules all safe; the goods were mostly hidden in piles in the willows by the Indians; we recovered nearly all. The cloth was torn up, and had been divided by the Indians into a dozen lots. Ruyter had found them there on his return to camp, and the emigrants had taken them and whipped them severely, letting them go with a yell as they bounded off. I told them they missed it very much; and so it proved the next day. After getting my things together with my gold dust which I found safe, we camped once more on the ground, with a good guard; and I reckon I slept some that night.

"Early next morning we were astir; the thirty emigrants for California, and the ten soldiers for Wilson's camp; they went along up to the Willow Creek, crossing where I had passed the day before, and they were fired into by a band of Indians; two were killed and several horses; so that the whipped Indians had sought and obtained revenge. The com-

pany of emigrants were obliged to return to Salt Lake with us, to winter.

"We buried the two poor fellows who fell, and in a few days without further accident reached Salt Lake, where we remained during the winter, and in the spring, moved to California, heartily disgusted with the church officials in Utah."

When last I heard Bro. Green repeat it, about a year since; he said, "I think of writing it for the *Herald*." But as he did not, I now offer it, as a merited tribute to the memory of one dearly loved; and with whom I took my first lessons in traveling to declare the word as a witness. Yours fraternally,

D. S. MILLS.

Mission San Jose, Cal., Oct. 29, 1875.

## The Herald.

JOSEPH SMITH, - - - EDITOR.

M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., February 15, 1876.

### LEADING STRINGS.

THE laws, Church articles and covenants by which the Latter Day Saints profess to have been established, and by which they expect to be built up, are published, and have been affirmed by public and private teaching for quite a number of years; and it is not to be presumed that any of the Saints are entirely ignorant of what they are; and still less is it to be supposed that any of the more prominent leading men among the Saints have not, at least, a partial understanding of those laws, covenants and articles.

At the last April Conference a committee was appointed, whose duties were defined by the resolution by virtue of which they were appointed, to be, as follows: "To select and make such location as is contemplated in the foregoing preamble, and arrange for and effect the purchase of lands, locate a town site, and perform such other acts as are consistent with the making of such locations, and consummating such purchases; and that said committee make report of their labors to a General Confer-

ence of the Church at as early a time as they shall deem prudent."

The brethren are doubtless willing to discharge the duties imposed upon them by their appointment, according to their comprehension of the terms of that appointment, and their understanding of those laws, articles and covenants, by which they and all other Saints are to be governed.

There seems to be a fear that these men will not act wisely in the performance of those things enjoined upon them by the action of Conference; or that they do not understand the law, nor comprehend the scope, (or the limits), of their appointment sufficiently well to carry out that which was contemplated in their appointment. This fear may be well grounded. If it is, it will be well for those who are to be most seriously affected by the failure to properly comprehend and understand; and who, fortunately for all concerned, may be more certainly instructed in those matters, to avail themselves of the next sitting of Conference to release that committee, and put proper men in their places.

There should be no child's play, nor any undue mincing of matters in so grave an enterprise.

If efforts so far put forth by the committee are ineffectual, unwise, or injurious to the general good of the object aimed at, it is mercy to them, and justice to the body, to prevent further injury by removing them and appointing others more competent to discharge the duties delegated to them.

Furthermore, as we are permitted to discover, by the different ideas presented to us, and others of which we hear, a great number of things, this committee ought not to do; and a great many ways, they ought not to go in; and a great many places, where they ought not to locate, it would be much more pleasant for them and far more in keeping with sound wisdom, for those who know so decidedly what ought not to be done to give to this committee the benefit of practical directions what to do, and how to do it. They are not, or ought not to be, above being taught; if they are, they are unfit to be servants.

One suggests the following ways of raising money:

1. The levying of a direct tax upon each member, according to the amount of their property, for the requisite sum.

2. To tax each individual an amount sufficient to give the full sum, say two dollars each.

3. To tax each family a similar sum each, say ten dollars.

Now, the levying a *tax* of any kind presupposes a power to collect the sum levied; a power to levy is a power to collect. It has been frequently stated, and now again reiterated, the Church has no authority to take, or compel the giving, of any of the goods, chattels or moneys of its members. This is too plain to need argument; there being no power to collect, it would be presumption to levy a tax.

This is the condition of every real or contemplated fund, or work, among the people constituting the Church; and any tax, levy or contribution, paid by a people self-governed, must be self-imposed, self-apportioned, self-levied and self-collected—a free-will devotion from first to last.

Another writes: "Your Church prospered till you began to preach tithing; it will go down in less time than it was in coming up."

To this, all we care to say is, we have tried to present our honestly held view of an abused principle—the result it is not in our power to determine; if the result be good, it is well; if the result be bad, we shall suffer with those who suffer.

One says, "If the location is made in a certain place, (naming it), I shall do nothing for it." Another, "I shall do nothing till I see where the location is made, if it suits me, I will buy land there; if not, I won't." Another, "I shall pray for wisdom to be given the committee, and shall sustain them the best I can."

Let us improvise an allegory; which tells the whole story.

*A certain number of men proposed to build them a house for the common benefit and use of all. It was impracticable for all to work at any one part of the building at the same time; so they appointed a day upon which they all came together to consider the matter. Upon consulting together they agreed to divide the labor; one part of them were to dig*

the foundation trenches; another part were to lay the foundation; another were to put up the walls; another to get out the window, and door sills, caps, corner-stones; another were to put up the pillars, pediments and capitals; another were to fashion the timbers, put on the roof, build the spire and other wood work. Each party was anxious that the whole building should be built speedily and well. After all these preliminaries were settled and it seemed that success was sure, there came a sudden inquiry from the trench diggers, who stood with poised spades ready for work; this inquiry was, "What kind of a foundation are you going to put under your building?" "Why," said the ones who were to build the foundation, "that depends upon what sort of walls our wall builders are going to put up." So they hurried away and asked the wall builders, "What sort of walls are you going to put up?"

These men answered, "We will see first what sort of door and window sills, jambs and corner-stones these other men lay up."

These door and window sill men replied, "Wait till we see the pillars and capitals put up." And the capital men said, "Wait till we see what sort of spire and weather vane these men of wood crown our building with." But the weather vane men said, as they turned to see which way the wind blew, "We will wait till the wise men secure the land where-in the trench diggers may dig the foundations, and then we will tell you." And the wise men answered and said, "We have found no one owning land who will sell to us and take their pay in wisdom; and we have no money wherewith to buy."

And after this fashion was the house not built.

OUR HERALD list is four hundred and fifty short of being as large as at this time last year; when it should be three times five hundred more.

The elders of the church, and all presiding officers, in charge of branches and districts will confer a favor upon us by soliciting subscribers, and sending us the names. All Saints are interested in whatever is going on in the church, and the world, so far as the church is concerned, and this is best learned through the HERALD.

Those Saints wishing the HERALD, who have not the ready means to send at the time of subscribing, will be accommodated if they will send us their names, with a statement of the time when they can pay for it. Send along the names brethren.

WE expect to have the "Manual of Practice and Rules of Order and Debate for Deliberate Assemblies of the Church of Jesus Christ of Latter Day Saints," ready for sale at the April Conference.

We erred in our figures in giving the census of females in Utah, in 1870, in our last issue; we should have given 42,665 as the total number, and should have written "probably about 18,000 grown." We had not the statistics at hand; but afterwards made search for them. If any are aggrieved let this be our amends.

The census of 1870 gives the number of females in Utah as 42,665; males 44,121; being 1,456 more men than women. Out of this 42,665 females 23,360 are said to be signers of the petition referred to in our last.

Late news from Bro. Glaud Rodger, by letter from Bro. Richard Ellis; also a copy of the *Sydney Mail*, a thirty-two page newspaper, full of Australian and British news.

Sr. Urania E. Conner, living at Rudd, Floyd Co., Iowa, near the Minnesota line, is extremely anxious that some Elder shall come that way. She writes that the people wish to hear; and herself nearly famished for the bread of life. She writes that she has written to two of our brethren, respecting labor there, but neither answered her.

Central Missouri and Spring River Conference minutes crowded out of publication in proper time for want of room.

Bro. Albert Bishop writes from Stewartsville, Mo., confirming the previous account of good done there by Bro. T. W. Smith and wife. He reports lands cheap in that section of Missouri.

Bro. N. Stamm, writing from DesMoines Iowa, Jan. 23d, stated that in company with Bro. I. N. White he had visited DesMoines Valley Branch, where they preached five times, baptized eight and held three confirmation meetings, when he returned to Des-

Moines. Bro. White remaining to continue his labors for a while at that place. May success crown his efforts.

All subscriptions for the *Messenger* must be sent to Jason W. Briggs, Plano, Ill., and not to the care of the HERALD Office.

We have but one kind of the Book of Mormon, price \$1.50.

January 1st. number of HERALD is exhausted. Do not order them.

We have on hand three kinds of Hymn Books:

Plain Roan, price \$1.25.

Morocco, marbled edge, price \$2.00.

Morocco, gilt, price \$2.25.

All who have ordered Hymn Books will have their books sent as soon as we can mail them.

WE are requested by the Church Secretary and Recorder Henry A. Stebbins, to call the attention of the Saints to the following:

Let it be remembered that each district of the Church, instead of reporting to either session of the General Conference, is requested, by order of last General Conference, to report to the Church Secretary annually, on or soon after the first day of January in each year, giving name of each branch, number of members and of each grade of officials, and also the changes during the year ending December 31, how many baptized, received, removed by letter, expelled or died, in each branch, with the names of the president and clerk.

Let these be sent to the Secretary as early as possible in the year, so that a general statistical report of the whole Church may be made. District and branch officers should also see that he is furnished with such branch records and corrections as will make the Church Record of names correspond with the statistics of numbers, at that time, if for any good reason they have not been forwarded before. Scattered branches, not in conferences or districts will please report for themselves.

Reports of the spiritual condition of districts and the labor and progress of the work therein, as well as reports of missionaries, traveling Elders under appointment of General Conference, and general Church authorities, not attending in person, should

not be too lengthy, and should be sent in prior to the sessions of Conference, if possible, so as to be prepared for reading and for the press, without delay either during the session or afterwards. Brethren attending in person will do well to summarize a report of their labors also.

THE following extracts from a letter published in the *Chicago Times* of January 22, 1876, and signed "H.," show the opinions held by the regular Episcopal Church in reference to the schisms lately created in that church, and led by Bishop Cummins.

The only comment we feel like making is this, when a man abandons a church which he joined in good faith, he should, by a rule of common honesty, leave with that church all that he received from it; except charity, love, and good will to man, these he should always retain. It is not a special mark of honor and piety for men who have left any faith to speak in terms of bitterness and reviling of their former associates. Some men will spend an age in enforcing rules against others; which rules when sought to be enforced against themselves they rebel against, and denounce as tyrannical and devilish:

"The very canons Dr. Cummins promised to obey provide for him an honorable retreat,—to give notice, and after six months receive his deposition.

"Bishop Cummins made the following promise: In the name of God, Amen. I, George David Cummins, chosen bishop of the Protestant Episcopal Church in Kentucky, do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

"Has he honestly kept or broken this promise? Is he justified before God or man? \* \* \*

"How did the low-church bishop of Pennsylvania regard Dr. Cummins' conduct? He characterized it as 'unfaithfulness to his three-fold vows of ordination, \* \* \* crowned by an act unparalleled in the annals of Christ's church, the consecrating, by his single self, of a lawfully deposed clergyman to the work and office of a bishop. And to sow seeds of discontent amidst our clergy and laity, falsehoods, misrepresentations, perversion have been restored to, \* \* \* through the press and the pulpit, in reference to our prayer-book, our polity, and our legislation.'

"What was the language of the bishop of Maryland, however harsh it may appear? 'One prejured bishop no more makes a church than one swallow makes a summer.'

"What was the language of the mild and St. John-like Bishop Huntington? 'The renunciation \* \* \* was without reason in itself, without justification in its circumstances, without logical weight or clearness, or even pathos in its explanation; weak in its issues, distracting in its effects, barren of all blessing, likely to be futile even as a schism, a bitter and cruel hurt to the seceder himself, and a melancholy indignity to the body of Christ.'

"Of Bishop Odenheimer? 'The past year has brought upon the whole church an occasion of trouble in the *schismatical action* of the Right Rev. Dr. Cummins. As all the facts connected with the schism have been brought to the notice of churchmen, I do not think it necessary or expedient to do more than record the fact of his *ungodly, unchurchly, and ungenerous action.*'

"Of Bishop Smith? 'Dr. Cummins now sees his mistake. His failure has preyed upon his mind. He is a shepherd without a fold. His friends wanted to send him to Europe, but they could not raise the funds, and now he is back again in his old home in Pewee valley, shattered in health and a disappointed man.'

"Of Bishop Kerfoot? 'No plea of "conscientious conviction" would be allowed to prevent proper punishment of an official guilty of malfeasance in office; of a bank clerk who robbed the vault; or of a man charged with the management of a corporation who betrayed his trust. If then the law was laid down in secular affairs, and all who came under it were held to a strict obedience, why should there be laxity in ecclesiastical affairs? If a man accepted membership in a church he ought to obey its laws; and any deliberate violation of them ought to be properly rebuked. The consciences of all ought to be respected, but the law must not be broken in any case on the pretext of yielding to the "conscientious convictions" of one who had taken upon himself the obligation to support the law.'

"Of Bishop Bedell? 'It is known to you, that when Bishop Cummins withdrew from our communion, he did not renounce his episcopal orders; but assuming that their power continued, and that he could lawfully carry it from the body of believers to another, he attempted to convey the apostolic authority of conferring orders to a person who had been deposed from the ministry of this church. (This means Mr. Cheney). The questions that arise herefrom are vital to the preservation of our church as now organized; and are entirely separated from the peculiar circumstances of

that act of pseudo-consecration. The apostolic succession is not a power, but a mode of conveying authority. It is not a grace, but a fact. It is not a thing to be carried about, but a rule and manner of action. Some use the word as descriptive of the authority conveyed, but improperly. Apostolic authority is one thing, apostolic succession is another. One is a power, the other is a fact. Much confusion has arisen from confounding the two. The power of our bishops in their office is derived from the Holy Ghost, through the church, by means of apostolic succession. The power so derived, necessarily, is not independent of the church, under whose laws and for whose conservation it is conferred; but is strictly limited by the laws of that organization. Christ lodged authority in His church for conveying and for withdrawing the rights and duties of the ministry. Any other doctrine is subversive of the existence of the church, and practice under it may at any moment become suicidal. Observe that if any apostolic succession can so convey authority that no power in the church can take it away, then every deposed presbyter, as well as every deposed bishop is in full possession of his functions; and sacraments, and ordinances, and preaching as well as confirmation and ordinations by those deposed ministers, are not only valid but regular. If so, there is no such thing in the church as the "power of the keys," at least in respect of her ministry, or any possibility of disciplining the ministry. No church in Christendom of any name could retain its form under such an interpretation of the indelibility of orders.'

The following is from a thorough disciplinarian of the same church, and refers to ordinations to the ministry by Dr. Cummins:

"As to the idea that he can by any act of his reverse the judgment of the church and turn a deposed minister into a bishop, that is too absurd to be dreamed of as within the bounds of possibility."

## Correspondence.

SPRINGERTON, White Co., Ills.,  
Dec. 19, 1875.

Bro. Joseph:—After receiving from the Conference, Sept. 10, 1875, a mission to the Southern Illinois and Southern Indiana Districts, I immediately started for my field of labor, there to work under the supervision of Bro. Joseph R. Lambert. On my way I stopped at String Prairie, Lee County, Iowa, found the Saints well, then proceeded to the Keokuk Branch where I held one meeting. Leaving Keokuk, Oct. 25, for Xenia, Clay County Ill., *via* St.

Louis, I soon found myself in the Brush Creek Branch, in which place I have made my temporary home ever since. I have preached several times in the branch and in adjourning school houses, assisted by brethren Morris and Candle. After this I made a visit to Dry Fork Branch, stopped several days, preaching at nights, where I found some good Saints. Receiving an invitation to accompany Bro. Green to Elm River, I gladly accepted it, and we found a few Saints there; held meeting on Saturday and Sunday, being favored with good attention and liberty in speaking. After the Sunday evening meeting there was a gentleman who commenced asking questions, and after some conversation, he said he was convinced of the truth of the doctrine. I think he will obey. From Elm River I returned to Brush Creek, and, in company with Br. Morris, made a turn into Marian County, where we preached five times. At the close of our lectures several seemed to be interested, following us from house to house to ask questions concerning the doctrine. I feel that the good Lord will bless our efforts in that place. On our return to Brush Creek we preached in Dutchtown.

One week ago I met Bro. Joseph R. Lambert, and many other brethren, at the Quarterly Conference, held at Springerton, White County, Ills. Since conference I have been assisting brother Lambert in his series of meetings at Springerton. I return north to labor at Bush Creek and vicinity the first of the week, agreeably to instructions of brethren Lambert and Hilliard. I still feel to rejoice in the work.

Yours in gospel bonds, E. BENEDICK.

DETROIT, Becker Co., Minn.,  
Jan. 18th, 1876.

*Br. Joseph Smith:*—The good Lord is yet with us in this part of the vineyard. I have just returned home from a four week's trip, sixty miles distance; visited three different localities; preached several times; called the people together week day evenings as well as Sabbath and evening; had the privilege of talking to several people that never heard a Mormon preacher before. I baptized two, and left some investigating, and no doubt some more will be baptized on my return. I think much prejudice has been removed. I feel thankful for the promise in the revelation, "And behold I will give unto you favor and grace in their eyes, and I will soften the hearts of the people, from time to time, until my servants have had time to gather up the strength of my house."—D. & C. sec. 102. I can see by the reports all over the country that prejudice is being very much allayed, statesmen and editors are looking more favorably upon this Latter Day Work; in fact, in a great many localities prejudice is so far removed that the press

and people are speaking well of our Elders; this is in fulfillment of the words above referred to, and the more their hearts are softened, the faster will the work advance.

I wish to bear my testimony to the power of God being made manifest in the last days, as I am a witness. Upon the evening of December 29th, 1875, Sr. S— was taken with pains in her head and extreme weakness throughout her system, and by the time I administered to her she was scarcely able to sit up, and her mind was nothing more than a child; she said afterwards that she knew when I laid my hands on her head, but knew nothing of what was said. Immediately after the laying on of hands she was restored to strength of mind and every pain was gone, a little weakness was all that remained, for which I again administered. The next morning she was as well and strong as usual, and accompanied her husband and myself a distance of twelve miles, with an ox team, where I was to labor a few days, preaching. On Jan. 4th, a Br. C. P— was taken with pleuritic pains, very severely. Four Elders, including myself, administered to him in about two hours after he was taken; he was relieved within five minutes from every pain; next morning was as well and as stout as ever.

Br. T. Anderson was called by the Spirit to be ordained an Elder, and in the ordination I stated that he was called that there might be more power of priesthood in that branch to battle against spirits of darkness and spirits that would attack the Saints in a manner to afflict by disease and pains of the body, and promised him that he should have power over the same.

I am heartily glad to learn of the steps being taken towards the gathering. I hope the Saints throughout the land will be awake to this subject, and all Elders, when talking to the Saints should remember this, and thoroughly acquaint themselves and the people with the law that has been given for the establishing Zion. May the good Lord help us to have our faces Zionward, and may we feel that it will be a blessing indeed to be "called by the Holy Spirit to go up unto Zion."—D. & C. sec. 72; for then we will be accounted worthy to stand and receive an inheritance.

Your brother in Christ, M. SHAW.

ST. JOSEPH, Mo.,  
January 19th, 1876.

*Br. Joseph:*—Although you have not been much troubled with our correspondence, I hope you have not forgotten that there is a little branch here, one too, that often in faith and prayer remembers you and yours, some of them watching patiently for the indications of the *Herald* moving westward, until we can, in a few hours, by "rail or



river," spend an hour in the *Herald* office, or a Sabbath in the temple with those who have the good fortune to be in the home of the Saints. The old fire burns brighter as there is a prospect of our realizing that to "patient faith the prize is sure."

May the Lord speed it in the right direction, then we will come to conference, indeed we will. We have had a visit from Elder T. W. Smith and Sr. Smith, they stirred up the old embers in such a way as will not soon be forgotten; we surely had a blessed time. They left us on Saturday, 15th, I think, well satisfied with the result of their visit to St. Joseph. May the same Spirit be with them, and the same results follow their labors, is our prayer.

Yours ever, JOHN BURLINGTON.

OTT, Coos Co., Oregon,  
Jan. 7th, 1876.

*Br. Joseph Smith.*—I am away in the northwest corner of our part of the new world, storm bound and in poor health, but strong in the faith and hope of Israel. For a while I thought I would have to lay my armor by, but even then I felt to rejoice; for several years ago, when I was sick, nigh unto death, I promised the Lord that if he would raise me up I would spend my days in advocating the principles of the gospel, the Lord answered my prayers at that time, and I set out to fulfill my covenant, and in my weakness I have preached the word ever since. And in my late sickness when I felt that I was almost ready to pass into the other world, I felt to rejoice that I had kept the faith, and I could almost imagine that I could hear, "Well done, thou good and faithful servant," welcoming me to my new home.

I am happy to say that my strength is returning, and even now I have got out an appointment for preaching next Sunday, and I believe the Lord will give me strength for the occasion.

My zeal for the work was never greater. May the Lord give us all strength and wisdom to labor acceptably for the upbuilding of the kingdom of Christ, is my prayer. Love to all the Saints. Yours in bonds,

J. C. CLAPP.

DESOTO, Washington Co., Neb.,  
Jan. 29th, 1876.

*Br. Joseph.*—For five or six years I have been as one silent in the kingdom of God. This silence has not been occasioned by any doubt or uncertainty that existed in my mind relative to the truth of the principles of that kingdom, but because I have been endeavoring to prepare myself that I might be enabled to devote more of my time to preaching; but it seems that the longer I have waited to become ready, the farther I have drifted from the object I had in view. So I have finally concluded to

"about face," scrub up my old rusty sickle, which has been hanging idle so long, go into the harvest field and work for the Master's cause with a will, trusting all to Him.

I have been preaching the greater part of the time for three weeks, in this district, and I must say that I never had greater liberty in speaking in my life. There has been quite an interest manifested in the different places where I have been preaching the word, and all seem anxious for me to return to them again, which I intend to do next week. Pray that I may be successful. Yours in Christ,

THOMAS J. SMITH.

TENNESSEE, Ill.,  
Jan. 14th, 1876.

*Dear Herald.*—Br. J. H. Lake was here about two months ago and preached five discourses. It was expected he would be here the first of January; we have not heard from him since; but there is hardly a day passes that the question is not asked, "When is that preacher coming again? He promised that he would come as soon as he could?" The Gentiles are anxiously waiting his return. Any traveling Elder will be gladly received by Amos Martin, at Tennessee Station, on the Burlington and Quincy Railroad; or at Hill's Grove Crossing, three miles below. Inquire for Nelson Cosselman. We belong to the Pilot Grove Branch; twenty of us here, and thirty-one fifteen miles north of here; Br. Solomon Salisbury, president of branch.

Yours, JOSEPH MORRILL.

CHARITON, IOWA,  
January 3rd, 1876.

*Brother Joseph.*—I thought a few words from this part of the globe would not come amiss; as we have good news from abroad, which is meat to us; and think probably the news we have may be tidings to others. Truly kind Saints, when we gaze upon the goodness of God, the Father, and the glory that awaits the faithful in Christ. Brethren we must tell you that we have had a pretty long siege with the enemy in this place; still I have endeavored in my weakness to stand to my post. Bro. McDiffit is laboring for the cause of the Master in the branch; and round about the branch as convenient. We can say that the work is onward in this place; though we have had some spiritual warfare to do, and we are trying to keep up the war yet. We have had two public debates; one with a Mr. Pulsifer, a Campbellite, and one with a Mr. McMullen. Do you ask, How did you make it? O, brethren, you know how the Mormons in general make it, "right side up;" at least, the people say so. Yes, may our little stone crush the image till the kingdom of God covers the earth, and the

kingdoms of this world become the kingdom of our God and his Christ.

There has been eleven members baptized here since the work had begun and the Spirit signified others on the road. We would say, to any of the brethren, passing this way, "Come over to Macedonia and help us," as we have got the enemy on the move; new and accepted reinforcements might do much good.

Yours for truth, GEORGE SPENCER.

RED STONE, Cloud Co., Kansas,  
Jan. 23d, 1876.

*Br. Joseph Smith.*—I left my home at Buffalo Prairie, Mercer county, Illinois, on January 10th, to spend a few days with my sister and her family, who reside in this place. I arrived here on the 13th, and as there has never been any preaching here by our people, I asked permit to use the school house for that purpose, which request was granted, and I commenced my labors Tuesday evening, the 18th, and since that time I have been beset on every side, and have had to visit from house to house and preach all the time—had good liberty. I have had full houses every night, and the best of attention paid to the preaching of the word. I find that my congregations go home and take their Bibles and go to telling their neighbors what I preached to them, and persuade them also to come and hear what the young man has to say. I shall have to close my labors to-night, as I am admonished that I must return home. I wish if there is an Elder in this part of Kansas that he could come and continue the work here. This place is situated on the stage road running from Waterville, Marshall county, to Concordia, Cloud county, about eight miles from Concordia. If any Elder wishes to come to this field of labor, he can find a home by inquiring for Jacob E. Bean, Thomas McHenry, or John Jackman. Your brother in Christ,  
DAVID S. HOLMES.

SOUTH BEND, Cass Co., Neb.  
Jan. 18th, 1876.

*Bro. Joseph.*—Bro. R. C. Elvin was with us from the tenth to the fourteenth, and was gladly received by all the Saints. He preached eleven times, in which preaching all the Saints were blest; he also left a good impression with those of the world. The prospect is good for an increase here; there is some who are seeking to know the truth. I can truly say that I am greatly blest in every effort I make to sow the good seed, the gospel of my Master. Bro. Elvin left us on Friday, the 14th inst., westward bound; may the Lord bless him in discharging his duties in my prayer. The question is asked, "When is Bro. Elvin coming again?" they want to hear more of that kind of preaching. I hope that some

good Elder will come and labor with us here; we will do all we can to help them along. On the night of the 12th, while Br. Elvin was here, the school teacher locked the house on us; but a young man by the name of McKay looked him up and made him give up the key. May the Lord bless the honest in heart is the prayer of yours in the everlasting covenant,

ISAAC N. ROBERTS.

PAWTUCKET, R. I.,  
Jan. 11th, 1876.

*Br. Joseph.*—I do not see much of anything in the *Herald* about the Providence Branch. Now when I read about the great good that is being done elsewhere, I do wish that some of our good brothers would come this way, and, with the help of God, arouse all that are asleep. There are many faithful ones here, firm in the right, willing to make any sacrifice for the good of the cause; but who feel the need of some wide awake brother to set things right. I, for one, long for the time to come when we shall see Jesus face to face, and enjoy his blessed presence forever.

One thing that I think will please the friends of Br. Wm. Bradbury is, the tenth was his birthday; and a number of his friends, including a number of Saints, went to his house, carrying tokens of love and friendship. He was taken by surprise; but made some beautiful as well as appropriate remarks, as also did Br. Holt and Br. Frank Sheehy. We then partook of a bountiful repast, sang the hymns of Zion, asked the blessing of our heavenly Father, and parted in love and peace and faith.

Your sister in Christ, A. HOLT.

MILLERSBURG, Ill.,  
Jan. 8th, 1876.

*Br. Joseph.*—Nothing is more welcome to the truly interested Saint than the glad tidings of the onward rolling of the cause. How I love to read, "One, two, six, or eight were baptized." Talent is what the cause wants, and that judiciously used. When any thing of an encouraging nature occurs, those acquainted therewith should make the same known to the readers of the *Herald*. The Saints at this place are mostly on the forward march. The truth is being declared, and one more precious soul has yielded obedience,—one, too, who promises to be a very exemplary man, and an efficient local laborer. He was baptized on New Year. How careful the Saints should walk, that they throw no block of stumbling in the way of any. O that Saints could be brought to realize the importance of their calling, and the great responsibility that rests on their shoulders. "If the salt hath lost its savor, wherewith shall the earth be salted." O ye Saints beware, lest we be found guilty of some man's blood.

We anticipate erecting a church here next summer, which will greatly aid in the spread of the cause. Br. James Vernon is traveling through the country getting subscribers, and is meeting with good success; why should he not, for it is a good man working for a good cause. The success will be attributed (under God) to his indefatigable labors. Yours for truth,

J. M. TERRY.

SYRACUSE, Meigs Co., O.,  
Jan. 24, 1876.

*Bro. Joseph:*—In my last letter to you, I said I had baptized one. Ten days ago Bro. W. T. Jones and myself paid the people another visit in the country. On my arriving at Lebanon I learned that the Methodist exhorter had been there from Old Town, four miles from Lebanon, is Bush by name. The principal part of his talk was about myself. He said to the people "shut him out of your house, shut him out, his doctrine is the doctrine of the devil." He was the cause of two churches being shut against us at Old Town. I had the pleasure of baptizing four more in that place, making five in all, three of them Methodist, one a Catholic and the other of no order of religion. Others said to me, "I'll obey when you come back."

The latter day work is making about as much of a stir among the people as John Morgan did when he came through here. I expect to preach at Portland on Sunday next. Yours ever in the one faith,

J. C. FOSS.

LAGRACIOSA, Cal.,  
Dec. 15th, 1875.

*Bro. Joseph:*—To read the letters from the brotherhood out on duty, is a source of pleasure to me; for their efforts and success awakens an interest that brings a joy and burning upon my heart, that I love to cherish. And thinking the feeble efforts of a well wisher to the cause of Zion may prove cherishing to some co-laborers, I make a brief statement of my whereabouts and efforts. Sent by the October Conference to Santa Barbara sub-district, I came to this place, where Brn. Joseph Burton and R. R. Dana had been successful in rearing a small branch last spring; and from here to Santa Maria and Gaudaloupe. First the congregation was fair and attentive, but it dwindled out without any interest, (tangible), manifested. The only reason that I can account for it is, that the teachers of three other denominations are very busy as well as those who do not profess anything, yet know all about them "Mormons." It being my first mission, and alone, many of your *Herald* readers can understand my feelings, fears and conflicts, better than I can describe them, were I to attempt it. But one thing I can say,

and hope I do with gratitude acceptable, that the very time I needed the help of some one greater than the arm of flesh, God was ready and did verify his promise; *i.e.*, a ready help in every time of need. Although my efforts seem to be fruitless, as to any good to others, yet I feel the experience to be profitable to myself, and hope to profit or heed the lessons of each day that I may grow in wisdom and understanding, sufficient to become a useful instrument in the hands of God for good, the rest of my life. I desire for nothing greater than to spend and be spent in the Master's cause; for my candid conviction is, that a servant of God should not be a servant of anything else; and if my convictions are correct, I pray for faith to carry them out. Our heavenly Father has shown his power and goodness through the administrations of your humble writer. All praise to His name.

I feel like relating a short dream I had quite recently, in answer to prayer. I dreamed the day was drawing to a close, and as I did not know of anything done to go to my credit for that day, I took some grain and put it in a feed box seemingly to be for feeding chickens in, but I put it there for some crows that were hanging round; they came and ate, and while there, I noticed some chickens too, but all were shy alike; presently all left and I saw that some of the crows were spotted. But none of the partakers were tame enough to catch.

I awoke to understand my position. And now I propose going some where else. Thanking all the Saints for their kindness shown unto me. Through the kindness of Bro. N. W. Best I had a conveyance part of the time in getting from place to place. I ask the prayers of the strong for the weak, and for this little branch at LaGraciosa; they are few in number and young in the faith, and need what cannot be found in the world—Babylon—to make them strong. I also feel to remember the kind hands in Santa Maria and Gaudaloupe that provided for my necessities; Mr. Forrest and family, and Mr. Austin and family. May God smile upon them more propitiously and give them strength to embrace what they already believe to be the best truths they ever heard. More anon. Yours in Christ,

GEO. N. DAVISON.

SUGAR GROVE, Mason Co., Mich.,  
Jan. 3rd, 1875.

*Bro. Joseph:*—I thought I would write you a few lines to let you know that we (Sherman Branch) and people are getting along as well as we can expect, the Saints as a general thing feel pretty well and seem to enjoy themselves. We have preaching meeting, generally every Sunday, sometimes once in two weeks, held by Br. Shel-

ley. We feel that the Lord blesses us in a great measure in different ways. We hope and pray to the Lord as a people for the redemption of Zion. We feel it our duty to do what we can; we live in a hard country and it is hard times with us; we have nothing only what we work for, as a general thing we feel as though it was our duty to do something toward the cause in the upbuilding of Zion. I consider that it takes means, labor and money, to forward the work of the Lord and the upbuilding of Zion. We feel that we owe our work and service to the Lord; I feel an interest in the redemption of Zion, and want to do what little I can toward it. I think that if all the Saints would take into consideration the duty they owe to Christ, in doing all they can toward helping to establish His people in the land of Zion, if it was not but a little, from \$1.00 to \$2.00 or \$5.00; whatever we can give, I feel that we should not be the loser, and we should get along just as well hereafter, and it would also give us an interest in Zion. Let us read the Book of Covenants, 102 sec., 1-6 par.; also we want to notice the 66 sec., 1-3 par.; and there we will see the blessings promised to those who are faithful to the commandments. I hope the Saints will consider the duty devolving upon them.

I remain your brother in the love and fear of the Master,  
JAMES DROWN.

CARROLTON, Carroll Co., Mo.,  
Jan. 29th, 1876.

*Br. Joseph.*—Since I wrote to you from Miami Station, myself and Br. Curtis have been laboring in that vicinity, preaching almost every night, and twice during Sunday, (when circumstances would permit), and during our labors, and as a reward for the same, the Lord gave us his Spirit to guide us, and we had the privilege of baptizing twenty-one into the Kingdom of God, all adults. We are now on our way to our quarterly conference, after which we expect to return to our field of labor. Yours in gospel bonds,  
A. J. CATO.

## Conferences.

### St. Louis District.

The above conference was held in St. Louis, December 5 and 6, 1875. W. W. Blair presiding, and T. R. Allen, clerk. Brn. May and Walker were chosen Deacons.

James Whitehead, James Anderson and Wm. Gittins were appointed a committee on resolutions.

Brn. Sam'l Perks, John Beard and W. W. Blair, each addressed the conference.

2 P. M.—Pres. Blair made some suitable remarks on the importance of the sacra-

ment. \* \* Many testified to the divinity of the latter day work, and the gifts of the Spirit were manifested, and a glorious communion season was enjoyed.

The committee on resolutions offered the following, which was adopted: Be it resolved that we recommend Br. Richard D. Cottam to Bishop I. L. Rogers for appointment to the office of Bishop's Agent for the District of St. Louis, and that we recommend him to the High Council of the Church for ordination to the office of Bishop.

The committee was discharged.

Evening meeting.—After a little local business, Pres. Blair delivered a lengthy and very instructive lecture, to a hall full of people, on the difference between the doctrine of Utah Mormons and the true faith of the Saints, set forth in the Bible, Book of Mormon and Book of Covenants.

Branch reports.—St. Louis, Bellville, Gravois, Alton, Cheltenham, Coon Creek and Caseyville Branches reported. Alma and Whearso branches not reported. It was resolved that Caseyville Branch be accepted, it having been reorganized during the quarter, principally by the labors of Brn. Hazzledine and Reese.

The brethren present reported their labors, which were accepted.

Resolved that Jas. Whitehead and Abraham Reese be sustained as vice presidents of St. Louis District Conference.

Resolved that W. H. Hazzledine A. W. Reese and J. X. Allen be a committee of appointments for the labors of the brethren.

The quorums of the Church were sustained in righteousness.

Adjourned, to meet in St. Louis on the first Sunday and Monday in March, 1876.

Presidents and clerks of branches in the St. Louis District are requested to see that their branches are reported to next conference.

### Des Moines District.

The above conference convened at Newton, Iowa, December 3, 4, 1875. A. White, chosen to preside; John Sayer, clerk, assisted by T. E. Lloyd.

Branch reports.—Des Moines: 54 members; 2 baptized, 3 received by vote, 2 removed. Independence: 40 members; 2 baptized, 2 removed. Newton: 42 members; 2 baptized, 1 received on original membership. Des Moines Valley: 21 members; 4 baptized, 2 removed. Pleasant Grove not reported.

Elders' reports: John Watkins, by letter, had baptized 4: Geo. Walker baptized 2: John X. Davis, Bartley Meyer, J. Sayer, N. Stamm, Isaac N. White, baptized 5, T. E. Lloyd and Alfred White, reported. Priests E. Batty, T. R. White, S. Russell, and Deacon F. W. Barbee reported.

Unfinished business.—Br. A. White reported his inability to attend to the adjusting of the Pleasant Grove Branch affairs, during the quarter just ended.

Resolved that the District President be continued in the adjustment of the affairs in the Pleasant Grove Branch.

7 P.M.—Preaching by J. X. Davis and N. Stamm.

Sunday, 9 A.M.—Elder M. N. Eastman reported.

The authorities of the Church were sustained. Alfred White and John Sayer were sustained as president and clerk of the district.

Resolved that we are in favor of the *Herald* being published weekly, and that it retain its present form.

11 A.M.—Preaching by T. E. Lloyd.

2:30 P.M.—Sacrament and fellowship meeting. The good spirit prevailed.

6:30 P.M.—Preaching by I. N. White.

Resolutions were passed, creating a local "Elder's Fund," appointing a treasurer and directing branch presidents to look to the collection of monies for said fund. J. X. Davis was appointed treasurer.

Report of committee on two-days' meetings received and committee discharged.

Resolved that I. N. White have charge of the two-days' meetings. That the local elders labor under the direction of their branch presidents. That I. N. White be continued in his present field of labor.

Elder Wm. C. Nirk reported; baptized one.

Adjourned to meet at Des Moines, at 3:30 P.M., March 4, 1876.

### Nauvoo and String Prairie District.

The above conference convened at Montrose, Lee Co., Iowa, on the 4th and 5th of December 1875. J. H. Lake chosen to preside; S. Ferris, clerk.

Branch reports.—Elvaston: 17 members; no change. Farmington: 45 members; 5 received by letter and 2 by vote. Burlington: 34 members; no change. Keokuk: 31 members; no change.

Elders' Reports: James McKiernan, C. L. Meutze and D. D. Babcock reported. Br. J. H. Lake had reported the District at the Semi-Annual Conference; his labors were reported through the *Herald*.

A letter from B. F. Durfee was read, stating he had taken an appeal, and wished all the papers belonging to his case sent up to the April Conference. Resolved that it be laid on the table till miscellaneous business comes up.

In the case of B. F. Durfee wishing all the papers sent up to the Church Recorder: Resolved that a true copy be sent up before April, 1876.

A letter from Br. Hall, of String Prairie Branch was read, wishing his case to have

a rehearing at this conference as he considered he was wrongfully dealt with.

Resolved that a committee of three be appointed to investigate Br. Hall's case.

Brn. Meutze, Babcock and Ferris were appointed said committee.

Rock Creek Branch reported 27 members; no change.

String Prairie Branch report rejected.

Afternoon Session.—The committee on Br. Hall's case reported as follows:

"Committee appointed to investigate the case of Br. Hall met according to appointment, opened with prayer by Br. Babcock, and there being no case presented, in consequence of defendant having no witnesses, we, your committee, recommend that the matter be laid over until next quarterly conference. Signed—Charles J. Meutze, D. D. Babcock, Samuel Ferris."

The committee was continued until next conference.

Resolved that this conference sustain Brn. Meutze, Babcock and McKiernan in their respective fields of labor, for the next three months.

Two-day's meeting at String Prairie, the last Saturday and Sunday in February.

Resolved that when this conference adjourns it does so to meet in Farmington, on the first Saturday and Sunday in March, 1876.

Br. J. H. Lake was sustained as President of the District for the next three months, and Samuel Ferris as Clerk.

Resolved that we sustain the spiritual authorities of the Church in righteousness.

Official representation.—Apostle 1, of the Seventy 1, Elders 8, Priests 1, Teachers 3, Deacon 1.

Report of Bishop's Agent, for the String Prairie and Nauvoo District.—Amount on hand last report, June 1, 1875, \$25 77; received since \$10; paid out \$21 25; balance on hand, December 4, 1875, \$14.52. J. W. Newberry, Agent.

Preaching at 7 p.m. Informal council held Monday morning at 9 o'clock.

### Decatur District.

The above conference convened at 2 o'clock P.M., on Friday, December 10, 1875.

Resolved that we consider Br. A. W. Moffit president of the conference by virtue of his office, while he remains president of the district. E. Robinson, *sec. pro. tem.*

Saturday, 11th.—Branch reports.—Lamoni: 159 members, baptized 3, received by letter 2, by vote 1. Little River: 81 members; expelled 1, died 1.

Officers present: 1 High Priest, 13 Elders, 4 Priests, 2 Teachers.

Elder's reports.—E. Robinson, A. J. Blodgett, C. E. Blodgett, A. J. Ames, W. N. Abbott, B. Alden, A. G. Weeks, A. J.

Green, Z. H. Gurley, (by letter), E. Stafford, A. W. Moffet, S. H. Gurley, (by letter), G. Bird, Geo. Sweet, O. J. Bailey and C. H. Jones reported. Priests J. F. Green and S. J. Madden also reported.

Afternoon.—Bishop's Agent reported.

Resolved that a subscription paper be circulated among the branches of this district, for all to pay what they feel able and willing, for the poor, and hand the amount to the Bishop's Agent at the ensuing quarterly conference.

Resolved that each of the several branches comprising this district send to the ensuing district conference a record of all their members, with the the items of birth, baptism, &c., appended to each name, so that our record may be kept in the form required by the General Church Recorder, so that both records may be in harmony, one a perfect transcript of the other.

Whereas the several members of the Church belonging to the Lamoni Branch, residing at Davis City, have sought and obtained permission from the Lamoni Branch, to be organized into a separate branch: they do hereby petition conference to appoint the proper authority to attend to said organization at as early a day as practicable.

On motion, the President of the District was authorized to organize the above members—as well as those of the Little River Branch—into a branch, with the privilege of calling on whom he may deem proper to aid him in the work.

It was moved that the president, after organizing said branch, shall furnish to the clerks of the two branches from which they came, a list of their names.

Brn. E. Robinson and A. J. Blodgett administered to the sick and healing power by God's mercy given unto those officiating. Prophecy, tongues and interpretations gave instruction, consolation and peace to the hearts of the Saints. Truly our God is good. His word never faileth.

Sunday morning.—The house was filled to overflowing and a large number who could not get in the house were standing outside. Preaching by Brn. E. Stafford and S. H. Gurley.

Afternoon.—Four were baptized by Br. A. W. Moffet. A social meeting was held, and the gifts were again given, and the Spirit rested with power upon Brn. E. Robinson, A. W. Moffet, Geo. Sweet and E. Stafford in confirming those baptized.

Evening.—A prayer and testimony meeting. Throughout the entire conference our heavenly Father's promise was verified, that of being with His children who meet in his name, and our hearts praise him for his great goodness and mercy.

Adjourned to meet at Davis City, at 1 P. M., March 10, 1876.

### Southern Indiana District.

Conference convened at Union Chapel, Ripley Co., Indiana, December 11th, 1875, at 10:30 A.M. Harbert Scott, president; J. S. Constance, secretary.

Visiting brethren were requested to take part.

Branch Reports.—Olive, 13 members; 1 received by baptism. Eden, no change; Union, 33 members, 1 received by baptism. New Trenton, no change; Pleasant Ridge, 30 members, 2 received by baptism, 1 dis-fellowshipped; Low Gap, not reported.

Elders' Reports.—David Scott reported by letter, and B. V. Springer, S. Rector, H. C. Smith, M. R. Scott, M. T. Short, C. Scott, and Harbert Scott reported in person.

B. V. Springer had baptized 1, and held a discussion of ten nights with a Methodist minister. Ill health had interfered with H. C. Smith's labors, he had baptized 1, and delivered a course of lectures on the Book of Mormon. C. Scott had preached, and baptized 3. Priests J. S. Christie and James Chappelow reported.

Resolved that C. Scott be appointed a general mission in the district, to labor as the Spirit may direct.

The spiritual authorities of the Church were sustained.

That when this conference adjourns, it does so to meet at Eden, Ind., March 11th, at 10:30 A.M. [This date is changed by order of president of district to March 25th, owing to the discussion on the 6th.]—Ed.

Evening.—Preaching by B. V. Springer. Sunday, 12th, morning, preaching by Harbert Scott.

Evening, preaching by Columbus Scott. 13th.—Sacrament and testimony meeting. A good degree of the Spirit was enjoyed; the Saints were comforted, strengthened, and encouraged.

Resolved that hereafter all Elders and Priests present written reports to the Conferences.

That we recommend Br. Samuel Rector to Bishop I. L. Rogers as a fit person for his agent in this district.

Twelve officers present.

### Eastern Maine and Nova Scotia.

Conference convened in the May Branch, December 11th, 1875, George Eaton presiding and Samuel O. Foss clerk.

Branch Reports.—Mason's Bay 34 members; May 35 members, 2 died, 3 children blessed; Olive 27 members; Pleasant River 20 members; Kennebeck and Union not reported.

Elder's Reports.—J. D. Steel, A. D. McCaleb, E. C. Foss, B. K. Rogers, S. O. Foss, S. S. Eaton, M. Holland and G. W. Eaton reported. Priest's Reports: A. Tabbut and A. Kelley reported.

All officers in the district to labor under their present licences. E. C. Foss was sustained as president and secretary of the district for the next three months.

Evening was devoted to preaching.

Sunday morning and afternoon preaching by G. W. Eaton. Testimony meeting in the evening,—an enjoyable time was had; the sacrament was administered.

The spiritual authorities were sustained.

Adjourned to meet at Mason's Bay, March 11th and 12th, 1876.

### North-Eastern Wisconsin District.

The above conference met at the Saints' Meeting House in Outagamie Co., on the 11th day of December, 1875. Wm. Savage, president *pro tem*.

Elders' reports.—Wm. Savage had done all he could in the spread of the gospel; had baptized four. J. M. Wait had helped to organize a branch, had good liberty in preaching the word. P. Harris had not done much preaching outside of the branch; had baptized two. P. O. Cornell, Priest, reported having tried to discharge his duties.

2:30 P.M.—Resolved that Hiram Kinney and wife, Eunice Franklin, Henry Kinney, Wm. Strobe and wife, Julian Woodward and Lydia Strobe be notified to appear at our next conference, to answer to charges that may be preferred against them.

That the building committee be released and a committee of three be appointed to attend to the meeting-house business.

7 P.M.—Prayer and testimony meeting.

10:30 A.M.—Preaching by Wm. Savage.

2:30 P.M.—Preaching by Ezra Hayden, Priest, followed by Wm. Savage, after which the sacrament was administered.

7 P.M.—Resolved that the committee of three to attend to the meeting-house business be P. O. Cornell, Nathan Nye and Emery Downey.

That Br. Ezra Hayden be ordained to the office of an Elder. Brn. J. M. Wait and P. Harris officiated.

Adjourned to meet again at this place on the 11th and 12th of March, 1876.

### South-Eastern Illinois District.

The above conference convened at Springerton, White Co., Illinois, December 11, 1875. G. H. Hilliard, president; I. A. Morris, clerk.

Brn. Blair, Lambert and Benedick were invited to take part in the deliberations.

Branch reports.—Dry Fork, 28 members, 4 died. Brush Creek, 61 members; I. A. Morris president. Elm River, 8 members; 2 removed. Little Wabash, not reported. Deer Creek, 17 members, 1 baptized. Springerton, 38 members, 2 removed.

An objection was raised to the Brush Creek report, and Brn. Blair, Lambert and Benedick were appointed a committee to enquire into the cause of the objection.

Tunnel Hill: not reported.

Presiding Elders' reports.—I. A. Morris, of Brush Creek, B. F. Thomas, of Dry Fork, and Brn. Jones and Benedick reported.

Committee on Brush Creek report, reported that, on examination, it appears that the officers of the branch only wanted time to regulate existing difficulties, and the committee recommend that the matter be left with the branch. Report was received and committee discharged.

B. S. Jones, Bishop's Agent, reported.

Resolved that all persons paying tithing or freewill offerings, pay the same to the Bishop's Agent, taking his receipt for the same.

That the president and Joseph Lambert appoint Elders' missions.

Evening.—Br. Lambert addressed the audience from Ps. 19:7.

Sunday, 10 A.M.—Met for prayer meeting; after which Br. Blair addressed a large and attentive audience.

Evening session.—The sacrament was administered by J. R. Lambert and I. A. Morris.

6:30 P.M.—Preaching by W. W. Blair.

The authorities of the Church were sustained.

Adjourned to meet on or before the full moon in March, (4 and 5), 1876, at the Miller House.

### Little Sioux District.

Conference convened at Magnolia, Harrison Co., Iowa, Dec. 11th, 1875, at 11 A.M., J. C. Crabb, president; Donald Maule, clerk.

Elders' Reports.—C. Downs had preached twenty-five times; J. M. Harvey had preached in the Magnolia Branch; P. L. Stevenson had preached in company with Benjamin Kester first three months; the last three, circumstances had prevented him from laboring out of the Little Sioux Branch. Henry Garner had preached some since last conference; Benjamin Kester, (priest) had preached in the Magnolia Branch, and made one reply to Brighamite preachers; James Caffall had preached in Six Mile Grove within the last three months; Davis H. Bays had preached at several different places, baptized 4, confirmed 3, blessed 5 or 6 children; P. C. Kemish had preached 8 or 10 times in the Unionburgh Branch, and labored as branch Teacher; George Montague had preached every Sunday but three since last Conference.

2:30 P.M.—Br. P. Cadwell reported the spiritual condition of the Magnolia Branch good as far as he knew, had baptized 5; J.

Putney said Spring Valley Branch was very much scattered, held regular meetings; P. L. Stevenson said Little Sioux Branch was as last reported; T. Carrico reported.

Br. David Chambers invited to take part in this conference.

Committee on liquidating the indebtedness of the Little Sioux meeting house reported.

Br. P. Cadwell as a committee of one reported all in the faith as far as visited.

On motion, the case of Br. Gilbert Cox was considered, and on motion, a committee of three was appointed to investigate and report this evening. Brn. J. Putney, J. M. Harvey and Geo. Montague forming said committee.

Branch reports.—Little Sioux, 105 members, 9 baptized, 3 received by letter, 1 removed by letter, 2 died. Magnolia, 85 members, 5 baptized, 1 received by vote. Unionburg, 86 members. Other branches not reported.

Bishop D. M. Gamet was requested to receive and disburse tithes and offerings within the district until the boundary of his jurisdiction is regulated by proper authority.

6:30 p.m.—Preaching by Br. Jas. Caffall.

Your committee in the case of Br. Gilbert Cox would respectfully report: we find that he was tried and found guilty of violation of the law of God, and was silenced by legal authority as an Elder, and we recommend that this conference sustain that decision; and we further recommend that a committee of three be appointed to labor with him; and, if necessary, prefer charges against him and cite him to the next quarterly conference for trial.

Report adopted, and Brn. J. M. Harvey, Donald Maule and Henry Garner appointed as a committee to visit Br. Cox and report.

Sunday 10 a.m.—A short time was devoted to prayer and testimony.

11 o'clock.—Funeral discourse by Br. D. H. Bays.

2:30 p.m.—Sacrament and testimony meeting, in which the Saints had a season of rejoicing.

6:30 p.m.—Preaching by James Caffall.

Monday, 9:30 a.m.—Resolved that the presiding officer of the district be sustained by our faith and prayers as traveling minister of the district.

That we sustain the spiritual authorities of the Church in righteousness by our faith and prayers.

1 p.m.—The presiding officer of the district and presidents of branches were requested to cooperate with Bishop D. M. Gamet in collecting tithing and freewill offerings.

The president of the district was requested to devote his time in the field for the next three months in preaching the word.

Resolved that we request the General

Conference to extend the limits of the Little Sioux District as far north as the north line of the State of Iowa, including the west tier of counties on the state line north of Harrison county, Iowa.

Report of Building committee of Saints' Meeting House in Magnolia, reported \$56-25 collected and paid over to J. M. Harvey, within the last three months. Report received and committee continued.

Adjourned to meet at Unionburgh, March 4th, 1876, at 10:30 a.m.

## Miscellaneous.

"WHAT A MAN SOWETH THAT SHALL HE ALSO REAP"

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."—Ezek. 18 : 4.

The soul that sinneth, that soul shall die,

Is what the prophet said;

The righteous, God will justify,

He is their living head;

Then in the Lord we will rejoice,

His law our guide, and He our choice,

The Lord doth love the faithful soul,

Who will his word obey;

The things of God, to them unfold,

In this the latter day.

Then let us trust in Jesus' name;

That better part strive to obtain.

Brethren, I may have a godly sire,

And be myself condemned;

May dwell beneath Jehovah's ire,

And have no Savior friend;

My soul be lost, because that I

Would not repent, but rather die.

Or I, perchance, with Christ may reign,

Because his law I love,

My soul be cleansed from sin's dark stain,

And dwell with him above;

Whilst he, my sire, may mourn and weep,

Because God's law he would not keep.

Then, if your teeth are set on edge,

The fault must be your own;

For "God is just," the prophet said,

Men reap what they have sown;

If to the flesh we sow corruption,

In harvest time we'll reap destruction.

Cortland, Ill., Sep., 1875.

W. R. CALHOON.

## Church Library.

The following books have been donated to the library by brother John Macauley of Wisconsin: The Kniekerbocker Gallery; Map of Stansbury's Expedition; Travels and Adventures of Monsieur Violet; Life of George Washington; Cruden's Concordance; Roman Antiquities, 1830.

JOHN SCOTT, Librarian.



**Indiana Conference Postponed.**

The Saints of the Southern Indiana District are hereby notified that the quarterly conference for said district is deferred till March 25th, instead of March 11th, 1876, as reported in the minutes of conference. This is done to give the Elders of the district a chance to attend the discussion between Rev. W. B. F. Treat and Bro. Mark H. Forscutt, which is set to begin March 9th, 1876, at ten a. m., at a point near Leopold, Perry county, Indiana.

HARBERT SCOTT, *Pres. of Dis.*

**Quorum of Seventy.**

TO THE MEMBERS OF THE QUORUM OF SEVENTY.—*Dear Brethren in the Lord.*—In order to be in readiness for the coming April Annual Conference of 1876, we wish to hear from you prior to that time, and learn who are ready for missions; and if they have in view a choice of a field of labor, to thus designate in their correspondence the parts or localities where they desire to labor.

Also those in anticipation of shaping their temporal matters so as to be at liberty to labor in their calling during the coming summer, will please inform me of the same. Brethren, the harvest is at hand; who are ready for the field?

C. G. LANPHEAR, *President.*

SANDWICH, Ill., Jan. 29, 1876.

**Conference Notices.**

The Quarterly Conference of the South-Eastern Ohio District convenes at Syracuse, Meigs county, Ohio, March 19th and 26th, 1876. All are invited to attend.

DAVID THOMAS, *Pres. of District.*

SYRACUSE, Ohio, February 4, 1876.

The Nevada District Quarterly Conference, of the True Latter Day Saints will assemble at the Saints' Hall, in Franktown, Washoe county, Nevada, March 11th, at 2 o'clock P. M., as per adjournment of the previous conference.

GEORGE SMITH, *District President.*

The next quarterly conference of the Kewanee District will be held at Canton, Fulton county, Illinois, on the first Saturday and Sunday in March, 1876.

H. C. BRONSON, *Pres. of Dis.*

**Information Wanted.**

Information wanted of the whereabouts of W. L. Staw. Address Margaret (Turner) Staw, Newman's Grove, Madison county, Nebraska.

**Land for Sale.**

Mr. Henry Williams has ninety-two acres of good land in Jasper county, Missouri, three miles northwest of Joplin, which he

offers to sell for one thousand dollars. Hugh Thompson, near the place, will give all necessary information. Henry Williams' address is Ott, Coos county, Oregon.

**Notified to Appear.**

Sister Laura H. Baldwin, you are hereby notified to appear before a Court of Elders, at Manti, Fremont county, Iowa, on the first Saturday in March next, (4th), at one p. m., to answer the charge of leaving your husband without cause or provocation, and unless you shall appear in person, or show by letter that you had good reason for leaving, investigation in the case will go on.

J. T. KINNAMAN, *President.*

J. J. KASTER, *Clerk.*

MANTI, Jan. 14, 1876.

**DIED.**

At Farmington, Iowa, December 24th, 1875, Br. Richard A. Doty, aged 78 years, 11 months, and 14 days. He united with the Church first in 1836, and with the Reorganization in 1860. Funeral sermon by Elder John H. Lake.

At her residence, near Wellsville, Mo., January 10th, 1876, sister Margaret, wife of Elder John T. Philips, aged 58 years, 2 months, and 13 days. She embraced the work at Myrther Tydfyll, Wales, in 1845, emigrated to Utah in 1852, joined the Reorganization in 1864. She died in the Lord.

At Milan, Rock Island county, Illinois, December 3d, 1875, Eddie O. B. son of Mr. John and sister Louisa Johnson, aged 8 years, 11 months, and 3 days.

Near Jeffersonville, Wayne county, Illinois, January 19th, 1876, Charles D., son of J. F. and C. M. Thomas, aged 8 months and 19 days.

At DeSoto, Washington county, Nebraska, January 13th, 1876, of lung disease. Alma, son of Br. George and the late Sr. Amanda Martin, aged 7 years, 11 months, 22 days.

We will dry the tear of sorrow,  
And hush the sob of woe;  
For we will meet again to-morrow,  
Where life's pure waters flow.

At Council Bluffs, Iowa, May 1st, 1875, Margaret H., wife of M. C. Bethers, and daughter of Bro. Richard and sister Eliza Mansfield, aged 30 years, 11 months, and 24 days. Her babe died July 17th.

**ADDRESSES.**

C. G. Lanphear, Box 205, Sandwhich, De Kalb Co., Illinois.

Thomas W. Smith, care John Burlington, St. Joseph, Mo.

Peter Canavan, West Oakland, Alameda county, Cal.

A. Bishop, Stewartsville, DeKalb Co., Mo.  
Alex. H. Smith, Nauvoo, Illinois.

### News From Missouri.

Elder Thos. W. Smith, one of the twelve apostles of the Re-organized Church of Jesus Christ of Latter Day Saints was in our midst four days, and preached to very attentive audiences at the Court House and at Master's Hall. On Saturday night he made a powerful plea in behalf of the branch of the Christian Church he represented. He was very severe on the apostasy from the true faith of the Salt Lake Mormons, culminating in the heinous practice of polygamy and other vices. He begged the audience not to confound his people with those of Utah as there was no connection whatever between the two. Mr. Smith's sermons were couched in the choicest language and went far in removing some of the popular prejudices against this people.—*Holt County Sentinel.*

### The Remains of Prehistoric America.

Several years ago considerable excitement was created in Fairmount, West Va., by the discovery of traces of an old Macadamized road extending along the right bank of the Monongahela, opposite that place. Recently the government engineering party engaged in the survey of the Upper Monongahela river, with the view of slack-watering that stream from Morgantown to Fairmount, examined the old road, and from the members of the party we learn that there can be no doubt but that this road furnishes another trace of the lost race that once dominated the continent long before the Indians came into possession.

There are traces of the road for nearly eleven miles along the narrow strip of bottom land between the hills and the river, though at many points the river, having shifted its channel and cut into the hills, has entirely obliterated every evidence of it. Generally the road is covered by from two to five feet of alluvium, either deposited through the course of ages by the river floods, or else by the slow washing of the hills skirting it. Its width is said to be fifteen feet.

The most curious feature about the road is that the stone of which it is formed appears invariably to have been burnt. Whenever the road shows itself in the cutting banks, it is marked by the black substratum of ashes. In depth the broken stone varies from six inches to eighteen inches, of irregular fragments. The material employed appears to have been largely composed of boulders of red sandstone, and the conjecture is that they were broken after being made hot with water thrown upon them. There being few (if any) boulders in the river or adjacent country, the query arises, where could the material have been obtained to make this road?

At the crossings of the streets there are

no traces of bridge abutments or piers, which leads to the conclusion that the streams were crossed on wooden bridges. At many points the road is covered with trees over 150 years old, which makes it certain that it was constructed long before the advent of the white man; and there are other circumstances surrounding the case which leads inevitably to the conclusion that it was made in those early ages when a semi-civilized people inhabited North America. No one acquainted with the habits of the American Indians would give them credit for constructing such a work of art as this.—*Pittsburgh Commercial.*


If it be true that Disraeli, in his purchase of the Suez Canal shares, has been acting in the interest of the Jews and under the impression that he is to be a leading instrument in bringing about their promised return to Palestine, it may turn out to be a more judicious move than some at first were disposed to call it.—*Globe Democrat, Jan. 6th, 1876.*

### Unemployed Preachers.

Here is an opportunity for missionary work.

"At a recent meeting of the Niagara Presbytery, a committee appointed to prepare a paper on unemployed preachers, made some striking statements. 'We have a surplus of five hundred ministers in the Presbyterian Church. Whether this is the result of an extraordinary spirit of consecration, unusual educational facilities, or the pay, place, and perquisites of the office, we cannot stop to inquire.'"

If I were to choose the people with whom I would spend my hours of conversation, they should be certainly such as labored no further than to make themselves readily and clearly apprehended, and would have patience and curiosity to understand me. To have good sense and the ability to express it are the most essential and necessary qualities in companions. When thoughts rise in us fit to utter among familiar friends, there needs but very little care in clothing them.—*Steele.*

 **Look Here.**—The small colored label with your name printed on, shows the date to which your subscription is paid. 15 Feb 75 means that your *Herald* subscription will run out on the 15th day of February 1876. Renew subscription in time.

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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 23.

PLANO, ILL., MARCH 1, 1876.

No. 5.

## Evolution.

The harmony of nature as viewed in my Preparation of the Earth is the greatest conception that I ever obtained.

Evolution is the true philosophy of the universe, and holds good in what relates to man as to animals; to religion as to geology. The God who evolved the geological eras, is the same who spake through the prophets the remote changes that only long milleniums of years could bring about. He who inspired the prophets, understood the laws of evolution, and could calculate remote results just as the astronomer foretells conjunctions to occur away in the far off future. The prophetic periods are short—trivial—compared with the geological eras; He who watched and superintended those changes through incalculable eras would likely have learned to read the to-morrow of time. Agazzis says the first fish was a prophecy of man because it has man's structure. He who made it with its adaptations, and then made a more perfect structure when the conditions permitted; doubtless had the last changes in view, and man came in pursuance of the earliest plan. This is the verdict of science.—Huxley sees in the atom of matter the *promise* and potentiality of every form of life. Yes, in this view of the unity of nature the molecule is a prophecy.

The greatest fact in nature was the creation of man.

God in nature was but law until the creation of man. Man overreached the previous limit, and by his spiritual nature brought into action a different power and higher law. While his body connected

him with the earth his mind brought him into connection with the upper world—God's Spirit could reach down to him. Man standing midway in creation, there are two ways of tracing out his connections: one from the animal upward, the other from God downward. The latter is God's method—the former the method of the scientists. The two methods as yet overlap and conflict, but will sometime, no matter when, meet and harmonize. The scientists are infallible in their recent methods. Give them room and let them work in the name of the God of truth, but do not expect much of them. They are very slow. They are working now at the foundation of a dome that will reach into heaven; but when will they have built so high who build so slowly?

They will confirm Moses after awhile, but Moses has been dead more than three thousand years. And so with Job. They will at last confirm Christ, but will be eighteen centuries behind the times. God's purposes cannot wait. His saints must have a readier means of finding them out.

I have said that when man was created, God reached down to him by a new impulse. We know it by his nature and by analogy. He, like each other creation, was a link in the chain. This harmonizes with the doctrine of Scripture that the gospel was preached to Adam. All this harmonizes with the fact that the oldest human records contain prophesies. Man, as far back as he can be traced, had intercourse with his Maker. The oldest prophecy on record (excepting the prophecy of

Enoch and some contained in the New Translation) is, "Japhet shall dwell in the tents of Shem, and Ham shall be his servant."

This is a prophecy foreshadowing all the political changes in the world—the Roman and Grecian conquests, the displacement of the Hindoos by the English, the displacement of the American Indians by Europeans, and the enslavement of the Africans. All these results have been natural consequences, just as the geological changes were, and like them were evolved. Where all the changes follow one law, the power causing them must be one and the same. This makes the God of creation the God of the nations.

Next, the promise to Abraham illustrates this principle. It was repeated to Jacob that kings should come out of his loins. Again to David that Christ according to the flesh should come of him. Levi, we are told, (Heb. 7 : 9), paid tithes in Abraham. Christ was evolved (according to the flesh) out of Abraham. Joseph Smith out of Joseph of Egypt; and all these relations reaching from creation down into the remote future were foreknown.

Judaism was evolved (partly at least) from the corrupted patriarchal system of Egypt. Christianity was evolved from Judaism; and mingling with Pagan surroundings became burdened with corruptions. Protestantism was an evolution. Every prominent reformer had been a priest of Rome.

The Latter Day Church comes out of all that went before it; comes when the conditions admit of it; and when the earth is prepared and the times are ripe. It seems to have come out of the best of the Protestant sects. The Catholics give it that origin. It is connected with its immediate predecessors by many ties; but it is more: It reaches back to the apostles and Christ; to the prophets and to Abraham; and spanning the flood, to Noah and Enoch and Adam; and further still to the council in heaven before the world was made. This is the fullness of times, when all things are to be gathered in one.

The greatest revolutions of Asia and Africa have grown out of the faith and lineage of Abraham through Ishmael: and the greatest revolutions of Europe and America have resulted from the faith and lineage of Abraham through Jacob. Pending on these are the stupendous events of the future—the assembling of the outcasts, the crowning of Ephraim, the millennial reign, &c., &c. This is Evolution: and it has God in it. And as the unity of nature is admitted, God was, necessarily, in the earliest evolutions. This puts the savans on the defensive.

Darwinism is the a b c of science and science is the a b c of truth. Science is the husks on which prodigals feed. The command is, "Seek first the kingdom." When its righteousness is established all things shall be added.

S. F. W.

#### The Import of Faith.

Faith, we are informed is the foundation of all righteousness. This of course has reference to the true faith of our Lord Jesus Christ. We have learned of many faiths that are in the world. We who have obeyed the gospel of Christ in these last days have made our choice according to our agency to act for ourselves, and we have chosen the only faith on the earth that is acknowledged of God. We have proved and are proving by experience and patient and diligent cultivation of this faith that of a truth it is "the gospel of Christ the power of God unto salvation to them who believe." For by doing according as we did believe in the first place we found by making a prayerful effort to observe the first requirements is, viz., to repent of sin, and be baptized for the remission of the same, that we received power to enable us to bear the cross for truth, and endure the sneers of a corrupt world. And in the next place we find, and are finding as we travel on, that power is given for every prayerful effort we make to abstain from evil, to lay aside every weight; to subdue every impure thought, practice or passion, and overcome, or wean from, either at once or by degrees, every hurtful habit so as to not

be overcharged with drunkenness, surfeiting and cares of this life, that the day of the Lord come not on us unawares, to enable us to stand and endure to the end, to gain salvation according to the sure promise of Christ. To learn of Jesus to be meek and lowly of heart, to forgive all, to condemn none, be long suffering, kind, not seeking our own, thinking no evil, not offending in word, doing good to them who treat us ill, loving our enemies by being faithful in testimony with hope to be instrumental to give them light, doing to all as we would be done by, to gain a portion in the sweet bye and bye.

Then, dear brothers and sisters of the true faith, let us labor to believe with all our might, let us be diligent to treasure up in our minds; write and speak often to one another the many proofs there are that God lives, has all knowledge and power, is full of justice, mercy and love and truth, that the scriptures are true. These are the last days and this the gospel restored; a city of refuge, and peace soon to commence, and a glorious reign of peace on the earth, not afar off when "the poor and the meek shall inherit it." Faith is a precious gift, God gives it to all who seek for it, and as many as cultivate it, like a grain of mustard seed will it grow and bear fruit of good deeds, and words to conquer evil to eternal reward. INFERIOR.

[For the Herald.]

### The Saint's Resolve.

One summer's night,  
When the moon gave light,  
And all things were calm and still;  
Farmer Jones sat  
In silent thought,  
In his great house on the hill.

His lands were wide,  
From side to side,  
And spread for miles away;  
While herds of stock,  
O'er hill and rock,  
Did by the thousands stray.

And he had gold,  
In sums untold,  
And greenbacks by the pound;  
And richer ones,  
Than farmer Jones,  
Were nowhere to be found.

Though rich as a Jew;  
And called a Saint, too;  
He was not a happy man;  
For his soul would greed,  
And loved to feed,  
On the gross things of "mammon."

For years gone by,  
With envious eye, [farm,  
He had "itched" for his neighbor's  
And sometimes said,  
And often prayed,  
That it might be his own.

"But such a price,  
For such a slice, \*  
I will never, never give;  
It is too high,  
For me to buy;  
A poor man has got to live."

Thus he would talk,  
And muse and walk,  
And think from day to day;  
How to please Brown,  
And beat his price down,  
That the thing might doubly pay.

But this very day,  
As writers would say,  
"Luck had claimed him her own;"  
For misfortune came,  
In poor Brown's name,  
And forced him to come down.

"It is mine," he said,  
As he tossed his head,  
"And before another sun,  
All will be right,  
'In black and white,'  
And my poor soul, free again."

So, this summer's night,  
When the moon gave light,  
And all things were calm and still;  
Farmer Jones sat,  
In silent thought,  
In his great house on the hill.

In his broad hand,  
With news from each land,  
The *Herald* carelessly lay;  
While at his feet,  
With stories replete,  
*Zion's Hope* had slipped away.

He had just read,  
The cry for life's bread,  
From each and every nation;  
How dying man,  
Was pleading in vain,  
For the gospel proclamation.

They called from the East,  
They called from the West,  
They called from the North and South;

\* Any portion of land smaller than his own, farmer Jones termed a "slice."

While o'er the sea,  
They cried mightily,  
Oh! come, stop this gospel drouth.

He read again,  
With feelings of shame,  
How the reapers' hands were tied;  
How they had toiled,  
While their sickles spoiled,  
Food and raiment to provide.

"Untie our hands,  
From poverty's bands,"  
They everywhere had cried;  
"And we will go,  
And that quickly, too,  
And the bread of life, divide."

So, he thought and thought,  
And twisted about,  
And his mind was ill at ease;  
For one little thought,  
Arose and cried out,  
"Don't buy the farm, now, please."

"But give the price,  
Of that useless 'slice,'  
To spread the gospel wide;  
And you will have joy,  
Without alloy,  
And have plenty left beside."

The hours passed on,  
The clock struck one,  
While he more excited grew;  
For to lose this chance,  
Of money in advance,  
Was very hard for him to do.

At last, he said,  
"I will go to bed,  
And dream the matter o'er;  
For it troubles me,  
Most seriously,  
And grieves my heart full sore."

An angel came,  
In a burning flame,  
And said, "If now you would live,  
Obey the word,  
Of your dying Lord,  
'Freely got, now freely give.'"

At the break of light,  
With his mind all right,  
And before the rising sun,  
He slipped away,  
Where his treasures lay,  
And what do you think he done?

"Why gave his purse,"  
You will say, of course,  
"To spread the gospel alarm;"  
Oh no, not he,  
As you now will see,  
He went and bought the farm.

THOMAS J. SMITH.

### Letter From T. W. Smith.

*Bro. Joseph:*—As quite a numbers of Saints in the east, west, north and south, have requested me to write them a description of different parts of the State of Missouri that I might visit on my mission, I take this course to fulfill my promise; as much labor and time will be saved me in doing, and it may serve to give information to others who are equally interested in the land of Missouri. The parts that I have visited thus far, are Holt, Buchanan, and DeKalb counties. The first is on the Missouri River, and is next to the northwest corner county, and is very hilly, and has a great deal of unimproved land in it. The bottom lands are quite rich, but the possessors thereof are very liable to chills and fever. On the uplands, there is but little if any of that disagreeable disease known.

Buchanan county is also on the river. St. Joseph a flourishing city is the capital. The land is excellent in this county, timber abundant, and country somewhat hilly, yet a good deal of quite level land can be found. An excellent market for grain, hay, fruit and vegetables and also for stock is found at Saint Joseph.

DeKalb county, which joins Buchanan on the east, is a beautiful country, first rate soil, plenty of timber, good water, and a first rate fruit region. I think I have never seen a finer country, and I have been in twenty-seven States in the Union. The land is gently rolling, and to the eye presents a lovely appearance. From Stewartsville on the Hannibal and Saint Joe R. R. northward, some seven or eight miles, the country is thickly settled. The houses are generally in good condition, many of them quite handsome. Excellent peach and apple orchards are on nearly every farm. It is a fine country for hay both wild and tame, and with St. Joe only from twelve to twenty-five miles off, all that can be raised can be readily disposed of at good prices. This region was visited the past two seasons with discouragements in the shape of grasshoppers the past year, and drouth the year before, in consequence

of which the inhabitants are, with scarcely an exception, anxious to sell out, and move elsewhere. Farms that a year or two ago could not be bought for \$25 to \$35 per acre, can now be bought for \$12 to \$20 per acre. Farms are for sale containing 40, 60, 80, 120 and more acres. Some of these farms are partly paid for, and the purchaser would have from two to six years to pay the balance, as they were bought of the Railroad Company. These can of course be got cheaper than those fully paid for.

These farms are in cultivation, fenced (some have good hedge fences) and have houses on them, some ordinary, but many are first rate, commodious, and well located. There is a farm of 300 acres, with a good large house, a first rate hedge fence around it, 100 acres of first rate hay land on it, also a fine orchard, and is within a mile or mile and a half of Stewartville, and it can be bought for twelve and one-half dollars per acre. If three or four brethren could unite their capital and buy this place they could make three or four good farms of it,—three of eighty acres each and one of sixty acres. There is scarcely a farmer but who wants to sell out. They are disheartened because of the failure in a great measure of crops the past two seasons, and there is a "getting away" spirit in them, inspired by some power; the Saints may readily conjecture what one, when they learn that the Spirit has indicated that the Lord would bring his people from "north, south, east, and west" to that land. The prices are but about half what the farms cost, and no man can buy raw prairie in Iowa, Nebraska, Kansas, or elsewhere, and break and fence it, and plant orchards, and build such houses, as many of these farms have on them, for any such figures as these cultivated farms can be bought for.

Some may say that if the crops should be short this year, that parties would take still less; true, they may, but there are scores of "land sharks" who have their greedy eyes on this land, and when the lowest prices are reached, they will buy these farms, and then hold them till

the old or higher figures are reached. All over this western country eastern capitalists, have agents who are traveling around taking mortgages on farms by loaning money to owners to enable them to pay their debts, and in many cases, as I heard in Iowa, the farmers, instead of being able to pay the mortgage off, have had to increase it, till their farms were lost to them. And in this region, (while I have not heard of any such mortgages yet), if the farmers can not sell out to private individuals, they will have to mortgage their farms to corporations, in order either to move away and buy elsewhere, or pay off debts, that they may have to contract if another failure comes. The Saints possess this advantage, the Lord has promised that the "faithful shall not come to want, nor suffer" on the land referred to.

Should a prosperous season now follow, parties who now want to sell at such reasonable figures, would of course not want to sell, or if they would want to leave, they could get far better prices, even if they mortgaged their farms to these capitalists. If they are "moved upon" to sell, and *will* go, and *will* sell at still lower figures, there are plenty of parties ready to buy when these figures are reached; and beside, those of the Church who would wait for lower figures next fall would also wait for still lower ones the fall following, and so on.

The simple fact is, providence has so ordered, that a large section of beautiful healthy country, suitable for Saints north and south, (being about half way between extreme north and extreme south), can now be bought at very reasonable terms, and if any one wishes to be convinced, let him come and see for himself. If this section, be either "in" or "in the region round about" the land of Zion, the command of God, which has never been annulled, is that these lands should be purchased.

The order of God being as I understand, that the tithing of the surplus and a tenth of the interest annually should be given into the hands of the Bishop, for the purchasing of lands for the public benefit of the Church, while

the Saints are to purchase with their own money these lands and gather together upon them, and to possess them agreeably to the laws of consecration.

The only point is, whether the way is open to purchase or not. The feelings of the people are agreeable. The land is for sale, and the prices low, and the promise of the Spirit is that the faithful shall not want for sufficient to eat and to wear. Western Nebraska and Southern Minnesota (regions outside of the land of Zion) have been as severely scourged with grasshoppers as these regions, unless the land of Zion includes the U. S., and if Zion is to be scourged; then the whole country is to catch it, and if the regions round about are included, then British America, Mexico, etc., will suffer likewise. If the State of Missouri is the land of Zion, then while applying these afflictions to the fulfillment of the threatened scourges, the fact of this region being *Zion* must not be disregarded. If the whole State be Zion, then the regions round about must be adjoining States, both north, south, east, and west; hence it would be proper to make homes in any of them, and if the regions round about are to be scourged as well as Zion proper, then disasters may be looked for in Iowa, Illinois, &c., but if the regions round about are not included in the threatened judgments, and it should happen that Zion would refer to a particular part of the State, and the regions round about to surrounding counties in the State, and they not included in the scourges; then there is no reason for neglecting to buy land in the regions when the opportunity offers.

The "revelation to gather into the regions round about is binding and will be blessed" says our esteemed President, and so I understand and so teach. To gather into one region, was a commandment given to the Saints who were scattered in a broken up condition in Clay County, Missouri, so the *History of Joseph Smith* shows, and related simply to a gathering into the neighborhood, as could be consistently with the feelings of the people. The command and rule *now*

is to gather into the *regions, i. e.*, into more than one region.

Let every step that is taken by the Church, individually or collectively, be taken after careful reading of the revelations, and after much prayer for divine guidance. Be sure you're right, then go ahead, will apply to us as a church as well as to other people.

Fraternally yours, T. W. SMITH.  
 ARCHISON, Kansas, Jan. 15, 1876.

### The Bible vs. Usury.

Under this head, in *Herald* for Sept. 1st, we find an article in which the writer seems to think that it is a violation of the law of God for a brother to take, or ask interest, for the use of money let to a brother in the Church. It seems to me that the scriptures referred to as proof of this position, cannot be considered law, any further than the golden rule would make them so; the lawfulness or unlawfulness, of taking interest depending entirely on circumstances.

We have read the fifth chapter of Nehemiah; and it is plain that the people were sorely distressed. Owing to a dearth there was in the land, the mass of the people were compelled to turn, and twist, in every conceivable manner, in order to obtain the necessaries of life; while their rulers, who were more forehanded, were remarkably ready to take the advantage of the necessities of their poorer brethren. Had it not been for a disregard of the law which requires us "to do as we would be done by" under like circumstances, there is nothing to carry conviction that the prophet Nehemiah would have had anything to say on the subject.

If it is indeed wrong for me to exact interest of a brother who comes to me for money; how is it with him? Is he not coveting that which does not belong to him? For example, suppose I have a thousand dollars ready cash, the result of ten years' hard labor, and economy; brother A., living near me, has got into a financial embarrassment and wants the use of my money for one year; but does not want to allow me anything for the use of it. Does the law of God require



me to let him have it? No. Why not? Simply, because the use of that money is worth something to me; and if it is not worth anything to him, then he has no claim on me or the money.

The law of God requires me to make the best possible use of the means committed to my charge. There are chances where I can put my money so that at the end of the year I shall be ninety dollars better off than I should be were I to let brother A. have it. Ninety dollars I say, perhaps I might safely say, one hundred; for I presume that at the end of that time my conscience would tell me that the law of tithing had no claim on me.

I have not the ability to sift this matter satisfactorily to myself, much less, no doubt, to the satisfaction of my brothers and sisters. It is no small task to draw the line of right and wrong to the satisfaction of every one.

It seems that Nehemiah was successful in his day, but it is doubtful whether he would succeed in these days.

W. FRANKLIN.

### The Influence of Antecedents in Life.

There are many strange things, and odd persons in this little world of ours. Strange men are ever doing something to excite the curiosity, pleasure, or displeasure of some one or other.

There are many of these strange personages in the Church of God, as well as without. When we see any deviation from the ordinary rule in the animal kingdom, we are apt to call it a freak of nature; and when I have seen, read, and heard of similar deviations, even in the church, I have been tempted to opine that nature does not exhaust her freaks in the animal kingdom, or lesser creation.

Our aged men are but old boys—boys matured. And our matronly sisters are but the girls of the past—the girl that was—full grown.

Influences attendant upon us in youth, leave marks and impressions. A scar in youth remains in old age—a blight in early life, while the subject is yet

tender, seldom, if ever, entirely vanishes. Hence the necessity of having the proper influences and surroundings attendant upon the rising generations.

The character, to an extent, is moulded as clay is in the hands of the potter. Some are more easily conformed than others; and even that individual who may be called a non-conformist, because he has a mind and will of his own, is not entirely invulnerable to, or free from ante-natal influences.

A child may be raised so that all the finer or more delicate feelings of its mind may be stultified; and any one who wishes to do—just let him treat the child as though he were a little brute or a Bohemian; have the little fellow kicked and cuffed, and rebuked in the presence of any and all so as to make him humble; and if this is enforced, the little fellow will make the same kind of a man as the one who “jerked him up.”

Thus cold and indifferent feelings, sour tempers, and children without any regard to their parents, are, I am sorry to say among the things that are.

Habits formed in youth generally cling to their former with great tenacity. Habit grows to ones nature so that it is frequently called “*second nature*.” A foolish habit may be formed in youth, and remain till manhood is fully attained; when, perhaps, it will require all the potency and energy of a fully matured mind to repel and cast it aside. And on the other side, there are habits which are not formed; and although in after life they may realize a loss therefrom, yet it seems almost impossible to form a new habit.

Those that in youth or early life are studious, and addicted to reading and literature, never lose a taste therefor. Those who in youth who do not read, study, and meditate, will retain the same inclinations and disposition in mature age; and hence, as a rule, those who are so indisposed, are not well informed; a general information is not attained without time and attention.

Now look at the difference between the active and inactive minds—those men who possess them in the matured

life. The studious boy—the lover of good reading, will make a well-informed man, and may be he will be capable of gracing a high station in life. Should he receive the gospel, he will be able to defend it wherever he may be. If he is ordained, he stands every chance, if he has only the average mind, of being an acceptable minister, and a fair exponent of gospel principles, for the disposition to study, and thus enrich his mind will not forsake him. Such men honor the cause they represent. And God always blesses those who bless themselves.

The indolent uncultured mind generally remains the same in manhood. Let such obey the gospel, and as a rule they will be incompetent to defend it where general information is required. If they are ordained they can never honor their calling, although they may be good men, and do the best they can.

Men who will not study, read, and post themselves, if they are Elders, are certainly behind the spirit of the Latter Day Work, and, as a rule, unfit to represent the cause to the people; and yet, I am sorry to say, there are not a few such engaged.

Some men are too stingy to be well informed. They cannot afford to take the *Herald*, or a weekly newspaper, or furnish good reading matter for their homes.

Circumstances are said to make the man; and it may be that circumstances have prevented many from acquiring a general information, that would take great pleasure in so doing.

Let this be borne in mind: that men create circumstances. It is therefore no crime for a man to be ignorant, save where opportunities are proffered, where men can be well informed and educated, if they only so will, it is then at most a dereliction in duty. It is true that God has called many illiterate men to the ministry; but it was not because of their illiteracy; but, it has been said, "in spite of it."

The Lord called a Moses, and he was slow of speech; but was he ignorant? He also called the witnesses of Jesus,

and they were not highly educated, but they were not ignorant. Let their writings attest their knowledge. Paul shines preeminently among the apostles, and without doubt, because of his ability and education.

Ignorant men in power have been known to raise serious trouble; simply because a brother was so unfortunate as to believe, and even teach, that it was the duty of men to study; to seek learning by study; to read good books, and history.

Men who are large in the propensity of self esteem, and at the same time illiterate, as well as ignorant, (for a man may be illiterate and not ignorant), when raised above their level, are apt to place great stress upon their calling and authority. If they are Elders, sometimes they may be heard rebuking diseases in the name of the Holy Priesthood, instead of petitioning the Father of mercies for grace and favor. O, what ostentation!

They sometimes arrogate to themselves that which is due to the flock; (*doing things of their own accord, which ought to be done by common consent*); in many cases they presume to stand as judge, jury, and law, unto the church, to administer chastisement, or honor upon whom they please; change the meetings, and call branch or district conferences, contrary to the formal voice of the church. And it would be truly awful to say aught against this "one man power." But again, we are reminded of the force of early training.

Perhaps these men have had the misfortune to share quite an experience under the baneful power of the would-be king and god, Brigham Young; and it may be they are not able to entirely cast aside the tuition they have received.

As a writer in the *Herald* once said, "We would not detract one iota from the power of office, but we do think the office dishonored when the occupant manifests a would be dictator's authority."

Education is a great help unto the ministry. None but the ignorant will boast of illiteracy, and surely none but such will decry education. Let the folly

of such stand rebuked by common sense. I have heard of an Elder, who had an exalted opinion of himself, who said that the educated were not humble, that the Lord wanted the humble. Such a remark as this, coming from a man who could scarcely write his own name, came with a very poor grace. But such are some of the lessons of life. Perhaps the pride of the educated twaddle may form a pretty good cradle for the indolent and sluggish-minded; and if so, let them use it, they are welcome to it.

No man ever made a mark in the world without great labor; whether as a mechanic, statesman, philosopher, scholar or preacher; and hence the proverb, "there is no excellence without great labor." The lives of such men as Galileo, Newton, Agassiz, Fulton, Cobbet, Franklin and Greeley, will attest that success in life depends upon diligence and application.

And when we speak of the able preachers, let this be borne in mind, that all the able and strong men in the Church, are men who have spared nothing that would be conducive to their advancement. I might name some, but I forbear, for when they shall have passed over the river of death it will then be time enough to do so; the dead are always extolled.

The lives of the men of the past should teach us many valuable lessons. They teach us the force of habit, and the great influence and bearing our antecedents have in life. All habits gather by unseen degrees, "As brooks make rivers, rivers run into the sea." They teach, as the essential elements of character, that the development of character should be one of the objects of life. "Trifles lighter than straws, are leaves in the building up of character."

The revelations in the Doctrine and Covenants; the teachings of Paul to Timothy, are proofs sufficient that "all the means that heaven yields, must be embraced, and not be neglected." Whatever may have been the antecedents in life, allow me to say this, that it is never too late to correct errors, to mend ways—it only requires a will.

Study! study! Apostles and Elders studied. Joseph the Martyr studied. The Saints were all instructed to study and seek learning. When they were at Kirtland, Ohio, in the days of Joseph the Martyr, the services of a learned professor were secured, and he taught the Elders the classic Hebrew.

Praying that truth may prosper, and that all the Saints may "learn the luxury of doing good," I will conclude.

ROBERT FULLER.

[Continued from page 110.]

### "Mormonism" Reviewed.

Mr. S. says:

"Joseph had no faith in his own translation, unless he was a dishonest man, for our version of Heb. 11 : 40, which reads, 'That they without us should not be made perfect,' is rendered by Joseph's version thus: 'without suffering they should not be made perfect.' Yet nine years after finishing this translation, Joseph falls back on to the common version to prove baptism for the dead, in these words: 'For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers,' 'that they without us cannot be made perfect; neither can we without our dead be made perfect.'—D. C. 110 : 15. If Joseph was an honest man, he never would have quoted *spurious scripture* to prove any doctrine."

To this we reply, (1) that the Inspired Translation was not yet published, and was not in common use; hence the propriety of not quoting it in discussing, popularly, any doctrine. And, (2) Joseph quotes the passage, (Heb. 11 : 40), not because baptism for the dead was in fulfillment of it, but because the *idea, or principle*, embraced in those words fitly applied in illustrating his argument. Paul, when at Athens, (Acts 17 : 28) quoted the Greek poet, Aratus, not because the quotation was genuine Holy Scripture, but because the ideas embraced in it were true, as Paul used it, and suitable to the occasion. So with Joseph; and neither were dishonest. And, lastly; the passage, though improperly translated, was *not spurious*. Coin issued at the United States Mint, though it contain more alloy than is legal, yet it is not *spurious*. A legal document, whether deed, bond, mortgage, bill of sale, license, power of attorney or whatever it may be,

if it be improperly worded, yet it is not, therefore, *spurious*. That which is spurious is *counterfeit, illegitimate, not of genuine origin, intentionally false or corrupt*.

Mr. S. has, for the want of a better subject, taken another bout at the "interpreters." He is determined to make the Book of Mormon cross itself in its history of their origin or transmission. But this he cannot do. He says:

"Joseph tells us that the stone-interpreters, which he claims to have found, 'were given to the brother of Jared;' (D. C. 15 : 1); and Moroni, who claims to have found the same interpreters, says in the first chapter of Ether, 'I have sealed up the interpreters,' that is, with the plates. So far they agree; but upon examining the Book of Mormon we find that Mosiah's stone-interpreters are the ones handed down with the records, and not those given to Jared's brother."

We have shown, hitherto, that all the probabilities favor the idea that the interpreters with which Mosiah translated the "twenty-four plates found by the people of Limhi," were *found with the plates*; for, though the record is silent, directly, as to finding the interpreters with the plates, yet the stone-interpreters are first mentioned *after finding the plates*, and in immediate connection with their translation, "by the means of those two stones which were fastened into the two rims of a bow."—Mosiah 12 : 3. The silence of the record as to finding the interpreters with the plates, directly, is no evidence at all against their having been found with them. The silence of Matthew, Luke and John as to Jesus saying, "these signs shall follow them that believe," is no evidence that he did not say so; and the silence of Matthew, Mark and John is no proof that Jesus did not say to the penitent thief, "To-day shalt thou be with me in paradise." So the silence of Mosiah as to finding the "interpreters" with the plates, is not evidence that they were not found with them.

Joseph testifies that the angel told him that with the plates "there were two stones in silver bows." *Times and Seasons*; *Mil. Star*; *Pearl of Great Price*, 41.

David Whitmer, one of the three wit-

nesses to the Book of Mormon, now living at Richmond, Mo., described the "interpreters" to a *Chicago Times* reporter, in August last, as follows: "But a stone had been found with the plates, *shaped like a pair of ordinary spectacles*, though much larger, and at least half an inch in thickness, and perfectly opaque save to the prophetic vision of Joseph Smith." O. Cowdery testifies that Joseph translated the plates by means of "the Urim and Thummim, or, as the Nephites would have said, 'interpreters.'"—*Times and Seasons*, page 201. Now all these testimonies are substantially the same, and fix the identity of the "interpreters," or "two stones which were fastened into the two rims of a bow," (Mosiah 12 : 3), as being the same as the "two stones" (Ether 1 : 10, 11) given to the brother of Jared. We have shown in another place the possibility of Mosiah's having obtained the stone interpreters by the way of Coriantumr, the last Jaredite king, or in connection with other important discoveries, (among them Jaredite engravings), made by the people of Zarahemla, (Omni 1 : 9, 10), many years before the times of Mosiah, 2d. Here are two valid solutions of the question as to how Mosiah became possessed of the "two stones"—"interpreters"—given to the brother of Jared. He might have obtained them in either of these ways.

Mr. S., by a technical criticism, strives to make the Book of Mormon say that the "interpreters" of Mosiah were handed down from Jerusalem. He says, "Mosiah conferred his interpreters upon Alma, together with the plates:"

"Now after Mosiah had finished translating these records \* \* \* he took the plates of brass, and all the things he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the *interpreters*, and conferred them upon him, and commanded him that he should keep and preserve them, and also a record of the people, handing them down from one generation to another, even as they had been handed down from the time Lehi left Jerusalem."—Mosiah 13 : 1.

Now, the chief subject in this passage is that of "the records;" and it is of these, and not, necessarily, of the in-

terpreters, that Mosiah speaks, when he says, "as they had been handed down from the time Lehi left Jerusalem."

"And these records [thus handed down] did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah king of Judah; and also the prophecies of the holy prophets from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah."—I. Nephi 1 : 46.

To these were added the records of succeeding Nephite prophets; and finally, in the times of Mosiah, 2nd, the "twenty-four plates" found by the people of king Limhi. It is manifestly the records that Mosiah alludes to as having "been handed down from the time that Lehi left Jerusalem." This is evidently the sense and intention of the passage.

Our common version says, "Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, \*\* to be taxed with Mary his wife, being great with child;" (Luke 2 : 4, 5); yet none would question but what it was intended to say that Mary, and NOT Joseph that was "great with child." It also says, "But as they [the disciples] sailed, he [Christ] fell asleep; and there came down a storm of wind on the lake; and they were filled with water."—Luke 8 : 23. Though there are verbal defects in these passages, the meaning of them is quite apparent; and yet they afford ample grounds for a crafty critic to build up a flimsy argument upon.

Mr. S. says :

"Feet washing is pronounced an ordinance, and restricted to the priesthood." (D. C. 85 : 45, 46).

"We will not argue the question [says Mr. S.] as to whether feet washing was ever an ordinance in the church, or not; but it certainly was not restricted to the ministry in its administration, if Paul's testimony has any weight: 'If she has washed the saints' feet.'"

Oh, no! feet washing "was not restricted to the ministry in its administration," not by any means: and it is good that it was not. Persons could

wash their own feet; and both men and women could "wash the saints' feet," if they fortunately found any to wash. But feet washing as an "ordinance," that of which the *Doctrine and Covenants* speaks, is a very different thing. Partaking of bread and wine, anointing with oil, and being immersed, are "not restricted to the ministry" in their administration, except when used as ordinances of the Church, and then, like feet washing, they are. Feet washing was appointed to his ministry by the Savior. John 13 : 4-15.

Mr. S. says :

"The breaking of the priesthood covenant is pronounced an unpardonable sin: 'But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.' (D. C. 83 : 6). Covenant-breaking is poor business, if the covenant is a good one; but Christ restricts the unpardonable sin to one thing—blasphemy against the Holy Ghost. After Peter had lied, and cursed, and swore, and had thus broken his ministerial covenant, he found pardon, and subsequently spent long years in the ministry."

That Peter sinned, and sinned grievously, none can deny; but to say that he broke his priesthood covenant, is to say what is evidently not true. If he had broken that covenant, "and altogether" turned "away therefrom," his case would have been vastly different. That would have involved his knowingly, willingly and willfully turning away from God; which would have embraced, substantially, his sinning against the Holy Ghost. It is he who not only breaks "this covenant after he hath received it," but also "altogether turneth therefrom," "that shall not have forgiveness of sins in this world nor in the world to come." Mr. S. has a peculiar faculty of cutting a sentence in two, as above, and then arguing against a detached and incomplete part.

He next finds fault with the revelations of Joseph, because in D. C. 6 : 1, it is claimed that Christ said unto John, "Thou shalt tarry until I come in my glory, and shall prophesy before many nations, kindreds, tongues, and people."

"History affirms, [says Mr. S.], that John died at Ephesus. But if history is

false, as John never disguised himself when alive, why does he not come out like a man and show himself, and settle some of these theological disputes in the land, and also let us know whether he helped ordain Joseph? Why sneak around in this way?"

If Mr. S. had lived in the days of the first Christian disciples, he probably would have reasoned in a similar strain concerning Jesus. The Pharisees of those times said, "Master, we would see a sign from thee." (Mat. 12 : 38). And some said, "If he be the king of Israel, let him now come down from the cross, and we will believe him." (Matt. 27 : 42). And no doubt many said, "If Jesus is actually risen from the dead, why does he not come out like a man and show himself, and settle some of these theological disputes in the land, and also let us know whether he had raised up also many of the bodies of the saints,—Why skulk around in this way?"

The heavens were not bound to gratify the morbid curiosity of the sign-seekers in those days, nor are they now. Jesus was not shown openly to the world after his resurrection, "but unto witnesses chosen before God." (Acts 10 : 41). God's wisdom, anciently, and modernly, is very different from that of man's.

As to John's death, history is conflicting and unsatisfactory. Smith, in his *Dictionary of the Bible*, says :

"The very time of his death lies within the region of conjecture rather than of history, and the dates that have been assigned for it range from A. D. 89, to A. D. 120.

That the early Christians, with John, understood that he was not to die, but remain till the second coming of Christ, is apparent from John 21 : 22, 23.

Mr. S. objects further to the revelations of Joseph, because one, in D. C. 104 : 28. calls Adam, "Michael, the Prince, the Archangel."

"The Bible" [he says] "never represents saints as turning into angels at any past or future time."

Well, the Bible does not contain all the truths there are, either in heaven, or on earth : and yet the Bible *does* teach that men become angels. In the Hebrew, in Isa. 42 : 19, Hag. 1 : 13, Mal.

3 : 1, what in the common English version is "messenger," is there "angel." In Revelation 1 : 20, 2 : 1, 8, 12, &c., the elders in charge of the seven churches of Asia, are called by the Holy Spirit, *angels*. And in Rev. 19 : 10, the angel who ministers to John says :

"I am thy fellow servant, and of thy brethren that have the testimony of Jesus."

*Of*, here, signifies, clearly, *from among*. He was, therefore, "from among" those, John's "brethren that have the testimony of Jesus, \* \* \* for the testimony of Jesus is the Spirit of prophecy."

Bingham, in his *Antiquities of the Christian Church*, p. 75, states that the Bishops were called the "angels of the churches ; a name which some authors suppose to be used by St. Paul, I. Cor. 11 : 10."

Now, inasmuch as the ministers of God, under the Old Testament, and the New Testament, were called angels, why may not Adam be also called an angel? And inasmuch as the personage who ministered to John, and who was "of" John's brethren, was called an angel, and was an angel, why may not others of John's faithful brethren, and Adam pre-eminent among them, become "angels?" Jesus says :

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage ; neither can they die any more ; for they are equal unto the angels."—Luke 20 : 35, 36. "But are as the angels of God in heaven."—Mat. 22 : 30.

Being then "as the angels of God in heaven," and "equal unto the angels," will Mr. S. tell us wherein they differ from them. And inasmuch as they are changed into the condition, and nature, of "the angels of God in heaven," are they not, substantially, angels? It is true that man was made "a little lower than the angels," [of heaven], being made liable to death, possessing less power, and having a more limited sphere than they, but that is not to say that men may not become angels, in a limited sense, while in this life, and "as the angels of God in heaven" in the world to come. Christ, before his incarnation, ministered as the "angel of the Lord."

Gen. 22 : 15, Ex. 3 : 2, 6, 14, Acts 7 : 30-35, Gen. 48 : 15, 16, with Heb. 1 : 2, 3, 8, 10, I. Cor. 15 : 47. And he is now "a quickening Spirit." I. Cor. 15 : 45.

Inasmuch as resurrected holy men are made "equal unto the angels," and "as the angels of God in heaven," why not those who are translated—Enoch, Elijah, and probably others—why not they be "equal unto," and "as the angels of God in heaven," is further seen in the fact that the Lord promised to send "Elijah the prophet," (Mal. 4 : 5, 6), "to minister for them who shall be heirs of salvation." (Heb. 1 : 14). In Luke 9 : 30, 31. Moses and Elias (Elijah) appear in *the capacity*, of angels, though not in *the name* of angels.

"There talked with him [Christ] two men, which were Moses and Elias; who appeared in glory, and spake of his disease, which he should accomplish at Jerusalem."

Angels were frequently called *men*. (Gen. 18 : 2, Josh. 5 : 13, 15, Luke 24 : 4, Acts 1 : 10, Heb. 13 : 2, etc., etc.) Now, all these proofs place the matter beyond question, (1) that men in this life are sometimes called angels; and (2) that translated persons, and resurrected persons, become "equal unto," and "as the angels of God in heaven;" and (3) that some of them have ministered in that capacity.

Mr. S. next opposes the idea that there are "three future worlds—celestial, terrestrial, and *telestial*." He says:

"Celestial means heavenly; terrestrial means earthly; but what does *telestial* mean?"

Why, Mr. S., it means "the glory of the stars; (I. Cor. 15 : 21); the last "order" of glory in the resurrection; I. Cor. 15 : 21, 23, 24); and is to be possessed by those worthy of it, when the Lord judges all men "according to *their works*." (Rev. 20 : 13, Rom. 2 : 6, Matt. 16 : 27, Rom. 24 : 11, 12). It is not "the Restorationist's hell," as you flippantly assert; but it is that condition of future being and glory into which "they who are thrust down to hell" \* \* "who are not redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb shall have

finished his work," (D. C. 76 : 7), shall finally be brought. "The wicked shall be turned into hell, and all the nations that *forget* \*God;" (Ps. 9 : 17); yet "death and hell" shall deliver up the dead which are in them, and they shall be "judged every man according to his works." (Rev. 20 : 13). Jonah says, "Out of the belly of hell [a place of God's punishment] cried I, and thou heardest my voice." (Jonah 2 : 2). So, from these and other Bible testimonies, we learn, that although the wicked may, and do, go down to hell, it is for their punishment, and reform, and that it is not the purpose of God that they should eternally remain there; nor is it his purpose that they should become unconscious at death and remain so till they are resurrected and judged, and then be annihilated; for that would prevent and defeat justice and equity, and render forever impossible the just judgment of God, "who without respect of persons judgeth according to every man's *work*." (I. Pet. 1 : 17).

That all the race, (with possibly one class as an exception—they who sin against the Holy Ghost), will be subdued unto God, and will finally *know* and *confess* Christ, is evident from the Scriptures. Paul says:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2 : 10, 11.

John says:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all that are in them*, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5 : 13.

There is a wide difference in men's works, and consequently there will be a wide difference in their judgment and future conditions.

They of the *telestial* glory dwell outside of the city New Jerusalem, and where God and Christ are they cannot come:

"For without [the city] are dogs, and sorcerers, and whoremongers, and murder-

ers, and idolators, and whosoever loveth and maketh a lie."—Rev. 22 : 15.

"And the glory of the teſtial is one, even as the glory of the ſtars is one, for as one ſtar differs from another ſtar in glory, even ſo differ one from another in glory the teſtial world ; for theſe are they who are of Paul and Apollos, and of Cephas ; theſe are they who ſay they are ſome of one and ſome of another, ſome of Chriſt, and ſome of John, and ſome of Moſes, and ſome of Elias ; and ſome of Eſaias, and ſome of Iſaiah, and ſome of Enoch, but received not the goſpel, neither the teſtimony of Jeſus, neither the prophets ; neither the everlaſting covenant : laſt of all, theſe all are they, who will not be gathered with the ſaints, to be caught up unto the church of the firſt born, and received into the cloud ; theſe are they who are liars, and ſorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie ; theſe are they who ſuffer the wrath of God on the earth ; theſe are they who ſuffer the vengeance of eternal fire ; theſe are they who are caſt down to hell and ſuffer the wrath of Almighty God until the fullneſs of times, when Chriſt ſhall have ſubdued all enemies under his feet, and ſhall have perfected his work, when he ſhall deliver up the kingdom and preſent it unto the Father ſpotleſs ſaying : I have overcome and have trodden the wine-press of the fierceneſs of the wrath of Almighty God : then ſhall he be crowned with the crown of his glory, to ſit on the throne of his power to reign forever and ever. But, behold, and lo, we ſaw the glory and the inhabitants of the teſtial world, that they were as innumerable as the ſtars in the firmament, or as the ſand upon the ſea ſhore, and heard the voice of the Lord ſaying : Theſe all ſhall bow the knee, and every tongue ſhall confeſs to him who ſits upon the throne forever and ever ; for they ſhall be judged according to their works ; and every man ſhall receive according to his own works, and his own dominion, in the manſions which are prepared, and they ſhall be ſervants of the Moſt High, but where God and Chriſt dwell they cannot come, worlds without end."—D. C. 76 : 7.

The foregoing is a brief explanation of what the *teſtial* glory is, or *means*. In it we ſee the benevolent provisions of an All-wiſe God for the future conditions of erring man. The terreſtrial glory is greatly in advance of that of the teſtial world, while the ceſtial is vaſtly ſuperior to the terreſtrial, it being the glory of the Father and the Son, where they who enjoy it are made poſſeſſors of all things— thoſe things that "eye hath not ſeen, nor ear heard,

nor hath entered into the heart of man," except as revealed unto ſome by the Spirit of God. (With "the ſecond death" and eternal perdition for thoſe only who become like the devil and his angels).

The teachings of the Scriptures, and the verdict of all right-minded people, is, that all mankind, without reſpect of perſons, ſhould be judged *according to their works* ; and this provision of the three glories, or "three future worlds," as Mr. S. is pleaſed to call them, meets all the demands of the caſe, manifeſting alike the love, the equity, and the juſtice of God.

That doctrine is neither ſenſible nor Scriptural, however popular it may be, that reckons all ſinners alike in the ſight of God—that ranks the midnight aſſaſſin, the red-handed murderer, and thoſe of the viler ſort, with the Sabbath-breaker, the common liar, or the petty thief, in the ſame claſs. All are tranſgreſſors, but not to the ſame degree ; and therefore juſtice, equity, and mercy demand that there ſhould be a difference in their judgment. Jeſus teaches in plain terms that "it ſhall be more tolerable" for one claſs of ſinners in the day of judgment than for others. (Mat. 11 : 22, 24 ; 10 : 15 ; 12 : 41, 42). But this could not be true if all kinds and claſſes of ſinners went down to hell at death and remained there worlds without end, as ſome teach ; or if the wicked were unconſcious after death till their reſurrection, and were then ſimply judged and *annihilated*, as others teach. God is juſt, and his tender mercies are over all his works.

Mr. S. next enters into a profitleſs quibble in regard to what is ſaid in one of the revelations, of the ſoul of man,—"And the ſpirit and the body is the ſoul of man. And the reſurrection from the dead is the redemption of the ſoul." (D. C. 85 : 4). And then : "O God, receive my ſoul." (Moſiah 9 : 5). "Did he mean" ſays Mr. S., "receive my ſpirit and body?"

To this we reply, that the meaning of a word is to be determined by the office it performs in a ſentence. This



is an essential law of language. Consequently, when I speak of a *door*, I may speak of an aperture or passage-way into a room or building; or, of that which fills the aperture, or shuts up the passage. When we speak of a *gate*, we may mean an opening, or entrance; or we may mean that which closes up the entrance. When we use the word *cleave*, it may signify *adhere, unite*; or it may mean, *to part, separate, divide*. The meaning of these words and thousands of others, *soul* included, has various meanings, which can be determined only by the office they perform in their connection with other words.

The *soul*, in Gen. 2 : 7,—“man became a living soul,”—relates to man as a living being composed of *body* and *spirit*. (Ecl. 12 : 7; Jas. 2 : 26. So Lev. 23 : 30; Acts 27 : 37; I. Pet. 3 : 20, etc.) But in Gen. 35 : 18,—“as her soul was in departing,” and I. Kings 17 : 21,—“let this child’s soul come into him again;” and Prov. 16 : 24,—“Pleasant words are sweet to the soul;” and Mat. 10 : 28,—“Fear not them which kill the body, but are not able to kill the soul;” and Acts 14 : 22,—“confirming the souls of the disciples;” and Rev. 6 : 9,—“I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held;”—in these, with scores of other passages which might be quoted, the word *soul* clearly relates, not to the *body*, but to spirit of man. So then, the *spirit* of man is the soul as taught in Mosiah, and the *spirit and body* is also the soul, as taught in D. C. 85 : 4; and there is no contradiction, though Mr. S. would love to make it appear so.

Mr. S. complains that :

“In translating the Book of Mormon, words are often used not contained in the English language. The following is a sample: ‘a fifth part of their ziff.’—Mos. 7 : 1.

These words were transferred, probably, because there were no English equivalents for them. If “ziff” was some kind of metal, as is rather likely, it is not at all strange that there was not, at the time of the translation, an English equivalent for it. A number of new

metals have been discovered since then, and there may yet be many more discovered, and possibly the very kind in question.

Mr. S. wishes to know :

“(1) Was the gift [to translate] in the stone-interpreters, or in Joseph? (2) If Joseph himself had the gift, what need of the stones? (3) If the gift was in the stones, how could Joseph lose it, without losing the stones?”

To the first question we reply: The gift was in both,—in the stones as a *means*, and in Joseph as an agent to use that means. To the second we reply: Though Joseph was the agent to translate, yet the stones were necessary as a *means* by which to work. In reply to the third we have to say,—that Joseph might have lost *his* power as a *seer*, and in this sense lost his gift to translate; or he might have lost the stones, which were a *means* in translating. An astronomer may lose the telescope by which he traces the pathway of the stars, and discovers and visits those beautiful islands of light in the limitless expanse of the heavens, or he may lose his natural sight—the power to use that wonderful instrument.

Mr. S. now proceeds to enlighten us in regard to the Urim and Thummim. He says :

“The Jewish High Priest never read languages by this means, but wore them upon his breast-plate,—they were not used to read through, but were outward emblems of divine illumination upon the heart of the wearer.”

Brown, in his *Dict. of Bible*, art. Urim and Thummim, says, “What they were cannot be determined.” Smith, in his *Dict. Bible*, says :

“In what way the Urim and Thummim were consulted is quite uncertain. Josephus and the rabbins supposed that the stones gave out the oracular answer by preternatural illumination.”

Who should better understand than “Josephus and the rabbins?” None, we think, but those who are favored with a divine revelation, or experimental knowledge, as were Joseph and the first Elders and members of the church. The opinions of “Josephus and the rabbins” are in essential accord with the statements

of Joseph, O. Cowdery, M. Harris, D. Whitmer and others; and quite adverse to the opinion volunteered by Mr. S.

The Septuagint Bible render the signification of Urim and Thummim, as "*revelation and truth.*" Whiston, in a note, on p. 94, *Josephus*, says that the "shining stones" were used in revealing the will of God, after a perfect and true manner to his people Israel. Of these stones *Josephus*, Ant. Jews, B. 3, ch. 9, par. 9, says, "Now this breast-plate, and sardonyx, left off shining two hundred years before I composed this book." With the information we have before us, one thing is certain; and that is, that the Urim and Thummim, as *Joseph* claims, was a divine means of revelation from God, "after a perfect and true manner;" and that it was through the "preternatural illumination" of the stones. That it was a means of obtaining revelation and instruction directly from God is seen in the fact that *Joshua* "shall stand before Eleazar the priest, who shall ask counsel for him after the judgment, [decision, revelation], of Urim before the Lord;" (Num. 27 : 21); and that, "When *Saul* inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." I. Sam. 28 : 6. In all these evidences we see that it was a means of revelation from God, enabling those gifted with the power to use it to read and learn in regard to hidden matters, and know what was otherwise secret and unrevealed.

*Continued.*

W. W. B.

## The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., March 1, 1876.

WE learn by letter from Br. Nicholas Trook, of Union, Cass county, Nebraska, 17th ult., that Br. R. C. Elvin, president of the district, was there and preached to them on the 6th and 7th, and on the 8th organized the Moroni Branch at that place, from the members that once composed the Liberty Branch. James Ervin was chosen

president, Milton Ervin was ordained priest, Nicholas Trook, teacher, and Jesse Ervin, deacon. They were rejoicing in the gifts of the gospel.

Br. J. C. Clapp, we are pleased to learn by letter of recent date, is improving in health, and is again in the field.

We thank Br. Thomas Taylor, of Birmingham, England, for late copies of the *Daily Mail* newspaper. One of them contains an excellent comment on the memorial of Utah women to Congress; another contains a letter of thanks from Br. Taylor to the editor, for the manner in which he treats the subject.

The minutes of the Northwest Missouri District Conference, held near Stewartsville, DeKalb county, Missouri, January 3d, 1876, were not in hand in time for insertion prior to the next session, set for the 12th instant. Hence their non-appearance in the HERALD.

Br. G. O. Kennedy, secretary of the Colorado District, has written us that their conference passed a majority vote in favor of the proposed change of the HERALD to a weekly paper, and that they were willing to help sustain it and the HOPE to the best of their ability.

Br. John O. Savage, writing from Dewit, Saline county, Nebraska, 2d instant, said Br. R. C. Elvin had been there, preached fourteen discourses, baptized four persons, organized a branch called the Blue River. Many were believing. Accessions, at no distant day, were expected.

Br. James McDiffitt, under date of 1st instant, writes encouragingly from Chariton, Iowa. Nine had been added to their number within the last six months. They were "rejoicing in the gifts and blessings of the gospel." Prophecies made, and blessings promised through the gifts of the Spirit, had been, and were being fulfilled and enjoyed. So the way is opening for the growth of the work in that vicinity.

Brn. Arthur Leverton, and Robert Davis, wrote from Lapeer county, Michigan, January 19th, that they had been laboring there for three weeks—two had been baptized—four others had offered themselves, and still more were expected soon. They reported chances for preaching better "in

the States than in Canada." Calls for preaching were being received from various places. They thought eight or ten Elders could find plenty to do in the way of preaching the word in that locality. Saints, pray the Lord of the harvest to "send forth more laborers into the vineyard."

Two letters from Br. Isaac Harris, of Nevada Creek, Deer Lodge County, Montana, give token that he still desires good to Zion. He exhorts to righteous lives, for that the coming of the Savior is near at hand.

James H. Stratton, of London, Ontario, writes very encouragingly of the progress of the gospel there. The Saints' chapel is done, and meetings are well attended. May the work of God go on. There are fifty members, with promise of more.

Sister Sarah Brearly, of Stillwater, R. I., writes that she was healed of paralysis of one of her arms by faith and prayer to God. She gives God the glory of her good.

By letter from Br. H. C. Smith, of Decatur, Michigan, we learn that Br. George Burnham, of Peoria, Illinois, had called there January 29th, and had preached twice. Br. Smith says of him, "The testimonies of his experience are indeed good to those investigating, and just born into the truth." Br. George Blakeslee, of Galien, Michigan, also stated that Br. Burnham had called there and preached to numbers of hearers.

Saints' Harps, Doctrine and Covenants, Hesperis, received, and on hand. Send in your orders; they can now be supplied.

Br. Charles E. Butterworth, writing from Dowville, Iowa, February 2d, said they had been having some good preaching at the Boyer Valley Branch, by Brn. James Caffall, J. M. Harvey and J. C. Crabb, for which they feel thankful. The branch was in a better condition than it had been for years. The reason assigned was, that they were more united and trying harder to do their duty—hence the gifts of the Spirit flow to them.

Br. Wm. T. Jones, writing from Syracuse, Ohio, February 14th, bore testimony to the truth of the work, spoke well of Br. T. W. Smith's past labors there, through whose instrumentality he received the gospel, and

gave an encouraging account of Br. J. C. Foss' present labors, in that district—mentioned the baptism of several—and a little spicy opposition, closing with a brief account of his first trip out to fill an appointment for preaching.

Br. R. C. Elvin, from Nebraska City, Nebraska, January 28th, reports a trip to Saline county, in that State, during which he preached fourteen times, meetings well attended, baptized four, organized a branch at or near Dewitt, to be called Blue River Branch,—John C. Savage, President; H. P. Savage, Teacher, and S. Jewell, Deacon good men—many expressed themselves satisfied with the gospel. Many requests were made for preaching; he thinks it a pity that so large scope of country should be neglected. He also reported Sr. E. C. Brand as being quite ill, which prevented Br. Brand from doing much in the ministry this winter.

Several letters and conference minutes are crowded out this time for want of room. We can do but little more than acknowledge the receipt of many. Wish we could publish all, for they contain something more or less interesting to the Saints.

Br. Wm. N. Dawson, of Ione Valley, California, not long in the work, writes, he is strengthened and encouraged in the work.

Br. D. S. Crawley, we are pleased to learn, by letter of recent date from him, still has the interest of the work and salvation of souls in view, and is laboring and looking forward to the time when he will be circumstanced so as to spend much more of his time in the ministry than what he possibly can at present. We wish the time may soon come, for his service is needed to answer the "Macedonian" cries that come up from every quarter.

Elder George W. Oman, of Petaluma, California, writes January 31st, that he is still in the faith. He is one of the "old soldiers of the cross," was baptized in 1833, passed through the severest persecutions of the Church, is in the *seventy-fifth* year of his age. Now that the years of his pilgrimage are drawing to a close, he is enabled to say, "The old soldiers of the cross have nearly all gone before me, so I am

made to rejoice that I shall not be a stranger when I get to that better world."

Br. Joseph F. McDowell, writing from Henrietta, Loraine county, Ohio, 2d ult., informs us that he is still defending the truth. At Mayfield, was kindly treated by the Methodist parson—was offered the use of the church at any time he wanted to speak there, when it was not in use, and was assured that he could get plenty of homes among the people. Right ways of thinking, supported by corresponding actions, will win the favor of true hearted people.

Sr. M. A. Chambers, writing from Fish Creek, Wisconsin, January 30th, says, "We have no fault to find with our surroundings, but feel to thank God that it is as well with us as what it is." She says they have good people there, and think that with the blessing of God a branch could be easily raised up there. They want laborers in that region of country.

Elder Thomas J. Smith, of DeSoto, Washington county, Nebraska, under date of January 29th, informs us that he has buckled on the armor anew, and entered the field again for the conquests of truth and the extension of the Redeemer's kingdom. May success crown your labors, brother.

Br. E. M. Davis, of Beaver City, Utah Territory, in a letter to Br. H. A. Stebbins, on the 1st ult., stated that there are a few at that place who were nobly contending for the truth. They were living in hope that some of the Elders in Salt Lake City would give them a call—thought a good harvest could be reaped there. Brethren who can will please answer the call.

Br. Wm. Hawkins, writing from Oregon, Holt county, Missouri, says the Saints are striving to do their duty—that Br. and Sr. Smith's (T. W.) labors had been productive of much good there—dissensions and strife had given way to union and love, and a new feeling taken possession of the Saints. The scattered ranks are brought together, and the strongholds of the enemy are being charged with redoubled fury, and prisoners of hope captured, who, soon in the joy of their freedom, take their place in the ranks and fight for liberty too, singing

as they advance, "We want no cowards in our band," &c.

By request of the *Messenger* we insert the following, and commend it to the readers of the *HERALD*:

In answer to inquiries as to the authority, aside from the necessity of the case, for the effort to build a meeting-house in Salt Lake City, we extract the following from the minutes of the Semi-Annual Conference of 1872:

"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 Br. 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.

"On motion of Br. 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."

It is astonishing what strange things the populace will listen to from men who are having a run with the tidal wave of popularity; an instance is offered below, in the saying of Mr. Moody:

"A paper called the *Apostolic Times* punishes Mr. Moody to the extent of three columns, for saying: 'If I thought that Baptism was God's way of saving men; I'd give up preaching, borrow a pail, and go around the streets, baptizing every one I met; and if they wouldn't let me do it, I would catch them asleep, and baptize them anyway. But that is not the Lord's way. He says: "Ye must be born again."' It says that 'Satan will smile with the profoundest complacency at this statement.'"

BR. AUGUSTUS DEPPER, JR., writing from London, Ontario, January 29th, says:

"The work here is in good prosperity. \* \* \* Thanks be to God that the little stone is rolling along. This city contains about twenty-five thousand inhabitants, and the Lord has opened a way for the Saints in a most beautiful place in the city. Our church is in the midst of thirty churches, and is large enough to contain four hun-

dred. The promise is that it will be filled before long; there are now fifty members here."

The following is an extract from the *Salt Lake Mail*, and is taken by us from the *St. Louis Republican*, a copy sent us by a friend. The extract is headed, "Brigham Young's Great Opportunity—Will He Use It?"

"If Brigham Young had less pride of opinion and would follow the dictates of his own conscience and his judgment, he has it in his power to accomplish a work that but few men in this generation are privileged to perform. \* \* \* But let him by one bold manly stroke discard polygamy; fling the broken 'links of the devilish chain' which unites church and state to the winds; open the prison doors of his church dungeons and bid the freed souls think and decide for themselves; and the triumphal era of his life will break in splendor on the Egyptian darkness of the past, and the now muttering curses that gather to his grave shall disappear before the gracious beneficence of late but noble action. But few men have so golden an opportunity to retrieve the past, to secure the future, and bless a great and united people."

Now, while we should like to see Brigham Young acknowledge, in earnestness of soul, the great error of his life, (as we view it), we confess that we fail to see how the man can render the sunset of his life so golden hued, as the *Mail* urges that he might do.

That he might do something toward making amends for the part he has taken in leading men into what we believe to be a great crime against the law of God, and the Church, we believe. But we also believe, that were President Young to now state that he had erred, and that by the abandonment of polygamy he wished to make restitution to all for that error, and thus declare his penitence, many who have stood by him, and who have become polygamous at his direction and sanction, would cruelly curse him as a traitor to them and the church under his rule.

These men would hold that they had been free but for him; and, now that he has passed the time of life when the doctrine has any personal attractions for him, for him to abandon it is treason to them, and marks him as a moral coward; a sort

of death-bed repentance—acceptable to the cause of truth, indeed; but too late to enlarge materially the glory to be hereafter, or to change the cowl and cassock of condemnation for the crown and robe of a glorious reward.

To us it is questionable whether Brigham Young has ever seriously thought upon the abandonment of polygamy; unless the thought has come in his declining years; and though there would be something sublime in his taking the bold step suggested by the *Mail*, there would be something grand, as some would regard it, in remaining steadfast to his long error, and "dying and making no sign."

THE Saints at Burnside, Hancock county, Illinois, secured the consent of the trustees of the M. E. Church of that place, to use their church building for Br. Forscutt to preach in; but at the last moment the pastor interposed his authority and, of course, our folks were excluded. The Burnside correspondent of the *La Harper*, published at La Harpe, in the same county, remarks:

"It seems to us as though a 'leedle' of that Christian spirit is lacking here, among the brethren, as both the Christian and the Methodist churches refuse the use of their buildings to Elder Forscutt for three evenings. The *people* in this vicinity built the churches, and a smart man can't preach in them. Oh, consistency, give us a rest!"

A LAKE CRYSTAL correspondent of the *Mankato (Wis.) Union*; in a late issue of that paper, bitterly denounces Br. Wm. H. Kelley, now laboring near there. To the invective of his correspondent the editor replies:

"Our esteemed Lake Crystal correspondent evinces a good deal of heat against Br. Kelley. We must beg to remind him that religious toleration is our boast in this free land. The wisdom of Jefferson's golden words impresses more and more, the older we grow: 'The world has nothing to fear from error, if truth be left free to combat it.'"

In a subsequent issue of the same paper Br. Kelley gives a sharp and characteristic reply, which closes thus:

"Now, what did I preach at Lake Crystal? Why, I affirmed a belief in God, in Jesus Christ, and in the Holy Ghost. Held that Christianity ancient should be Chris-

tianity modern; the same God, the same Christ, the same Holy Spirit, with its gifts, powers, exhibitions, manifestations, and miraculous influence, the same ordinances, and alike Divine appointment to the ministry; all of which I most assuredly believe. God does not change, or walk in crooked paths.

"With great respect, I have the honor to be, my dear sir, that 'mighty man Kelley' a lover and teacher of truth, an Elder of the Church of Jesus Christ of Latter Day Saints, a citizen, a soldier, a free man, and with you, believe that truth and error should have an open field, with impartial judges,—and the result will be inevitable,—a glorious victory for the right."

THE *Ogden Junction*, the organ of the polygamic church, at Ogden, in Utah, in its issue of February 9th, replies to our article, "Begging the Question," in *HERALD* of February 1st. From this reply we copy what we suppose the editor intended to be its strong points, and make such comment upon them as we may think necessary. He says:

"We admit that polygamy was not a part of the creed of the Latter Day Saints at the organization of the Church. Indeed, polygamy, taking the word to mean the social custom in vogue in Turkey, and other eastern nations, is not now, and never has been, a part of that creed. But it is idle for the *Herald*, or any other man, to state that celestial marriage, which includes, under certain regulations, the marriage of more than one woman to the same man, is not now an established doctrine and practice of the Church.

"It is a fact well known to all the civilized world that the Church has accepted that doctrine, founded on a revelation given to Joseph Smith in 1843, and that in 1852 that revelation was publicly read at a general assembly of the Church in Salt Lake City, and from that date was publicly recognized among the members of the Church in all the world, as part and parcel of their religious faith, its practice, however, being limited to Utah, because in that Territory no law was in force prohibiting such practice.

"That which is given to the Church by revelation and accepted as such, must certainly be, according to its constitution, a tenet of the Church, and its practice 'an establishment of religion.'

"The *Herald's* statement that polygamy is declared a crime by the Church is a great mistake. The declaration in the appendix to the Doctrine and Covenants to which he refers, and which is not in the nature of a revelation, says:

"Inasmuch as the Church of Christ has been reproached with the *crime* of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman *but* one husband,' &c.

"Now, it will be observed that fornication is here called a crime, but polygamy is not. Also that a woman is positively restricted to one husband at a time, and a man is not. And it is clear by the wording that the writer presented these points in this manner, with an understanding of the law on celestial marriage, then incorporative, but afterwards to be made public.

"As to the 'reproach' of polygamy, the clause refers to polygamy as popularly understood under that name, and as practised in Eastern nations, which is as far from the "celestial marriage" of this Church, as sensuality is from the chaste relations of properly regulated matrimony.

"The statement of the *Herald*, that Congress may rightfully suppress this practice of our religion, is, then unsupported by any proof, and is founded in a malignant desire for the overthrow of a people whom the *Herald* editor opposes.

"The *Herald* further says:

"If there be an equal number of marriageable men and women in a community, and any one man takes more than one wife, he is debarring some other man from the exercise of this privilege, and is committing constructively a trespass against him, and a crime against the law protecting his rights."

Wonderful logic! Astonishing legal acumen! Does the law give the right to any man to marry a woman if she doesn't want him? Does a system allowing plural marriage compel any woman to unite herself with a married man? The same logic would debar a widower from marrying again, because there are many bachelors who want wives. Plural marriage gives the choice to women, and a chance to marry the man whom they would rather have than any other. The single man is not debarred from marrying the woman if she is willing, and if she is not, must she be compelled to have him because of the 'right' which the *Herald* has set up for bachelors?

But in most communities the number of marriageable women exceeds the number of the marriageable men, and the subject of "What is to be done with the surplus women, has been a problem which many wise statesmen have endeavored to solve, but in vain. The very idea of 'surplus women' is a libel on the fair sex. If an opportunity was afforded all of them to marry, the term would become obsolete, as it should.

But whether marriageable women are in excess of, equal to, or less than the marriageable men, the right of choice on their part, would throw out the *Herald's* bogus 'right' of bachelors to marry. It has no existence but by consent of the other sex, and plural marriage leaves the women free to unite with either a married or single man,

according to her own free choice. Debar her from this privilege, and the *Herald's* doctrine of trespass upon human rights would apply in her case, and thus any law which prevents her exercise of this privilege ought to be 'suppressed by Congress.'

"When the *Herald* has digested the above we have more to offer."

To be digested, the foregoing must first be swallowed; but before we swallow it we propose to look at it a little.

It is admitted that polygamy, (and we mean Utah polygamy); a plurality of wives for one man, was not a part of the creed of the Church at its organization; let this be borne in mind.

It is not "well known to the civilized world that the doctrine was founded on a revelation; given to Joseph Smith." The only evidence that the world has that Joseph Smith ever received the revelation used in Utah as the originating sanction for polygamy, is the word of Brigham Young only. This word was given at the same time the so-called revelation was publicly read; and this, instead of being at a "general assembly of the Church," was at a "special conference," held August 29th, 1852. It is not a little remarkable that the public declaration of so important an accession to the creed of the Church should have been so long delayed; and then the sacredness of a command of God for the practice of something so utterly at variance with former commands to the Church, must depend upon the *word* of a man already steeped and hardened in that very principle which is to be canonized by that word.

The statement that the practice of polygamy was limited to Utah, "*because* in that territory no law was in force prohibiting such a practice," is a concession of precisely what we claimed; that being contrary to the laws *where* the Church was instituted and *prospered*, it could not become an "*establishment of religion*," within the meaning of the constitution, at any period subsequent to the origination of the Church; for precisely the same reasons that it could not have been engrafted into the creed at the first. The constitution of the Church was formed under those laws which forbade polygamy; and hence, no provision could be

made for it to come in afterwards. And this, by reason of the very Church articles and covenants, to which we have before referred: "Let no man break the law of the land, for he that keepeth the laws of God, hath no need to break the law of the land."—D. C. sec. 58: (18.)

One strong plank in the constitution of the Church; one of the old-time boasts of the Elders; one of the best appeals to the attention of the world ever made by them who first preached the latter day work, was this, "God is unchangeable; therefore, the gospel is not changed; the plan of redemption remains the same, and the revelation of his will in these last days is the same as in the Savior's time."

Now, we submit upon this point; if, the Church was organized upon an unchangeable platform, and this permitted but one living companion in marriage for either man or woman, as our friend of the *Junction* admits was the case at the start, when was that plank in the platform changed. Orson Pratt, in a discourse delivered by him in the Tabernacle, at Salt Lake City, October, 1869, said that the command to the Church in 1831 that forbade more than one wife, was a *righteous law* then; and we cite this opinion and ask, When did this law of 1831 become an unrighteous law? When did the character of God who then gave the law change, so that what was then righteous to him has become unrighteous; and that which was then "wicked and abominable" to him, became suddenly righteous and glorious?

The Editor of the *Junction* must know, that he stultifies his manhood, and belittles his readers when he asks them to accept the reasoning adopted by him, and against which we write, as being the results of a calm examination of what he terms the truth. He must know that men necessarily expect that God, if he reveals himself to-day, must, to demand reverence and confidence, reveal himself consistently with former revelations touching the things revealed to-day. And, if revelations, so-called, are distinctly contradictory to those formerly received, the Church can not be expected to receive them as from God, or be governed thereby.

The attempt to evade the conclusion we drew from the extract quoted from the appendix to the Doctrine and Covenants, on the subject of marriage, in which we stated that polygamy was called a crime by the Church, is lamentably lame; and must be stamped by all readers as a subterfuge, unworthy any man who can so glibly write, "Wonderful logic."

The editor must have forgotten, (it will hardly do to write that he must have been ignorant), of the fact, that the Book of Covenants was, on August 17th, 1835, presented to an assembly of the Church, by President O. Cowdery; that John Whitmer, John Smith, Levi Jackman, Leonard Rich, N. K. Whitney, John Corril, John Gould, Ira Ames, Erastus Babbitt, William Burges and Thomas Gates, acting for themselves, and in behalf of the several quorums of the Church, of which they were the representatives, pronounced the book *true*, and that the Church "accepted it as the *doctrine* and *covenants* of their *faith* by a *unanimous* vote;" that "W. W. Phelps then read an article on marriage, which was *accepted* and *adopted*, and ordered to be printed in said book, by a *unanimous* vote." This article is the appendix.

To say that all these men did not then understand that the "reproach" sought to be fastened upon the Church included "polygamy" as a *crime*, of like character as "fornication," is to charge them with duplicity of the most contemptible character. To assert that they did not then understand that the words employed conveyed an explicit denial of any affinity for celestial polygamy, or its present or prospective practice, is to charge them with being guilty of double dealing most extraordinary, and deserving of no measured condemnation. The language conveys but one meaning. If the Editor of the *Junction* should say that John Jones was guilty of the crime of house breaking and stealing, does he not say that Jones is guilty of the crime of stealing; or if he say that Jacob Johnson is afflicted with the disease of consumption and catarrh, does he not call catarrh a disease as well as he does consumption. We might multiply and vary the instances, were it necessary, where

precisely this same form of expression is used, all of which would bear us out in the statement that the Church did then and there brand polygamy a crime.

The *Junction* is guilty of the very worst sort of "word twisting" when it states, that the language employed, "that one man should have one wife, and one woman *but* one husband," restricts the woman from marrying more than one man, but does not restrict the man from marrying more than one woman. The folly of such a course is seen, when the object of making the statement is considered. That object was to place on record a defense against the charge (reproach) of being guilty of practicing polygamy; (the marrying more than one wife); and was not intended as a defense against the charge of polyandry, (the marrying of more than one husband), for no such charge was then made.

This renders the spirit of the sentence clear. Intended as a defense against a serious charge, the words convey the spirit of that defense in a denial that polygamy was believed or practiced. John Taylor so quoted it in Boulogne, France, in 1850, and the language that he used is as follows:

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too *outrageous* to admit of belief."—Public Discussion, O. Pratt's Works, page 8.

And in refutation of the charges, Mr. Taylor read the section on marriage.

Did Mr. Taylor not intend this to be understood as a denial that polygamy, or anything of its nature was believed among those whom he represented in that debate. Most certainly he did. The charge was then too *outrageous* to believe. Please "digest" that, Mr. Editor of the *Junction*.

But, says the *Junction*, polygamy, Turkish polygamy, is not practiced here; is "no part of the creed." No one charges it, but the *Junction* knows that it is the polygamy of Utah that we have referred to and do now refer to, the marrying of more than one woman to one man, so that he has more than one wife living at the same time.



The language of sec. 49, (65), which the *Junction* can not dodge by the statement that it is not a revelation, needs some twisting to make it fit the idea of the woman being restricted and not the man, "Wherefore it is lawful that he should have one wife, and they twain [two] shall be one flesh." Now one man and three women can not be "twain;" nor can one man and nineteen women be twain; they may be a score but not twain. Here the restriction is mutual. And so it is in the section on marriage, "Keeping yourselves wholly for each other and from all others, \* \* \* husband and wife."

The law compels no one to marry. We did not argue from this premise. Our position was: if it is a command to marry, it is a command to all; if a privilege, it is so to all; anything done by one man, which prevents another from keeping the command, or debars him the privilege, is constructively a trespass against the one so debarred or prevented. The dash and glitter of the privilege given to women to marry whom they like under a plural marriage is blinding; the privilege exists only in name. The Editor knows it to be untrue in practice, even in Utah. Did the editor marry his second or third wife, if he has more than one, at the choice of the second or third? Did Amelia and Ann Eliza, and the rest of President Young's wives, marry him because he was their selection and choice, unsolicited by him? Were they free to refuse? Does the Editor of the *Junction* hold himself in readiness to marry any unmarried woman who may make him her choice? If so, how does it happen that the most of second and third and subsequent plural wives are younger and better looking than the former ones?

"Surplus women." How about the surplus men, Mr. *Junction*; how about them? Utah has an excess of men; and as according to your argument the women can have only one, and several may have that one; if one of twenty men is owned by twenty women, then there are nineteen surplus men; how about them, and their chance for even one wife?

Did the daughter of Brigham Young, Jr., who lately turned a cold shoulder to the

exalting powers of the men of Utah in the Church, to make sure of her sole interest in one man, pay a just tribute to her womanhood and the law of her God, "They twain shall be one flesh?" We certainly think so.

We beg pardon for thus thrusting this upon the attention of the Saints; but as the *Junction* was considerate enough to give us our quietus in broken doses, we thought to be prepared for the rest threatened, by "digesting" this first.

That we are not alone in our view that the government may rightfully suppress polygamy in Utah, we copy the following from an editorial in the *Birmingham* (England) *Daily Mail*, in reference to the memorial from Utah, asking admission. The Editor says:

"The reasoning put forward in this remarkable memorial is worth a little consideration. In effect, it is a plea for the fullest liberty of private judgment. It is an extreme illustration of the principle which has been advanced, with certain restrictions, by Mr. J. S. Mill, that in moral and religious questions each man has a right to please himself. Mr. Mill, however, admits that in many cases this right of individual interpretation may be overruled by considerations of ethical expediency. When the Mormon women ask the law to sanction polygamy because it is part of their religion and their faith, they ask what, if granted, would be a fatal precedent to a State's morality. Nothing ought to be conceded to individual liberty which is inexpedient for the welfare of a State. We will suppose an extreme case: that of a religious sect holding the belief that the extermination of openly sinful livers was a praiseworthy and pious act. The execution of that belief would, of course, legally be murder, and no State could tolerate the perpetration of a crime merely to satisfy the 'religious' principles of eccentric and misguided men. The Government in such a case would have a clear and undoubted right to put down principles hostile to public safety. In the same way, we venture to maintain that Government has an equal right to put down a system, or to discourage it as far as possible, which is subversive of public morality. The fact that it forms part of a religious creed makes no material difference to the argument. If the principle that anything advanced as part of a religious system might be sanctioned by the law were once to be admitted, we should have society overrun with sects whose main object was to practise vice and perpetrate crime under

the disguise of religion. If the United States Government were to admit the legality of polygamy in one part of the Union they could not consistently exclude it from another. Any bigamous adulterer would only have to plead a belief in the spiritual necessity for more than one wife to defy the law of monogamy which has been found so essential to the morality of our Western civilization. Society—at any rate the society of English-speaking races—would go to pieces in a chaos of unrestrained passions if such a dangerous principle were to be once recognized.

“Besides, it is to be observed that the laws against polygamy have not been made for Utah specially. The Mormons introduced a system that was at open variance with the accepted system of public morals. They have no more right to complain than an organized association of pickpockets would if the London police took them into custody. On the whole, perhaps, the inhabitants of Utah have been treated with too much leniency. Their system was allowed to grow up in defiance of law, partly because Utah was for many years almost inaccessible to the agents of repression, and partly because the crime of polygamy was difficult of proof. Now that Utah is brought by means of the Pacific railroad, into communication with the rest of the Union, it is more than ever necessary that this rank weed of plural marriages should be pulled up by the roots. What the women of Utah ask is absurd. If their prayer were granted it would be a curse to them and a curse to the women of the whole of the United States. If they are so firmly wedded to the idea that a tenth share in a husband and no more is the precise fraction necessary to ensure their eternal happiness, let them carry out the new Exodus that has been talked of, and find in Palestine a more congenial code of morality and the sanction of the Mahomedan laws. If they choose to attach themselves to a creed which was made by lustful men for the gratification of their own passions, and clothed in a garb of mock righteousness to silence, if possible, popular opprobrium, let them do it in a country where polygamy is a lawful institution and where women are kept in a state of degraded subjection. There is no fear that the United States Government will ever give the faintest sanction to polygamy. The women of Utah may be so steeped in credulity as to believe themselves persecuted by the existing laws; but even those who are most fanatical on the religious necessity for their conduct must in their heart of hearts loathe the revolting position in which they are placed. It is a pitiful thing to find 23,000 wives who are no wives petitioning to have their degrading fetters forged anew.”

BR. THOMAS MILLARD, of Carson City, sends us a clipping from the *Nevada Tribune*, in which that paper gives an extract from the MESSENGER, with a flattering comment, in favor of the views expressed.

Br. Millard, also, sends two or three notices of his efforts, in Carson City, cut from the same paper, one of which we give:

“There will be a meeting of the members of the Reorganized Church of Latter Day Saints at the Ormsby County Court Room this evening. These are Josephite Mormons, of course. There are no other in these parts. The services of the evening will begin at seven o'clock. A general invitation is extended.”

Br. Millard was anxious that the clergy-men should come out to hear him. Whether they did or not is not stated. The paper states that our brother is an able minister.

BR. H. G. CAHOON, of Middletown, California, writes:

“I was in hopes to see the HERALD come out weekly. I am willing to give ten dollars the first year to get it started, for my part.”

A few men of similar spirit, would insure success. This brother is “most sixty,” as he says; but wants the light to spread.

WILL this apply to Saints?

“In the line of ‘How to bring up Parents’ is the speech of a little boy who said, ‘Father, I think you should give up swearing or family prayers.’”

## Correspondence.

OMAHA, Nebraska,  
Feb. 4th, 1875.

*Brother Joseph.*—I will now give you a sketch of my labors since Fall Conference. After I had moved my family into Columbus, I got work at husking corn, and when I could find an opening I preached in the week evening, but on account of the cold, I only had two privileges. I returned to Columbus and preached there every Sabbath, but without any visible effect, other than strengthening the Saints. On the 10th of January I left to go into Iowa, in accordance with the oft repeated wishes of the people there. On my way I preached six discourses in the neighborhood of brother Thrush and Stubbart, to large and attentive audiences. A Baptist preacher, who had warned his people that if they embraced Mormonism “they would have to swallow Joe Smith and Polygamy together,” was

present four times, but was silent, only as he told the people I was "a square toed preacher." As I had occasion to return home on the 16th, I left an appointment for the 18th, but on my coming from Columbus, (about thirty-five mile), I found the pulpit occupied by a Presbyterian minister, and my meeting put off until next evening. I heard his reverence, and at the close he said "somebody else wanted to preach tomorrow night; but I don't know whether to give way or not." He did not like to tell who that "somebody else" was, but I arose and told him who it was and that "my appointment was for that present evening, and I knew nothing of the transfer; but as he did not want to give way, even for the next evening, I would give way as I wanted to pass on." I found all his hearers were not pleased with his course, however. After spending the next day with brother Stubbart, I passed on to Fontanelle, Washington county. I got to preach twice in that place; audience not large, but attentive. They requested me to visit them on my return. My brother lives here, but this request was from the outsiders.

I here acknowledge my obligations to brother and sister Thrush, and brother Stubbart and wife, as well as brother Stubbart's son, for kindness received in their homes and for conveyances to carry me from place to place. Brother Stubbart's wife was a member of the Baptist Church, but is earnestly and intelligently investigating the truth.

After I had visited Fontanelle, my nephew kindly brought me to the Elkhorn Branch, Douglas county, Neb., where I preached five times, to very attentive audiences, and baptized two intelligent young men, weather very cold, ice thick, but no flinching. Bro. Thomas Galley and myself confirmed them, after instructing them in the necessary duties, etc. Others are believing, and I was very earnestly requested to visit them on my way back. Brother Leach is the president of the branch; but he was sick and could not attend; but all of his family earnestly seconded my efforts, by every means in their power. One man who had been in the Church in the days of your father, avowed his determination to enter in again by the door that he might give no occasion for reproach, but he thought he was not ready then. Others I found who had been to Utah, some see the truth while others can hardly discern it. One young man (a German) confessed to believing our teaching; had been studying in a Methodist College for the ministry; was raised a Catholic, but when of age to judge, he joined the Methodists. He says he never could tell why he came to the west, but since hearing the truth he feels that he now understands it. He confessed

his faith, but wants time to weigh the matter thoroughly. A lady by the name of Dinsdale, who had belonged to the Brighamite Church, rejoiced in the truth. Both she and the husband treated me very kindly, and he brought me to this place. I trust both will take hold. One gentleman arose in the meeting and said I told him more truth than he had ever heard before. Another very kindly thanked me for coming to preach to them.

When I left the Saints, some shed tears, and pressed me to come again. In the country places, and especially where it is thinly settled, it is often too cold, or too dark for the people to turn out in the evening; so I thought I would come where there were better opportunities to do good.

I am thankful to God that I can say that he blesses me greatly in declaring his truth, and all are compelled to acknowledge, that if the Bible is true, our doctrine is; but some say "they can't go old Joe Smith;" others declare it is true, let Joseph Smith be what he may.

Joseph, I love to labor for the truth; but I am not yet used to leaving my family, and I guess I shall always find it a great sacrifice, I shall be glad when the work is done. I remain your brother in Christ,

CHARLES DERRY.

WARATAH, N. S. W., Australia,  
January 12th, 1875.

*Bro. Joseph*.—The mail arrived here a few days ago bringing us Books of Mormon tracts and *Heralds* all right to order. The prospects for making a good use of them are opening up more and more. I have just returned from a tour up the country one hundred miles north of this place, where I found some good souls seeking the truth. I preached at several places, made many friends to the cause; and could have sold a number of New Translation, Book of Mormon and Covenants if I had had them; also baptized two good souls into the Church, and left many reading our tracts, *Heralds*, etc. Please send the enclosed order as soon as convenient. We want help, the field is large and the way now open for several good Elders, can you send them? (Brigham has sent seven or eight here, poor fellows, they will find it a hard mission; for Brigham Young, Polygamy, and Mormonism, is as much talked of here as it could possibly be in America). Fanny Stenhouse is still lecturing in this Colony; but she does us no harm. Nothing can hurt the truth.

The Saints are getting along as well as can be expected in a new field. I baptized one two days ago, and expect to baptize five or six more on Saturday next. Some of the brethren are doing well with our Sunday School at Wallsend, where the young

Hopes are learning the will of the great Master, as the Hopes in Zion's land. The Lord is with us in spirit and our faith is stronger in the good cause. I expect a visit from Bro. Ellis of Sydney, he will take a short round with me here, then I return with him to Sydney to see the Saints there. Then make my way to Manning River Country and back by where I have been, hoping to see many there added to the Church. May the Spirit guide me in all my course to a good end is my constant prayer. I have every reason to be thankful, the Lord has given me good health to stand this warm and changeable climate, and has raised for me friends in every time of need. This part of the country has a perfect famine for water, and much sickness thereby, while England is suffering with flood. The signs of the time cause us many a serious thought; but the Saints have nothing to fear, when Zion is swept there will be a resting place for the weary. The Saints join in love to you and all in the Office. \* \* Should be happy to have a line from you. Your brother in the gospel,  
G. RODGER.

HANNIBAL, Mo.,

Feb. 16, 1876.

*Bro. Joseph*:—I am happy to inform you of a kind visit we had from Bro. Mark H. Forscutt; I obtained the use of the M. E. Church through the kindness of the Rev. H. C. McBride, pastor, and the church committee, for Bro. Mark to preach in. Sunday, Feb. 13th, the pastor introduced him to the congregation as a Latter Day Saint of the Reorganized Church of Christ, *not Salt Lake Mormons*, and gave him his place for morning and evening and prayed God to bless him. Bro. Mark's subject was the "Second Coming of Christ," all were delighted and the best of attention paid. All seemd sorry that he could not remain longer. We return our sincere thanks to Bro. McBride and our Methodist brethren for their kindness, praying God to bless them. Bro. Mark left, Monday, the 14th, for Pittsfield, Ills. May the Lord bless his labors, and may his lamp never grow dim. Yours in the gospel of Christ, JOHN TAYLOR.

810, N. Seventh Street,

ST. LOUIS, Mo.,

Feb. 2d, 1876.

*Bro. Joseph Smith*:—Yours of the 26th of January came to hand on the 31st ult., on my return from Alma and Caseyville.

We had a profitable season at both places; some at either place express their intention to unite with the Church very soon; and among them Joseph Palfreyman, a fugitive from Utah, he having fled from there with his family in about 1856 or 1857.

On returning from that land of misrule

and oppression he tried to turn to infidelity, and for years has had no interest in matters of religion. But of late his mind has been deeply impressed to return to his first love. On last Thursday night he walked from O'Fallon to Alma, a distance of two miles or more, through the rain, to hear us. After meeting he testified that the same Spirit attended our preaching that attended the meeting of the first organization in England; and that he had not experienced such a blessed manifestation for the last twenty-six years.

Br. Hazzledine met me last Saturday at Caseyville, and took an active part in the services. His health is now good, and he is in excellent spirits.

The Lord is confirming his word through the gifts and graces of the Spirit, in many places in this district.

Sr. Coleshaw, of this city, fell and hurt herself badly, well nigh paralyzing her right side and limbs. On the third day after the accident, when she was suffering much pain and inability of body, it pleased God to heal her *instantly* through the anointing with oil and laying on of hands and prayer. In a moment after the administration she arose and walked, and, with tears of joy and gladness, praised God with many words of thankfulness for his mercy and goodness.

With sentiments of esteem I remain as ever, yours in the gospel bonds,

WM. W. BLAIR.

BIRMINGHAM, England,

Jan. 31st, 1876.

*Bro. Joseph Smith*:—There are many of the readers of the *Herald* on your side of the ocean, who I know are anxious to learn of the welfare of this the English mission; and none more so, than those who have labored in it. And to such I would say, the cause is onward. We thank God that he has blessed the efforts put forth through the past year; for many have been added to the Church, and the prospects for the present year seem to have opened equally good.

Nine have already been baptized, and others are ready and will be immersed shortly, as circumstances permit. Those just mentioned are in the north, in a place where the Reorganization has not yet had a start. And thus rolls the little stone cut out of the mountain without hands.

The Saints generally feel well, and are desirous of doing all they can to bring others to a knowledge of the truth. We still keep freely distributing the printed word, wherever opportunity offers, and feel sure that it is doing and will do good. By the help of God we shall still labor for the upbuilding of the kingdom and the establishing of righteousness; and to this end we

solicit your faith and prayers to assist us in every good work.

With love to all who love the truth, I remain your brother in gospel bonds,

T. TAYLOR.

## Conferences.

### Northern Illinois District.

The above conference was held in Plano, Ills., February 5th and 6th, 1876. H. A. Stebbins presiding, M. B. Oliver secretary.

Remarks by the president on the district; he thought there was not that interest manifested in our quarterly conferences that there should be.

Br. G. A. Blakeslee of Galien, Mich., was invited to take part in the deliberations of conference.

Branch reports.—Batavia 14 members, 2 removed, 1 died. Plano 158 members, 2 removed by letter, 2 marriages; James Crick, sen., ordained a Deacon. Mission 58 members, no change since last report. Braidwood 67 members, 2 Elders, 1 Priett, and 1 Teacher ordained. Pecatonica 16 members, 2 baptized. Marengo 15 members, 3 received, 1 removed. Boone County 12 members, 3 removed, reported by A. B. Alderman. Burlington 36 members, no change since last report. Amboy 45 members, no change since last report. Streator 27 members, no change since last report. Janesville 24 members, 5 baptized, 3 received by vote, 1 died. Sandwich 48 members, 4 marriages. Fox River 41 members, and Leland 8 members—no change in either, so stated by the district president.

The president gave a statistical report of the district, for the year, as follows: total last year 539, baptized 36, received by letter and vote 32, removed 25, expelled 1, died 6, present total 575, total gain 34.

Reports of delegates.—M. B. Oliver, J. W. Briggs and H. S. Dille from Plano; E. Banta from Sandwich, Odin Jacobs from Leland, and S. J. Stone from Amboy branches.

Elder's reports.—M. B. Oliver had labored as branch president; secured the services of brethren J. W. Briggs, Joseph Smith, W. W. Blair and others, to deliver a course of twenty-three lectures in the branch. \* \* Branch meetings pretty well attended; as a branch they had cause to rejoice in the work of the Lord; the gifts of the spirit were enjoyed from time to time.

Joseph Smith.—Have preached away from the branch but three times since last conference; assisted in delivering the course of lectures referred to.

J. W. Briggs.—Have done no preaching, except in Plano, have not been able, as I anticipated, to get out from home.

I. L. Rogers.—My faith has not been tried a great deal, but my patience has. So far

as the work is concerned, I don't know that I have done any good. I have sent out tracts—preached in that way. The work is truth—I can't deny it. I pray for its advancement. I am satisfied that if we could get ourselves wrought up spiritually, it would be best for the Church financially. I hope the Saints will try and be able to subdue self.

G. A. Blakeslee (of Galien, Mich.) was not as much discouraged as he thought he was. Did a good deal of talking. Thought he should go home encouraged. Had never regretted taking hold of the work—said he knew the work to be true. He gave a good report of Br. George Burnham's labors at that place.

C. G. Lanphear had preached but once in this district, prior to starting on his journey East—thought his labors there had been productive of good.

S. J. Stone had not done any thing on account of sickness in his family—did not see how he could have acted different.

E. Banta.—In company with Br. I. L. Rogers—went to Fayette Co., Iowa and delivered sixteen lectures; congregations fair—good interest manifested—my other labors have been mostly confined to the branch.

P. S. Wixom had preached but four or five times since last conference. Owing to age and infirmity he could not do much, but wanted to do what he could.

A. Hendrickson said his heart was in the work, but owing to deafness and his advanced age, felt that he could not do much; said he longed for the time when he could be at home with the Fathers.

Priest Wm. Bronson had endeavored to live as he should, and always to say a good word for the work, and sought to discharge the duties he owed to his family, in giving instruction and in holding prayer with them.

Teacher C. Danielson reported his endeavors for the good of the work.

Elders W. G. Harris of Batavia, H. Bartlett of Marengo, C. Williams of Amboy, T. R. G. Williams and Priest T. R. Williams of Streator, reported by letter.

Br. H. A. Stebbins reported his labors in the ministry for the past four months. Had preached in eleven places in Illinois and Wisconsin, and baptized two. In three of those places there will be some others to be baptized as the result—in Pecatonica, Chicago, and near Beloit. At the former place preached fifteen discourses. Those baptized were substantial citizens and full of gospel faith. Preached at Newark, Janesville, Afton, Burlington and Rochester, Wisconsin, and in Chicago on his way home. Had the use of two Baptist, two Universalist and one Union Church while away. He also reported the state of the branches not represented by delegate.

Moved that when this conference adjourns it does so to meet at Braidwood, Will county, Ills., on the 4th and 5th of June, 1876.

Resolved that the secretary of the district be instructed to issue certificates to Br. A. B. and Sr. Almira Alderman, of the Boone County Branch, according to the request presented at this conference.

The following was offered for future consideration:

Resolved that whereas the resolution passed some years since, appointing the first Sunday in each month as a day of fasting and prayer is not honored, that the same be, and is hereby repealed.

Whereas, it appears from the reports of the Utah Mission that a meeting house is greatly needed in Salt Lake City; therefore, resolved that we sympathize with the effort to build one there, and recommend to the Saints to aid the same. Moved by J. W. Briggs and H. S. Dille.

The president called Br. M. B. Oliver to the chair, and after discussion *pro.* and *con.* by the following named brethren, Jason W. Briggs, E. Banta, H. S. Dille, I. L. Rogers, Joseph Smith and H. A. Stebbins, Br. Joseph Smith moved to amend by inserting the words, "who may be willing and able," following the word "Saints." Amendment accepted and resolution passed by a majority vote.

Preaching in the evening by Br. C. G. Lanphear, followed by Br. H. A. Stebbins.

Sunday, 9:30 a.m.—The case of Thomason vs. Thomason was called up by the president. Br. Odin Jacobs, president of Leland Branch, made a statement of the case, when the following was adopted.

Resolved that in the matter of difficulty in the Leland Branch, this conference appoint Br. C. G. Lanphear as a committee to enquire whether the parties to said difficulty will accept the decision of the court as made and reported to us, and authorize him to report at our next session; and if it should appear that either or both refuse to accede to the Elders' decision, that one or both so offending shall be disfellowshipped, by act of conference, there being too few members in the branch to carry the decision into effect.

Brethren H. A. Stebbins and M. B. Oliver were sustained as president and secretary.

The spiritual authorities of the Church were sustained, and also the Bishoprick.

Whereas, it appears from the reports of the district that some of the branches are in an inactive and lukewarm condition; therefore, be it resolved that a committee of two be appointed to communicate with and visit such branches, and investigate the causes thereof, and aid in removing the same, and seek thus to restore and "confirm the churches" in the faith of our Lord Jesus Christ.

10:30 a.m.—Preaching by brother Joseph Smith, from Ps, 84: 10, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Time and space would fail us in this connection to give a summary of the discourse; but we will let it suffice that it was good, and that the position of door-keeper was rendered honorable, and especially so in the house or Church of Christ. To illustrate: John the baptist was a porter or door-keeper; was a true man undoubtedly, because he was sent from God, received his authority from the Highest. Among prophets he stood pre-eminent, there having never been a greater born than he. To him the Good Shepherd went seeking admission into the sheep-fold, and who will not say that John's was an honorable position; hence a door-keeper or minister in the Church or house of God, to conduct souls through the door into the light and liberty of the same, was shown to be no menial position.

2 p.m.—Sacrament meeting conducted by brethren I. L. Rogers and A. M. Wilsey, assisted by M. B. Oliver and F. G. Pitt, after which an hour was spent in testimony and exhortation; much of the good spirit was enjoyed.

7:30 p.m.—Preaching by Bro. E. Banta, from Acts 16: 31, "And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." He showed from the context and other scriptures that mere faith without obedience to other requirements of the gospel law was not sufficient to save man, uncoupled with works being like the body without the spirit, dead.

### Massachusetts District.

The above conference convened at Saints' Meeting House, Dennisport, Mass., January 8, 1876. Elder Jesse W. Nichols was chosen president; John Gilbert and E. W. Knight, clerks.

Elders' Reports—Jesse W. Nichols, Nathan Eldredge, Cyriel E. Brown, Eleazer Small, A. K. Whittemore, Ebenezer Joy, Louis Chase, Albert C. Nickerson, Isaac Smal, and W. Bearnse reported in person. Wm. Pond and Edgar Woodward reported by letter. Priests Nathan C. Eldrege George Linnel and John McKee reported in person, Wm. Bradbury by letter, and Amos D. Moon by proxy. Teachers Elisas Chase, Henry Islieb and Ahia Wixon reported in person.

Evening.—Preaching; after which, Elders Chas. N. Brown and John Gilbert reported in person, and S. Butler E. Vickers, and Priest John Potts by letter.

Branch Reports.—Boston, Dennisport, Providence, Fall River, Simmonsville, Fair Haven, Ct., and Plainville, Mass., all of which were referred to an examining com-

mittee, consisting of C. N. Brown, E. N. Webster and C. E. Brown.

Committee on North Dartmouth Branch affairs reported their labors, which report was accepted, and committee discharged.

Committee on case of D. F. Coombs presented their report, together with a letter from Br. Coombs, which was read; and on motion the matter was referred back to the committee, who were instructed to offer to the conference a recommendation in his case.

Resolved that the record of the North Dartmouth Branch be delivered up to the clerk of the District, and that he be empowered to enter all names upon the district record not found therein.

Committee on branch reports reported, which was accepted and committee discharged.

Statistical Report of Branches.—Boston: 41 members; 2 baptized. Geo. C. Smith, pres., Edgar Woodward, clerk.

Dennisport: 59 members; 1 baptized, 2 received by vote. Thomas F. Eldredge, pres., Nathan C. Eldredge, clerk.

Providence: 53 members; 1 baptized, 7 removed by letter. S. H. Morse, pres., Frank A. Potter, clerk.

Fall River: 68 members. One error in last report; 1 baptized, 3 received by letter, 1 removed. John Gilbert, pres., John Smith, clerk.

Simmons ville: No change. A. A. Warner, pres., W. Fenner, clerk.

Fairhaven, Ct.: 8 members. Jas. Collier, pres., Herbert W. Vincent, clerk.

Plainville: 7 members. Chas. A. Coombs, pres., Carrie Coombs, clerk.

Bishop's Agent, Elias N. Webster reported as follows: Received since appointment \$20.50. Paid to President of District \$2. Balance on hand \$18.50.

Sunday Morning.—Committee on D. F. Coombs' case recommend that the question be dropped; which was accepted, and committee discharged.

Resolved that this conference urge upon all branches to execute the resolution passed by the General Conference, whereby all scattered members, not in union or good standing with any branch, shall be subject to and be dealt with by the presiding officers of those branches nearest to them, and by them be restored if possible; or be tried and condemned by such officers, and their case be reported to the following district conference.

A letter recommending Br. Wm. Bradbury to the conference for ordination to the office of an Elder was received from the Providence Branch, which was accepted; and it was voted that the brother be so ordained.

A letter from A. J. Cowden was read, which contained his license. He stated in

this letter that he had made up his mind to withdraw from the church. On motion, his case, together with the documents, were referred to a committee of two Elders, consisting, of C. N. Brown and T. F. Eldredge, with instruction that they report to the next conference.

At 10:30, preaching by Elder John Gilbert to a large and intelligent congregation.

Afternoon Session.—Preaching by Elder George C. Smith, on the Body of Christ, to a large congregation, followed by remarks from others.

Evening Session.—Preaching and testimony meeting.

Monday, 8 A.M.—Elder Wm.<sup>s</sup> Pond's report, after some remarks, was unanimously accepted.

Resolved that we hold the next conference at Fall River, on the 15th and 16th of April, and that the Bethel Sabbath School, of Fall River, be granted the privilege to hold a concert during the session of conference.

All the quorums and spiritual authorities of the Church were sustained in righteousness.

Resolved that we sustain Jesse W. Nichols as president, and John Gilbert as clerk of the Massachusetts District for the next three months. That Elder Geo. C. Smith be appointed to act as counsellor to the President of the District. That all holding missions be sustained in their present field of labor. That Amos D. Moon be appointed a mission to West Greenwich, R. I. That E. N. Webster be appointed a mission to Lawrence, Nashua and vicinity of Boston.

### Western Maine District.

The above conference convened at Buck's Harbor, Maine, December 31, 1875, and January 1, 1876. Thos. Ames president, J. B. Knowles secretary, M. R. Cousins assistant.

Visiting brethren were invited to participate in the conference.

Branch Reports.—Brooksville: 23 members, 1 died. Green's Landing: 34 members, 3 disfellowshipped. Rockland: 17 members, 1 added by vote. Little Deer Isle and Bear Isle the same as when last reported.

Officials present: Elders 8, Priests 2, Teacher 1.

Elders Reported.—T. Ames, J. Eaton, John W. Blasto, Asa Carter, John B. Eaton, S. Eaton, E. W. Cousins, G. W. Eaton, also Priests L. C. Gray and J. B. Knowlton, and Teacher E. B. Gray.

After some discussion it was decided that the licenses of G. W. Cousins and Asa Carter were not legal, and it was moved that they render them up to the proper authorities.

Evening Session.—Preaching by G. W. Eaton.

Sunday Session.—Prayer and testimony meeting. In the afternoon the funeral of Joel Howard was attended.

Evening.—Preaching by G. W. Eaton.

Resolved that we help sustain the authorities of the Church in righteousness, by our faith and prayers.

Adjourned to meet with the Green's Landing Branch, April 21, 1876.

## Miscellaneous.

### Pacific Slope Mission.

At the earnest request of many Elders and Saints, notice is hereby given that circumstances render it prudent to convene the next annual conference of the Pacific Slope, at Washington Corners, Alameda county, California, on the 6th day of April, 1876, at 10 A. M., instead of at Stockton, as pursuant to adjournment of October Conference. And for the benefit of all, we most earnestly appeal to those who may be able, to come prepared to maintain themselves at the camp of the Saints on the ground or adjacent, in order that those unable may be abundantly supplied by the well known hospitality of the Saints in that vicinity. With much faith and prayer, brethren and sisters, come one, and come all; not forgetting to bring the honest hearted stranger that is within thy gates, and may God assist us mightily to advance the standard of truth on this coast.

D. S. MILLS,

*President pro tem. Pacific Slope Mission.*

### NOTICES.

All persons knowing themselves to be indebted to the HERALD Office or Board of Publication by book account, are earnestly requested to make settlement by the 15th of March, as the money is greatly needed.

Some of the bills referred to have been standing several years, (and in the aggregate amount to several thousand dollars), notwithstanding duns have frequently been sent, but hitherto no response. To Latter Day Saints, such conduct should need no comment. We hope that those who have BOOK accounts with us will make payments immediately.

JOSEPH SMITH.

The members of the Quorum of the Twelve are requested to meet at Plano, Ill., on the 3d day of April next. A full attendance is desired.

J. W. BRIGGS,

*Pres. of Quorum.*

PLANO, March 1, 1876.

### Notified to Appear.

Notice is hereby given that Elder John Rounds, of the Boyer Valley Branch, of

the Galland's Grove District, of the Church of Jesus Christ of Latter Day Saints, was silenced from preaching, February 12, 1876, and cited to appear at the District Conference, to convene at Deloit, Iowa, the first Friday and Saturday in June, 1876. By order of the District President.

ELI CLOTHIER.

GALLAND'S GROVE, Feb. 17, 1876.

Elizabeth Jones, a member of Mill Creek Branch, Fremont county, Iowa, is hereby notified to appear at a meeting to be held at the residence of Br. Lewis C. Donalson, Fremont Co., Iowa, at 11 A. M., on the 11th day of March, 1876, to answer to charges that may then and there be preferred against her.

J. W. CALKINS, *Pres.*

W. CALKINS, *Clerk.*

HAMBURG, IOWA, Jan. 28, 1876.

### Notified to Report.

William H. and Minerva Jane Donalson, having removed from Mill Creek Branch, Fremont Co., Iowa, and not having reported for a long while, are requested to do so within three months, or their names will be dropped from the record book.

J. W. CALKINS, *Pres.*

WM. CALKINS, *Clerk.*

HAMBURG, Fremont Co., Iowa, Jan. 28, 1876.

### Disfellowshipped.

John H. Davis was expelled from Pleasant View Branch, Cherokee county, Kansas, January 29, 1875, for unchristian conduct.

CHARLES M. FULKS, *Clerk.*

WEIR CITY, Kansas, Feb. 7, 1876.

### BORN.

At Plano, Ill., February 2d, 1876, to the wife of President Joseph Smith, a son.

At Hutchinson, Jefferson county, Colorado, January 28th, 1876, to the wife of Bro. F. C. Warnky, a son.

At San Benito, Cal., January 25th, 1876, to the wife of Br. J. H. Lawn, a son.

### MARRIED.

At the residence of the bride's parents, Amanda, Ohio, January 19th, 1876, by Elder M. B. Williams, Mr. Robert G. Webster to sister Frances E. Hammer, both of the place above named.

### DIED.

At Eastport, Fremont county, Iowa, December 20th, 1875, of croup, Hannah Mossell, aged 7 years, 2 months, 14 days. Funeral sermon by Elder Henry Kemp.

At San Juan, San Benito county, California, December 31st, 1875, Sanford Thaddeus, son of Jacob and Martha Adkins, aged 2 years, 10 months, and 10 days. Was blessed September 21st, 1873, by brother C. W. Wandell.



At Fall River, Mass., February 7th, 1876, of inflammation of the bowels, Emma Thirsa, daughter of brother William and sister Sarah Jane Clift, aged eleven months. Funeral service by Elder John Gilbert.

At Boonsboro, Boone county, Iowa, January 24th, 1876, Janet, infant daughter of Br. Samuel and sister Margaret McBirnie, aged 7 months and 10 days. Funeral service by Br. John Peacock.

On the San Benito, San Benito Co., Cal., January 15th, 1876, Sr. Ursula Hallowell, aged 16 years and 8 months. She united with the Church December 1st, 1873, under the teaching of Elder D. S. Mills; was baptized by J. H. Lawn.

At Hornerstown, N. J., January 28, 1875, Sr. Margaret Hankins, in the 67th year of her age. She was a good sister, and died in full faith of the gospel. Funeral sermon by Elder William Small.

At the home of her son, Charles Tyler of Smethwick, Staffordshire, England, November 30, 1875, Sr. Ann Tyler, aged 79 years.

Her end was like the sleeping babe,  
Without a pang she passed away.  
Her peace on earth with Christ she made,  
And thus secured joy in that day,  
When Christ will come.

At his residence, Spark Brook, Warwickshire, Eng., January 23rd, 1876, Br. John Webb, aged 76 years.

At her residence in Dowville, Crawford county, Iowa, February 13th, 1876, sister Isabella S., wife of Elder Robert D. Butterworth, aged 43 years, one month and 8 days. Born in Birmingham, England, where she embraced the gospel in 1849. In 1851 emigrated for the salt land, and finding abominations of which she had not been taught, withdrew therefrom. Was baptized into the Reorganization, August 12th, 1860, by John McIntosh.

Oh! mother, how we miss thee,  
And the counsels that you gave,  
That kept our feet in childhood,  
In the straight and narrow way.  
Thou art gone to dwell in heaven,  
With the loved ones gone before;  
Yet we hope with Christ to meet thee,  
When our earthly life is o'er.

At Dennisport, Cape Cod, Mass., January 28th, 1876, Elder Horace Humphrey, aged 68 years. Born at Harford, Ct., 1807; bap- by Clark Hallet in 1837; ordained an Elder by F. Nickerson at Dennisport, where he labored faithfully in his calling, officiating as presiding officer of the branch, and was greatly blessed with the gift of healing; was one of the first to be baptized in 1866, at which time an Elder of the Reorganized Church first preached at Dennisport; was a worthy citizen, an obliging neighbor and kind father; his confidence in the latter day work was unwavering, and his life steady, consistent, and befitting a child of God; his mind was clear and calm until he passed over the river.

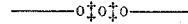
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Mrs. Bourguoin 15

# THE TRUE LATTER DAY SAINTS' HERALD.

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

Vol. 23. PIANO, ILL., MARCH 15, 1876. No. 6.

### The Gospel.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

We see from this text that all men who claim to be ambassadors of Christ, in any age or country, are all obliged to preach the same gospel or principles of salvation that Paul and his co-laborers preached, or come under a fearful condemnation; even to have the curse of God to rest upon them. How all-important it is then to know what Christ and his apostles preached. It is evident from the seventh verse of the eighth chapter of Galatians, that as early as in Paul's day, some men were making a change in the gospel, to suit themselves; this seems to be the reason why Paul pronounced a curse upon those who had perverted or changed the gospel; but the curse was not limited to those before Paul, but it includes all who would do in like manner, in all future time. John the Revelator makes a like fearful declaration in the last chapter of Revelations, that if any man should add or take away that which would make a change, should receive a fearful punishment from God. In Christ's teachings on the mount, he said that whosoever should break one of his commandments, and teach men so to do, should not be saved in the kingdom of God. Now we desire to search the scriptures and ascertain what was preached, in order that we may not come under the curse, but know what to believe, in order to obtain salvation, and to please God. Now as we desire to please God, what is the first step?

"Without faith it is impossible to please him; for he that cometh to God must believe that he is [has an existence] and that he is a rewarder of them that diligently seek him."—Heb. 11:6

From this passage we learn that the first thing necessary to obtain salvation, or to please God, is to exercise faith;

"Now faith is the substance [assurance] of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. 11:1-3.

Now as the worlds were framed through faith, we conclude that faith is more than a mere belief in God; but we learn from the above passage, that it is the power of God. Jude says:

"Behold, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Now what kind of faith was this that was delivered to the saints, that Jude refers to? Paul in the 11th chapter of Hebrews, tells us something about that faith; he says:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. \* \* By faith Enoch was translated that he should not see death; \* \* for before his translation he had this testimony, that he pleased God. \* \* By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. \* \* By faith Abraham, when he was tried, offered up Isaac. \* \* Accounting that God was able to raise him up, even from the dead. \*

\* Through faith he [Moses] kept the pass-over, and the sprinkling of the blood, lest he that destroyed the first born should touch them. By faith they passed through the red sea as by dry land. \* \* By faith the walls of Jericho fell down, after they were compassed about seven days. \* \* \* And what more shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel and more of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong. Women received their dead raised to life again."

Now we begin to see the necessity of Jude's exhortation, that we should "earnestly contend for faith." We see then that faith is the power of God; it works by love and purifies the heart, and makes us fit subjects to enter into a covenant with God, even a covenant of salvation. In entering into this covenant, God requires of us to forsake all our sins, not only to be sorry for the evil we have done, but to cease to do evil, and do that which is right, make restitution for all the wrong we have done as far as it is in our power to do so, and live in obedience to all his commandments; this is called *repentance*, or a change of heart; after which we can come before God, to claim and receive baptism. Now the question is; what shall we be baptized for?

"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.

"What?" says the objector, "do you think there is virtue in water to cleanse from sin?" I answer, "No; there is no more virtue in water to cleanse from sin, than there was in the brazen serpent that Moses raised up in the wilderness to heal the afflicted, or in the river of Jordan to cleanse Naaman from the leprosy; it was obedience to the command of God through his servants to look upon the serpent, or dip seven times in Jordan and be healed. Those who looked upon the serpent were healed, and those who would not obey the command, died; and if Naaman had not obeyed the

command, what would have been the result? He would have died with leprosy. The command of God, through him who went to Jerusalem to be endowed with power from on high, when he spake as he was moved upon by the Holy Ghost, was, "Repent and be baptized \* \* for the remission of sin." After Saul was convinced that Jesus was the Christ, he desired to know what to do. Jesus told him to go to Damascus, and there it should be told him; while he was there, a man by the name of Ananias came to him and said,

"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with Holy Ghost."—Acts 9: 17.

But this man, Ananias, who is he? Is he a man hired for a certain sum of money to build up a certain sect? No; he is a man divinely inspired of God, sent of Jesus Christ, by direct revelation. Then let us hear what his mission to Saul was, in regard to baptism. Addressing Paul, he said:

"And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord."—Acts 22: 16.

Now, if we should preach that baptism is not for remission, or to wash away sins, as Peter and Ananias say it is, what would be the result? We answer, nothing less than to have the curse of God rest upon our guilty heads.

But says the objector again, "If this is the truth, baptism would be a saving ordinance, and essential to salvation." Well, we will call Peter on the stand again, and let him decide whether it is a saving ordinance or not. Hear him.

"For Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us."—I. Pet. 3: 18-21.

From this passage we learn that baptism is as much a saving ordinance to us

as the ark was to Noah. Now if we can persuade ourselves that Noah could have been saved without the ark, then in like figure, can we be saved without baptism; but there is no Bible believer, that will for one moment contend that Noah could have been saved without obeying the command of God, to build the ark and enter into it; he certainly would have been drowned with all the rest of the wicked inhabitants of earth, regardless of all his righteousness. Then there is but one conclusion we can come to, and that is, to obey the words of Jesus; believe and be baptized. (See Mark 16 : 15). And the promise is, that we shall be saved. But the Pharisees, and lawyers rejected the counsel of God against themselves, being not baptized of John. (Luke 7 : 30). Now shall we who seek salvation through Christ the Lord, the only name given under heaven or among men, reject his commandments? God forbid that we should do so.

"Jesus answered and said unto him, If a man love me, he will keep [obey] my words. \* \* \* He that loveth me not, keepeth not my sayings."—John 14 : 23, 24.

From this passage we learn, that to love God is to keep his commandments; if we say we love God and keep not his commandments, then are we liars and false witnesses. Then let us go forth in the discharge of our duty, and be baptized for the remission of our sins, that we may receive the seal of our adoption, even the gift of the Holy Ghost; and by so doing, we will by no means be found guilty of raising our puny hands in opposition to God, or his holy law.

Being satisfied of the necessity of baptism, let us next ascertain the proper mode.

"And it came to pass in those days, that Jesus come from Nazareth of Galilee, and was baptized of John in Jordan."—Mark 1 : 9.

From this we learn that Jesus, our Leader, was baptized by immersion; and as Paul says, we must conclude from Christ's baptism, that immersion is the proper mode.

"And he commanded the chariot to stand still; and they went down both into the

water, both Philip and the Eunuch; and he baptized him."—Acts 8 : 38.

Here again we have evidence that immersion is the proper mode of baptism.

"And John was baptizing in Enon, near to Salim, because there was much water there, and they came and were baptized."—John 3 : 23.

Now if baptism was otherwise than by immersion, what need was there for John to seek a place where there was much water?

When I was a member of the Methodist Church, we never sought for a place where there was much water, because it was not needed; a very little would baptize (sprinkle) a great many; but the fact of the case is, John did baptize by immersion, and much water was needed.

"Know ye not that so many of us as were baptized into Christ were baptised into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6 : 3-4.

This passage puts every thing to rest, and shows that baptism is a burial in water; now those who desire to teach baptism, otherwise than by immersion, will certainly have to get up a new version of the Bible, and leave the sixth chapter of Romans out. This can be done very easily, but how is it with our text? It cannot be changed, and the curse of God will fall upon the guilty.

Having ascertained that the Bible teaches baptism by immersion, for remission of sins, we will next inquire, who are the proper subjects for baptism?

"And he said unto them, go ye into all the world, and preach the gospel. \* \* He that believeth and is baptized shall be saved; but he that believeth not, (consequently is not baptized) shall be damned."—Mark 16 : 15-16.

From this and other passages we learn that three things are necessary before baptism. Namely, the hearing of the gospel preached, and faith or belief in the things preached which comes by hearing; and a repentance from sin.

"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: 12.

Not a word is said about any being baptized, only those who understood and believed the gospel; those whom John baptized were not infants, but persons who were capable of repenting and confessing their sins. Now if the candidate must be capable of being taught, and of believing the gospel, we conclude that adults alone are proper or fit subjects for baptism. The three thousand "who were baptized on the day of Pentecost, were commanded to repent, before baptism, and they gladly received the word, therefore they could not have been infants. The jailor and his household were capable of being taught, and of rejoicing in God, because of the plan of salvation, before baptism; hence there were no infants among them; indeed we have not a single instance on record in the Holy Scriptures, that infants were ever baptized.

Christ has redeemed us from the sin of Adam, hence baptism is for individual sins; sin is a transgression of law, and little infants know no law, (and where there is no law there is no transgression), therefore they are saved through the atonement of Christ; hence, as Christ says, "Of such is the kingdom of God." Now, as there is not a shadow of evidence in the Bible in favor of infant baptism, we conclude that it is an invention of men, and not sanctioned of God; therefore we conclude that those who preach it, preach more than did Christ or his apostles, and as addition to that which is perfect is a perversion, the curse of God will rest upon the guilty.

As the promise of the Holy Ghost was made by Peter after baptism, we desire to know how it is given, and what is its effect. It is not stated in the second chapter of Acts that the "three thousand" on the day of Pentecost received the Holy Ghost, but the promise was that they should receive it.

"And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts 4: 31.

From this passage we learn that the Holy Ghost was not given at the time nor place of baptism, but that it was given afterwards at a meeting where earnest prayers were offered up to God, and where the place or house where they were assembled was shaken by the power of God.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17.

From this passage we learn that these Samaritans had believed and repented, and had been baptized for the remission of their sins, and had obtained great joy, yet they had not received the Holy Ghost; and why? Because they had not yet obeyed the holy ordinance through which the Holy Ghost was given; even the laying on of hands.

"And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me this power that on whomsoever I lay hands, he may receive the Holy Ghost."—Acts 8: 18, 19.

To show the regard that God had for this ordinance, he would not give to Saul of Tarsus the Holy Ghost, only through this means.

"And Ananias went his way, and entered into the house; and putting [laying] his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."—Acts 9: 17.

It appears that Saul's faith, prayer, repentance and fasting were not sufficient to entitle him to the precious gift. No, it required *authority from God*, to administer to him the holy ordinance through which God granted the gift. If Saul could have received the Spirit without the "laying on of hands," why did he (the Lord) send Ananias? God had respect for the ordinance, and sent Ananias, that he (Paul) might be "filled with the Holy Ghost." And Paul hav-

ing received authority to minister for Christ, we read :

“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.

While Paul speaks of the principles of the gospel he mentions the laying on of hands. (Heb. 6 : 2).

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

“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.”—II. Tim. 1 : 6.

From all these passages we learn that the laying on of hands is one of the principles of the doctrine of Christ, and essential unto salvation, as much so as faith or any other principle of the gospel of Christ. Through it we receive the Spirit, and as long as we live humble before God, it will abide with us, to enlighten our minds, open our understanding, and enable us to comprehend the things of God, as Paul says :

“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 those 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.”—I. Cor. 2 : 9, 10.

In conclusion, I bear my testimony that God has, in our day, restored the gospel, and the authority to preach it; and has, by the voice of his Spirit, and by the voice of angels, and by the voice of his servants the prophets, called men and endowed them with authority and power, to call upon all nations, kindreds, tongues and people, to repent and be baptized for the remission of sins; and he has also commanded them to confirm the Holy Ghost upon all baptized believers, by laying their hands upon them with prayer, in the name of the Lord Jesus Christ.

In obedience to these divine commands, the Apostles and Elders of the true Church of Jesus Christ of Latter Day Saints, are now, at a sacrifice of all that is near and dear to them on this earth, visiting the nations of the earth,

crying repentance, and pleading with them, and entreating them to flee the wrath of God that is soon to be poured out upon the earth, in believing and obeying the gospel, as it was preached by our Savior Jesus Christ, and his apostles, and as it is now preached by God's servants.

Dear reader, have you truly repented, and do you believe the gospel? Is your heart humble and your spirit contrite? Have you a desire to be set free from sin, and be adopted into the family of God? If so, seek after a man who has been truly called of God, and has been ordained to the holy authority which God in his mercy has restored, through the ministration of holy angels, for the last time, to prepare a people for the coming of the Lord; and when you have found such an one, he will baptize you in the name of the Father, Son and Holy Ghost, and confirm upon you the gift of the Holy Ghost, by the laying on of hands, and you will receive a knowledge from God that your name is recorded in the Lamb's book of life, and your heart will be filled with love, while your mind will be filled with light, knowledge and understanding that the world knows not of. May God bless you, is the prayer of your servant for Christ's sake. Amen.

F. C. WARNKY.

#### The Cure for Gossip.

What is the cure for gossip? Simply, culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because, and only because, they have nothing else to talk about. As we write, there comes to us the picture of a family of young ladies. We have seen them at home, we have met them in galleries of art, we have caught glimpses of them going home from a bookstore or library with a fresh volume in their hands. When we meet them they are full of what they have seen and read. They are brimming with questions. One topic of conversation is dropped only to give place for another, in which they are interested. We have left them, after a delightful hour, stim-

ulated and refreshed; and during the whole hour not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something and wanted to know more. They could listen as well as they could talk. To speak freely of a neighbor's doings and belongings would have seemed an impertinence to them, and, of course, an impropriety. They had no temptation to gossip, because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and their culture. And this tells the whole story. The confirmed gossip is always either malicious or ignorant. The one variety needs a change of heart, and the other a change of pasture. Gossip is always a personal confession, either of malice or imbecility, and the young should not only shun it, but by the most thorough culture relieve themselves from all temptation to indulge in it. It is a low, frivolous, and too often a dirty business. There are country and neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors are made enemies by it for life. In many persons it degenerates into a chronic disease, which is practically incurable. Let the young cure it while they may.—*Scribner for January.*

♦♦♦

**“Is the Book of Doctrine and  
Covenants a Revelation or  
Revelations from God.”**

Under the above heading, I notice an article in the number of the *Herald* for February first, in which the writer seems to think he has shown a disagreement between the teachings of the Book of Mormon and the Book of Doctrine and Covenants, in regard to the “extent and duration of the punishment of the wicked.” He first asks, in regard to the word spoken through Joseph to Martin Harris. “Now, what are we to understand by this expression, ‘Wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men.’ Was it for the purpose of making them think that the words eternal, endless, and forever, was

to all eternity, in the fullest sense of the word, that it might have a benign effect upon them, and make them fear something that did not exist? It seems so.”

It may “seem so” to the writer of that article, but his “seems so” deduction is certainly not legitimately derived from the language used in the revelation referred to. The effect of writing one part of a record “more express than another part, is the conveying with more force, making “more express” the truth contained in that part, than the truths contained in another part. The conveying of a *true* impression with more power, not the conveying of a *false* impression.

The writer of that article underlined, and thereby caused to be italicised, some of the words which he used; and this caused them to be “more express” than his other words. Now, did he do this to convey a *false* impression, or to convey a *true* one with more force? Which does it “*seem*” to him he desired to convey. God doubtless intended to impress the minds of men with the eternal *truth*, that as long as He endures, they must be punished for their wicked deeds, hence it is written “endless punishment,” “more express than other scriptures.”

The first language this writer quotes from the Book of Mormon, which he thinks conveys the idea that individual punishment is to never end, is this: “That hell *which hath no end.*” Because a place of punishment exists four hundred years, does that prove that every person put therein must remain there that length of time? Because a place of punishment “hath no end,” does that prove that every person put therein will never come out? Does the character of the place, or *principle* of punishment, define how long it must be endured?

This hell “hath no end,” because the principle upon which men are punished for their wicked deeds, the principle upon which this hell depends for its existence centers in God, and *He “hath no end.”*

The next language which this writer quotes from the Book of Mormon, which has anything in it we care to notice is



this: "And their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever, and have no end." A figure is here employed, to represent the torment of the wicked; not the torment of them individually, but the torment of which they are to partake, some in one degree, and some in another. This "torment is AS a lake of fire and brimstone, whose flames ascendeth up for ever and ever; and have no end." This passage, then, only proves that the "lake of fire and brimstone," which is a figure, representing the principle of God's punishment, will never have an end, and not that the persons thrown therein will never come out.

This writer thinks he has found a palpable contradiction between the language found in the Book of Mormon, "Therefore his final doom is to endure a never-ending torment," and the language of the Book of Covenants, "It is not written that there shall be no end to this torment."

These passages are easily reconciled, when it is understood that the Book of Mormon is speaking of the *kind* of punishment, and the Book of Covenants of the length of time individuals are to endure it. The Book of Mormon states that a "never-ending torment is to be endured, but does not say for what length of time. The Book of Covenants says, "It is not written that there shall be no end to *this* torment." What torment? The kind of torment of which God is there speaking. Of what kind is He speaking? Individual punishment. And I affirm that it cannot be found from one end of the Book of Mormon to the other, that individual punishment is never to have an end, except in the case of the sons of perdition.

This writer's next quotation from the Book of Mormon is this:

"And if they hold out faithful, they are received into Heaven, that thereby they may dwell with God, in a state of *never-ending* happiness."

Of this he says:

"This last quotation it will be seen, is in reference to the blessedness of the righteous, in contradistinction to the torment of

the wicked. But the term 'never-ending,' is as unlimited in one sense as in the other, and no more so."

The *same* words are often used to convey *different* ideas, and this *difference* must be ascertained from the connection in which they are used.

From the expression, "With God in a *state* of never-ending happiness," we readily gather the idea, that the *state* will be endless, as well as the *principle* upon which that state is prepared for the righteous, and given unto them; but from the statement, "endure a never-ending torment," we only can gather the idea that the principle upon which the punishment is bestowed will never have an end, and that, therefore, the punishment is "never-ending." Certain ones are to endure this torment, but how long is not stated.

His next quotation is this:

"Now repentance could not come unto men, except that a punishment, which was *as eternal as the life of the soul* should be affixed opposite to the plan of happiness, which was *as eternal as the life of the soul.*"

This quotation states that repentance could not be offered unto men, except there was in existence a "punishment as eternal as the life of the soul." Now, therefore, this "endless punishment," this "lake of fire and brimstone" that "hath no end," this "never-ending torment," existed before repentance was offered unto men. Did it exist in an active state? Certainly not, unless God was so unjust as to punish without ever offering repentance. Did its existence in an inactive state destroy its eternal nature? No, for this last quotation declares it to have been, at the time when it was in an inactive state, "as endless as the life of the soul."

Now if it could exist in an inactive state *before* repentance was "offered unto men," and this inactivity not destroy its endless nature, why can it not exist *after* repentance has been offered unto men, some of them have rejected it, and been sufficiently punished for this rejection, and *this* not destroy its endless nature?

God's love is endless, therefore whoever receives of that love, partakes of

an "endless" enjoyment; but could he not cease to partake thereof by performing wicked acts that would cause God to cease loving him? He certainly could, and therefore could cease to partake of an endless enjoyment.

If transgression can cause a cessation of "endless" enjoyment, cannot obedience cause a cessation of "endless misery," after divine justice has been satisfied? We think so.

We close with the remark, that superficial investigations, and consequently superficial conclusions, are the bane of the nineteenth century, in social, political, and religious circles.

D. F. LAMBERT.

### Is it Infidelity?

*President Joseph Smith:*—As I fear there may be some misunderstanding among Latter Day Saints relative to my present position religiously, I have determined to state my position in terms so plain that there can be no mistaking them. I fear that it will be difficult for me to make all of the church believe me honest in what I may say; but for all this, I do not feel like keeping silent, when I fear that I am misunderstood.

It would not seem credible to many persons in the church, that a man having occupied the position that I have; and having had the spiritual manifestations that I have, could be made to see truth in any other theory save that held by the Church of Jesus Christ of Latter Day Saints. But I beg permission to assure them that I am as honest and sincere now, as I was when I believed and preached the doctrine of the Church.

A train of circumstances, over which I had no control, forced me to change my mind in regard to the book called the Bible. From a firm believer in its infallible inspiration, I was changed into an unbeliever in its infallibility; and finally I was forced to reject a great portion altogether. Not only in the Bible did I find what I conceived to be inconsistencies, but also, in revelations given through myself and other persons in my knowing. I believe that it is customary for one side to condemn another as being

from the Devil, where there exists a contradiction in revelations made through persons under spirit influence. I have known of such cases myself: and this is one thing that set me to investigating, and finally landed me where I now stand.

I do not believe in the binding force of the authority of any dispensation, founded exclusively on the doubtful question of Bible validity; because I cannot endorse those bloody stories related of the Bible prophets and patriarchs, and attributed to God. I do not think such actions as the Bible relates can be sanctioned by a just God, much less be authorized by him. This is my position; and these are some of my reasons for withdrawing myself from a people for whom I have a love and sympathy that I hope may never grow less than now.

There is nothing about the Church to which any person need object; except its very foundation, namely, the Bible, so I think. I bear no ill will toward the individual members of the Church; and do not wish them to regard me otherwise than as a brother and friend. If you publish this, make any comments upon it that you deem proper.

J. L. TRAUGHER, JR.

MANDEVILLE, Carroll Co., Mo.,  
Jan. 10th, 1876.

The foregoing is but the utterance of thoughts that oppress many, besides this brother. How many devoted christian men and women, cradled in the belief of the "infallible inspiration" of the Bible, have been forced to alter their belief from reading in it things attributed to God which their sense and reason pronounce unjust, and unworthy the character of God; and in palpable contradiction to other parts of the same book.

These difficulties arose early in the Christian Church, and it is known how they were overcome by the church, in her apostate state, viz., that human reason, human sense, must be repudiated. Investigation was stifled respecting the canon of scripture, by branding such as raised questions about it, "infidel." But in this age of general review of principles, and trial of foundations, reason will not defer to dogma; nor be still at the

mandate of zealots, whose pole-star arose from ancient creeds, and whose light is but their reflection. Therefore, the collision between the thinking, reasoning portion of all faiths, with the church, and her authorities, based upon the old creeds. And upon no subject is this conflict so vital as upon this point—the infallible, or the “plenary inspiration” of the Bible. It is easy to appreciate the condition of mind of those zealous christians, who have been nurtured in that belief, when the first doubts upon that point arise. They have been taught from the cradle up, that the Bible is the word of God; and, consequently, the idea fixes itself in the mind that every word therein is *God's word*, and they are firm believers in this before they know what the Bible contains; their opinions are formed before hearing, or reading it themselves. And when, upon reading what they had already endorsed, they find, altogether unlooked for, many things which do not even claim to be the word of God, and is to the last degree dishonorable to him, doubt arises. The conflict begins here, in the inmost recesses of the individual soul—God and the Bible indissoluble, is the language of the creed; but the discovery which has been made, compels a change of belief in respect to one or the other, or else necessitates a rejection of both; and this is called infidelity. If it is, who is responsible for it but the unrelenting advocates of the old creed?

To doubt the infallible inspiration of the whole Bible is taken as proof of being under the influence of the devil; but if it contains that which common justice, to say nothing of benevolence and mercy, declares un-God-like, is it not more likely, that in declaring such to be the inspiration of God, which so misrepresents him, ought to be credited to that influence?

In respect to the Church of Jesus Christ of Latter Day Saints, so far as the writer can understand, the Bible is taken as containing the word of God; but in respect to what else it may contain, or of its “plenary inspiration,” the church has not affirmed nor denied. Still, the Bible ranks first, in its authority,

because first in its testimony,—is the chief witness,—but the church is not, in any sense, built exclusively upon its authority. So far from it is the fact, that the first intimation of “the rise of this church” was the bringing forth the Book of Mormon, by Joseph Smith; through whom the following commandment was given to the church.

“And again, 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, [both] is the fullness of the gospel, and these shall be their teachings as they shall be directed by the spirit.”—D.C. 13:5.

The spirit which directs the pen that forms these lines teaches the writer to discriminate in reading the Bible, between that which is God-like and that which is human; and in doing so, take the words of Jesus Christ as a standard in determining that which is God-like, inasmuch as he is the confessed representative of God to man; who, when he commenced to represent God to man, found fault with Moses—the supposed representative of God in the old testament times, repealing, or nullifying some of his enactments; and of the whole, said that he came to “fulfill” it, that is, to finish, make an end of it, that it might “vanish away,” having already “waxed old,” or useless. Thus, by arraigning the inspiration of the olden time in the light of the new, it vanishes away; just as the moon and stars do at the approach of the sun. Now, as the lesser light is good and useful during the night; so was that ancient inspiration good and useful in that night of intellect and morals; and in it was a “glory;” but when the true light, or Son of Righteousness arose, its glory departed, by reason of that which so far “excelleth” in glory. Such seems to be the conclusions respecting the Old Testament system when compared with the New.

Perhaps the correct ideas of inspiration are in some measure erroneous; which causes, in that degree, a like error in conclusions. For instance: Adam is supposed to have been inspired—moved, animated, prompted, or directed to name the animals; but evidently, the

names given were his own invention. He was also inspired to teach his children, and further, what to teach. This was a higher degree of inspiration than the first. The same may be said of Noah and Abraham; and yet, some of their sayings and doings are blamable. Moses was inspired to lead Israel out of Egypt; yet he did and said many things in carrying out this purpose that were his own, and reprehensible. Saul was inspired to be a king, but his acts were faulty, and his reign a failure. David was inspired to mount the vacant throne; but he became, in many of his acts, a grievous transgressor. Now, in respect to these men, it must be confessed that their inspiration was not "plenary," or full, but partial and defective. The priests were inspired to minister the law, but after, they transgressed it. The prophets were inspired to prophesy and teach the people truth; but they sometimes prophesied lies, and the priest bare rule by that means, to the sore displeasure of God, and the equally sore detriment of men. Cyrus was inspired to break the oppressor's power and release Israel, evidently without knowing it. He, though an idolater and a scourge to mankind, is nevertheless, in prophecy, called "my shepherd," and the Lord's "anointed." (Isa. 44 and 55 chapters). And yet the life and acts of this man were better symbolized by the title of wolf than by that of "shepherd." The same title, "the anointed," is given by prophecy to Christ—or rather it signifies the Christ; but how vast the distinction between the two, and the character of their inspiration. As heaven is higher than the earth, so is the latter above the former.

The apostles were inspired to preach the gospel, and yet they fell into some errors, had some disagreements, which subsequent experience cured. One of the chief of them declared at one time that his teachings were only his opinions; and at another time, "I *think* I have the Spirit of the Lord;" yet at another time he says, "The things that I write are the commandment of God." And again, "We know in part, and we proph-

ecy in part." All of which precludes the idea of "plenary" or infallible inspiration. And if *they* did not possess it, how can their writings possess it?

Again: Columbus was inspired to go forth upon the abyss of waters in search of a continent; and when found, he advised the seizing its people and selling them into slavery—for gain—inspired to it by avarice.

The oppressed who fled their own country to avoid persecution and settled New England, were inspired to emigrate to this land, (Book of Mormon, p. 24), and yet they became as intolerant as were those from whom they fled; and whipped and burned their own brethren who disagreed with them in faith.

The Constitution of the United States is prophetically shown to be the work of inspiration in its framers; who were raised up for that purpose; still, this does not imply that it is perfect or infallible; nor preclude its amendment. In fact, it is by many believed that the fifteenth amendment bears upon its face the evidence of a higher degree of inspiration than either one of the original articles.

Again, we return to the teachings of Jesus, and ask, Why are those precepts taught by him, universally conceded to be good—Godlike—by Jew and Gentile, Pagan and civilized, Christian—of every name, from Orthodox to heretic, and Atheist? The only answer that can be given is, that they commend themselves to the judgment, reason, sense and heart of mankind; and extort from the soul the spontaneous burst of approval in the language of the Jewish official auditors, "never man spake [before] like this man."

The inspiration of the Old Testament times, on the other hand, practically rose but little above the slaughtering of bulls, rams, and goats for worship; and *naturally* admitted the slaughter of their neighbors to obtain inheritances; all of which the gospel light brought by Jesus rendered odious. Forbidding the latter, he told them plainly that God had no pleasure in the former.

The inspiration of the New Testa-

ment is as much superior to that of the Old, as the new covenant is better than that of Sinia. The light, or inspiration by which the Church is, or should be guided at the present time is, or should be direct to her. Attempting to walk by that of the Apostolic days, exclusively, would require the silencing of women in the Church, and necessitate the laying all things at the Apostles' feet for general distribution, as the need of each required. To go further back for a rule, and imbibing its inspiration, reinstates the crudities, absurdities, and despotism of those ages. It is this back-action of superstition and fanaticism, that re-establishes polygamy and its concomitants, usurpation and violence; all of which, both the inspiration and morality of the present forbid.

This view of the subject may offend some, who, nevertheless would shudder at the idea of adopting the inspiration of Moses, Samuel, or David, or Nephi, (Book of Mormon page 8, par. 2, 3), as a rule of action for themselves. Let such answer, Why? And by following the lead of that inevitable answer, they will, we think, be forced to similar views and conclusions as those expressed by us above.

[Continued from page 144.]

### "Mormonism" Reviewed.

Mr. S. thinks he has found "a direct collision" in the fact of Joseph's having the gift of prophecy, in connection with O. Cowdery, May, 1829, when they baptized each other, whereas a commandment was given in March, 1829, two months before, saying to Joseph:

"And you have a gift to translate the plates, and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this, for I will grant unto you no other gift until it is finished."—D. C. 4:1.

That this could have no direct reference to spiritual gifts, such as discerning of spirits, visions, angelic ministrations, revelation, etc., etc., is evident from the fact that Joseph possessed all these for months, and years, prior to the revelation. It referred, no doubt, to

matters of translation, the chief topic of the clause quoted, and to showing the plates to others. Joseph had "the gift" to translate only the unsealed part of the plates, and he was not privileged to show the plates to any until the translation was completed; for Joseph says:

"The same heavenly messenger delivered them up to me with this charge: that I should be responsible for them: and that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use my endeavors to preserve them, until he, the messenger should call for them, they should be protected."—*Millennial Star*, vol. 14, Supplement, page 6.

And it was further said to Joseph:

"I have caused you that you should enter into a covenant with me, that you should not show them [the plates] except to those persons whom I commanded you, and you have no power over them except I grant it unto you."—D. C. 4:1.

Now this was said to Joseph because Martin Harris "desired a witness" at the hand of the Lord, "that you, my servant Joseph Smith, Jr., have got the plates of which you have testified and borne record that you have received of me."—D. C. 4:1. In June of 1829, Martin Harris obtained from the Lord the desired witness, in connection with D. Whitmer and O. Cowdery. Now Joseph had the gift to translate the plates, but not to show them until the translation was finished. Now this is the easy and natural solution of what Mr. S. has labored hard to make "a puzzle," and a contradiction.

Mr. S. says:

"The Book of Mormon betrays its weakness in imitating the style of Bible phraseology—a style in common use at the time our Bible was first translated into the English language, but which has long since ceased to be used, except as it is retained in our version of the Bible."

All critics do not agree with Mr. S. on this point. Some hold that the *dis-similarity* in the style of the two books, in respect to their phraseology, is evidence that the Book of Mormon is spurious. That the style of speech in the Book of Mormon is somewhat like that of the Bible, especially the Old Testament, is true; but that it is *strikingly*

so, is not true, as any one who carefully reads the two books can see. That the diction, or manner of expression, peculiar to both the Bible and Book of Mormon is largely and mainly due to the *style of the originals*, is, we think, a well attested fact; though of the Bible Mr. S. asserts to the contrary; holding that its style of phraseology is due to that which was common to its translators. Max Müller, one of England's most eminent scholars, in one of his *Essays on the Science of Religion*, holds the very opposite of Mr. S. Prof. Müller, in his admirable and successful effort to prove that the Hebrew original of *created*—"bara"—(Gen. 1 : 1, etc.) signifies "to create out of pre-existing matter," says:

"In the minds of those whom Moses addressed, and whose language he spoke, it [the *phrase*, or form of expression, by which he speaks of God's creating heaven and earth], could only have called forth the simple conception of fashioning or arranging. \* \* \* To find out how the words of the Old Testament were understood by those to whom they were originally addressed is a task attempted by a very few interpreters of the Bible. The great majority of readers transfer without hesitation the ideas which they connect with words as used in the nineteenth century to the mind of Moses or his contemporaries, forgetting altogether the distance which divides their language and their thoughts from the thoughts and language of the wandering tribes of Israel."

Again:

"It is well known that we have in the language of the New Testament the clear vestiges of Greek and Roman influences, and if we knew nothing of the historical intercourse between those two nations and the writers of the New Testament, the very *expressions* [phraseology] used by them, not only their language, but their thoughts, their allusions, illustrations and similes, would enable us to say that some historical contact had taken place between the philosophers of Greece, the lawgivers of Rome, and the people of Judea. \* \* \* Why should there be any hesitation in pointing out in the Old Testament an Egyptian *custom*, or a Greek word, or a Persian *conception*. If Moses was learned in all the wisdom of the Egyptians, nothing surely would stamp his writings as more truly historical than traces of Egyptian *influences* that might be discovered in his laws."

Now all this teaches that the style of expression—the phraseology—as well as

the *ideas*, of God's ancient people are sought to be preserved in the common version of the Bible.

And it is not at all strange that there should be *some* similarity between the writings of the ancient Nephites in America and the ancient Israelites in Judea; for both sprang from the same nation, having the same language in the main, and the same Scriptures up to the time of Jeremiah, and were taught by the same Spirit from one and the same God, and the same Lord Jesus Christ.

Mr. S. objects to the revelations of Joseph because that in D. C. 26 : 2, it is said, "Which Zachariah he [Elias] visited and gave promise that he should have a son, and his name should be John;" whereas in Luke 1 : 19, the angel's name is said to be "Gabriel." Angels, as well as others, may have different names. Peter was sometimes called Cephas and sometimes Simon. Jesus had many titles—Christ, the Lord, the Holy One, Messiah, Immanuel, etc., etc. Mr. S. says "it is a trick of rogues," to change ones name. Was it a "trick of rogues" for Peter, and Jesus and Jacob, and Abraham, and Saul of Tarsus, and hosts of other Bible worthies, to change their names? Are you not rather sweeping in your denunciations, Mr. S.? In your effort to thus strike down "Mormonism," are you not fighting against the facts of the Bible? Men of God, as also Christ, have various names, which are alike honored of God by their being used by the Spirit of God. Why then should it be thought unreasonable that angels should have different names, and that the angel who announced to Zacharias the birth of John should be called both Elias and Gabriel? Presumptive evidence that the angel "Gabriel" was none other than "Elias" lies in the peculiarity of the promise: "And he [John] shall go before him in the *spirit* and *power* of Elias," (Luke 1 : 17), from which it may be easily inferred that "Elias" (Elijah, Heb.) would be "his angel," to watch over, direct, and aid him, in his life and ministry. Further evidence lies in the promise made through Malachi, 4 : 5, "Behold, I will

send you Elijah [Elias, Gr.], the prophet before the coming of the great and dreadful day of the Lord," which Jesus applies to John the Baptist; (Mat. 11 : 14; 17 : 12); and yet which John denies, (John 1 : 21), when he said he was not the Elias. John was the Elias to that generation, inasmuch as he acted under the ministration of Elias (Elijah, Heb.), his angel; yet *personally* he was not the Elias, but only John the Baptist. In this we have a rational solution of a seeming contradiction between the testimony of John and Christ; and by this we also obtain a clue to the idea that the angel Gabriel was none other than the old prophet Elijah, who was translated without seeing death. (II. Kings 2 : 1, 11). Inasmuch as John was to go before Christ "in the spirit and power of Elias," [Elijah], what more proper than that this translated prophet should announce to Zacharias the birth and mission of John? And what more proper than that this translated prophet, now that his condition was so changed toward God, should, like Abram, Jacob, Saul, Peter, and others, have "a new name," and be called "Gabriel," as well as "Elias?" These ideas are in exact accordance with Bible facts; and the thought that the angel Gabriel is the translated prophet Elijah, is evidence of the divinity of that revelation of the young Seer in which it is found.

We now come to the last link in the lengthy chain of objections urged by Mr. S., and to the weakest and most unreasonable. It is in regard to the testimony of the three and the eight witnesses to the Book of Mormon. Mr. S. admits what no reasonable and informed person can well deny, that "Joseph might have had plates of some kind, either found or prepared to imitate gold;" yet he claims that the witnesses, all of them, the three and the eight, were mistaken—that is, deceived—and that their testimony is contradictory; and that many of its essential parts are based on second-hand testimony—"on the strength of Joseph's word." Mr. S., in his method of argument, reaches the very climax of absurdity, and exposes himself on every hand

to contempt for his wit, and to painful distrust of the piety of his intentions. He inquires,—

"How did the three witnesses see the plates? In a revelation made to them 'previous to their viewing the plates' it was said to them: 'It is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.'—D. C. 15:1. How much faith would it require to see a piece of gold where it really existed? Not much; but where it did not exist, it might need considerable faith to view it. Doubtless this might have been so with these sacred plates; they believed that what they saw was gold; that an angel brought them; and that the voice of God endorsed the translation, being told all this by Joseph."

The eight witnesses, and not the three, claim that the plates "have the appearance of gold;" and claim also to have handled them with their hands, and to have hefted them likewise.

Mr. S. questions the propriety of their faith having anything to do with their seeing the plates, and argues, substantially, that they only imagined that they saw them.

It is not at all strange that most implicit faith (not imaginings) should be required of the three witnesses, who saw the plates in the hands of the angel of God, in an open vision.

"Without faith it is impossible to please God."—Heb. 11 : 6.

"Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed from that hour."—Matt. 8 : 13.

"But the word preached did not profit them, [Israel], not being mixed with faith in them that heard it."—Heb. 4 : 2.

"For whatsoever is not of faith is sin."—Rom. 14 : 23.

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."—Rom. 12 : 6.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief."—Matt. 17 : 20.

"And he did not many mighty works there [in his own country] because of their unbelief."—Matt. 13 : 58.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth."—Mark 9 : 23.

"If ye will not believe, surely ye shall not be established."—Isa. 7 : 9.

Time would fail us to cite the innumerable evidences that God works among his people according to their faith. Why should a professor of the religion of the Bible scoff at the idea that these three witnesses must have faith in God in order to behold the wonderful vision by the power of God, of these sacred plates? Has he forgotten the scriptures? Or is he so unfair, so partisan, as to allow that *faith* was essential in the service of God in ancient times, but not necessary now.

As to his insinuation that the witnesses merely imagined that what they saw was gold, its folly is so self-evident that a reply is scarcely needed. The eleven witnesses,—O. Cowdery, M. Harris, D. Whitmer, Hiram Page, Joseph Smith, sen., Jacob Whitmer, Christian Whitmer, Peter Whitmer, jun., John Whitmer, Hyrum Smith, and Samuel H. Smith,—were men of at least ordinary natural abilities, while many of them had a fair English education, and a moderate acquaintance with the common affairs of business. Now it is highly improbable, if not quite impossible, for an illiterate young man of from twenty-three to twenty-five years of age, as was Joseph Smith, with whom they were most intimately acquainted, and with whom they were frequently associated, to have deceived these eleven witnesses in the manner claimed by Mr. S. The idea is absolutely preposterous, and reflects but little credit upon the sagacity of the one who originated it. Gold, as a medium of exchange, was then in common use; so that persons doing any business at all would have some actual knowledge as to what was gold, and what was not. To think that Joseph Smith could have prepared a large book of plates, "having the appearance of ancient work, and of curious workmanship, which have the appearance of gold," and could have imposed them upon eleven sensible, intelligent men, some of whom were skilled in all the common affairs of life, may do for idiots, for men without brains, but it will not satisfy those who have an ordinary measure of common sense.

Says Mr. S., "They *believed* that what

they saw was gold;" and he thinks "tin-plates, dipped in a dye that would give them a golden color to superficial observers, would suffice in the hands of Joseph to get such a certificate," as is given by the eight witnesses. If they could be so easily duped in respect to *color*, how then in respect to the great *number* of the plates, and how in respect to their being "of ancient work, and of curious workmanship?" If there had been but *one* plate, and that without engravings, it would have been next to impossible for the young and inexperienced Joseph to have deceived the eleven witnesses, or even the eight, in respect to its material and general character. But for him to prepare a large book of plates, and those plates elaborately engraved with characters that had "the appearance of ancient work, and of curious workmanship"—a work requiring great labor and most consummate skill—and then palm them upon eleven rational men as genuine records, records of very remote ages, and *sacred* at that, is quite past belief. The facts are, their testimony is true and valid for the purposes for which it was given, or these witnesses are deceivers of the basest class. The eight witnesses say "we did handle with our hands \* \* \* as many of the leaves as the said Smith has translated; \* \* \* we have *seen* and hefted, [*i.e.* lifted, for the purpose of judging of their weight], and know of a surety that the said Smith has got the plates of which we have spoken."

Mr. S. affirms that:

"The testimony of the eight witnesses disagrees with the three. They do not claim that an angel brought the plates from heaven for them to view, and they deny that they were in the possession of the angel."

It is true that "They do not claim that an angel brought the plates from heaven for them to view;" but it is *not* true that "they *deny* that they were in the possession of the angel." They simply testify that when they saw them, handled them, and hefted them, that *then Joseph Smith did have the plates*. As to the fact of the angel's having them both before and after that time, they do not testify, and this was very proper.

In regard to the testimony of the



three witnesses, in particular, Mr. S. says :

"They believed that what they saw was gold; that an angel brought them; and that the voice of God endorsed the translation, being told all this by Joseph."

In the first place the three do not testify as to the plates being gold, or as to their believing they were gold, as before seen. In the next place, these are not very judicious comments upon the intelligence and shrewdness of the three witnesses, of whom, personally, Mr. S. knows nothing, and but little more of their history; and, to our mind, his view of the case is very damaging to his critical ability. For Mr. S. to assume that three such intelligent and experienced men as O. Cowdery, D. Whitmer, and M. Harris were, would give to the world a certificate so definite in its details, and so highly important and consequential in its claims, *and all based upon the say so of Joseph Smith*, is to exhibit on the part of Mr. S. a sorry want of mental acumen, or of moral worth. And for them to testify, "we also know that they [the plates] have been translated by the gift and power of God, for his voice hath declared it unto us;" and also testify, "we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man;" and further, "we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon;" and still further, "the voice of the Lord commanded us that we should bear record of it," and do all this upon the mere word or representation of Joseph to them—"being told all this by Joseph," as Mr. S. puts it, is for them to do the work of fools, or knaves.

They testify that "the voice of the Lord" commanded them to bear record of the witness that God gave them concerning the Book of Mormon. They testify that "an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon." They testify that the plates "have been translated by the gift and power of God,

for his voice hath declared it unto us;" and yet Mr. S. has the hardihood to state that "these witnesses do not say that they saw the angel come down; they were doubtless told so by Joseph."

"Nor do they affirm," says Mr. S., "that they heard the voice of God; it doubtless came through Joseph's revelation, commanding them to testify. Thus they saw no angel, and heard no voice; they simply affirmed on the strength of Joseph's word. If they really had seen an angel, they would have said so. If they had heard a voice from heaven, they would have said so. Nor is it sure that they saw the plates, except by faith through Joseph."

This is the extreme of nonsense. If they, personally, saw not the plates, and the engravings thereon; and if they saw not "an angel of God" come down from heaven; and if the angel of God did not bring the plates and lay them before their eyes; and if they did not hear the voice of God to themselves; and if the plates were not shown to them "by the power of God and not of man," then they were base and willful impostors, for they unequivocally affirm as much. The disgraceful prevarications imputed to them by Mr. S., have not the slightest foundation in fact; and they would have been heartily spurned by those men of God, and hurled back with scorn upon those who might have suggested them.

[Concluded in our next]

### Stray Shots.

They who are very-indulgent to themselves, seldom have much consideration for others.

There are two kinds of geniuses, the clever and the too clever.

Most men take conviction from an adversary as children do physic, with a struggle and a shudder.

To a liberal mind poverty is a stimulant, meanness a refrigerant, selfishness an opiate, and ingratitude a poison.

Many lofty intellects are like high mountains, covered with perpetual ice; others, of more ardent constitution, use their fire like volcanos, for destruction.

Good intentions will never justify evil actions; nor will good actions ever justify evil intentions.

"The human face is divine, when not degraded by the vices of society."

He who will not reason is a bigot; he who cannot is a fool: and he who dares not is a slave.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., March 15, 1876.

## NOTICE.

To the Saints. It is the wish of the Presidency, that the Saints will observe Sunday, April 2nd, 1876, as a day of fasting and prayer; and that the Saints repair to their places of worship, in praise, thanksgiving and supplication, that the Church may be blessed with spiritual strength, and faith, to abide during trial.

Of the Presidency. { JOSEPH SMITH,  
W. W. BLAIR.

It appears that we stopped the HERALD going to some brethren, whom we supposed to be in arrears, but who had paid to others for us; their payments not having reached us before the stoppage. To these brethren we hereby make apology, and ask pardon.

There are a few who have been hurt by reason of their HERALDS having been stopped, who say that they have always taken it; and that they have sustained and aided the office in times past, and that *we* should have *known* that they "wanted it continued." Some further say, that they are perfectly good for the subscription.

To the latter we suggest, that in this matter of goodness, the *perfectly* good man, pays his subscription in time to prevent any mistake or delay; the good man, pays when reminded that his time has expired; and the indifferently good man pays no attention to his label, nor to our notification that his time has expired, and waits for us to dun him; and then suffers it to run along without attention of any kind.

To the former, we suggest this thought; that in view of their having been good friends to the HERALD in times past, is it not rather painful to us to be left suddenly in doubt as to that friendship, by a failure on their part to pay any attention to our published request to renew early, or to notify us by word or sign that we may continue to send the HERALD to them.

We are not naturally suspicious, but experience has taught us that human friendship is a precarious thing; it exists to-day, it may be broken to-morrow. The prophet said, "Cursed is he that trusteth in man, or maketh flesh his arm."

It was a painful thing to have a *friend* turn to the disciples and ask, "Will ye, also, go away?"

It was a sad day when Paul wrote, "Ye know how all them in Asia be turned from me."

We teach that our faith is manifest by our works.

Hoping that this will be a sufficient apology to those who feel hurt; we promise to use as much care as we can to observe the instruction given us by the Board of Publication at its last meeting; "Continue to send to those known to you to be good and responsible."

By what measure shall we measure you?

SEE how our newspaper contemporaries look at it. The following is from the *Globe*, Council Bluffs, Iowa, February 25th, 1876:

"The church of the Latter Day Saints betrays a symptom of apparent weakness and decline. We have before us the *Saints' Herald* of February 15th, in which the statement is made that the circulation of this official organ of the Church is four hundred and fifty less than it was a year ago. This weakening may be more apparent than real, and may be explainable, but it has a curious 'look,' and has called forth a poem of marked beauty and fertility from the pen of Elder Derry."

We take comfort in assuring the *Globe*, that, though we were so far short at the date we made the announcement of the decrease in our list, we have regained almost the entire number, lacking only five quires (120) of our number of a year ago.

At the same time that we do this, we accept the unintended rebuke contained in the words, "Betrays a symptom of weakness and decline," as one that should shame the Saints, delinquent subscribers and all; for, other papers beside the *Globe*, will judge of the rate of progression and zeal by the support given the Church paper.

Our missionary and local Elders should now see to it that this "symptom" of weakness be at once eradicated by an "infusion"

of healthy subscriptions which will not only cure the symptom, but heal the disease, "chronic contraction."

It may be as well to explain that one reason why our list was so far short is, that we had cut out a large number whose subscription had been running a number of issues over time; and this we did because we thought it unfair to the Church to continue to send, pre-paying postage, to those who did not, apparently, care enough for its success to write us stating that they would like it continued.

Some may have been offended at our course; and we may, possibly, have lost some few subscribers who were so offended by our stopping the paper; but we reason, that instead of being offended, they should, (or might), have been mortified, in which case, they would, if they wished the paper, make immediate response to the question, Do you wish the HERALD continued?

A BROTHER writes:

"The Saints hereaways think you do not need their correspondence, or you would publish those that have been sent; and are slightly 'on their ear.'"

We would be pleased to publish all suitable letters; but there is not room for all, so we select those coming first, most available, and those we think of most general import. We shall regret if any feel slighted, but we can do no better till we have a larger paper. A larger paper means more subscribers; can we get them? We thank Br. Thomas for his kind offer to help in this direction. He says, "I intend to aid the HERALD list in my neighborhood."

A BROTHER writing from Fergus, Ontario, wishes to know how to account for the children of Amulon and his brethren at Zarahemla, while there appears to be no account of their leaving Helaman and going to Zarahemla. Let some searcher give us an answer.

Br. J. C. Foss, writes from Syracuse, Meigs county, Ohio, asking help to build a house of worship there; if any choose to aid them. He was still preaching and occasionally baptizing one. He and Brn. W. T. Jones and David Thomas, came near be-

ing shut out of a school house at Lebanon; but by interference of outside friends they occupied the building. Quite a row was made, and two men had a fight over it. The local paper noticed it; and Br. Jones published a card which he sent us. Our brethren were not in fault; so agree the statements.

Br. R. R. Dana writes from Newport, California, of the labors of Brn. D. S. Mills, J. F. Burton, J. G. Walker, R. Huntley and self. He represents the Los Angeles Valley as a good place for Saints.

Br. R. J. Anthony, writing from Farmington, Kentucky, February 28th, said, "I will do what I can to circulate the *Herald* here." If all the Elders will do likewise, the HERALD list will soon swell to more desirable numbers.

Our brand new book of "Rules of Order" is received and on sale; price fifty cents. This book contains rules of order and debate for all the deliberative assemblies of the Church; also a chapter on Branch Rules; and one on Reports of Branches and Districts. It should be on the desk of every Branch, and in the hands of every Elder, who expects to take part in the business meetings of the Church.

Br. N. W. Best, of La Graciosa, California, writing February 8th, gives an encouraging account of gospel labor and prospects in that region of country. Five were baptized February 4th, and Br. James R. Jeffries was doing all he could, with fair prospect of more uniting in the way.

Sr. Mary A. Atwell, Charleston, Kansas, writes February 11th, informing us of quite an exciting and encouraging revival in that place, in which the powers of evil were signally rebuked. Good came to the cause of God thereby.

Br. C. Mills, writing from Pittsfield, Pike county, Illinois, February 28th, said the Saints were striving there to do all they could. Br. M. H. Forscutt had been with them for a few days; his labors were very kindly received, quite an interest manifested, and many expressed themselves as almost persuaded to obey the gospel. His return is much desired in that place. A visit from Br. J. H. Lake would be gladly hailed in that vicinity. May the leaven of

truth left in that vicinity continue to work to the Master's praise.

Br. Joseph S. Whithorn, writing from Union Fort, Utah, Feb. 16th, says of the Saints there, "Those who have covenanted with God, with few exceptions, are striving to keep his laws." He further adds that he is well satisfied that there are many who could be brought out of bondage if properly instructed. The Saints there desire an Elder to visit them, and labor for them. Who will go?

Returns from thirty counties in Tennessee give the population at 47,574 men and 70,780 *Dogs*.

Br. Joseph F. McDowell, writing from Henrietta, O., Feb. 15th, seemed to have the armor on and to be actively employed in the conflict for the supremacy of truth. May the Lord give strength to the willing arm that wields the "sword of the Spirit."

By letter from Bro. John R. Gibbs, Wales, we learn that the Saints there are about publishing a selection of Hymns in their own language. Bro. Gibbs will be glad to supply the Welsh Saints in this country with what books they may need. He writes quite feelingly and assuringly of the work work in Wales.

Br. J. J. Cornish, writing from London, Ontario, 3d instant, says, "I am trying to get more to take the *Herald*." That is what we want—men who will *try*.

Copies of the *Courier and London Advertiser* received, thanks to some good brother in England.

The Galland's Grove District Conference passed a resolution at their last session, to sustain the "Board of Publication" in any change "they in their wisdom may make in the *HERALD*."

From Starfield, Clinton county, Missouri, 17th ult., Sr. Ann Summerfield wrote encouragingly of the work in that district, and of the good Spirit that prevails with the Saints.

February 27th, Sr. Lillia M. Allen says, "We have a large branch here at Lawrence, Michigan." She was pleased to see that some of her young friends were obeying the gospel.

Br. J. C. Foss, writing from Syracuse, Ohio, on the 1st instant, said he had bap-

tized fourteen more more at Lebanon, in that State. He is meeting with some opposition, just enough to make the truth shine the brighter to those who love and are searching for it.

We have no copies of January 1st or February 1st *HERALD*. Do not order any.

BR. RICHARD ELLIS, Sydney, Australia, writes:

"We are in great need of more assistance in this land. Br. Rodger is gone far to the interior of the country, one hundred and fifty or two hundred miles from Sydney; so both the Saints in Sydney and at Newcastle are left to do the best they can. Brother, you know a prophet in his own country is never thought much of; so it is here, for strangers sooner come and listen to an Elder from America, than to local Elders."

He also sends us a correspondence had with a Mr. Miller, in regard to the distinctive differences between us and the Utah people, in which Br. Ellis argues the case ably and well.

MRS. LUTICIA FREEMAN, of Topeka, Kansas, writes:

"My husband would like to hear your doctrine, though he is a Baptist. He has a church at his own disposal, to which any one will be welcome to use. I think there is a chance of much being accomplished here, by our people."

BR. J. A. ROBINSON, of Peoria, says:

"I had the pleasure on last Sunday (Jan. 30) evening, to baptize in the frosty but beautiful lake of Peoria, by the light of the moon, one of the most popular young men, of the most popular church in the city."

This man must be of a strong and honest courage to thus break away from popular ties.

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## Correspondence.

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SCOTTSVILLE, Floyd Co. Ind.,  
Jan. 22d, 1876.

*Dear Herald*.—For the past five or six years I have been a reader of your pages, and I gladly welcome you to my household; for oftentimes when drooping and weary, when down-hearted and sad; I have received comfort and consolation from reading the good news you contain from different parts of the world. Testimony from a brother here and a sister there, showing that the Lord is remembering

Zion, although she is in a scattered condition; and that he is blessing her children, inasmuch as they put their trust and confidence in him.

In perusing your columns and reading the different testimonies, I have been made to rejoice and to lift my head above the dark clouds that dim the horizon and look beyond where all is joy and peace and love, and to contemplate the glory that awaits the faithful Saint of God. Much good instruction is also found in your pages from the watchmen who are out on the walls of Zion, to which if we pay heed we may be more able to resist the many snares and temptations that beset our pathway, and to steer clear of the many breakers that his Satanic majesty puts in the way, and whereon so many careless travelers are hopelessly wrecked.

Although I have been a reader of your columns so long, this is my first effort in the way of a contribution, you will therefore please excuse its weakness. But as I have received so much comfort from the efforts of others, and as I desire your success and the prosperity of the cause you advocate, I thought I would cast in my mite, and if by chance it should cheer a lonely pilgrim or cause a ray of light to shine across the pathway of a fellow creature, I should be amply repaid for my effort. But my purpose is not to preach a sermon, or deliver a lecture, but simply to speak of the goodness of God to his unworthy creatures, and to bear an humble testimony to the manifestation of his power manifested in healing the sick. During the present winter I have been laboring away from home in order to provide the necessities of life for those whom God has given me. On January 7th a messenger came to call me home on account of the sickness of my little daughter eighteen months old and the pride of the family. I returned and found her very sick. In the evening I called in Br. Harbert Scott, and had her administered to in the name of the Lord. That night she rested better, but on the evening of the 8th she again grew worse, and my wife almost gave up all hopes of her life, and I felt myself that without a change for the better very soon, she could not last long. We knew not what to do; but feeling that God, by his matchless power, was able to raise her up, I again hastened for Br. Scott. He came, and we humbled ourselves before the Lord. The child was again administered to, and from that time forth began to amend. And we feel to thank our heavenly Father for his loving kindness to his unworthy servants, and to bear an humble testimony to the truth of the work in which we are engaged. Feeling assured that the power of God is really made manifest in this our

day in behalf of his children; for this is the third time that his power has been manifested to a remarkable degree in my family, and I therefore felt constrained to speak of it through your columns, that others might see that God deigns to bless those who love and serve him, whether they be in America or England or in the islands of the sea; for they are alike his workmanship, and in every nation under heaven he that feareth God and worketh righteousness is acceptable to him.

Ever praying for the success of Zion's cause, I remain your humble servant,

J. S. CONSTANCE.

P.S.—I heartily concur in the above,

SARAH CONSTANCE.

HUTCHINSON, Jefferson Co., Cal.,  
Feb. 7th, 1876.

*Br. M. B. Oliver.*—I received your letter to-day was glad to hear of the prosperity of God's cause; my prayers are for you, that God may give you wisdom to direct the branch, which is looked upon (to some extent) as a pattern of branches. I am glad that with the new year, a new spirit in many places is manifested. My heart is longing for the redemption of Zion, the land by judgments and the saints by righteousness. I feel as though we will make excellent progress this year, both in gathering in precious souls and also that many good steps will be taken by the heads of the Church; may God grant it is my prayer. We are getting along well, we know that God is our friend; the Lord has been very good to me, in qualifying me for the mission here. Dear Bro. Oliver I hardly knew the power of the priesthood, till I gave all my time to preaching. I am blessed to my hearts content with liberty and ability in preaching: none are able to gainsay our cause, and God is greatly confirming the word with signs following.

I have been preaching near home since Dec. 30th; now the interest is beginning to be good; yesterday held three meetings seven miles above here, had a glorious time. \* \* The Saints of this Branch have been greatly blessed with the gifts of the gospel; perfect love and harmony exists throughout, and their love towards me is manifested by their works: better Saints I do not wish to be with, and may God help me to be humble and faithful that I may never betray the confidence which they have in me.

I desire to mention a remarkable case of God's love and approbation, under the hands of Elder John Ellis. On last Thursday while I was getting up some fire-wood I met with an accident in my right hand with which I am now writing. When I was chopping I struck my hand against a short sharp dry limb, it entered the back of my hand at the joint of the middle finger, it also

broke the bone about one inch above in the back of my hand so that the end of the bone stuck up, I pushed it back the best I could. I spent a painful and sleepless night: next morning Elder John Ellis administered to me according to James 5: 14, 15. The pain all left at once, and my hand was made well through obedience to God's command. To him be all the glory. Remember me in love to the gospel and all inquiring Saints. Yours in love. F. C. WARNKY.

MAGNOLIA, IOWA,  
Jan. 28th, 1876.

*Bro. Joseph*.—I wish to communicate a little incident of the past that tends, not a little, to strengthen my faith in this Latter Day Work; with which I became connected on the 21st of December, 1875, receiving baptism by Phineas Cadwell, president of the Magnolia Branch, and being confirmed under the hands of Elder Mark H. Forscutt. And mother says that many times in the past, when led to doubt by evil reports, and the heresies privately brought into the old organization by false teachers, by reason of whom the truth has been evil spoken of, the fulfillment of the dream which I am about to relate, has recurred to her thoughts, and brought again the conviction that there had been, and must still be, something permanent and undying somewhere in Mormonism.

My grandfather, Jonathan Follett, (my mother's father), then living in Ontario Co., N. Y., was on very intimate terms with a Mr. Alpheus Gifford, and together they took a lively interest in searching the scriptures and discussing matters pertaining to religion; in fact, they had been on a self-imposed mission of some six months' duration, in which they had traveled together and preached. His house seems to have been a sort of temporary resort for Methodists; and even Brigham Young was there once, (then a young man), and borrowed a pair of shoes of my uncle to wear to a Methodist meeting near there. By the way, I wonder if the many incidents that have since crowded that man's busy and singular life, have obliterated this little incident from his memory. But I am wandering from my subject. Mormonism had not been heard of. This must have been between 1822 and 1827. Gifford dreamed, one night, that he was in a large building, in which there were many tiers of seats, one tier above another; and that he was sitting on one of these seats, considerably elevated, but not on the highest tier; and that there were a great many people in the building and on the many seats therein.

This, in brief, is the substance of the dream. Next morning he told his dream to grandfather, who immediately gave him the meaning of it; which was, that

the building that he saw, was a new religious denomination or church yet to be set up; and the tiers of seats that he saw in the building, were the different officers in that church; and that that church would be the true church of Christ; and that Gifford would not only live to see it established on the earth, but would enter it, and occupy an office therein. They both seemed perfectly satisfied that the dream was full of meaning, and also that they had received its interpretation; and day after day would thenceforth find them together conversing about the coming true church, with as much earnestness and assurance as they could have felt, apparently, in talking of things that really existed, and seemed, with Joseph of Egypt, to be "sure of this thing."

The Church of Jesus Christ of Latter Day Saints was organized, as all know, in 1830. Grandfather did not live to see it. I do not know at what time Alpheus Gifford joined it, but the next account that I have of him, he was at Nauvoo, Illinois, and occupied some office in the Mormon Church, as my grandmother relates, (who is yet living, and eighty-nine years old), who also lived there several years, having joined the Church, and moved there from Ontario Co., N. Y. Thus had the dream been fulfilled.

Though I had heard the dream and its fulfillment talked of, as long ago almost as I can remember, (I was born in 1839), yet I had nearly forgotten it, till reminded of it by a dream slightly similar in some respects, that I had on the second night after uniting with the Church.

CHAS. W. LAMB.

FALL RIVER, Mass.  
Feb. 15th, 1876.

*Br. Joseph Smith*.—The good Lord is blessing his people here, for we are having his Spirit poured out upon us in great measure. We are not increasing much in numbers, but we are in grace; for which we feel truly thankful. Some who have been hanging back are now coming to the front. Praying for the welfare of Zion; I remain yours in gospel bonds.

JOHN POTTS.

MIDWAY, Monroe Co., Alabama.  
Feb. 15th, 1876.

*Bro. Joseph Smith*.—Since my last writing, I have been constantly engaged in spreading the good news. I spent the fall in Kentucky and Tennessee, principally in Tennessee. In Hickman county I held a two day's debate with a Methodist preacher. The debate was arranged for four days; but at the end of the second day he refused to debate the remaining subjects which were "spiritual gifts" and "church government."

The cause was greatly hindered during the fall by the extraordinary sickness, which prevailed to such an extent that there was not enough well people to wait on the sick. This compelled me to stop preaching at the very time when prospects for gaining members were getting good. I left very many believers, many of whom will, no doubt, obey before long. I baptized one in Tennessee. In Kentucky I preached some and baptized two. Sickness was as severe there as in Tennessee and hindered the work much.

Bro. Anthony arrived in Kentucky about the middle of December. We spent about two weeks together before I started south. I found him an excellent man, just the kind of an Elder I wanted; kind, firm and humble. He will be able to do much good in his field of labor. It was a great comfort to me to be with him during the short time we were together, and he strengthened me very much. May God ever help him and bless him.

I left Kentucky on December 28th for the south; Bro. Anthony going with me as far as Benton county, Tennessee, where we preached a few times. We parted on January 6th, Bro. Anthony to return to Kentucky and I to come here. I traveled on horseback, and in eight days arrived at Bro. F. M. Fuller's, in Mississippi. Here I found three Saints, I preached sixteen times, baptized five and organized a branch, the Winston Branch, composed of eight members; F. M. Fuller, teacher, presiding. There is a splendid opening there. Many are "almost persuaded to be christians." I expect to preach some more there next summer. From Mississippi I came here to the Lone Star Branch. I found the Saints very cold, but still glad to see me. I began preaching February 5th, and have preached every day since; and our meetings are still going on. Five have been baptized, so far, and others are expected. We have had a good meeting. The Saints have all promised to make a stronger effort to do their duty. Last night, after preaching, we held a council meeting, during which all the official members promised to do their duty in the future. It cheered me to see them with tears in their eyes, confess their short comings, and then to re-pledge themselves to help roll on the work. May God help them discharge their duty in righteousness. Next Sunday I will begin a meeting in the Butler Branch; and from there go to the Pleasant Hill Branch.

I have enjoyed my trip greatly, so far. The climate here is very mild. My health is excellent. The Lord has blessed me this winter; yes, more than he has ever done before; for which I feel very thankful; and I am determined to do my utmost for the good of the cause, that the blood of this

generation shall not be required at my hands. And, Bro. Joseph, I wish that all the Elders of Israel could feel this way, only much more than I can do; each one can do something, and if they would but try their best, the Lord would open the way before them and bless them with wisdom and power to do good.

My address is, Milton, Santa Rosa Co., Florida. Your brother in Christ,

J. H. HANSEN.

JEFFERSONVILLE, Wayne Co., Ills.,  
Jan. 31th, 1876.

*Bro. Joseph Smith:*—Before leaving Sandford (Dec. 8) for this district, I was severely afflicted with sickness, in consequence of which I lost a month or six weeks of the fine autumn weather. Since my arrival in Southern Illinois, I have confined my labors to Bro. George H. Hilliard's district, having visited and labored in all the branches except one, also preaching in other places as time and strength would permit. I have been assisted in my labors by other brethren, mostly by the District President. Bro. Green accompanied me to the Elm River and Little Wabash branches, where we had as good and prosperous a time as could be expected, considering the rather lifeless condition of these branches. However, there are good brethren in these places, who desire to be good Saints. Bro. Hilliard and I spent nearly three weeks in Johnson county, where there were three accessions to the Church, and a few others seemed almost persuaded to obey.

I neither think it to be good policy, nor right, to flatter any person or persons with tongue or pen; therefore, I say that the old branches of the district are far below the standard of spirituality to which it is their privilege and duty to attain. The branch officers (speaking of them collectively) ought, by all means, to manifest more zeal and wisdom in the discharge of their duty, as plainly pointed out by the law of God. For this much desired change, we labor, hope and pray.

The new branches are doing well, but the work lies before them. There are good opportunities being presented in new fields for the preaching of the word, but very few faithful laborers at command in the district.

I understand the condition of celestial reward to be this, "Live by every word that proceedeth out of the mouth of God." Brethren and sisters, are you willing to obey this condition? If so, would it not be consistent to throw away that terrible habit of chewing and smoking tobacco? God says, "It is not good for man, neither for the body nor the belly."—B. C. 245. "O," says one, "I have used it so long that I can

not quit the habit." I assure you dear brother or sister, it is no harder for you throw away the noxious weed than it is for many of your brethren and sisters to put up with your using it. Again, when you use this kind of logic, you virtually say, "I am a slave, and tobacco is my master." However, I would advise those who have been using the weed from 25 to 50 years, and apprehend any danger of protracted illness or death, should they cease its use, to choose the least of two evils, they being judges in the case.

I remain your brother in the gospel,  
 JOS. R. LAMBERT.

VERSAILLES, Ripley Co., Ind.,  
 Feb. 5th, 1876.

*Br. Joseph.*—On the 18th of December, as I stated in my last letter, Br. Christie and I went to Cross Plains, where we held three meetings, good interest was manifested by some, others opposing secretly; while there we were the guests of Mr. Conyers. Br. Christie left me here and returned home. By invitation I visited a neighborhood a few miles east, preaching at two places; some interest manifested, and much prejudice removed; while here we were the guests of a Mr. Connell, a member of the Baptist Church, and it is but just to say that the Baptist people have treated me well, and seemed to acknowledge the fact that I was an American citizen, and, as such, had a right to my religious views. They truly set an example worthy of imitation by their brethren of New Marion.

On the night of the 24th, returned to Cross Plains, met some of the brethren from Olive Branch, accompanied by Br. C. Scott; went home with them after meeting; spent Christmas with the branch; held a few meetings at the Union chapel.

On the 27th, had the privilege of seeing another precious soul buried with Christ in baptism, Br. J. S. Christie officiating. She is a very intelligent and promising young lady. The same night we took the field again, Brn. Scott and Short going to Olean. Through the kindness of Mr. Camren, a house had been procured about four miles west of New Marion, where Br. Christie and I tried to set before the people "the things concerning the kingdom of God." A lively interest was awakened; held four meetings, had many pressing invitations to return, hope this point will not be neglected by other brethren, as we believe great good may be accomplished by an effort. I find Br. Christy a very congenial companion, and a faithful laborer for Christ.

Jan 1st, through the kindness of Br. Mayhew, (who furnished conveyance and accompanied us), Br. Short and I went to

the Union Branch, Jefferson county, where we held meeting at night; the next day to Paris, Jennings county, where we held ten meetings, with good attendance and attention. The Methodist brethren held meeting during the time, near by; we are told they got one mourner. Notwithstanding their efforts, our meetings were well attended most of the time. It was remarked that "the brains of the community attended our meetings, while the rest went where they could hear more noise."

Many expressed themselves well satisfied with the doctrine, admitting that we had the Bible on our side. We gave them to understand that the Lord had blessed us with more of his word besides the Bible. Went next to Bear Creek, held three meetings, the people were willing and anxious to hear; while at the two last named places we were the guests of our esteemed brother, B. V. Springer, whose assistance we had in our efforts, while sojourning with him; and also the assistance of his daughters, they helping to do the singing.

January 16th, Br. Springer accompanied us to Union Branch, where we met Br. C. Scott, bound for the west end of the district; held six meetings, with prospects of good results therefrom. We have reason to believe that this branch has seen its darkest days, as they seem determined to persevere. Under the wise policy of Br. Rector, with the help of God, they may hope to succeed.

On the 21st, Br. Rector sent his team with us to Ripley county; where we stopped with Father Campbell, and were hospitably received; the next day he sent us on our way with his team, found the Saints of Olive all well, held a few meetings at the Union Chapel, sent an appointment to Titusville for the night of the 26th, when we arrived there we found the door locked.

We have had to suspend our efforts for a time, on account of small pox being in an adjacent neighborhood, and "the hearts of men are failing them for fear."

This afternoon we had the great joy of receiving another into the fold of God, thus the good work moves quietly and smoothly on, the efforts of our enemies notwithstanding.

To-morrow I speak by request on the divine call of Joseph Smith, this seems to be the stumbling block, and I trust that my master will assist me in the effort.

Monday I expect to start for Central Nebraska, as per resolution of Semi-Annual Conference; expect to go *via* St. Louis, Atchison, and Council Bluffs. I regret that it becomes necessary to part with many who have become dear to me on account of trials and blessings mutually shared. I shall ever remember the kindness shown me while on this mission, both



through my illness and during my labors. May the God of Saints bless the work in Southern Indiana, and cause that the glorious work may prosper, and King Immanuel's banner be planted in the strongholds of Satan. I shall ever hail with joy the glad news that the work is gaining ground, and realize the truth of the proverb, "As cold water is to a thirsty soul, so is good news from a far country."

I leave with the "Macedonian cry" sounding in my ears, but feel confident that the time has come to take my departure, and so bid adieu to the Saints of Indiana.

Br. Short will remain here until he receives directions from Br. Lambert. We have been very unfortunate in receiving any news from him, have not heard from him for some time. I thank God that I have been permitted to labor under his direction; his wise counsels and mild rebukes will ever be gratefully remembered by me. My all is in this work, I aspire to nothing higher than telling the story of the "meek and lowly Jesus."

I am as ever, yours in the covenant of peace,  
HEMAN C. SMITH.

FERNDALE, Humboldt Co., Cal.,  
Jan. 2nd, 1876.

Br. Joseph:—Having for some time had a desire to bear my testimony to the truthfulness of the latter day work, in the columns of the *Herald*, I will embrace this opportunity, it is only about one year and a half since I was initiated into the kingdom, during that time myself and family have received many blessings, for which we are truly thankful and give God all the praise. Before I knew or had heard anything of the Church of Jesus Christ of Latter Day Saints, I became convinced by reading the scriptures that I was not pursuing a course of life agreeable to the will of God; but having no confidence in the sectarian churches,—I prayed earnestly to God, that if he had a people on earth to make them known to me; after several days of prayer, the answer came in a vision of the night, that if I would submit myself to be guided by the spirit of truth that my prayers should be answered. Several years after I accidentally got hold of a few copies of the *Herald*, and becoming interested, I then borrowed the Life of J. Smith, Jun., the Book of Doctrine and Covenants, and the Voice of Warning—while reading these works, the Spirit bore so strong a testimony to the truthfulness of the doctrine that myself and wife shed tears of joy over them, and we were both ready for the water the first opportunity. Before we became connected with the Church of Christ, we had great faith in the promised gifts and blessings as found in the word of the Lord, and

always believed that one of our little ones was healed from a great sickness, in express answer to prayer.

Our witness is that the gospel which is the power of God unto salvation, is being proclaimed throughout the world by the Latter Day Saints in fulfillment of that which was shown to John on the Isle of Patmos, relative to the restoration of the gospel, as recorded in the fourteenth chapter of Revelations. Your brother in Christ.  
S. WELDON.

JEFFERSONVILLE, Wayne Co., Ills.,  
Feb. 17th, 1876.

Br. Joseph Smith:—I thought perhaps some of the readers of the *Herald* would like to hear from the work here. Br. Joseph Lambert has been laboring in this district since our conference in December last, with good effect. I think he is an efficient workman. He works very careful, and endeavors to make his points clear, so that all may understand. His health has been poor since he has been in this district, I hope he may soon become strong and vigorous. The work here is in fair condition, and the prospect fair for the future. The field is very extensive and preaching Elders very scarce in this district. I went with Br. Lambert to Johnson County Ills. Three were added to the Church while we were there, two by baptism and one by vote, having been baptized by Levi Stewart in 1843 or 1844. I went into Williamson county, preached four times while there, near Marion, the county seat. Stayed in Marion all night, with Br. A. J. Mann, an old time Saint. I think he and his wife will unite with the Reorganization. I hear that there was once quite an extensive branch in that county. Some moved away, and some are scattered through the country. I think a good work could be done if we had an able Elder to labor there during the coming season. Spiritualism, Adventism, Campbellism, and the rest of the popular "ites" and "isms" will be to meet and contend with, no doubt, in that locality.

We have the promise of one meeting-house in Marion, and two in the country, near town, to preach in. But we cannot possibly go there until late next summer, if then; and the call on every side is "Come and preach."

Br. Lambert is in the Brush Creek Branch at present. One has been added there since he went. We were in hopes Br. Mark would have been with us this winter, but he has not returned yet, and when he does, I suppose he will go on to Indiana, to hold a discussion with Rev. W. B. F. Treat. I do pray that truth may prevail, and that more faithful and efficient men may be raised up to carry the message to every nation; men that will live by

every word of God to them, for I am satisfied that those who do not live in this manner, are not very successful in building up the Church, their work not being but half done. I pray God to overrule all for the best. As ever, yours in the covenant of peace.

G. H. HILLIARD.

UTAH, Feb. 25th, 1876.

*Dear Herald:*—It appears, by reading the last two editorials, that the population of Utah has increased rather remarkably since the census; but when the readers of the *Herald* understand that the petition to Washington had the names of all persons over twelve years of age, which I understand it had, it will not appear quite so large.

A SUBSCRIBER.

EDENVILLE, IOWA,

Jan. 1st, 1876.

*Bro. Joseph:*—What we are doing in the Des Moines District. We now comprise five branches; Newton Branch numbers probably two score; some of its members are laboring a little in the branch. Very few of the world come out to hear. I hope it is not a lack of energy by the brethren.

Independent Branch holds their regular meetings. They are much scattered, hence do not often all get together at one time. Bro. Nirk presides over the branch. There is not much show of an increase soon. Bro. Nirk and Sayer are the only officers that labor much, and their services are confined almost entirely to branch meetings. I believe there is a better time hoped for.

Pleasant Grove Branch, is divided by the Des Moines River, and the river has been in such a stage, nearly all winter, that it has been impossible to cross with safety. I held a two day's meeting in that branch this month, but few out on the account of bad weather. We had a good time. This branch has been in a low condition for a long time, and has been much neglected by visiting officers. There is now a good feeling in the branch, and I have great hopes that the branch will soon throw off her lethargy, and arise in strength. Her officers are good meaning men, but hitherto have lacked energy. They now promise to do their duty.

Des Moines Branch now numbers almost three score, and some prospect for an increase, but they are not without their difficulties. Their officers seem to be very prompt men. They were visited by Bro. Mark; and I am sorry to say, that he failed to have the success in Des Moines that he has had in most other places. May he come again, that his last greeting may be a source of much joy. I saw him in a dream—he is not without his trials—was in the front ranks commanding the train to

push ahead. What a cloud he had to pass through!

Des Moines Valley Branch now numbers about thirty with two officers, a priest and teacher. They hold three regular meetings a week. The priest and teacher are good men, laboring to bring the Saints to the unity of the faith. My labors have been mostly confined to this branch and vicinity. I concluded a series of sixteen meetings Jan. 23rd; Bro. Stamm was with me four days. God was with us, giving His Spirit to comfort and cheer the Saints and confirming the word with signs following the believer. Was directed here by the Spirit on January 12th. I commenced meetings on the 13th; during the process of the meetings I baptized eight. The meetings grew in interest to the last, when I closed to return to my family for a few days. I have been in the field almost constantly since Oct. 15th, 1874. Commenced preaching at Vandalia and on the Des Moines River Valley where they had never heard the gospel before. Held four public discussions,—three with the Christians and one with the Methodists. Have had the pleasure of organizing a branch which now numbers thirty, all new members and living on the ground contested by our Christian Brethren. The Lord gave us the victory,—His sheep heard His voice, and they follow Him. To God be all the praise.

How much longer I will continue in the field I cannot say. My brother Alfred and I have conferred together, he laboring at home in temporal things to support our families, (which thing is a heavy burden on him), and I labor in the field. I have a wife and five children, the eldest one about ten years old. I have plead to the Lord for knowledge what to do, and I heard a voice, in open daylight, as it came from heaven, saying, "Read the seventh chapter of 1st Corinthians, 29th verse" (I. T.) At the time I heard the voice I could not remember one word that that chapter contained.

I am now holding meetings (Jan. 31st) about ten miles south-east of Des Moines City. Bro. B. Myers is with me. While at Vandalia, last Saturday evening, I had a public challenge sent to me by the Methodist society, to discuss "Was Joseph Smith a false prophet?" and "Is the Church of Latter Day Saints the true Church of Christ?" I accepted the challenge *provided* my opponent would bind himself in writings, that he would act the gentleman in the strictest terms of the word. I am tired of meeting trash. I believe a majority of the people in Vandalia are now my friends, hence I will meet no man there in debate at this time, unless he comes in a christian-like manner. I have another challenge from a Mr. Dalley, of Marshall county, Iowa, on

the Book of Mormon and Spiritual Gifts. He is a very-talented man. If the debate should come off it will be a hardly contested battle. As yet we have not been able to agree on text books to be used during the four day's discussion.

Yours in Christ, ISAAC N. WHITE.

## Conferences.

### Fremont District.

The above named conference convened at the Gaylord School House, Fremont county, Iowa, February 13, 1876, at 10:30 a.m.

Preaching by Jas. Caffall, to a large congregation.

1:30 p.m.—Sacrament meeting. Brn. J. R. Badham and J. J. Kaster administered the bread and wine.

Evening.—Preaching by Br. R. M. Elvin, followed by a prayer and testimony meeting.

Monday Morning, 9 a.m.—Proceeded to arrange the business of the conference. R. C. Elvin in the chair; Wm. Leeka, secretary; J. R. Badham and Br. Chute assistant clerks.

Resolved that the hours from twelve to one, and from four to five o'clock be occupied in free discussion.

Rules of order were then read. Visiting brethren were invited to take part in the deliberations.

Branch Reports—Platte River: 12 members; 1 expelled. Glenwood: 15 members; 1 removed by letter. Moroni: 14 members. Nebraska City: 97 members; 11 baptized, 2 received by vote. Blue River: 8 members; 2 received by vote. Farm Creek: 30 members; 2 removed by letter, 5 scattered. Shenandoah: 30 members; 1 received by vote. Fremont: 50 members; 2 baptized, 6 removed by letter. Mill Creek: 27 members. Nephi: 20 members. Plum Creek: 92 members; 6 baptized, 4 removed by letter, 1 died. Elm Creek: 17 members. Palmyra not reported.

Elders' Reports.—E. C. Brand had done but little, in consequence of sickness; baptized one. J. V. Roberts had baptized one. R. M. Elvin preached ten times, baptized one, blessed one child. R. C. Elvin, president of the district, had visited most of the branches, had reorganized the Liberty Branch, called it *Moroni*, baptized four at Blue River, organized a new branch there, to be known as the Blue River Branch; had preached forty-one times, spent \$29.45 and had received \$22.50. W. Baldwin, Wm. Redfield, John Good, A. T. Mortimore, G. E. Dueb, Geo. Kemp, J. J. Kaster, Thos. Nutt, Wm. Gaylord, Moses Gaylord, Paul C. Peterson, J. R. Badham, W. C. Mathews, Simon Dike, Sen., J. Leeka, Wm. Ledingham, R. P. Baldwin and S. Longbottom reported.

Intermission for five minutes, after which an hour was spent in free discussion.

2 p. m.—Priest Wm. Rooker reported. Teachers Simon Dike, Jun., and N. Trook reported.

Bishop's Agent's Report.—Balance on hand last report \$68.70; receipts \$68.15—total \$136.85. Paid to Bishop I. L. Rogers \$26.25; to Moses Boyle \$20; to R. J. Anthony \$45.25; to Mrs. R. J. Anthony \$12.15—total \$103.65. Balance on hand \$32.20. Wm. Leeka, agent.

New Business.—Resolved that resolution No. 10, page 111 of the record, be so amended as to read, Resolved that we do not consider any person competent to represent the latter day work who does not believe and teach the principles of the gospel, as contained in the standard works of the church, viz., Book of Mormon, Doctrine and Covenants and Holy Scriptures.

That all the branches in the district be requested to hold the necessary business meetings on a week day.

Whereas there are no suitable buildings in which to hold our conferences, therefore Resolved that measures be taken to secure such buildings as soon as practicable.

That we request the General Conference to send Br. M. H. Forscutt to labor in this district.

That we endorse the nomination of R. C. Elvin to the office of High Priest by said quorum, and that we recommend him to the General Conference, to be held April next, for ordination.

Moved that the Conference contribute the amount of \$6.95 to be made up to Br. R. C. Elvin and paid by Bishop's Agent.

Officials present: 1 Apostle, 2 High Priests, 1 Seventy, 24 Elders, 4 Priests, 3 Teachers, 1 Deacon.

Robert H. Coster was ordained to the office of an Elder, by Jas. Caffall, assisted by Wm. Redfield and Wheeler Baldwin.

Report of Elder Jas. Thompson was read. Teacher L. C. Donelson reported.

Moved that all those that have not received licenses be granted license by this Conference.

Missions.—Moved that Brn. J. R. Badham and J. T. Kinneman be associated in a mission east of Clarinda and elsewhere. That E. C. Brand and J. V. Roberts be associated in a mission on the Missouri Bottom. That James Thompson be continued in his mission. That Br. Longbottom have a mission to Ross Grove and vicinity of Clarinda. That Br. Baldwin be appointed to visit any part of the district he may wish. That Wm. and Moses Gaylord be associated in a mission to Hillsdale. That Geo. Kemp and John Goode be associated in a mission to Hillsdale, Glenwood and vicinity. That Brn. Wm. Redfield and W. C. Mathews be

associated in a mission to Hamburg and vicinity. That J. J. Kaster and Br. Leadingham be appointed a mission to Walkersville. That Br. G. E. Duel be appointed to labor at Bethlehem and elsewhere. That Knud Johnson and Paul Peterson labor at Moroni Branch. That Br. Stephen Wood be associated with J. J. Kaster and Leadingham. That D. Hougus labor at Red Oak in company with J. R. Badham.

Report of District Historian read and accepted.

Moved that a committee of three be appointed to act upon resolution in regard to securing buildings in which to hold Quarterly Conferences.

That D. Hougus, W. C. Matthews and Wm. Leeka compose said committee.

That when this conference adjourns, it does so to meet at Nebraska City.

7:30 P.M.—A discourse from Br. J. R. Badham, from Mark 1: 8.

Moved that the President of this District represent the District at the Annual Conference, either in person or by letter.

That we sustain the general authorities of the Church; also Br. R. C. Elvin as District President, and Br. Wm. Leeka as Secretary and Bishop's Agent.

That Br. Jas. Caffall have his expenses in attending this Conference paid by the Bishop's Agent.

That the office of District Historian be continued.

The remainder of the evening was spent in prayer and testimony meeting, in which the Saints enjoyed the Spirit of peace.

Conference then adjourned to meet at Nebraska City, May 7th, 1876, at 10:30 a. m.

### St. Joseph District.

Conference convened at Oregon, Holt Co., Missouri, February 5th, 1876. Br. William Hawkins called to preside. Visiting brethren were invited to take part in the proceedings.

Branch reports.—Oregon 38 members, 1 died, gain 3. Bigelow 8 members, 2 baptized. Benton 26 members, 2 removed by letter, 6 baptized.

Elders' reports.—Brethren Stiles, Flory, Litz, Parker, Tignor and Fisher, reported that they were doing all they could for the spread of the work.

Whereas the Nodaway District by their petition, as presented by Elders Woodhead and Madison desire a union of the St. Joseph and Nodaway Districts.

Resolved that we accept the terms set forth in said petition, looking to a union of the Districts.

Moved that said petition be received.

That when this conference adjourns, it does so to meet on Saturday before the third Sunday in May, as a union of the St.

Joseph and Nodaway Districts, for the purpose set forth in the petition from the Nodaway District.

That this conference cede [to what?] all of Buchanan county south of the north incorporation of St. Joseph running east to Andrew county line.

7 P. M.—A general good time in prayer and testimony meeting.

Resolved that all Elders renew their licenses.

That Br. Parker be released as clerk of the St. Joseph District, and that Joseph Flory be appointed in his stead.

That we sustain the presiding officer of the District.

Two-days' meetings were appointed at Oregon, April first and second. In Benton on the third Saturday and Sunday in March. At Bigelow Branch on the second Saturday and Sunday in April.

11 P.M.—Preaching by Brn. Litz and Burlington.

2:30 A.M.—Sacrament was administered, and a time of rejoicing had.

Evening.—Preaching by Brn. Stiles and Woodhead.

Adjourned to meet at the Liberty School House, on the third Saturday and Sunday in May, [20th and 21st]. This School-House is between Guilford and Bridgewater, in Nodaway county, Missouri.

### North Kansas District.

The above named conference was held at Fanning Station, Feb. 12-13, 1876. J. W. Brackenbury presiding, C. Herzing clerk.

Some very good instructions and exhortations were given to the Saints, especially the Elders, by the president, in regard to their deliberations during conference. After consuming considerable time in discussing and deliberating on branch and other local matters, conference adjourned.

Afternoon session.—Minutes of last conference read.

Branch reports.—White Cloud 23 members, 1 expelled, 5 received by letter, 1 by baptism; branch in good condition. Fanning Branch, disorganized January 16th, 1876. Union, 10 members, organized Jan. 22, 1876; branch in good order.

Elders' reports.—Sellers, Waddel, Banta, B. Brackenbury, Herzing, Joseph Blatt and John Richards; Priests Clemenson and Price, all had preached in public more or less. J. W. Brackenbury preached some in Brown county, in connection with Br. C. Herzing, and also preached considerable at White Cloud and vicinity.

The president expressed his gratification in regard to the reports of the Elders; and thought they were the best reports given since the organization of the District.

Preaching in the evening at 7.

Sunday forenoon session. — No special missions given. The Elders were instructed to preach wherever doors are open. The authorities of the church were sustained.

Officials present: Elders 8, Priests, 2 Deacons.

The afternoon was devoted to sacrament, prayer, and testimony meeting; during which a goodly degree of the spirit was enjoyed by the Saints. Preaching at 7 p.m.

Adjourned to meet at White Cloud, May 6th and 7th, 1876.

### Colorado District.

The above conference convened January 1st, 1876, at 2 o'clock p.m., at the Saints' Meeting Room, Rocky Mountain Branch.

Officials present, 3 Elders, 1 Teacher. Branch Reports.—Denver: 20 members. G. E. Ward, presiding Priest; Amanda Galland, clerk. Rocky Mountain: 12 members. J. Ellis, president, G. O. Kennedy, clerk.

The following Elders reported: F. C. Warnky, J. Ellis, Wm. S. Montgomery. F. C. Warnky had preached forty-six times, in Park, Douglas and El Paso counties. Had good liberty, large congregations and a good interest manifested, especially in Fairplay and Alma, Park county. Thinks there are some of God's people there, and a good opening. J. Ellis had baptized and confirmed four; had preached some and attended to the duties of the branch the best he could; had kept all in good order; was willing to do all he could to help advance the good cause. Wm. S. Montgomery had not been in Colorado long, but while here had been out with Br. Warnky to Clear Creek, and held meeting; also had preached in the Zion Baptist Church, in Denver, and while he remains with us, is willing to labor to the best of his ability.

The authorities of the Church were sustained in righteousness. Br. F. C. Warnky was sustained as president and missionary to Colorado District, and Geo. O. Kennedy, secretary.

Appointments.—Br. J. Ellis was appointed to labor in Jefferson county, also, in company with Br. Warnky, in other parts of the district. Br. Wm. S. Montgomery was appointed to labor in Arrapahoe, Douglas and Elbert counties.

Evening.—Preaching by Brn. Montgomery and Warnky.

Sunday, 10 a.m.—Preaching by Brn. Ellis and Warnky.

Afternoon.—Preaching by the president, after which the sacrament was administered.

Evening.—Preaching by the president.

Adjourned to meet at the call of the president.

F. C. WARNKY, *President*.  
G. O. KENNEDY, *Clerk*.

### Eastern Nebraska District.

The quarterly conference of this district convened on the 1st and 2d of January, 1876. James Caffall president, H. Nielson, clerk.

Branch reports.—Omaha (Eng.) 58 members. Omaha (Scan.) 36 members. Sunday School 6 teachers, 40 scholars, 50 library books.

Br. J. Avondet petitioned the conference to admit the Elkhorn Branch into this district. Resolved that we defer this matter until our next conference, and that we invite brethren Z. Martin and others, of the Northern Nebraska District, to attend our next conference, to consider the propriety of consolidating the two districts.

Elders' reports.—J. Caffall, J. Avondet, T. Edwards, W. Ballinger, G. Medlock, H. Nielson, N. Rumel, M. Lundwall, reported. Br. Medlock spoke very feelingly of the people at the poor-house, to whom his attention had been drawn.

Bishop's agent reported. Resolved that we sustain the Bishop's agent in receiving Tithing and Freewill Offerings, and distributing the same to the ministry and the poor in this district, as wisdom shall dictate.

That a committee of two be appointed to look after members not belonging to branches; and if possible, induce them to have their names enrolled on branch records: and that J. Avondet and G. Medlock be said committee.

Missions.—J. Avondet will, according to his wish, labor in his former field at Elkhorn, Platte Valley and Florence, with the exception of Florence. T. Edwards and W. Ballinger at Florence and elsewhere.

That we sustain the constituted authorities of the church. That Jas. Caffall have charge of this district.

Sunday morning and evening, preaching by J. Caffall. In the afternoon the sacrament was administered. We had altogether a good conference.

Officials present: of the Twelve 1, Elders 11, Deacons 1.

Adjourned to meet in this place [Omaha we think is meant.—*Eds.*] on the last Saturday in March, [25], 1876, at 2 p.m.

"It is to live twice, when you can enjoy the recollection of your former life."

Love labor; if you do not want it for food, you may for physic.

Report is a quick traveller, but an unsafe guide.

"Experience takes very high school-wages, but she teaches like no other."

Hearts may agree though heads differ.

The true estimation of living is not to be taken from age, but action; some die old at forty, others infants at fourscore.

Modesty in woman is like color in her cheek—decidedly becoming unless put on.

## Miscellaneous.

### TO THE ABSENT ONE.

The time seems long that you're away,  
And longer yet will be your stay;  
I sometimes wish you'd visit me,  
That I your kindly face may see.

It may be wrong in me to crave  
Your presence, when you've souls to save;  
The Lord appointed you to go,  
As His ambassador, I know.

You may perhaps, the question ask,  
Is sacrifice an easy task?  
O! no, but Jesus Christ hath said,  
"Our faith without our works is dead."

There's nothing that I dearer love,  
Than see the cause of Zion move;  
Her noble ship must onward go,  
Though waves run high, and rough winds blow.

My faith in God's unchanging hand,  
Is firm as rocks upon the strand;  
The memory can never die,  
Of lessons learned in days gone by.

One thing is promised to us all,  
By our own works we stand or fall;  
For others' faults none can atone,  
Each one must answer for his own.

This thought the drooping spirits cheer,  
The prayer of faith our God will hear;  
His eye can all our actions see,  
And He the final Judge will be.

May you a faithful servant prove,  
While on this earthly sphere you move  
'Tis my best wish while life remain.  
Adieu, till we shall meet again.

November, 1875.

M. R.

### Notified to Appear.

Whereas Br. James Steel has absented himself from the Independence Branch ever since he became a member, more than six months ago, therefore he is notified to appear before the said Branch, on the first Sunday in May, to answer to the charges preferred against him, or his name will be dropped from the Church Record.

By order of the Branch.

G. PILGRIM, *Pres.*

INDEPENDENCE, Mo., March 1, 1876.

### Church Library.

Br. J. Macauley, of Wisconsin, has donated "The Iliad of Homer," in two volumes. Bro. George Forbes, of St. Louis, has given "The Douay Version of the Old and New Testament." And from Br. Joseph Slinger, of Missouri, we have received, "Of the State of the Church in Future Ages; or, an Inspection into Divine Prophecies, touching the State of the Church in the Latter Ages

of the World," published in London in 1684, one hundred and ninety-two years ago. Thanks, brethren; who's next.

JOHN SCOTT, *Librarian.*

### Massachusetts Conference.

The Massachusetts District Conference will hold its next session at Fall River, Mass., on the second Saturday and Sunday [13th and 14th] of April, 1876.

By request of JOHN GILBERT.

### BORN.

At St. Joseph, Mo., February 21st, 1876, to Br. and Sr. Robert Winning, a daughter.

### DIED.

At San Bernardino, Cal., November 3rd, 1875, Br. F. M. Vanluven, aged about 67 years. He joined the Church in 1833. During the "dark and cloudy day" he never lost faith in the truth, although he turned his back upon the Utah church. He united with the Reorganization in 1863, and remained valiant to the end of his pilgrimage.

At Iron Hill, Jackson county, Iowa, Feb. 25th, 1876, of scarlet fever, Sr. Ruth A. E., daughter of Br. Ira and Sr. Harriet Agan, aged 15 years, 7 months and 14 days. She was baptized Sept. 12th, 1869, at Fox River, Kendall county, Ill., by Elder E. Banta.

At Batavia, Kane county, Ill., January 29th, 1876, Sr. Louisiana Blakeslee, aged 71 years, 9 months, and 29 days. She was the relict of Br. James Blakeslee, of the Quorum of the Twelve, who fell asleep in December, 1866. Sr. B. having filled the measure of her pilgrimage, fell asleep, firm in the faith. Funeral sermon by Br. Joseph Smith, of Plano.

At Boston, Massachusetts, January 28th, 1876, Frederick, son of Jacob and Sr. Rosine Kafer, aged 14 years, 2 months and 23 days. "Freddie was a child of faith and died in peace."

At Bevier, Macon county, Missouri, Feb. 14th, 1876, from accidental falling down a coal shaft, Joseph Reese, aged 9 years, 8 months and 12 days. May the Spirit of peace comfort the parents of the child in their sore bereavement.

At Leavenworth, Kansas, January 6th, 1876, Sr. Emma, wife of Br. Charles Harnes, aged about 50 years. Funeral service by Elders G. Chapman and H. Green.

At her home, six miles south of Carondole, Missouri, January 21, 1876, Millicent Tory, aged 60 years, 7 months and 19 days. She united with the Church many years ago, but when "plurality" was preached she left in disgust; but when she heard of the Reorganization, she sought for and united with it, in 1875.

At Eastport Iowa, February 12th, 1876, of phthisis pulmonis, attended with neuralgia and cancer in the breast, Sr. Elizabeth A., wife of Br. E. R. Briggs, aged 54 years, 2 months and some days. She sank to rest, with quiet resignation to the Master's will. Funeral on the 27th, by Br. Jas. Caffall, to a goodly number of friends.

#### OBITUARY.

Died at his residence, at Cape Coch, Glamorganshire, South Wales, February 2nd, 1876, Elder James Grier, aged 62 years and 8 months. Deceased was born May 20th, 1813, at Porthryd, Carmarthenshire, Wales. In after years he moved to Glamorganshire, where he heard the Latter Day Saints: he believed and was baptized May 2nd, 1848. He was ordained an Elder, October 6th, 1852; in this office he labored faithfully, according to his knowledge, till the summer of 1866, when he, with many others of the Brighamites, emigrated to Utah. When on the Plains, he met Alexander H. Smith, going to Utah on his mission, who expounded unto him the way of God more perfectly; and being convinced, received the word gladly, and joined the Reorganization in Box Elder county, Utah, September 26th, 1866. In 1867 he returned to Wales, and united himself to the Aberaman Branch, of which he was a member when he died. A few days before he died, he tried to write to the editor of the *Herald*, but wrote but little, and requested that it should be rewritten and sent to you. It is as follows:

"Br. Joseph Smith:—I feel to give my testimony of the great work of God. I know through a revelation given me by the Spirit of God, that there is no condemnation to them which are in Christ Jesus, who walketh not after the flesh, but after the Spirit."  
Yours,  
JAMES GRIER.

That is a testimony of one who has lived a virtuous life and died the death of the righteous. His name is mentioned with respect after he is gone. THOS. E. JENKINS.  
DOWLAIS, Feb. 14, 1876.

#### ADDRESSES.

J. H. Hanson, Milton, Santa Rosa Co., Fla.  
C. G. Lanphar, Box 205, Sandwhich, De Kalb Co., Illinois.  
Peter Canavan, West Oakland, Alameda county, Cal.  
A. Bishop, Stewartsville, DeKalb Co., Mo.  
Alex. H. Smith, Nauvoo, Illinois.

#### An Historical Phenomenon.

Just before Major Andre's embarkation for America he made a journey into Derbyshire, to pay Miss Seward a visit, and it was arranged that they should take a pleasure ride to the park. Miss Seward told

Andre that, besides enjoying the beauties of the natural scenery, he would there meet some of her most valued friends, among them Mr. Newton, whom she playfully called her "minstrel," and Mr. Cunningham, the curate, whom she regarded as a very elegant poet.

"I had a very strange dream last night," said Mr. Cunningham to Mr. Newton, while they were awaiting together the arrival of the party, "and it has haunted me all day, seeming unlike ordinary dreams, to be impressed very vividly upon my mind.

"I fancied myself to be in a great forest. The place was strange to me, and while looking about with some surprise, I saw a horseman approaching at a great speed. Just as he reached the spot where I stood, three men rushed out of a thicket, and seizing his bridle hurried him away, after closely searching his person. The countenance of the stranger was a very interesting and impressive one. I seem to see it now. My sympathy for him was so great that I awoke. But I presently fell asleep again, and dreamed that I was standing near a strange city, among thousands of people, and that I saw the same person I had seen in the wood brought out and suspended to the gallows. The victim was young, and had a courtly bearing. The influence and the effects of this dream are somewhat different from any that I ever had."

Presently Miss Seward arrived with the handsome stranger. Mr. Cunningham turned pale with a nameless horror as he was presented to Andre, and at his first opportunity said to Mr. Newton:

"That, sir, was the face I saw in my dream."  
—*Galaxy for February.*

#### One Reason for the Word of Wisdom.

##### TEA-DRINKING.

The *Food and Fuel Reformer*, an English paper, says: "It is on women that the evil effects of teadrinking fall with the greatest weight. How many women, who think they cannot 'get along' a single day without tea, owe to it their cold feet and hands, their liability to frequent colds, their peculiar difficulties, especially their weakening ones, and their habitual loss of appetite, rendering them a prey to 'dinner-pills,' or the absurdities termed 'strengthening medicines,' so long in vogue. No wonder tea-drinkers are so frequently small eaters, when their tea has gradually destroyed their appetite! But perhaps the worst use to which tea is applied by women is the practice of drinking copiously of warm tea during pregnancy, with the idea that it will render their milk abundant. A most unfounded, absurd and disastrous practice. It is alike injurious to the mother and her offspring; and it may

originate the hereditary diseases of successive generations—far beyond the third and fourth. According to Dr. William Alcott, one cause of a scrofulous constitution, by inheritance, is to be found in the use of tea by ancestors, and he reasons out the matter on sound physiological principles, observing that whatever weakens the nerves—especially those of the stomach—in a mother, is sure to entail a tendency to disease on her offspring, which will not unfrequently prove to be scrofula, or that dismal and universal disease—tuberculous consumption. There is also a reason to infer that much of our modern eye-disease and ear-disease is caused by the tea-drinking habit of our population. The hearing is affected, at least indirectly by colds—so much more common than among our forefathers before the introduction of tea. This is an absolute necessity; and it cannot be explained by any change in the climate for the worse; anyhow, the fact is certain, and it is equally certain that the sudden heating produced by tea, as rapidly followed by refrigeration or chill, cannot fail to be a perpetual cause of the affection in question—so often the precursor of consumption.”

#### Massacred by Catholics.

Pope Julius put to death 200,000 Christian Protestants in seven years.

The French Catholics massacred 100,000 Christians in three months.

Roman Catholics killed fully 1,000,000 Waldenses.

The Jesuits destroyed 900,000 persons in thirty years.

Under the Catholic Duke of Alva 26,000 Catholics were executed by the hangman.,

Irish Catholics massacred 150,000 men women and children.

The whole number of persons massacred by the papacy is estimated at fifteen millions, and the estimate is a low one.—*National Protestant.*

#### Conceit.

The miller imagines that the corn grows only to make his mill turn.—*Goethe.*

An eagerness and zeal for dispute on every subject, and with every one, shows great self-sufficiency, that never-failing sign of great self-ignorance.—*Lord Chatham.*

There is more hope of a fool than of him that is wise in his own conceit.—*Bible.*

Be not wise in your own conceit.—*Bible.*

Man believe himself always greater than he is, and is esteemed less than he is worth.—*Goethe.*

All affectation and display proceed from the supposition of possessing something better than the rest of the world possesses. Nobody is vain of possessing two legs and

two arms; because that is the precise quantity of either sort of limb which everybody possesses.—*Sydney Smith.*

It is the admirer of himself, and not the admirer of virtue, that thinks himself superior to others.—*Plutarch.*

“I pray thee, oh, God! that I may be beautiful within.—*Socrates.*”

In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

It is a sad thing to reflect, that the three masterpieces of three such men as Voltaire, Rousseau, Byron, should all be the most immoral of their compositions.—*Lord Brougham.*

#### Curiosities of Superstition.

The ancient Romans degraded a priest because his mitre fell, and unmade a dictator because a rat squeaked. Cæsar crossed the Rubicon because on the opposite he saw a man with a fine figure. His nephew felt confident of winning the battle of Actium, because he met a peasant by the name of Nicolaus mounted on an ass. Wolsey was warned of his doom by a crazp-head. Sen-jonus by a flight of crows. Doctor Johnson objected to going under a ladder. Montaigne avoided giving his left foot priority in putting on his stockings. Alexander was believed to have untied the Gordian knot with his sword. For good luck's sake, Augustus wore some portion of a sea-calf; Charlemagne some trinket of unknown value. Mohammed was all fate; Bonaparte all star and destiny.

There is a belief in England that children will be lucky or unlucky, according to the days of the week on which they were born. There is a rhyming catalogue of these days. It runs thus:

“Monday's child is fair in face;  
Tuesday's child is full of grace;  
Wednesday's child is full of woe;  
Thursday's child has far to go;  
Friday's child is loving and giving;  
Saturday's child works hard for its living;  
And a child that is born on Christmas day  
Is fair and wise, is good and gay.”

In these rhymes no mention is made of Sunday—the only day in which the writer of this article has a right to take a personal interest from his birth.

When the Virgin Mary became an object of worship—as queen of heaven, according to the belief of her votaries—the marigold was consecrated to her, because the petals which surround its disk were taken to resemble beams of glory, such as were supposed to radiate from her head.

In some particularly superstitious parts of Germany, they believe that the aspen is the tree on which Judas hung himself; that it was as calm a tree as any until then, but from that hour it began to shiver, and



has done so ever since. And the Mexicans say that the rich, reddish-brown spots with which the French marigold is so elegantly mottled, are splashes of the blood of Mexican soldiers slain by the Spaniards.

The learned Bacon, Luther, Pascal, Guy Patin, Milton, Dr. Johnson, and even Southey, believed in the existence of Ghosts, and had Pope not entertained some similar idea, he had not written—

“Tis true, 'tis certain, man, though dead, retains Part of himself; the immortal remains; The form subsists without the body's aid, Aerial semblance and an empty shade.”

**Excursion Notice.**

*Br. J. Smith*:—I have applied to the C. B. & Q. R. R. Co. for the same excursion rates we had last year; but as the company has lately elected new officers, I will have to wait some days for an answer, and I fear it will be too late to announce it through the *Herald*. However, I will notify you as soon as I receive an answer. But, if you do not hear from me in time, will you please announce through the *Herald* that I have applied to the company for round trip tickets, from Council Bluffs to Plano and return, good from April 4th to 15th, at \$10 per ticket; and that those of the Saints wishing to attend the Conference can send me their names and money before the first of April; and if I do not succeed in perfecting the arrangements, I will return the funds by the first of April.

Last year the agent would not permit me to take tickets for any but those who were going to the Conference. I presume it will be the same this spring. Respectfully,

J. CHARLES JENSEN.

COUNCIL BLUFFS, March 7, 1876.

**His Charity.**

After “Uncle Daniel Drew” had subscribed \$200,000 towards founding a new Methodist College, he remarked to a friend one day: “Well, sir, I didn't know where the money was coming from. I was worried over it, and made it a subject of prayer. After fasting and praying over the matter for one day, I went down on Wall street, and in less than twenty-four hours I skinned these fellows out of \$200,000.”

—The *Universalist* has an article entitled “Did Women Preach?” in which the writer plunges deep into the history of the habits and customs of the primitive church, and reaches the conclusion that “Christianity as instituted by Christ, and organized and administered by the apostles, makes no provision for a female ministry.”

—Talent and art must go hand in hand. Birds rise not by means of their wing feathers only, but by those which guide their flight.

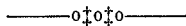
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# THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

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PLANO, ILL., APRIL 1, 1876.

No. 7.

## Pre-Existence and Transmigration.

*Dear Herald:*—The exhumation and promulgation of a fossilized and long since exploded sectarian dogma under the above caption, in numbers 12, 13, and 14 of *The Messenger*, have caused no little surprise and comment among the "old time Saints;" and the declaration of such views, coming as it does, from one of the pillars of the Church, (claiming possession of the gift of revelation as instanced in that little publication), it is entitled to grave consideration by all Latter Day Saints; and the acceptance or rejection by them of the peculiar and anti-mormon views is a duty devolving upon each and every one.

In fact, in this age of sophistry and ever changing theories, it becomes us to weigh well and consider every attempt to overthrow established principles and doctrines of our holy religion; and where the revelations of the Church are clear and explicit upon them, let the revelation be true, though all men should be liars.

A conscious, intelligent pre-existence of the human family has ever been accepted among the Saints as one of the invulnerable foundation stones of the Church fabric, since the restoration of the gospel in these latter days. It was taught *first* by our lamented prophet and martyr Joseph Smith; and, carried to the nations by his coadjutors, it received the same confirmation by the spirit as baptism and the laying on of hands did; and, in common with these doctrines which were also regarded by the religious world in that day as new, strange

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and "absurd," it met with the devoted and unceasing opposition of bigots and fanatics, except in the case of the Son of God whose pre-existence they conceded. But, like the diamond washed by the ever rippling brook, it shone brighter, clearer and more beautiful when brought in contact with the imbecile notions of a continued creation of man, spiritually, subsequent to the divine declaration that "in six days the Lord made heaven and earth, the sea, and *all that in them is.*"

J. W. B.'s objections seem to arise from a realizing sense that the affirmation of pre-existence carried with it a host of bugbears such as Polygamy, Plurality of Gods, &c.; and he solicits "any believer in the pre-existence of man \* \* \* to point to any authority, oral or written, teaching it, that does not associate these doctrines with it," and asserts that "it was *first taught* among Latter Day Saints *to smoothe the way for Polygamy*, and for becoming gods." Now when we realize the fact that the prophet, Joseph Smith as early as 1830, both revealed and taught it through various publications of the Church, in plain, positive and unmistakable language, as per quotations hereto appended, we discover that J. W. B. places the responsibility of Polygamy with all its attendant evils in Utah, upon him, he being the first to teach pre-existence as a doctrine of the Church. Moreover, as the latter doctrine is declared to be the stepping stone to Polygamy, it having been taught as the forerunner of that principle, and as the present condition of the church in Utah is due to the practice of Polygamy, it

follows as a natural deduction that the prophet and martyr is wholly responsible for the causes which have sapped the divine life and essence of Utah religion, and left that church a cold, heartless, corrupt corporation whose chief end seems to be the enriching of a favored few at the expense of the many. But this would prove too much, more than J. W. B. would be willing to admit, I presume.

He finds himself in a further quandary should he accept the theory of man's pre-existence. He says, "If pre-existence \* \* be admitted, transmigration, as german to it, must also be admitted, both being equally possible and probable;" also that "perhaps the most palpable refutation of the theory of pre-existence is the transmigration notion which it involves," and not having attained the comprehension of the one, he rejects the other, and thus falls into the same error which characterizes other professing christians who reject the gifts and operations of the spirit, and promises to believers; because to admit them would involve the admission also of modern prophets and revelation, and thus precipitate ruin to their craft and profession.

If any revealed principle of the church should, according to our individual construction of the language employed, involve the acceptance of any spiritual "gallinipper" and "bedbug" theory, or other absurd notion, according to our preconceived ideas of truth, would it not be wiser to lay the matter "on the shelf" until our understandings shall become sufficiently enlightened to grasp the whole truth, rather than reject any portion thereof because we cannot comprehend the whole? "The things of God are discerned by the spirit of God;" hence, if we attempt to reconcile them by the wisdom and sophistry of this world, we are in danger of rejecting truth, and teaching false doctrines to the injury of the church and the satisfaction of its opponents, who are ever seeking advantages against her.

Inasmuch as the arguments of J. W. B. have so fully and completely been re-

futed by the article from the pen of W. W. B. entitled "Mormonism Reviewed," on pages 744 and 745 of the *Herald*, I will not trespass upon your valuable space further than to append a few quotations from the revelations of the church, and place them in comparison with some of the declarations contained in the *Messenger*, so that those of the Saints who may be wavering on this important doctrine may have no difficulty in choosing between truth and error:

J. W. B.—"There is doubtless a sort of pre-existence; that is, the elements or essences of all things are supposed to be eternal; hence, existed prior to its present form, or creation, and this will apply to man and every other creature, or created thing. Then the spirit returned in the same manner 'as it was;' that is, its elementary state, like the elements of the body, unorganized, unindividualized, not personal; or as such, conscious, and of course not on probation, nor responsible. 'Man is spirit,' not a spirit."

REVELATION.—"And I, the Lord God, spake unto Moses, saying, that satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, Behold me; 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 honor. But, behold my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me: Father, thy will be done, and the glory be thine forever. Wherefore, because that satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, \* \* \* I caused that he should be cast down, and he became satan."—Extract from the words of God which he spake unto Moses at the time Moses was caught up into an exceeding high mountain; revealed to Joseph Smith, June 1830. "And I, the Lord God, had created all the children of men; and not yet a man to till the ground, for in heaven created I them." *Ibid.* "Now the Lord had shown unto me Abraham, the intelligences that were organized before

the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These will I make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham thou art one of them, thou wast chosen before thou wast born."—Book of Abraham, translated from Papyrus, by Joseph Smith.

J. W. B.—"And when man was formed, it was out of pre-existing persons? No; but pre-existing elements. The body formed out of the dust of the ground, and the spirit formed within him,—the body, and not out of it, nor before it, but in it."

REVELATION.—"And the Gods formed man from the dust of the ground, and took his spirit, (that is, the man's spirit), and put it into him, and breathed into his nostrils the breath of life, and man became a living soul." *Ibid.*

J. W. B.—But did not Christ pre-exist? is asked with the assurance that an answer in the affirmative will concede the pre-existence of man, also. But we learn that his pre-existence was in the character of the 'word' with God—the word of promise."

REVELATION.—"And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth \* \* \* I am the beginning and the end, the Almighty God; by mine Only Begotten I created these things \* \* \* And I, God, said unto mine Only Begotten which was with me from the beginning let us make man in our own image, after our likeness; and it was so. \* \* \* And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make a help meet for him."—Words of God to Moses; revealed to Joseph Smith, June, 1830.

J. W. B.—Next to his existence as 'the word with God,' he is revealed in advance, as the 'seed of the woman'—a promise still. Thus Christ's pre-exist-

ence was in the character of this word,—word of promise with God. A part of the design of God, but until man was created and sinned, unrevealed in his own bosom. That design included man as the subject of the word of promise, and both pre-existed with God just as the ideal structure exists in the bosom of the architect, before he strikes a blow toward the actual building. The pre-existence of Christ, as the Son of God, in any other sense, would certainly imply an 'eternal Son of God,' as John Calvin affirmed; which is an absurdity."

REVELATION.—"And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, even as I have seen him. And my brother Jacob also has seen him as I have seen him. \* \* \* And my soul delighteth in proving unto my people, that save Christ should come, all men must perish. For if there be no Christ, there be no God; and if there be no God, we are not, for there could have been no creation."—2 Nephi 8 : 2. "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."—Mosiah 1 : 13, Book of Mormon. "And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own, to fulfill all things which I have made known unto the children of men from the foundation of the world."—Nephi 1 : 3, Book of Mormon. "And never have I showed myself unto man whom I created, for never has man believed in me as thou

hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."—Ether 1 : 8, Book of Mormon.

Trusting that what I have written may prove of some benefit to the honest in heart, I subscribe myself a lover of truth,

HOLLISTER, Cal., Feb. 14, 1876.

J. R. E.

### Meekness.

What is meekness? It is not the repudiation of self-defence. Everything that is made has a right to exist and act in the sphere in which it is created, or God would not have made it; and if anything trespasses upon it, its birth right, it is justified in defending itself.

We are commanded to humble ourselves under the hand of God, and to man as the gospel requires; but it would be strange indeed if man who is lord of the soil, and plant, and animals, were left without a means of defence.

Plants are gifted with various weapons of defence; some bristle with thorns, pricks and poisons; others exude disagreeable odors which serve to protect them. To animals are granted still more diversified weapons of defence. The cuttlefish can make the sea like ink about it, and escape in the confusion in which it has enveloped its pursuer. The electric eel discharges its battery into its foe and knocks it down. There are a number of animals which defend themselves by horns, hoofs, taloons, beak and jaw. Some creatures sting with their tails, such as scorpions; and others pierce with their fangs, as serpents. Would it not be strange then, if man was not permitted to use his means of defence.

Neither is meekness a mental incapacity to discern injuries. A man who cannot do that is not meek, but stupid. Nor is meekness a natural mildness which is incapable of being provoked.

There are some people whom you can

not ruffle; they are like putty; indent them, and they stay indented. Such people are not meek in the true sense of the term; in fact, unless they can be stirred up they are incapable of meekness. The more natural fierceness a man has the more capable he is of meekness; and he upon whom anybody can make a mark is not meek. Neither are those meek who are restrained from resentment for self-interest; they are cowards.

The first element in meekness is docility; a willingness to learn, a willingness to go through the labor and drudgery of learning. The indocile man must ever be ignorant. Ignorance can never be the road to meekness, for meekness is to inherit the earth. No man can be meek without first being teachable. His mind, heart, and will, must be open to learn from nature and scripture, and from any man, woman, child, or thing that has anything valuable to impart.

The second element is self-restraint toward God and man. The meek soul has learned in the school of Christ; it accepts the truth that all things work together for good to them that love God, and therefore disciplines itself to patience under trial. It lifts its face to heaven and says, "Thy will be done, O God. Thou doest nothing carelessly. It is well. Help me to endure uncomplainingly to the end." It thus restrains itself toward God.

Meekness educates man up to a God-like standard. It stores up strength in the soul; for meekness is not a negative quality. It is not weakness; they who give way are the weak; they who restrain themselves are the strong.

But how are the meek men going to inherit the earth? I answer, they are the men who have conquered themselves, and who in that achievement have rendered their strength effective, and are therefore the fittest agents for this work. O how docile, how simple, how humble a man must become to understand nature; and how resolutely he must restrain all impatience, if he would be truly meek—a master in the realm.

JORDAN B. CHUTE.

[Continued from page 175.]

**"Mormonism" Reviewed.**

O. Cowdery, who became an attorney of pronounced ability, always bore an undeviating testimony of the Book of Mormon till the cold waves of death swept him from the shores of time to the world of spirits. And he, after years of reflection and profound thought upon the matter, never marred his testimony by such quibbles as are presented in the criticisms of Mr. S.

Martin Harris, now passed within the veil, whose years reached more than fourscore and ten, reaffirmed his testimony, time after time, for all these forty-five years, and would have scorned the thought of explaining it after the manner of Mr. S.

David Whitmer, now aged over seventy years, a man who, by his upright life commands the respect and esteem of all who know him; a man of high intellectual attainments, as noticed in the former part of our article, he, too, unflinchingly and unqualifiedly, maintains his former testimony concerning the Book of Mormon. He would despise the thought of his testimony being based upon such grounds as are assumed by Mr. S., or of explaining away its point and force, as Mr. S. has sought to do.

Joseph, in his History of the Church, gives an account of the manner in which the three witnesses obtained the evidences upon which their special testimony is based. He says:

"Not many days after the above commandment [D. C. 15] was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfillment of the promise given in the revelation—that they should have a view of the plates, &c.. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in

rotation, but with the same result as before. Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness: and behold, an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord and he that keeps his commandments.' When, immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.' I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment, Martin Harris cried out, apparently in ecstasy of joy, 'Tis enough; mine eyes have beheld,' and jumping up, he shouted 'Hosannah,' blessing God, and otherwise rejoiced exceedingly.

"Having thus, through the mercy of God, obtained these manifestations it now remained for these three individuals to fulfill the commandment which they had received, viz., to bear record of these things; in order to accomplish which, they drew up and described [subscribed] the following document."

Here follows the testimony of the three witnesses as found on the first leaves of the Book of Mormon. It will be observed that "they" (the "three witnesses") "drew up and described [subscribed] the following document"—their testimony.

To the question, "Did you go to England to lecture against Mormonism?"—a question propounded by Sr. H. B.

Emerson, of New Richmond, O., in 1870, Martin Harris replied :

"I answer emphatically, No, I did not; no man ever heard me in any way deny the Book of Mormon, the administration of the angel that showed me the plates; nor the organization of the Church of Jesus Christ of Latter Day Saints, under the administration of Joseph Smith, Jr., the prophet, whom the Lord raised up for that purpose in these latter days, that he might show forth his power and glory. The Lord has shown me these things by his Spirit, by the administration of holy angels, and confirmed the same with signs following, step by step, as the work has progressed, for the space of fifty-three years."

He further said :

"I do say that the angel did show to me the plates containing the Book of Mormon. Further, the translation that I carried to Prof. Anthon was copied from those plates." "I do firmly believe and do know that Joseph Smith was a prophet of God."—*Herald*, vol. 22, p. 630.

Before us is a letter just received, written by Elder Charles Derry, who for many years was an active minister in the Church in England; and this letter contains important information as to the attitude of Martin Harris toward the Book of Mormon, when he was lecturing in England against the evils of Brighamism. It reads:

"In the *Herald* of Oct. 15th, I find a communication from Martin Harris, one of the three witnesses to the Book of Mormon, in which he declares that he did not go to England to lecture against Mormonism. That declaration is true; but it may be interesting to know *what he went there for*. Not having a *Millennial Star* by me of that date, I cannot tell exactly the time, but think it was in 1846. My first wife, (then Anna Stokes), told me that she saw him in Birmingham, in the Saint's Meeting House. He had gone there from this land to oppose the pretensions of Brigham Young and the Twelve, who were then laying the foundations for polygamy and the Brighamite rule. A young man of her acquaintance, in the presence of the assembly, presented to him his testimony with his name in connection with the other two witnesses names, and asked him if that was his name. Martin replied, 'It is.' 'Did you put your name to that testimony?' Martin answered, 'I did; and that Book of Mormon is the Book of God. I know more about that book than any man living.'"

It should be borne in mind that these three witnesses withdrew from active

fellowship in the Church as early as 1838; but not for want of faith in the Book of Mormon, or in the prophetic mission of Joseph. Some, if not all of them, thought the Church was swerving from the right, and was tending to apostasy. And it is probable that personal grievances and personal interests had much to do with them in shaping their course toward the Church. But amid all their trials and afflictions, and though separated in their associations from the Church, and having many strong inducements to abandon their former faith in Mormonism, they nevertheless have steadfastly maintained, with cheerful and earnest zeal, and with a loving hope in God, their marvelous and highly important testimony. If they had remained in full and active fellowship with the Church and in the ministry, it might have been argued that all their interests and surrounding influences were of such a character as to forbid their turning from, or retracting their testimony. But these reasons cannot now be assigned for their steadfastness. There were many causes to prompt them to deny the work, and many surroundings well calculated to draw them away from the faith; but their love of God and his truth, their sincerity of heart, their honesty of purpose, and their exceeding great knowledge by the ministry of angels, by the gifts of the Holy Spirit, by the voice of the Lord, and by the many wonderful dealings of God within their observation and experience, all united to render it morally impossible for them to recant and turn away.

Joseph, Oliver and Martin—their united testimony lives to-day, though they have passed away to that God who gave them being. They were competent and credible witnesses; and their joint testimony is now in force. And David Whitmer, spared of God for some wise and important end we trust, is still a witness for God, and for His strange and marvelous work. Men of intelligence, men of integrity, fearless and unflinching men, their testimony and their memory will live and be honored, when their defamers and traducers will have



gone down in oblivion, or remembered only with pity and with shame.

We cannot better close this article than by offering a few thoughts as to the prophetic mission of Joseph Smith, and the divinity of the Book of Mormon which he translated.

Joseph Smith, in his religious effort, did not introduce "another gospel," nor "preach another Christ;" but he simply preached "him of whom Moses in the law, and the prophets did write, Jesus of Nazareth;" and, under God, he restored the very gospel taught by the Saints of the first century after Christ, in fulfillment of Rev. 14 : 6, 7. He organized the church after the primitive pattern, and set in order the ordinances, rites, and ceremonies, as they were in the apostolic age. He proclaimed the same gifts of the Holy Ghost as were promised by Joel, 2 : 28, 29; by the Lord Jesus, Mark 16 : 17, 18, John 14 : 26; 15 : 26; 16 : 7, 8, 9, 10, 11; by Peter, Acts 2 : 38, 39, and Paul, I. Cor. 12 : 1-31; 14 : 1-40, etc. He prophesied of men within and without the Church; of events that pertained to the Church in blessing and in cursing; of events to transpire in our own nation and among the nations of the earth—of wars, famines, pestilences, plagues, earthquakes, tempests, destructions and desolations; and of the waves of the sea heaving themselves beyond their bounds; of the rapid increase of pride, of spiritual iniquity, and of all kinds of crime and wrong doing. He prophesied of "great changes in the times and in the seasons;" and of the great incoming of satanic power, and the rapid spread and general prevalence of demon-spirit power among the nations. He prophesied of the "temptations and great tribulation" and apostasy of the Twelve; and of B. Young, that "if he got the lead of the Church he would lead them to hell." He prophesied of the rebellion of the Southern States, of their calling on other nations for aid in defence, of the slaves being "marshalled and disciplined for war," and of the Indians becoming exceeding angry, of their marshaling themselves and vexing the Gentiles with

a sore vexation; and of the wars terminating "in the death and misery of many souls." He also prophesied of his own death, of the manner of it, and about the time it would occur, with many other things we have not time nor space to mention.

He translated, between September 22, 1827, and July, 1829, a period of nearly two years, the Book of Mormon, which abounds in historical statements relative to the two great and enlightened nations which once possessed North, and South and Central America, and which speaks of their civilizations and industries, and of the locality of the great centres of their skilled and cultivated populations; and these things, highly improbable when the young seer gave the Book of Mormon to the world, are now, for the last fifty years, being confirmed by the scientific traveler, the explorer and the antiquarian.

This same book abounds with prophecies touching Jew and Gentile, churches and nations, priests and people;—of Roman Catholic, Protestant, and Latter Day Saints—of their corruptions, their evils and their fate. It speaks of the rapid and favorable changes that would take place with the physical condition of the land of Judea soon after the coming forth of the Book of Mormon—that the law which was given by the oath of God to Abraham and to his seed forever, should be "turned into a fruitful field." It speaks of the rapid downfall of "the mother of harlots" soon after the coming forth of "the book," an event which has been transpiring in a striking manner since August 18th, 1870. It speaks also of the work of the Lord beginning at that time for the restoration of the literal seed of Israel to their own lands of promise, and of the favor and honor which the seed of Israel should receive at the hands of the Gentiles. It speaks of the fact that the ancient civilizations of America were built up by two separate and distinct peoples, one succeeding the other in dominion—a matter largely agitated by antiquarians and travelers of late, and now generally admitted—nations differing widely in their

language and their architecture. It tells of the marvelous wealth of the land in gold and silver and all manner of mineral products, a matter of which little comparatively was known till long since the coming forth of the book. Its moral teachings and influence are unsurpassed in purity, while its doctrines, plainly expressed, and embraced in simple forms of speech, are the doctrines of the Holy Scriptures.

Besides translating the Book of Mormon, Mr. Smith revised, corrected, and translated the Old and New Testaments—or portions of them—restoring much that had been lost from the text, and removing from the text many things of a hurtful tendency which had been added by uninspired men. In this translation, in the first eleven chapters, is furnished the easy answer to the question now agitating the enlightened world, as to why, among all the leading ancient nations, and many of the Pagan nations of to-day, (among them the ancient Mexicans and Peruvians), we find nearly all the leading religious ideas of the Old and New Testaments, though in a mutilated and corrupted form. It informs us that the creation, the fall of man, the scheme of redemption in all its details, the punishment of the wicked, the rewards of the righteous, and the glory of the redeemed, were all revealed and taught to man from Adam down to Noah, and from Noah to his posterity, thus reaching down to the tower of Babel and the confusion of languages. We can readily see, on reflection, how natural, how easy and certain, that these wonderful and important ideas should flow out with all the streams of immigration from the Tower, to all parts of the world, and be perpetuated under variously corrupted forms as they have existed in the past, and as they exist to-day. And with this view of the matter, as furnished us by the Inspired Translation, (as also by the Book of Mormon and the revelations of Joseph), we can see why it is that Jesus Christ our Lord was, and is, and is to be, “the Desire of all nations.” (Hag. 2 : 7). Every movement of the wheels of time—every important

change among the nations or among religionists, every discovery in the heavens above or in the earth beneath, every hidden thing uncovered and every secret thing revealed; the revelations and miracle-wonders of “the spirits of devils,” the revelations and testimony of God’s Spirit to man, all bear witness, directly or remotely, to the great and cheering fact that God has spoken from the heavens in these latter days, and caused his “truth to spring out of the earth;” and that he called and inspired Joseph Smith as his prophet, seer, revelator and translator, whom he honored in the founding and building up of his church and kingdom, preparatory to the glorious appearing of our Lord Jesus Christ, and the ushering in of the age of millennial glory. And to these facts tens of thousands of willing and rejoicing hearts in this dispensation can bear truthful testimony. Joseph Smith was a prophet of God, and every effort to disprove that fact only makes it the more apparent.

W. W. B.

[From Plano Mirror.]

### **Papal Infallibility.**

When the Pope, Pio Nino, issued his call for the famous Vatican Council of A. D. 1870, the question arose with me simultaneously, how the Council could decide either of the two main questions: the immaculate conception, or the infallibility of his Holiness; which were to be presented for its consideration, and authoritative decision—for authoritative it must be, or be nothing more or less than “a mountain labor, to bring forth a mouse.” Did the members that composed that Council know before they convened, that the pope was infallible? Or, did they ascertain in “Council convened,” that he was infallible? And if, in “Council convened,” what was the process by which, or the theological alembic by the use of which, the fact of the papal infallibility was elaborated? Or was infallibility a logical result of successorship to St. Peter? But where is the evidence that the pope is in any just sense the successor of Peter? Can we find that evidence in analogy?

Peter said of himself, “I am a sinful

man." How does this confession correspond with infallibility? Paul says Peter "was to be blamed," and so he "withstood him to the face." Gal. 2: 11. Did Paul claim infallibility? Peter preached with such power that thousands (smitten with a consciousness of guilt) cried out to know what they should do. Acts, 2: 37.

Did any pope ever prove his genuine successorship to Peter by such preaching and such results? Peter had a wife: Matt. 8: 14; but the Pope has no wife—teaches that it is wrong for pope or priest to have a wife, and anathematizes and excommunicates priests who have them, unless they divorce them. Is the Pope the successor of Peter in this matter? Again, Peter did not have salary enough (to say nothing of the tens of thousands of dollars of Peterpence, which the Pope annually receives) to pay his taxes with, and so Jesus kindly wrought a miracle for that purpose, thus showing that God "withholds no good from them that walk uprightly." Psa. 84: 11. We sometimes learn from Catholic sources that the Pope receives hundreds of thousands of dollars in a year, from those who believe in him, and crave his apostolic benediction; but seldom or never hear of his refusing the money, or any part of it; but we never heard that money was offered to Peter but once; and that he declined to receive. Is the Pope the genuine successor of Peter in this matter? Again, Peter was a traveling preacher: carrying the gospel into moral destitutions—a genuine itinerant missionary of the cross, pay or no pay. Peter had one rule for himself and his brother ministers:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. 5: 2, 3.

Do we clearly see the *image and superscription* of the Pope in this requisition? On the contrary, the Pope occupies a costly residence, or palace—claims temporal possessions, after the fashions of an earthly potentate—claims earthly homage—the homage even of princes, kings

and emperors—claims authority over all ecclesiastics and ecclesiastical bodies—claims authority over potentates and kingdoms—claims "multum pecunia," *i. e.*, much money—claims that all christendom and all heathendom belong to him—claims that all consciences are, or should be, in his keeping; in fine, claims that, so far as things moral, sacerdotal, sacramental or governmental are concerned, no man shall "lift hand or foot" on this terrestrial ball without him, and never preaches the gospel after the fashion of Peter, or feeds the flock of God after the fashion of Peter, at all. Now, in this portrait here drawn, who can see any likeness to Christ, whose vicar the Pope claims to be—any likeness to Christ, whose "kingdom was not of this world;" or any likeness to St. Peter, whose successor he claims to be? And if no likeness to either in any essential particular, how can he (the Pope) be the vicar of the one, or the successor of the other? So much for analogy in this important matter, and all that adverse to papal claims. Let us now attend to the analogy, or rather want of analogy, so obvious in relation to the so called Apostolic benedictions of the Pope, and the real benedictions of the apostle Peter. The Pope is very profuse in the bestowment of his benedictions upon all the faithful adherents of the papacy. Those adherents may be perjured sovereigns—high-handed oppressors of their subjects—profligates, whoremongers, or harlots—no matter what—if faithful to him; the order of three hundred years ago (if practicable) being unchanged—to pardon sinners, and punish saints.

The benedictions of the Pope are cheap, *i. e.*, cost him only a little breath; and are as useless as cheap. "Be ye warmed and filled," is the *totality* of them.

But how of Peter's benedictions? "Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth, rise up and walk."—Acts, 4: 3. "And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." No longer a

poor, helpless cripple, he can now praise God, and take care of himself. Now let the Pope show that he is the real successor of Peter, by conferring such a blessing upon one only, of all the miserable cripples (and their name is legion in Rome not only, but throughout his world-wide parish), and we will think better of him than we do now. Even the shadow of Peter was considered all-sufficient to heal the sick upon whom it fell; and all sick folks, and them which were vexed with unclean spirits, though brought in multitudes to him, "were healed, every one." When did the Pope, "Pio Nino," or any other Pope, ever do any such things?

But what does the Pope really do to his faithful Catholics? Simply and pompously pronounces his Apostolic blessing upon them, and sends them empty away, as helpless and hopeless as before. Let the Pope show that he is the genuine successor of St. Peter by curing cripples, healing the sick, casting out devils, converting sinners, and adding to the church daily such as should be saved, as was done under Peter's preaching, and our present faith in him, as an imposter, and a religious impracticable, would be greatly staggered—entirely overthrown.

When the Pope anathematizes Garibaldi, Prince Bismarck, Victor Emanuel, and others, individuals and nations—whole nations, as he often does; let them, one and all, drop down, die, give up the ghost, as Ananias and Sapphira did, when Peter anathematized them, and we will believe that God is with him, and that he is what he claims to be—the indubitable successor of St. Peter—not otherwise. (Acts 5: 5-10). Nor even then would we believe in his infallibility; for that would make him more than the successor of St. Peter—would place him on equality with God in all matters of thought, judgment and wisdom, that pertain to education, morals, religion and eternal life. H. S. COLTON.

Wealth is a rank soil, in which, unless carefully managed, the weeds will quickly spring up, overtop the plants, and choke the grain.

### American Church Statistics.

These American Church statistics were recently presented by Professor J. Lewis Demian, who fills the chair of History and Political Economy in Brown University, in a lecture before the Rhode Island Historical Society, at Providence:

"In contrasting American Christianity a century ago and now, we can not but be struck with its enormous strength and growth. In 1777 the number of churches was less than 950; by the census of 1870 the number was 72,000. Churches have multiplied nearly 37 fold; population, 11 fold. In 1870, religious societies owned \$354,000,000 worth of property. The most extraordinary increase has been among the Methodists and Roman Catholics. The rapid ratio of increase of religious bodies might well seem alarming, were it not that the vast amount of property held by religious organizations is distributed among many bodies. A century ago the Congregationalists were largely in advance; Methodists were hardly known by name. Now Methodists are the largest organization in the land. One hundred years ago the more important religious bodies were reckoned in the following order: Congregationalists, Baptists, Church of England, Presbyterians, Lutherans, German Reformed, Dutch Reformed, and Roman Catholics. In 1870, by Methodists, Baptists, Presbyterians, Roman Catholics, Christian, Lutherans, Congregationalists, and Protestant Episcopal. The zeal of American Christianity has nowhere expended itself with such force as it has in founding schools and colleges, and precisely at this point the Roman Catholic Church merges into significance. It ranks now as the fourth in population and second for the value of church property. It has occasioned apprehension, but on insufficient grounds, as reasons for its surprising growth can be found in foreign immigration. Neither the Church statistics nor the census furnish material for anxiety. But conceding that the ratio of increase has been great, there is nothing in the growth of this powerful body which need excite any apprehension."

### The Door of the Kingdom.

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber."—John 10: 1.

So spoke the Son of God; and the most important question that can be asked by any individual is, "How can I enter into the sheepfold; or in other words, obtain eternal life?"

We read in the Scriptures that on one occasion a certain man, and one holding high authority among the Jews, came to our Savior, by night, and asked him this very important question. The answer which he received was, "Except a man be born again, he can not see the kingdom of God." Hence we learn that a new birth is absolutely necessary—is really essential; and that no person can enter into life without having first experienced this second birth.

And now, the question may be propounded, What constitutes this new birth, or in what way can any person be born again? The ruler of the Jews thought the Great Teacher referred to the natural birth; for he appears to have been greatly surprised, and asks, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"—John 3:4. Then said Jesus plainly, and as if to set the matter forever at rest, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Thus we learn that two births are needed; the birth of the water and the birth of the spirit.

The whole religious world, with the exception of a few particular sects, teach that being born of the Spirit is essential to salvation; but the birth of the water, or baptism, they treat very lightly, as a thing of small importance, or of no importance whatever. I was talking to an old lady a few days since, on the subject of baptism, when she made the following remark: "I do not think that a little thing like that will ever keep any body out of heaven." And so it is with millions of persons who profess to be Christians. Many say that it is an "outward form of an inward grace;"

that they believe in being baptized in order to "answer a good conscience toward God; but that it is not a saving ordinance. Reader, "If thou wouldst enter into life, keep the commandments." Remember, that Jesus is the way and the life. He who spake as man never spake before, and in whose mouth there was no guile, found that he had to be buried beneath the liquid wave that he might fulfill all righteousness; and then find it in your heart, if you can, to call the sacred ordinance a little thing. Beware of any person who seeks to pervert the words of eternal life. I am your brother in the bonds of the everlasting covenant,

W. H. BROWN.

### Comets—A Theory.

The celestial bodies that make up the universe may be classified as suns, planets and comets; the latter combine the characteristics of the two former. Suns shine by their own light and are generally fixed; while planets revolve, and show only reflected light. Comets revolve like planets and shine like suns. As they shine by their own light as suns it is a fair inference from the unity of nature's laws and the analogies known to prevail throughout the universe, that they are like suns in their composition and general character. A general characteristic of suns is that they are spherical, and this is the special characteristic of all worlds, and of meteors and of the gentle dewdrops. The same law that turns the baby's tears to crystal spheres, gathers up the nebula of space into mighty orbs.

"Thousands of suns beyond each other blaze,  
Orbs roll o'er orbs, and glow with mutual rays."

How out of place, in the grand realm of harmony and symmetry, is the comet with his caudal appendage—

I saw a peacock. With a fiery tail  
I saw a star. Streaming down hail, &c.

No wonder that the ancients fancied them portents of pestilence and war, omens of ill, and signs of approaching calamity. No wonder that the nations yet are filled with dread

"When from the dread immensity of space,  
Returning, with accelerated course,  
The rushing comet to the sun descends,"

"That's a fine tail your horse carries behind him," said an Irishman. "Did you ever see anything that did not carry its tail behind it?" was the reply. "Yes," said the Irishman, "a comet." If he had said a comet, the wit would have been as good; for that anomalous structure carries its tail before, or behind, or on either side. It is not the likeness of anything in heaven above, nor on the earth beneath.

I repeat it, it is strange that he who set the whirling worlds in order—tuned the music of the spheres—should have sent these fiery dragons on their course, with tails long enough to draw the third part of heaven. I don't believe he did it—at least the case is not so bad as it has been made out.

It is only when the comets are in good company that they play their fantastic tricks; seen at a distance—solitary and alone on their wilderness track—they are quiet, orderly, and like every thing else in all the heavens, are round.

This fact I wish to emphasize, that comets can and do exist without tails. Sometimes, in the evening of early winter, the western sky is suffused with a mellow light that reaches like a dome almost to the zenith. It is the "Zodiacal light," and is not in shape of a tail, but is in substance like a tail; and as the sun has gone down and left it behind him, I will call it his tail. And this is the second fact that I emphasize, that the sun has a tail.

If we light a candle in a dark place and go to a sufficient distance from it, it seems like a globe of light; so the distant comet, if it were in a dark place, would seem to be a globe of light immeasurably great: but the sun obscures its outer light. As the comet approaches the sun a body of light is seen on the side of it opposite the sun, which grows in length, and is divergent, regular in outline, and curved.

The only thing we know that always points away from the sun is a shadow. The one thing that cannot be run away from nor overtaken by an object is a shadow. As the comet passes around the perihelion, its tail sweeps a circuit

millions of miles more extensive, but lags behind only by a gentle curve. Then as the comet rushes away from the sun the tail, as if exulting, starts off first.

If a lighted candle be placed in bright sun-light it will be hardly perceptible. Cast a shadow on it, and it will brighten up. The light of the candle will be a part of the shadow, and contained in it. Shadows are not necessarily black. If a shadow could be cast on a comet its light would be greatly brightened. The nucleus of a comet is compact matter, capable of intercepting the sun's rays, hence the comet has a shadow. The light going out from the comet would be brighter than the particles outside of the shadow would be—probably enough brighter to make them visible to us. What we see then, are the self-luminous particles of comet light, or nebulous matter, within the shadow of the nucleus.

What would probably be the shape of the supposed shadow? Let us see. When the sun goes down behind mists on the mountain tops, rays of light and shadow are sent far out across the sky. These streaks are the best representation of comet's tails, in appearance, that we know. Analogy would point to a similarity of cause. The streaks of light are all divergent and the streaks of shadow are the same. Sometimes comet's tails are fan-shaped. The shadow of a mountain thrown across a plain is divergent. Applying these analogies, we would expect a shadow behind the nucleus to stretch far out on the sky, in regular but divergent lines. And if there were transient openings and circles in the outer parts of the head of the comet, we would expect to see fan-shaped rays of light and shadow extending to a greater or lesser width—the shadows being bright—as we have before seen. The shadow is greatest when the object that makes it is nearest the source of light. A comet far away from the sun would have no shadow, because the feeble light of the sun would be contracted. So comet's tails are largest at the perihelion and disappear at a distance. Nearness to us also increases their size.

The exact curvature of a comet's tail should have, can only be determined by a mathematical calculation; (of which I am not capable); but it is easy to understand that the curvature would be proportioned to the speed of the comet and the speed of the particles forming the tail—or rather bounding it, according to the theory here laid down. If the light of a locomotive were turned sideways, so as to cast a light at right-angles across a plain when the locomotive were in motion, the boundaries of that light would be curved; perhaps imperceptibly, but certainly curved, because it takes time for the light to travel out, and the locomotive is continually advancing the source of the rays of light. The phenomenon of the comet is on a vaster scale and the curvature is perceptible to the eye. I do not suppose the velocity of light is uniform. It probably loses speed as well as power as it advances from the sun. The problem presented by the theory I've been elaborating is: Would the velocity of sunlight and the velocity of a comet in its orbit produce such a curvature as comets' tails are known to have. A learned friend tells me, No; that a comet would have to have a velocity like light itself to make so great a curve as sometimes occurs. I do not admit the truth of the statement, and leave it undetermined for the present.

The latest theory of scientific men, is that the tail of a comet is caused by the repulsion of the sun. It is known that the polarity of matter can be charged so that particles will be repelled; but it is difficult to conceive of matter being reflected tens of millions of miles in gradually diverging lines, that keep their exact bounds and limits, while whirling round the sun at the perihelion. A decisive fact against this theory is that convulsions—fire-storms—have been seen going out in the tails of comets just as they do in the envelope of the sun.

S. F. W.

#### Ask That Ye Receive.

Whatsoever we ask, we receive of Him because we keep His commandments and do those things that are pleas-

ing in his sight. Reader, what a blessed thought is this that whatsoever we ask we can receive; inasmuch as we ask not to consume upon our lusts. Is it not encouraging? Does it not revive our spirits when we are cast down, to read and ponder upon the many precious promises, contained in the Scriptures? Promises and encouragements which our wise Creator has so kindly given us. Yes, the being who so wisely and wonderfully formed the frail, weak bodies, forgot not, also, to give us the words of life. And as we read, do we not offer-silent prayer to our heavenly Father and acknowledge his power, his mercies and his goodness?

Let us pause a moment and consider upon what conditions we are to receive the blessings, and lay hold upon the many promises contained in holy writ. The words of Jesus while upon the earth were these, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him."

Perhaps some people may say as did Judas, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world."

Jesus, in answer to this, says, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Brother, sister, do we love God; if we do, then we are fit subjects for the kingdom."

Let us search the Scriptures. John's testimony is that, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen; and this commandment have we, that he who loveth God loves his brother also."

What then are the fruits of love? Does a fountain send forth, at the same place, sweet water and bitter? Can the fig, my brethren, bear olive berries? either a vine figs? So can no fountain both yield Salt water and fresh. We likewise, if we have the spirit of love,

must bear the fruits of the same; for a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. Every tree is known by its fruit.

Christ says, Love ye your enemies; do good and lend, hoping for nothing in return, and ye shall be the children of the highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

How many of us who have taken the name of Christ upon us, have been baptised into the one body and been made partakers of the same spirit, thereby becoming fellow citizens with the saints and of the household of God. I ask, how many retain a right to that citizenship, by walking in newness of life; by ceasing to do evil and striving to do works of righteousness? We are told not to love in word neither in tongue only, but in deed and in truth. Therefore if we have this world's goods, and seeth our brother have need, and have not compassion upon him, how dwelleth the love of God in us. Are we willing to give up the love of the world; the lusts of the flesh; lust of the eyes, pride of life, &c. We are taught that if we are not willing to lay them all down, that the love of God is not in us; for such things are of the world and not of the Father. Let us therefore seek that wisdom which cometh from above, that we may be enabled to overcome all evil, "For he that overcometh shall be clothed in white."

S. E. B.

#### Letter From California.

*Br. M. B. Oliver:*—The present condition of the Latter Day Gospel work in this mission—the Pacific Slope—from my point of view is such that I can not call progressive, although there are Elders enough in this part of the world to bear the tidings of salvation to every one who is watching and waiting. A very few of these Elders are in the field in active service for the Master; those few are doing all they can; some of the few have, apparently, been driven into the field through the providence of God,

who has declared that he *will* raise up men to do his work.

Some who have been capable, and have worked for a season to plant the seed of truth and righteousness in the land, are now mere lookers on, having a name and standing in the Church, but only hoping that the cause may prosper. Others are more or less in debt and feel in duty bound to discharge their obligations, if possible. Again, others declare that they have their families to provide for, and quote Paul to Timothy, to support them in their excuse for the non-performance of their duties. The verse quoted in various ways reads thus:

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Tim. 5: 8.

Now if any of those Elders who so excuse themselves will be kind enough to read this chapter again, they will see that from the third to the sixteenth verses, inclusive, instructions are given by Paul, to Timothy how the *widows* are to be cared for, and who the Church should take care of and who they should *not* take care of—children or nephews; or, "If any man or woman that believeth have widows [of their household], let them relieve them, and let not the Church be charged, that it may relieve them that are widows indeed." How is it possible that any who have been honored with the Melchisedec priesthood can resort to such a flimsy excuse? The same apostle writing to the Corinthian saints, says:

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The same apostle writing to Timothy, says:

"Let the Elders that rule well be counted worthy of double honor, especially they that labor in the word and doctrine. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward."—1 Tim. 5: 17, 18.

From these quotations we learn what Elders are ordained for—*i. e.*, to labor in the word and doctrine, and to rule. Do the Elders realize this? In many instances I am afraid not.



"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me."—Matthew 10: 37, 38.

This is the doctrine of Christ; and the apostles would not teach different to it, because they were to teach all men whatsoever he had commanded them.

The Elders who apply the quotation, 1 Timothy 5: 8, to themselves, and make the apostle Paul answerable for their inactivity, are evidently on a shaky foundation; it would be far better, in my opinion, to state honestly that the sacrifice of leaving home was great; and that they had not fortitude enough to make that sacrifice.

I feel that the time is very near when we shall have to be on one side or the other. That "No man can serve two Masters," is as true to-day as it was when uttered by the Great Master, yet it is apparent at a glance that many of us are not striving to serve two, only, but many. The Lord requires our undivided service; do we serve him in this manner, or do we profess to serve him thus, and while professing, much of our time, talent, means and energies are thrown into the service of the adversary? These are home questions; issues that must be met squarely in the face, sooner or later; for they are issues of life or death.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 14-18.

Another clog is the withholding the necessary finances so that the work may be carried on systematically and successfully. The lay members are not so much to be blamed in this matter as the ministry, whose duty it is to declare the whole counsel of God. I have seen some strange actions in Elders allowing themselves to get roiled up when a contribution was talked of, so much so that those in favor of collections avoid as possible any collision on this point; hence, financially, we are unsuccessful.

Numerically, we are stronger in California than in any other part of the mission; the combined strength of Nevada, Oregon, and Washington Territory not equaling California. The reason of this is the missionaries who have been sent here, (to the Pacific Slope), have labored more in California than in any of the other named States. None of those sent here have to my knowledge been to Oregon or Washington Territory. Br. J. C. Clapp of California being the first one of the Reorganization who visited Oregon, was sent by the Pacific Slope Mission Conference. The second time, he went in company with Br. J. W. Gillen; he (Br. Clapp) is now there for the third time, where he is, or was, laboring and gathering into the garner of the Master. I do not know whether an Elder has been to Washington Territory or not. I think not.

My opinion is that there are many who would embrace the truth if it was shown to them. That there are many thirsting after righteousness in this portion of the vineyard, is true. Many who have not "bowed the knee to Baal," and who would rejoice to find the straight and narrow way that leadeth to everlasting life. But how shall they hear without a preacher? And the preacher should be exemplary in his conduct, choice in his speech, avoiding all cant phrases and stale jokes, avoiding every appearance of evil, impartial, an instructor in righteousness, and a blessing to all.

PETER CANAVAN.

WEST OAKLAND, Cal.,  
March 3d, 1876.

A true gentleman will never become a gamester, a libertine, or a sot.

# The Herald.

JOSEPH SMITH, - - - EDITOR.  
M. B. OLIVER, ASSISTANT EDITOR.

Plano, Ill., April 1, 1876.

## "WILL CHRIST CAST OUT DEVILS NOW?"

THE above is the caption of a short article clipped from a late *Christian Union*, and sent us by a friend.

The article was written by William H. Coleman; and appears to have been suggested to the writer, by reading a tale of human woe, in which insanity is the affliction. The writer says: "When I read this chapter, \* \* my thoughts wandered off to parallel cases \* \* in the old gospel story." "I remembered how a certain man, \* \* not only healed the sick, but also cured many that were 'possessed of devils.'"

He cites several cases; the daughter of the Syrophenician woman; the man having an "unclean" spirit, and others; and states that he believes that some of those healed were insane. He further says: "I assume therefore that Jesus Christ healed the sick during his life on the earth. Can he not do this now?" Of the one afflicted he writes: "Could not Christ's power have interposed here, cast out this devil, and left the poor possessed 'clothed and in her right mind?'" \* \* "Surely, if faith in fate will drive to death, will not faith in the Life restore to the control of life;" and closes thus: "Again I ask, Can not Christ cast out devils to-day?"

It would seem to be easy enough for this writer, his compeers, co-religionists, to answer, Yes, to this inquiry; more especially does the Latter Day Saint conceive it to be easy to answer it. But there are two questions. One is, *can* Christ; the other, *will* he? It is the former which is so easily answered.

The possibility of power to cast out devils being possessed by Christ is not questioned by any who think him to be the Son of God; indeed, it may be said, that there are very few who really believe that he has not the power; but that this

power is ever delegated to any others, if exercised at all, many concur in doubting; while some are unable to decide why the power, if once exerted in behalf of human distress to its relief, may not be again, or, indeed why it is not. They, like the writer from whom we quote, ask in the soberness of anxiety, "Can he," "Will he."

Were the Saints as a body entirely free from those derangements in mind and body, which might be called the causes or results of insanity, so that none of those belonging to the Church, nor their relatives, were affected, we might not have written this, as it will be suggestive of painful reminders to some, who with anxious care have watched loved ones, from health to imbecility or to madness. But, as all are not free, though all desire to be, we make inquiry for the cause, or the reasons; first, of the visitation or affliction; second, of the failure in some cases to become free. We can not write *all* cases, for our experience shows some that have been made free.

We are not so radical in the belief of Satanic possession, as to think that all disease in body, or disordered in mind, are devil-possessed. For, many ailments of body, and some of the mind, may be traced to repeated violations of well known laws of health; to overcome the baneful effects of which, nature has made repeated and persistent efforts, and worn out at last, has refused to respond to wishes for health; and the afflicted one learns to exercise will and self-denial, only to continue a life of pain and distress, with a cheerless prospect for being again restored. Some, who have thus thrown their health away, have been occasionally respited by divine favor; but when assured of recovery, have returned to the thraldoms of habit, and, of course reformed their fetters. Some, who have been made free, remain so, and give credit where it is due. Some, unhappy, and weary of pain, grow cynical and peevish, are ready to accuse, first, their friends of lack of moral worth and hence lack of spiritual power; after that, perhaps, the friend of all of afflicting them. Some, are now and then found, who charge all their ills to the direct agency of the devil; and if they ache, it is "the devil," if they are

downright sick, it is still "the devil;" he does it all, out of spite to them.

We sympathize with all of these; but, have sometimes been compelled to think that if the one thus placing his woes at his antagonist's charge had said, "I have sinned against my body, and am enduring my punishment; and my adversary (the devil) pities, while he laughs at me," he would have been nearer the truth, and would have found that instead of being afflicted by his Satanic majesty, it was only a co-worker of his,—a bad habit.

There are cases where the frame of these bodies, so "fearfully but wonderfully made," has been sadly broken by disease, the spiritual and mental forces have been weakened, and a loss of faculties has ensued. The causes for this loss are lying amid the hidden things;—and what the end to be served by it is, lies with them also.

He who gave life and ordained its mysterious laws, permits their infraction—but has also decreed, that these infractions must bring the penalty attached. He has alike ordained the life and the laws which keep it within the exquisite, or the coarse casket in which it is manifest, and the inflexible rules by which the marring of the casket injures and destroys the life which it holds. This marring of the casket, which results to the injury of life, is not always visible; nor do the traces which are sometimes seen, always afford a correct clue to the causes that marred, so subtle and varied are the provisions of the law by which men live and die.

It has been charged, and is perhaps believed to a great extent, that the ills to which men were subject, are but the punishments for sins against the moral enactments of the Creator; but this is difficult of proof, in individual cases at least, as is shown in the reply to the question, "Who did commit sin; this man, or his parents?" "Neither."

We find this difficulty starting into sight, at almost every case of bodily or mental affliction; and though there are some who do not hesitate to charge sin against moral laws, or the violation of spiritual laws, as being the exciting cause of these afflictions,

their closely connected friends, and those more nearly interested in them, fail to trace the connection between the supposed punishment and the sin. Nor are they, oftentimes, able to recognize any good to result from the punishment, if it be one, to the individual afflicted; and so, they disbelieve the theory, and are left with aching hearts to await the development at the hand of time.

Insanity, mental aberration, disturbed intellect, loss of mind, are all becoming fearfully prevalent. Many writers, moralists, scientists, socialists, religionists, have all sought for its causes; and have variously assigned them. We shall not follow them, as that is foreign to the purpose in writing, suffice it to acknowledge, with them that it exists, and that, to an alarming extent. Is there a remedy? Can it be applied? Will it be? These are our questions.

What can more surely follow as a necessary deduction, than that the power that could originate life, and ordain the laws by which it might remain within so fragile caskets, *can* also prolong, or perpetuate it, at will? What more certain than that the power which could create "so fearfully, yet so wonderfully," can also, at will, restrain the causes which mar and destroy? Is it beyond Him who spake man into being, to say to that which would destroy, "Be ye stayed?"

All Latter Day Saints urge this as beyond contradiction. And when the opposition is closely pressed, they generally admit the force of the argument. Then arise the "We admit that he can give relief from pain and disease, distress and bodily ills; but we deny that he will, or that he does. Show us that you possess this power. Do those things which Christ did. Then we will believe there is a power at work like the one once manifested among men." In the language of the writer of "Papal Infallibility:—"

"Let the Pope show that he is the genuine successor of St. Peter by curing cripples, healing the sick, raising the dead, casting out devils, converting sinners, and adding to the Church daily such as should be saved, as was done under Peter's preaching, and our present faith in him, as an impostor

and a religious impracticable, would be greatly staggered—entirely overthrown.”

All these things, so stated, as required of the Pope to successfully assert his right to act in behalf of the power by which the sick and the lunatic were relieved, is but a confession that Christ did once exercise the authority that he held, to control the elements working against the peace and good of mankind. This confession is not that this power to control resides in man, or appertains to him as man, but that it was the Christ. If then it was his, it is still his. It did exist and was exercised; it still exists, and may be now exercised.

From this consideration, we conclude, that Christ *can* cast out devils; that the remedy for lunacy does exist. This leaves the other question still unanswered. Will he?

The Saints, very many of them, know that the power to give relief has been exercised in marked instances; and this has proven to them that under proper conditions Christ will heal the sick. In many instances the relief has been instantaneous and permanent. Bodily ills and mental disturbances have been controlled, and health of mind and body has followed. There remain however numbers of instances wherein no relief has resulted from apparently the most importunate asking and seeking; and these are of such a character that faith has been seriously troubled to maintain itself against anxiety, doubt, and fear. Nor has there yet been a satisfactory reason given why these exceptions occur; why the relief is not constantly afforded, and in every case of affliction. It may afford an opportunity for inquiry among the readers of the HERALD, and as we presume that every one has a theory, we shall pause in our writing and wait to see what some of these theories are.

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BR. GLAUD RODGER, in his report to the coming Annual Conference, sent from Sydney, New South Wales, Australia, February 7th, speaks encouragingly of the work in that mission. May blessings rest on the brave and self-denying for the Master,—in home missions as well as in distant fields.

Br. F. C. Warnky is still sounding the

gospel trump and unfurling the standard of truth, to attentive congregations in Colorado. In a letter from Del Norte, 9th ult., he said he had been holding meeting in that place, that they were “well attended and the best of liberty enjoyed in preaching the word.” He sent us another new subscriber for the HERALD, and said, “I may not be doing much for the *Herald*, but it is the best I can.” If all the Elders will do likewise, we will soon be able to report a largely increased circulation of our papers.

If brethren in making out conference minutes, would use paper of medium sized pages, and number them in regular order, they would be much handier for the printers. We have just been preparing a conference report, which, when straightened out, is over five feet long. When we passed it over to the Foreman, he looked at it and said—well, I am satisfied he did not like it, but then he did not say anything naughty. “A hint to the wise is sufficient.”

No more Books of Mormon; do not order any until we advertise them again.

Don't forget to send for the HERALD.

Br. Robert Warnock, writes from Salt Lake City, March 17th, “Joseph S. Lee has been preaching in the Methodist Chapel here, causing quite an excitement, and has done good.” Br. Lee, himself, wrote us February 24th, that he went to the city by invitation.

We paid Burlington, Iowa, a flying visit. Spoke a few times to those who came to hear us; and left them as we found them, with an excellent spirit prevailing. A few of the children of the Saints were ill with the measles; we hope that no serious results will happen.

The *Ogden Junction* has given us another dose. What do you mean, Mr. Editor of the *Junction*? Do you want to ruin our digestion?

Some good brother has sent us *The Rock*, a Church of England family newspaper, published in London, England; for which we return our thanks.

Br. C. G. Lanphear is hereby thanked for copies of the *Weekly Witness*, lately received.

Br. G. M. Robinson, writing from Wan-

ship, Summit county, Utah Territory, says of the branch at that place, "We are doing well here, we hold three meetings every week." He and other brethren had been holding meetings outside the branch, "congregation good and attentive." He also spoke well of Brn. E. C. Brand and R. Warnock's labor in that vicinity, and desire the labors of more like them. In speaking of the feelings of the branch in regard to the erection of a house of worship in Salt Lake City, he says, "They are all willing to work, or anything, to have a house built in Salt Lake City."

The HERALD will keep you informed of all the important news of the Church from every quarter. It is cheap at two dollars. Subscribe for an extra copy to enlighten your friends.

Br. M. H. FORSCUTT lately held a debate with Rev. W. B. F. Treat, at Lilly Dale, Perry county, Indiana, of which, neither Br. Forscutt nor Br. D. F. Lambert writes very encouragingly. We await further news, as the letters of these two give us no details, nor the result; except Br. Lambert's statement:

"I can not conscientiously use those flaming words, 'It was a glorious victory for the truth;' but this much I feel assured of, that those who loved the truth before the debate, love it still; and those who were seeking an excuse for rejecting it, had it given to them. Br. Mark acted nobly, for although Treat was very unfair, and very abusive, he never condescended to do any more than fairly remind him that he realized how he was treated."

Br. Mark's health was not good during the discussion.

Br. LOUIS VAN BUREN, who returned a few months ago from the "Old World," in writing from Manville, Indiana, 8th ult., says:

"I am in possession of good news from the Holy Land. Colonies of Jews in England are said to be preparing for emigration to Palestine, the government of Turkey being in favor of it. Palestine, in its present uncultivated state, needs a great many people to improve it, and to rebuild its ruined cities. I suppose Gentile workmen will be called and engaged to do this work. Already colonies of Germans have settled in parts of the land, with the intention to

work there, and have already done considerable work in cultivating the soil, and making roads, since their arrival in the land of Israel. May the Lord God of Israel bless them."

## Correspondence.

FARMINGTON, Graves Co., Ky.,  
Feb. 13, 1876.

*Br. Joseph Smith:*—I arrived here on the 12th of last December; since that time I have been doing what I could to sow the good seed. I found Br. Hansen well and alive in the work, he and Br. Clapp have labored hard and faithfully here, and we think they have done great good. Tradition and old ideas have been removed from the minds of many. Where I have labored here, there is a good interest; if there is not a considerable increase here during this season we will be disappointed. I have never seen so bright a prospect.

In Henry county, Tennessee, where Br. Hansen has preached, the prospects are equally as good. Since I have been here, the chances for preaching have been poor, owing to the vast amount of rain.

Br. Hansen left Benton county, Tennessee, January 6th, for Alabama and Florida. I found him a very agreeable companion and an excellent young man. Before he left Kentucky he was called to administer to the sick; it was the first public administration in the country, and the Lord bestowed his blessing in mighty power, confirming his word and comforting us with the thought that he approves our work.

Yours in the gospel bonds,

R. J. ANTHONY.

STOCKTON, Cal.,  
March 1st, 1876.

*Dear Herald:*—A few thoughts are suggested to me on the coming spring conference, which ought to interest every true Latter Day Saint on the Pacific Slope, especially the Elders of the same. Brethren, you know your calling is a great one. My thoughts concerning the arrangements that are in contemplation concerning the beautiful tent that is to be the home of the Saints there assembled to do business for our Father in heaven. I say, be prompt in sending your mites to our beloved brother Roberts in time, so that he can forward the tent to the place appointed by the voice of the conference assembled. There is something to be got besides the tent; for instance, a stove, table, provisions, and other things needful; and a little money on your person, to help make this conference one long to be remembered by the Saints of the Pacific Slope; that when our beloved brother, Alexander H. Smith;

O I wish I had been there! Come one and all, brethren and sisters, and fill our little church to overflowing. Pray, day and night, that our Father in heaven will help us to overcome evil with good; let us be contrite in heart and pure in spirit, so that when we assemble at the conference our Father will be well pleased.

Your sister in the gospel of peace and love,  
MARRIAGE ROBBINS.

LOGAN, Harrison Co., Iowa,  
March 9th, 1876.

*Dear Herald*.—In my last letter I had just arrived at Omaha, I now wish to give an account of my labors until the present. At Omaha I received discouraging news from home. My plans had failed, and the consequences were not pleasant; but the kind-hearted Saints of that place speedily removed the difficulties and made my family rejoice. Their kindness will never be forgotten. I soon received news from home also, that as soon as the noble hearts of Columbus knew of the state of things at home, they too were on hand to bless and give real comforts. I can not write my gratitude. The fact is, I thought I had made provisions for my family, before I left my homestead; but as the moneys owing did not come forward in time my family had to suffer loss. I attended the Saints' meetings and preached to them four times, meetings well attended. I visited the Sabbath School on the 6th of February, Br. Samuel Sylvester, superintendent; and, I think, Sr. Emma Sylvester, secretary. The school was well conducted, no effort at display, but sterling interest was manifested by superintendent and teachers, and the scholars were very attentive. I noticed that parents could spare an hour on the Lord's day to educate the youth in the things of God. Where such is the case the vineyard of the Lord must prosper, no matter how dark the surroundings. I noticed there seemed a more healthy feeling manifest in their meetings than in the past, although the sky was a little cloudy yet. One or two spots indicated that all was not perfect health. When will all the brethren learn the blessedness of living together in unity? The answer comes, When they try it. I visited Council Bluffs and preached once. I could form no correct conclusion as to the condition of the Saints here from one meeting; but found them kind and hospitable, and anxious to have me stay and labor with them; but I had made other arrangements, and Bishop Hall helped me on to my next engagement. On the 10th of February I turned up at Dowville. Here I found a Methodist revival in full blast; I attended that evening. I sat in pain, listening to the groans and cries for "religion" for two hours, when

the fire kindled in my bosom, and I gave vent to its warmth in a brief, plain, but respectful address, telling them how to find the religion of Jesus Christ; shewing them that it was a thing to be lived, not to be hunted for as an imaginary, supernatural nondescript; but something to be enjoyed in its practice, giving real and tangible blessings. My good intentions were not appreciated by the ministers; but I think the embers of that little fire were still alive when meeting closed. One lady asked me to preach there, but as the Methodists occupied the only available place I passed on.

I must say that I was pained to find that the work had been marred here by the unwise conduct of one whose voice had frequently been heard in its defense, and who had exerted a salutary influence in its behalf; but now had yielded to the charms of mammon, by giving up his house and himself to the doubtful pleasures of dancing, for the sake of a few dollars. His act had cast a gloom over the Saints, and given the enemy a chance of rejoicing, and made the Church a subject of mockery. This man was a successful minister; but this one foolish act of his had done more evil than he can undo in a year, though he labor never so diligently. But, dear *Herald*, I do not think it wise to publish in your pages the name of every offender, unless the character and conduct is such as to work a continual injury among the churches. Hasty publication of such things tends to shut up the heart of the erring, and oftentimes to prejudice the feelings of his brethren, who, but for the publication, would know nothing about the unwise act, and thus place a barrier in the way of his return to wisdom's path.

I went to Galland's Grove, where I was well received, I preached four times. The roads were very bad, but the house was filled, and the best attention given. I was glad to find that a spirit of improvement prevailed, and peace and harmony reigned as far as I could discern. The Saints blessed me, and I was called upon to return to Dowville to preach the funeral discourse of our beloved sister, Isabella Butterworth, whose obituary has already appeared in your columns. I administered twice to her in connection with the brethren. Her faith in God was strong; but her race was run, and she finished it in the hope of a glorious resurrection. At the funeral I had a very large and attentive audience, and I was greatly blest in showing how to obtain a part in the first resurrection. The Dowville Saints kindly administered to my necessities. I went to Deloit on the seventeenth, preached there ten discourses, and exhorted the Saints twice, splendid attention, was blest, and on the 27th, baptized

four women. The weather was very stormy and cold, but there was no flinching. Find the Saints generally alive, a good spirit prevailing; but some had been unwise, and had allowed that unruly member that James speaks of, to roll itself in filth and obscenity, and thereby had brought themselves to trouble. "What manner of persons ought we to be in all holy conversation and godliness?" Sometimes I find among the brethren little jealousies and envyings. These are the works of the flesh, and every man who entertains them is in danger of perishing by them. Can we learn no lessons from the past? Are not the fruits of the spirit more profitable? Let us love as brethren; not in word but in deed, and there will be no evil heart-burnings when we meet in the house of God. All of the Saints were kind to me, and outsiders manifested good desires. The Sunday School here is conducted by Brn. John Dobson and Whiting. There seemed chances for improvement; but all seemed earnest in the cause, and I have no doubt every opportunity for improvement will be seized.

On the 28th, I started in company with Brn. Thomas Dobson and Benan Saulsbury for North Coon, Carroll county. Br. Saulsbury had come thirty miles to fetch us with his team. It was a cold, stormy journey; but we had seen bad weather before. After traveling twenty-five miles we put up at the house of one Isaac Higgins, near Carroll. His wife and himself are friends to the cause, and they treated us accordingly.

On the 29th we arrived at North Coon, and I preached at night, but did not feel free. The people had been worn out by attending Methodist revivals; I was wearied, and only a few in attendance, for they only had a few hours' notice of the meeting. I was intending to preach four times here and I requested the Saints to pray for success in declaring the word. They did, and their prayers were answered. The next morning snow was about six inches deep; but the people flocked together at night and the Lord was with us. The next day the Saints from Camp Creek, (twelve miles above), came down to the preaching, bringing their children with them; thereby proving that when the heart is right, neither cold nor snow can quench the desire to hear the truth. The next day we met in prayer-meeting at Br. Saulsbury's. We had a solemn and pleasing time. The Saints were told by the Spirit that if they would not be despondent, they should receive the gifts of the gospel. Every one belonging to the Church there took a part, except the children. At night we had a good house, and I closed my testimony in that place. Uncle Dobson assisted all

through. None offered themselves for baptism. I returned to Dowville on the 4th of March, being kindly assisted by the Saints from Camp Creek and the Saints of North Coon. I must here state that the baptisms I administered in Deloit were no doubt the fruits of the joint labors of brethren who have been laboring there, I just watered them and I trust God will give the increase. On the evening of the fourth I preached in Dowville, but found that incessant labor had worn me down. I preached again on Sunday morning, but was very weak—my lungs had received too heavy a strain from preaching forty-six times, in less than two months, and often in houses not at all adapted for public speaking; so I concluded to rest for a while, and in order to do so I retired to this place to enjoy the oft-repeated hospitality of Sr. Nellie Kennedy and her generous husband. Br. John Lake has been preaching with good success at Harlan—baptized some there and has left, and the brethren there are very urgent for me to go and help gather in the seed. I go there on Saturday, and if my health permits and God blesses my labors, I hope, at least, to bind the sheaves and the Lord will have the glory. I remain, dear *Herald*, as ever, your friend,

CHARLES DERRY.

PHILADELPHIA, Pa.,

March 9th, 1876.

*Br. Joseph*.—I told you in my last letter that Br. Small and I expected to go to Monmouth county, New Jersey, on Saturday last, to hold meetings. We fulfilled the engagement, and we are very much gratified with the result of our labors.

When I was up about three weeks ago, the Spirit dictated to me that it would be wise to go to New Egypt, where there were some old Saints that formerly belonged to the Church in the days of your father, but who, on account of the apostasy, had become "luke warm" in the cause. I followed the dictations of the Spirit, and now feel that I have been blessed.

I found there some of the old Saints still firm in the faith; saying that they knew it was the work of God. They desired me to hold a meeting there some evening. I at once consented, and went to a friend of mine who has a nice hall that will seat about two hundred and fifty persons; engaged the hall to preach in on Saturday evening, the 4th of March, which we did; and the attendance was very large, more than could be seated, many having to stand. The stairway leading to the hall was also crowded. We held our meeting about two hours, and had the best of attention. We had a Catholic Priest and a Methodist minister to hear us. They were very attentive, and had nothing to say in

reply. Br. Small and I were greatly blessed with the Spirit, and had great liberty. Many have expressed themselves highly pleased with the doctrine, and many walked to Hornerstown on Sunday morning, a distance of two miles, to hear me, and stayed over until night to hear us at night, and then walked home, both men and women. Some that belonged to the Baptist Church and some to the Methodist left their own meeting to hear us.

We held two meetings at Hornerstown on Sunday, and I went to Allentown on Monday, and held a meeting by myself, Br. Small having to return to Philadelphia early on Monday morning. I was greatly blessed with the Spirit, and had great liberty in proclaiming the words of eternal life and salvation. Many have already expressed a determination to unite with us, and I believe we will baptize some when we go up again. I stopped at New Egypt as I came home, and I was compelled, at the request of many, to come again. I engaged a hall for Saturday, the 18th of March, and Br. Small and I will go there again on that day, the Lord willing.

My desire is to serve God in righteousness, and strive to the best of my ability to spread the word in that land. Praying that God will assist me with the power of his Holy Spirit, that I may do all things pleasing in his sight, I ask an interest in your prayers that I may be sustained in my efforts to forward this great work of the last days. With love to all. I now close and subscribe myself your brother in the everlasting covenant,

JOSEPH A. STEWART.

LEWISVILLE, Monroe Co., Ohio,  
Feb. 14th, 1876.

*Bro. Joseph.*—Having seen nothing in the *Herald* since Bro. L. R. Devore removed from this place to West Wheeling Branch, I thought I would write a few lines, hoping it may find place in the *Herald*. I will tell you how I was brought in to the gospel. About a year ago was the first time I heard the truth by Bro. James Craig. I was a Methodist at the time. He preached several times and left. Bro. Brown came; he told the same truth, it was all Scripture, and music to my ear, and when Bro. Craig returned, I received a witness from the Lord, for which I had asked, and then obeyed. In a few days afterward my father came and told me I was ruined, and had brought disgrace upon him, and upon his grand-children, and took a farm from me which he had intended to give me, and persecution run high. I went to see Bro. James Brown; indeed my heart was almost broke. He told me that the Savior said that whosoever would forsake father or mother, house or land, for His

sake, should receive a hundred fold in this life and in the world to come life eternal, and many other words of comfort; and he went out and prayed for me and I received relief right away. Indeed, he is a man of God, and I would stand by him in the defence of the gospel, until death. When I think of the time the Spirit glows within my heart, which brings joy. I viewed the farm on my way home, but I told the Lord that I would serve him, and in about three weeks I received the full operation of the Spirit, when I told the Lord I had done all I could do, and all he required. Such blessings as I enjoyed day after day cannot be told. Since that time the riches of this world do not bother me. We have meetings twice a week; the Lord meets with us. The Saints are doing well, considering opposition. A combination of several denominations held meeting at our place; they came down upon us few Saints like a mighty avalanche, and thought to destroy Mormonism; but forgot to bring the truth, and their cunning devised plan did not work, although they carried off three into Babylon; but Paul says "Some will depart from the faith, giving heed to seducing spirits and doctrines of devils."

STEPHEN W. HOGUE.

HUTCHINSON, Jefferson Co., Col.,  
March 10th, 1876.

*Bro. Joseph.*—I left Denver last Friday, for the Rocky Mountain Branch, to visit the brethren and partake of the sweet emblems of the Master. I went up on foot, accompanied by Br. Ward and Br. A. Galland; we arrived at the Saints' meeting house on Saturday evening; we found the Saints as well as usual, but Br. Warnky and Ellis not at home. They had gone on a mission south, to Del Norte. We called a meeting Sabbath morning; had a good time, blessed one child—little Fred Warnky; administered to several who were sick, with good effect; and found books and records of the Denver Branch with Bro. Kennedy, they were picked up and handed to him. I shall leave here Friday, (tomorrow), for Denver; I shall try and preach there next Sunday; then shall return home and shall call on Br. Montgomery, twenty miles up Cherry Creek, Douglas county, if the Lord will. The winter has been a fine one. Yours in bonds,  
R. S. Wood.

HICKORY GROVE, Neb.,  
March 6th, 1876.

*Bro. Joseph.*—I thought I would again try to warn my neighbors and all that would hear the good word of God, and see what effect the gospel would have upon the people. With this thought and a desire to do good, I set out asking the God in whom we trust to bless me in this effort



to do his will; and also to bless the word spoken. After asking God to arm his feeble servant, I started on my errand of peace, and God opened the way, and houses and places of worship were flung open for the purpose of hearing the words of life and peace, sent to man in these last days. Upon every occasion our meetings have been crowded, and the prospects in the valley of the Missouri River bid fair for a large ingathering to the Church of Christ. So far as the efforts of Bro. Butler and myself have been in this locality, we have not had to go and ask a privilege to preach; but they have asked us to come, and so we have gone; and I am proud to say of the people, they are seeking after truth; for they tell us God must be in this work.

The result of our labors has been, two weeks ago I went into the water and immersed an honest soul. Two gave in their names but on account of sickness one was compelled to defer until another time. On last Sabbath we led six faithful ones into the waters of baptism. From all I can see, I am forced to the conclusion that ere long many more will unite with the Church. They give strength to Zion's cause. I believe I never saw so large a promise for good as at present. This district begins to look for better days. All is peace among the Saints, and we will do all we can to spread the word. I close, asking the Saints there to pray for us. Yours in the bonds of the new covenant, Z. S. MARTIN.

FONTANELLE, Iowa,

March 10, 1876.

*Bro. Joseph Smith, dear sir:*—A year or two ago I read an article in the *Herald*; claiming to come from this region; having a clause in it, reading thus: "It would be well for some to know that the Lord had set some in the Church to prove, or find out, who hypocrites and liars are." There is a little suspicion in my heart, that some who needed the caution, have not read it, or if they have, it has been forgotten. Now whether the Lord has chosen that man for such a purpose or not, it is certain the Book of Covenants introduces such an idea; and there is a man that has proved there has been such in the Church; and some out of it; and the prospect now is, and that very soon, there will be more proved to be of the same stamp, if they are not careful what they do and say. And that man is an old Mormon at Fontanelle.

B. ALDEN.

LOOKING GLASS, Douglas Co., Oreg.,

Feb. 16th, 1876.

*Bro. Joseph:*—Yesterday I returned from Myrtle Creek, where I labored twelve days and preached twelve times with liberty. I made many friends, and several confessed

that our doctrine is true. I regretted that I had to leave them so soon, but my agreements call me away. I have agreed to go back and finish up my work at that place; some will unite with us there. I was kindly entertained at the Oakland Hotel, the landlord (Mr. W. B. Drake) and his excellent lady made it very pleasant for me. Our excellent brother and sister Lee, at Myrtle Creek are live Saints. By their christian deportment and circulating tracts they have made many friends to the truth. I am to begin a course of lectures next week in Roseburg.

*February 23rd, 1876.*—I am as well as usual, and hard at work for the Master, with flattering prospects of success.

Your brother in Christ, J. C. CLAPP.

NEWTON, Iowa,

March 6th, 1876.

*Bro. Joseph Smith:*—A word from Newton, Iowa,—good news,—Bro. John S. Patterson has been here nearly two weeks, preaching the word of God. A great deal of prejudice has been removed by showing the difference between the old organization of Brigham, and the Reorganized Church. Last Sunday a week, he gave a lecture on Polygamy that done more good than anything we ever had before. Brother Joseph, the Newton Branch is in a very good standing, and there are a few believing the word. We hope, ere long, to see a good many of them to join in with us to bear the cross and to work for salvation. Yours in the covenant, JOHN X. DAVIS.

BIRMINGHAM, England,

February 14, 1876.

*Bro. Joseph:*—I feel desirous of expressing a few thoughts to you as I may be directed. The English Mission is in a good condition at present, and bids fair so to continue. If I may judge right there is an excellent spirit amongst us, and I believe it will remain. Bro. Taylor is well worthy of being sustained in his position, being liked by all who are good. He is greatly interested in the work here, and spares no pains or labor where he can attend to it. I believe him to be a wise man; a man for peace; in fact, the mission has been greatly blessed both spiritually and temporally through the industry and labors of Bro. Taylor.

After a little the April Conference will be sitting to take measures that may be of interest to the cause; no doubt the English Mission will form a prominent subject. For one, I feel that the Church, if it be possible to send another one here this year, should send a wise man. I am aware that the Church is not rich, and lacks means in this direction, and that it has cost the Church a great amount of means. Of

course, there are men who can do a great deal of good, and are the right men to come here; and I sincerely hope that you may be guided right as touching the interests of the English Mission. The brethren are generally poor, living from hand to mouth, and are not able to do what they wish. There is one thing that ought not to be forgotten; that is, this spot in the ocean, as a general thing, has always done well for the cause; especially in past time. I do not see why this country should not do well again, and be able to assist the Church as it did in times past. Of course, I don't mean the system adopted by B. Young. I feel that the work is going to grow here to the surprise and satisfaction of the Saints of the Lord in Zion, and it gives me pleasure so to speak, as also to write; because I know it will be a source of rejoicing both to yourself, Blair and others. I look upon it that every man's labor is being rewarded here from the first; which, I believe, was Bro. Charles Derry; to the last that returned, Bro. Pattarson. Who may be the favored ones to come next, may the good Lord direct and move upon his servants with wise discrimination to wisely determine.

I have learned something by coming here, which I hope I will profit by, all the days of my life. One thing has touched my mind, it might be simple to some, but to me it is of great value; that is Bro. Joseph, you recollect the time when you were in Omaha, Nebraska, I think it was the second time of your being there, you were talking with me at the front of Tailor's store. You said to me, "Hold fast." I have learned the full meaning of those words. At the time they were spoken, I did not know the full meaning. I can now see where I have erred and sinned, and if the Lord spares me to come back again; which I feel he will, I will try and "hold fast" and the borders of Zion and interest myself in the work in Omaha. Forgive me brother Joseph on the purpose and covenant of doing better, I ask.

I am well, for which I thank God. This country agrees with me. The brethren are well as far as I know, and have the increase of faith that God is a going to make his work an honor in this land, to the rejoicing of his servants, and so may it be in my prayer, amen.

With best wishes, your brother in the gospel,  
JOSEPH GILBERT.

FAIRHAVEN, Mass.,  
March 18th, 1876.

*Br. Joseph.*—We have just returned from a two month's tour in Connecticut and Rhode Island. The work prospers. We baptized one in Brooklyn, Connecticut, and left six or seven more apparently near the kingdom; also baptized one at Simmons-

ville, Rhode Island, leaving a good number there who are investigating the work; some of whom we may reasonably hope will soon come in. Br. George S. Yerrington labors there Sundays, and Br. C. N. Brown goes there as often as circumstances admit. Expect to be at Dennisport in a few days, shall visit all the branches on the Cape; thence to Boston, if the Lord will, before the conference at Fall River—am willing and ready to respond to any call that comes from the Lord.

We had a good time in Abbington, Connecticut, near the wolf den, where General Putnam killed the wolf. The den is in Pomfret. I held a meeting a mile from it, and after speaking an hour, gave liberty for remarks or questions, if any desired a better understanding of the gospel of the kingdom; and after two good witnesses to the truths that had been brought forth had spoken, an Advent minister arose, saying, he felt it his duty to warn the people against the errors that had been put forth, as it was what all enthusiasts practiced to make the people believe they were the Church of God, because the apostles had power to perform miracles, that we pretended to do the same as they did; but that we were deceivers; and after trying for about fifteen minutes to make the people believe that it was nothing but excitement, he took his seat. His abusive and ungentlemanly discourse called for such a reply that left him as quiet as Putnam's wolf after receiving two balls and nine buck shot. The promise is to the faithful that the Lord will make them strong in every place.

One Advent brother went with me, and on our way back said he would go no more with the Adventists; for they could not find one scriptural argument to bring against the gospel. Truth triumphed over error.

Dear brother, pray for me and for all that have forsaken all that those must forsake that go forth as reapers in the Lord's great harvest field. From your brother in the one faith,  
JESSE W. NICHOLS.

SYDNEY, Feb. 7th, 1876.

*Br. Joseph.*—I came here to visit the Saints, and intend leaving to-day for a new field on the Manning River. I hear since here there are no less than ten Elders arrived here from Utah. They have opened meetings here; but no attendance. They are scattering and rather indifferent about preaching—poor fellows they have a hard mission. There is no fear of them gaining much ground. Fanny Stenhouse is now at Melbourne. The Elders are scattered as follows: Two to Tasmania, from Sydney 400 miles; two to Melbourne, from Sydney 600 miles; two to New Zealand, from Sydney 1,000 miles; two to Queensland, from

Sydney 900 miles; and two are here. They keep aloof, and we mind our own business. Their name is enough here.

Hoping this may find all well with you and yours. With kind regards to yourself, Br. Oliver, Br. Blair, Br. Banta, and all who know me. Br. Ellis joins in love to you and Br. Oliver, and all in the office. I remain your brother in the gospel,

G. RODGER.

OMAHA, March 22, 1876.

Bro. M. B. Oliver:—I inclose herewith, for the *Herald*. \* \* I continue to fight for the truth. In our district many are also added to the Church. Always praying for the success of the good cause, I remain your brother in the great latter-day work. My respect to the Plano Saints.

JOHN AVONDET.

## Conferences.

### Spring River District.

Conference was held at the Pleasant View Branch, February 4th, 1876, John A. Davis presiding.

Friday evening occupied in prayer and testimony.

Saturday morning.—Remarks by the president. Minutes of the last conference read and accepted.

Branch reports.—Mound Valley 28 members, 3 died. Pleasant View 63 members, 1 received by vote on original baptism, 2 expelled, 1 died. Columbus 21 members, 1 baptised and 1 received by letter. Jacksonville, Joplin, Newtonia, Galesburg, Armstrong, Cadamy,—no reports.

Elders W. S. Taylor, E. Depue, R. H. Davis, I. R. Ross, J. T. Davies, John A. Davies and J. Dutton reported. Priests Chas. M. Fulks, Curtis Randall and B. F. Bird reported. Teacher Richard Bird. Deacons Charles Bird and R. M. Barmore.

Afternoon session.—Moved and seconded that Elders and Priests labor in the ministry as much as their circumstances will admit.

Moved and carried that we sustain Bro. John T. Davies as a Seventy, laboring under the direction of the Quorum of the Twelve, with our faith, prayers and means.

The secretary read a letter from the Church Secretary, asking for information respecting the case of Stephen Maloney, when it was moved and carried that the case be referred to a general council of Elders, to meet at the house of Elder John T. Davies, for a reconsideration of his case.—Adopted.

The Elders met at the house of Br. Davis on Saturday evening, and the members met at the school house for prayer and testimony, Priest Curtis Randall presiding.

At the Elders' Council, the case of Stephen Maloney was reconsidered, and the following motion prevailed: that W. S. Taylor, I. R. Ross, and J. Dutton be appointed a committee to write out a synopsis of the proceedings of the council, and send it to the authorities at Plano, for their consideration.

Motion was made and accepted that this conference sustain all the authorities of the Church in righteousness.

Sunday morning.—Preaching by Elder J. A. Davies. Afternoon.—The secretary was instructed to write to the Armstrong Cadamy Branch, requesting them to report at our next conference, as no report has been received for a long time.

Moved and carried that the next conference be held at the Columbus Branch, May 5th, 1876.

A two day's meeting was appointed to be held at Galesburg Branch, 11th and 12th of March, 1876. John A. Davies was chosen president for the next three months.

Sunday evening.—Preaching by Elder R. H. Davis. Officials present: One of the Seventy, 9 Elders, 4 Priests, 1 Teacher, 2 Deacons.

### Welsh Mission.

Conference was held at the Saints' Chapel, Llanelly, Wales, Nov. 14th, 1875; Robt. Evans president, John R. Gibbs clerk. Report of last Annual Conference read and accepted.

The western district was reported in an improving condition; five had been baptized, and a prospect for many more. John R. Gibbs president. The eastern district was reported by Robert Evans, president; five had been baptized.

The following Elders reported: Thos E. Jenkins, R. Thomas, J. Harry, J. R. Gibbs and Robert Evans. John R. Gibbs reported the book account for the mission, from April 25 to November 12, 1875. Received £5 8s 11d, paid out £2 10s, in hand £2 18s 11, due to Herald Office £1 18.

Resolved that William Bassett be ordained to the office of an Elder. That David Lewis be ordained to the office of Priest.

That this conference do authorize a committee of six persons to select hymns and publish a Hymn Book for the service of the Church in Wales, namely, R. Evans, J. R. Gibbs, Thomas Williams, J. Hughes and D. Lewis.

Resolved that we endorse the resolution of the General Conference of the Church in America in appointing Br. Robert Evans as the successor of Br. John T. Davies in the presidency of the Welsh Mission.

That John R. Gibbs be authorized to send to the Herald Office for the money that is left there, in aid of the Welsh Mission, to

pay the money that was borrowed for the emigration of Elder John T. Davies.

Officers present: 1 Seventy, 10 Elders, 1 Teacher.

2 p.m.—The different Quorums of the Church were sustained; also T. Taylor as president of the European Mission, and R. Evans president of the Welsh Mission; T. Jenkins, of the Seventy, and J. R. Gibbs president of the western district.

Thos. E. Jenkins gave an able discourse from Romans 3: 24.

6 p.m.—preaching by Elder J. R. Gibbs, from John 3: 7; followed by the president.

Adjourned to meet at Aberaman on the second Sunday in May, 1876.

### Galland's Grove District.

The conference of this district met at Galland's Grove, on the 8th of January, 1876. Eli Clothier president, John Pett secretary.

Opening address by the president. He requested those who spoke, to speak to the point, and avoid contention. Visiting brethren were invited to take part.

Thirty-two official members present.

Branch Reports.—Galland's Grove 143 members; North Coon 21 members; Salem 65 members; Boon County 35 members; Boyer Valley 37 members. Harlan Branch report not accepted. Mason's Grove and Camp Creek Branches failed to report.

Evening Session—Elders' Reports: Thos. Dobson, Thomas Nutt, Robert Montgomery, Frank Reynolds, Charles D. Butterworth, Thomas W. Chatburn, B. F. Wicks, Ralph Jenkins, Henry Halliday, David Chambers, Eli Clothier, N. Booth, Milton Lynch, John Pett and Ira Goff reported.

On motion, the money in the hands of the Bishop's Agent, \$6.45, together with a donation of \$10 90, were applied for the relief of Father Butterick.

A motion was made and carried to reconsider a resolution concerning dancing, passed by this conference in January, 1875, making dancing a test of fellowship. The following resolution was passed: That after repeated admonition, those who dance, if they do not discontinue it, it be made a test of fellowship.

Sabbath, 9 A.M.—That we as a conference sustain the Board of Publication in any change they in their wisdom may make in the *Herald*.

Brn. T. W. Chatburn and John Rounds were appointed to labor in the district; Br. Robert Montgomery was continued in his former mission; and Br. Thomas Dobson's mission was continued, with Br. J. A. McIntosh to be associated with him.

That all the Elders and Priests whose labors are not required in the branches, labor all they can, and report by letter or otherwise to the next conference.

11 A.M.—Preaching by Br. James Crabb. 3 P.M.—Some miscellaneous business was disposed of, and the authorities of the Church sustained in righteousness.

That when we adjourn, we do so to meet at Mason's Grove, on Friday, the 2d of June, 1876.

6:30 P.M.—Br. James Caffall preached to a large and attentive congregation.

### Central Missouri District.

The above named conference was held at the house of Br. J. D. Craven, near Knoxville, Ray county, Missouri, February 5th and 6th, 1876.

An informal Council of the Elders was held at nine o'clock, in which Br. T. W. Smith, of the Twelve, read the editorial in the *Herald* of February 1st, on the subject of Business Reform, and explained and endorsed the same, urging the Saints to take the matter into prayerful consideration, and to endeavor to carry out the ideas contained therein, as far as they concern them as a district. Other Elders expressed themselves as being in perfect accord with the proposition.

The hour for conference having arrived, Br. E. N. Ware, presiding Elder of the district, suggested the appointment of T. W. Smith to the presidency of the conference, which was unanimously approved. Br. A. J. Cato was chosen clerk, and Br. E. N. Ware as assistant.

Minutes of last conference read and approved.

The following branches sent in reports which not being found correct, were, by order of conference, referred back for correction: Hazel Dell, Knoxville and Carrolton. Waconda report forgotten.

Visiting Elders were requested to take part.

That the branches of this district observe the order in section 17, paragraph 25, in regard to sending reports to conference.

That this conference will not accept reports unless made upon the blanks issued by the publication office, and filled according to the requirements of the law and the request of the General Church Recorder.

Clerks of branches were requested to make full and detailed copies of their respective branches, and send same to General Church Recorder.

That the district purchase one of the district records issued by the Board of Publication.

Elders' Reports.—Emsley Curtis, J. B. Belcher, J. D. Craven, E. N. Ware, A. J. Cato, reported. Br. Curtis had baptized 7, Br. Craven 2, and Br. Cato 17. Teacher John Allison reported.

The committee appointed by last conference to investigate the cases of Brn. Henry

Ware, John Schiller, Frank Mossbarger, John L. Traugber, Sr., and John L. Traugber, Jr., reported and recommended that their request to have their names erased from the Church record, be granted; when the following was passed:

Resolved that a committee of three Elders be appointed by the chair to try these cases upon charges to be preferred by the brethren, who had investigated their case and report at next conference. Albert Wood, Aaron Young and J. D. Craven were appointed said committee.

Resolved that section 59, paragraph 2, requires a weekly observance of the sacrament and offering of oblations.

Bishop's Agent's Report.—Cash on hand last report \$2.25, received \$2, total \$4.25, paid out \$4.25. Report accepted.

Brn. Wm. Summerfield, James Kemp and E. N. Ware were appointed as a committee to draft an order of business to govern our conferences.

Brn. A. J. Cato and W. C. Kinyon were appointed to labor together in Carroll and Chariton counties; Brn. Emsley Curtis and Albert Woodin under the direction of the district president.

Resolved that we request the Saints in Jackson county to attach themselves to this district, by the consent of the district to which they belong.

Met in special session at six o'clock, to finish the business of the conference.

Twenty-five officials present.

Resolved that we sustain all the spiritual authorities of the Church in righteousness.

Preaching by Br. T. W. Smith, subject, "The Rock on which the Church is built."

That Br. J. D. Craven be appointed by this conference to represent this district at the Annual Conference to be held at Piano, in April next.

Resolved that we sustain Br. A. J. Cato, as secretary of this district.

Resolved that we sustain Br. T. W. Smith in his present mission, and thank him for the aid rendered us while in our midst.

That we petition the Annual Conference to have Br. T. W. Smith continued in his present mission.

That we, as a conference, endorse the sentiments of Br. Joseph, published in the *Herald* of February 1st, 1876, on Business Reform.

Sunday, Feb. 6, 9 A.M.—Met for a season of prayer and testimony—the meeting lasted four hours, during which time the gifts of the gospel were abundantly enjoyed—it was a real Pentecost.

Preaching by T. W. Smith in the afternoon, on the redemption of Zion: good liberty was enjoyed.

Seven o'clock, preaching by Br. Smith, subject, "Organization of the Church."

That we adjourn to meet in the Waconda Branch, on the first Saturday in May, at 10 o'clock.

A number of questions were asked and answered on points of doctrine.

## Miscellaneous.

### A VOICE IN THE DESERT.

The following excellent poem was sent us by Br. R. S. Wood, of Middle Kiowa, Colo.; who the author is we do not know. It is a gem well worth reading and preserving.

The west was gorgeous with its sunset splendor,  
The gathered flowers of Light's resplendent crown  
Bloom after bloom did Paradise surrender,  
As if the gardens of the blest came down.

The east was piled with clouds of storm and thunder—  
Huge mountains, seamed with bolts of hurtling  
fire—

Now, swept by gales that tore their cliffs asunder,  
And then, in weird convulsions heaving higher.

O'er the sun's couch the roses still kept blowing;  
And royal lilies, starred with purple eyes,  
And banks of golden daffodils kept growing,  
Soft ridge on ridge, along the glowing skies.

But down the gorges of the storm's Sierras,  
The rain and hail in roaring cascades fell;  
The lightning, playing like a dance of furies,  
Pictured the nameless scenery of Hell.

On the vast plains, where I beheld the vision,  
On one side beauty, on the other dread—  
Between the tempest and the scene elysian—  
An antelope unfrighted bowed its head.

Beside a stunted shrub, alone, unfriended,  
It waited 'midst the awful desert place,  
As if at home and tenderly defended,  
Eve's radiance and the storm-glare on its face.

I saw the dying of the western splendor;  
I saw the darkness of the tempest fall;  
And heard a mystic voice, in accents tender,  
Out of the brooding terror to me call:—

"O, wanderer o'er life's deserts and its mountains,  
In storm and sunshine, with uncertain feet,  
Pining for joy of the immortal fountains,  
And clinging still to all of earth that's sweet;

"One heart is in the thunder and the roses,  
One hand the honey and the gall distills;  
He, who upon the Infinite reposes,  
His place in Heaven's grand order meetly fills.

"Whate'er his path, however sad its yearning,  
The glory, or the darkness overhead,  
Upon it Love's unchanging smile is beaming,  
And to the perfect Good his steps are led."

### ADDRESSES.

J. H. Hanson, Milton, Santa Rosa Co., Fla.  
C. G. Lanphear, Box 205, Sandwich, De  
Kalb Co., Illinois.

**Board of Publication.**

Minutes of the meeting of the Board, held March 7th, 1876. Present, Brn. Israel L. Rogers, John Scott, W. W. Blair and Joseph Smith.

After the usual opening exercises, the Secretary and Superintendent's reports were received, read and acted upon.

REPORT of Secretary on Finances, August 16th, 1875, to February 16th, 1876:

Cash on hand August 16th, 1875	\$ 69 34
Total cash receipts . . . . .	\$5,141 12
	<hr/> \$5,210 46

**EXPENDITURES.**

Paid employees . . . . .	\$2,701 65
Stamps, bi-monthly mail . . . . .	239 53
Freight, expressage, incidentals . . . . .	313 41
Joseph Lere hauling coal . . . . .	47 55
H. A. Stebbins on account . . . . .	3 00
Store fixtures, wood and sawing . . . . .	34 50
E. Banta, on deposit for tickets . . . . .	100 00
On other deposits . . . . .	152 62
J. W. Briggs, on account . . . . .	75 12
D. Williams & Co., on account . . . . .	172 68
Church of J. C. of L. D. S. . . . .	83 60
Chicago firms, stock and binding . . . . .	1,009 54
M. Fyrando . . . . .	27 49
D. H. Smith . . . . .	8 65
Jane Henning, rent . . . . .	100 00
W. L. Tidd, binding . . . . .	40 00
H. Stoffregen for D. F. Lambert . . . . .	32 00
Cash on hand, Feb. 16th, 1876 . . . . .	69 12
	<hr/> \$5,210 46

Statement of aggregate resources including bills and accounts receivable, books, stock, printing material, cash, &c., \$17,553 26.

Statement of Liabilities, including accounts and bills payable, deposits, &c.,

	\$3,794 42.
Excess of Resources over Liabilities to balance, . . . . .	\$13,758 84.

**SUPERINTENDENT'S REPORT.**

Aside from the general work on the HERALD and HOPE, the following had been done during the nine months ending March 1st, 1876:

1500 reward cards, 1000 prompt attendance tickets, 2000 No. 10 eight page tracts from plates, 2000 No. 16 ten page tracts from plates, 1000 envelopes, 15360 impressions Branch and District Records, 5080 No. 28 eight page tracts from type, 1000 small notices, 400 *Herald* supplements, 2000 No. 21, one page tracts from plates, 1000 No. 1 eight page tracts from plates, 1000 No. 8 sixteen page tracts from plates, 1000 No. 24 four page tracts from plates, 1000 No. 9 twenty-four page tracts from plates, 8448 impressions Doctrine and Covenants, 150 tags, 500 letter heads, 150 circulars, 1000 letters of removal, 24,750 impressions Hymn Books, 500 envelopes, 500 postal cards, 4 forms, 1000 No. 7 four page tracts from plates, 1000 No. 25 four page tracts

from plates, 4000 impressions Rules of Order, 96,000 ems composition, 12,000 impressions Discussion, 275,000 ems Discussion, one-half Hesperis set and printed, job work for \$446.70.

It was ordered that the Utah Chapel fund be paid to the Bishop—amounting to \$8.25.

Also that the Welsh Mission fund be paid to J. R. Gibbs, per vote of Welsh Conference \$26.43.

It was ordered that there be five hundred copies of the Book of Mormon printed.

There having been no meeting of the Board in December, it was ordered that the two quarterly reports be consolidated in one, and be the report of the Board to Conference.

An auditing committee was appointed.

Board adjourned subject to call of President, after the April Conference.

I. N. W. COOPER, *Secretary.*

**Information Wanted.**

WHERE IS HE?—Bro. Martin Lundwall of Omaha, Neb., desires to know the whereabouts of Johan Heedin from Sweden. Information will be thankfully received.

**Massachusetts District.**

ERRATUM.—The Massachusetts District will convene at Fall River, Mass., on the 15th and 16th of April, 1876, instead of on the 13th and 14th, as per notice in *Herald*, page 188, current volume.

**DIED.**

At Arrns Foundry, Tenn., December 23d, 1875, Bro. I. D. Gore, aged 56 years. He was baptized by J. H. Hansen. He formerly belonged to the Methodist Church, and when he was called to pass away, he was asked how it was with him, which religion was the best? He replied all was well. He bade his family all farewell, charging his wife to raise his children up in the nurture of the Lord, and requested that they all embrace the latter day work, that that was the faith once delivered to the Saints. He passed away rejoicing in the promises of our blessed Lord and Savior, and in the hope of a glorious resurrection.

Near Camden, Benton county, Tennessee, January 3, 1876, of dropsy, Tiney Ellen, daughter of Reuben and Liza Capps, aged 2 years, 5 months, and 19 days.

Near Camden, Benton county Tennessee, March 4th, 1876, of consumption, Sr. Liza Capps, born on the 23rd of March, 1859, baptized by Elder B. H. Ballowe on the 9th of February, 1868. \*\*\* Elder Reuben Capps is now left with four little girls. Any one knowing of a good locality where there is an organized branch of the Church, where

the good sisters would assist in teaching them to be house-keepers, will confer a favor by addressing Reuben Capps, Johnsonville, Humphreys Co., Tenn.

At Union Fort, Salt Lake county, Utah, March 14th, 1876, at 5 A.M., of scarlet fever, Sarah Pidd Smith, aged 7 years, 4 months and 11 days, daughter of Wm. P. and Sarah Smith. Funeral services by Elders P. H. Reinsimar and R. Warnock, in the Union Fort School House. A large congregation assembled to sympathize with the bereaved. The best respect was shown. This child of promise was beloved by all who knew her. Many of the missionaries to Utah will mourn for the loss to our beloved brother and sister.

At Henniferville, Summit Co., Utah, February 9th, 1876, of the effects of a cold, Sister Mary A. Thomas, aged 65 years. Funeral sermon by Elder Stephen Foster. The deceased united with the Church in an early day in Wales. Emigrated to Utah, and under the administration of Elder E. C. Brand she became a member of the Reorganized Church, in the year 1870. She retained her membership in the Church until death.

At Savanna, Carroll Co., Illinois, Feb. 25th, 1876, Joseph Monroe, son of Br. Edward Lawrence, aged 3 years, 1 month, and 26 days.

### A Protest.

*To the Elders of the Pacific Slope Mission, greeting:*—Having read in the *Herald* of March 1st, 1876, a notice that the Annual Conference of the Pacific Slope Mission would convene at Washington Corners, Alameda county, California, on April 6th next, instead of at Stockton, San Joaquin county, California, as per resolution of adjournment of said conference; and that the change has been made "at the earnest request of many Elders and Saints," &c. As one of the Elders of this conference I protest against this change and the manner of bringing it about. There was, as near as I can remember, about thirty-five Elders present when the vote to adjourn was taken. A majority vote adjourned the conference to Stockton, April 6th, 1876. Bear in mind, the Elders who thus voted were doing the business of the Church at the proper time and place.

The change is made by the president *pro tem.*, "at the earnest request of many Elders;" clearly they can not be the ones who thus voted. Now comes the issue; the decision of those who were doing the business of the Church is ignored; and the request of those who were not doing business for the Church is granted! Is this consistent? The conference did not grant this power to its presiding officer. If a president has a right

to alter or ignore one resolution independent of the body that framed and adopted it, on the same principle he has a right to do away with an other, or all. Then of what use is the body? It would be better to stay a home.

As one of that body who were doing the business of the Church at the time and place appointed, I demand, as I believe it to be my privilege, to know who the "many Elders" are who so requested the change. I know of a goodly number who are as much surprised as myself at the change. But I speak for myself.

The Senator may be a power for good or evil in the halls of Congress, but he is only a unit at home; and any other private citizen may be as good as he then.

I am always willing the majority should rule; but the majority *in* conference is one thing, and the majority *out* of conference is another.

I would suggest that if you wish to honor, somewhat, the resolution to adjourn, that a few Elders, enough to form a quorum for doing business, convene at Stockton at the time appointed in the usual way, and then adjourn to Washington Corners same day. "In the multitude of counselors there is safety." Respectfully submitted,

P. CANAVAN.

March 7th, 1876.

### Extract From Church "Rules of Order."

#### CHAPTER XV.—CHURCH RECORDS.

SEC. 173. It has been thought advisable to give in this volume some instructions on the subject of preparing reports of branches in a proper manner for the use of the General Church Recorder, so that there may be a uniformity of method in reporting, and that branch officers may be able to furnish him with all that is necessary to make and keep a perfect record of the whole Church, which is in accordance with the commandment, and in keeping with the rules of the Church. The law relating to this subject reads as follows:

"It shall be the duty of the several churches composing the Church of Christ to send one or more of their teachers to attend the several conferences, held by the elders of the Church, with a list of the names of the several members uniting themselves with the Church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole Church may be kept in a book, by one of the elders, whoever the other elders shall appoint from time to time, and also if any have been expelled from the Church, so that their names may be blotted out of the general Church record of names."—D. & C. 17: 25.

From this explicit order we see that it is

necessary for all the branches of the Church to make out and send from time to time, or from conference to conference, full and correct reports thereof; and, furthermore, that this law is made obligatory and is of binding force upon each and every one of said branches, to the intent that a record of all of them may be kept in regular order.

For, according to the passage quoted, the object of thus reporting, the whole object of it, is the placing in the possession of the Church Recorder, as quickly as possible, accurate and systematic reports from all parts of the Church; said reports being made out for that purpose and that purpose alone,—the sending of them to conference being only a preliminary movement for the purpose of ensuring their transmission to the appointed recording officer of the Church.

It is distinctly written that, "It shall be the duty of the several churches," to conform to this regulation. And, to make certain that this important matter shall be carried out, a further regulation requires the providing a sure transit of these valuable documents to their destination, and this by means of certain officers who shall see that they are regularly conveyed to the various conferences. It is plainly a duty to get them there, and, doubtless it is intended, that if these officers cannot go in person they shall send the reports.

SEC. 174. After these have done their duty it devolves upon the presidents and clerks of districts, or conferences, to faithfully transmit to the General Recorder the reports which have come into their hands through this careful provision of the law.

These reports shall contain the names of all those added to the Church, or lost from it, during the interval occurring since the last report. The necessity of this is seen from the fact that without these the reports are of no value to the Recorder.

With the names of those uniting there should always be sent the date and place of birth; date, place and by whom baptized; by whom confirmed; and, also, if holding any office in the Church, the name thereof and time, place and by whom ordained. This full record of items should also be given with the names of those received by letter, or by vote, the same as with those baptized in the branch; because, wherever members are reported from, there is where the items of their citizenship in the Kingdom of God will be looked for.

These facts are just as essential for the branch and General Record in one case as in the other, for the branch authorities need them; and also the Church Recorder is often called upon for information of this kind, but, from the custom of recording their names only, as they move from branch to branch, he finds that much labor in search-

ing has after all proved in vain, even when he knows the names of the various branches of which the person has been a member.

This neglect to be properly recorded has placed many names without items upon the Church Record; and, in time, the party forgets them themselves, and, wishing to know them, writes to the Recorder only to find that they can not be obtained from the record of any branch they have lived in. Hence it is an error to suppose that the names only of those received by letter are needed.

Elders administering baptism should give a Certificate of the fact to each one, those in branches as well as to scattered ones, and then the parties could always be in possession of the items.

The names of branches to which, or from which, members remove, should be given, as it is often important to know the various places where they have been.

The *first* name of each member should be written in full, to distinguish men from women, and for other reasons. The middle initial, if any, should be given, because first names are sometimes alike in the same branch, or in various parts of the Church.

Changes in name by marriage should be reported.

The record of children blessed should be kept on branch records, but are not required on the General Church Record.

The names and items of all those ordained from time to time in the branches, and of those received as previously ordained in other branches, should be reported in regular order.

The *dates* of removals by letter, expulsions and death should be given with the names of those thus lost to the Church.

Branch clerks should in all cases see that names reported agree in number with the statistics in the report.

### Clippings.

—The Bible is now published in more than two hundred different languages and dialects.

—The citizens of Madrid, in Spain, have publicly burned the Concordat, before the palace of the Papal Nuncio. It is also said that distributors of the Bible and religious tracts are now frequently seen in Spain.

—The increase in value of church property during last year, in the Methodist Episcopal Church in the United States, amounts to \$7,000,000.

—The Presbyterian Church has 5,664 missionaries at work in foreign lands. The present number of communicants in connection with that church is 249,528, showing an increase of 70,000 within the last fifteen years.

—There are three hundred and eighty-five



churches in the city of Philadelphia. No other large city in our country has as great a number of churches in proportion to the population.

—In Texas, Louisiana, and Mississippi, with a population of 2,100,000, there are but 100,000 church members, 650 ministers, 850 churches, of which 350 are vacant. In eight parishes in Louisiana, with a population of 60,000, of which 38,000 are colored, there is no Protestant church.

—The New Testament is being translated and published in the Japanese language, by the American missionaries. The English and Japanese are printed in parallel columns, an arrangement which will facilitate the mastery of both languages, enabling the natives to learn English, and foreigners Japanese. There is no sound in the Japanese tongue which corresponds to either the letter L or "th."

—The Young Men's Christian Association, which has recently closed its session at St. Louis, discussed the question, "Why do so many churches fail to reach the poor?" They came to this conclusion: "That the only remedy for the evil is, first, to build plainer churches and invite the poor cordially to them, proving the sincerity of this invitation, and making it consistent by abolishing the system of pew renting; second, to seek out the poor and carry the gospel to them."

—The Roman Catholics are putting forth strong efforts to secure spiritual supremacy in China. The whole empire has been divided into twenty-four missions, governed by nineteen Bishops and five prefects Apostolic, of Italian, French, Spanish and Belgium nationalities; each district supplied with not less than four, and some of them with as many as twenty European missionaries. In Canton a cathedral is rapidly approaching completion, which, for architectural finish and magnificent proportions, will be unrivaled in the Empire, and compare favorably with almost every similar structure in Europe.

—A representation, consisting of males and females, from five different Shaker societies, recently held a meeting in Boston, for the purpose of presenting and defending their peculiar faith. To become missionaries is a new feature among the people. One of their prominent tenets is the abolition of marriage, or a total separation of the sexes. In this way they propose the renovation of the race. To the uninitiated it looks as if the extinction of the race would be inevitable. Shakerism was introduced into this country from England in the year 1774, by Ann Lee.

The human mind should be a globe of humanity moving on the poles of truth.

## Easy to Preach; Difficult to Practice.

MR. BEECHER ON SELF-CONTROL.

Bring me a horse that is large built and full of fire, and to-morrow let me put my strength against his. I cannot outdraw him. Neither can I push with as much force as he can. If he put his shoulder to my shoulder, he will overcome me. I cannot change him so that he shall not be the same strong, courageous steed that he is. But give me a bridle—if you please let it be as thin as gossamer—and I can put it on him, and mount him, and ride him, and control him, as if he had less strength than I. He will be as pliable and docile under my hand as a child in the cradle. In like manner, many faculties in man's soul, if you undertake to root them out by force, to browbeat them, rise up with indignation, and cast off your sway; but there is such a thing as leaping astride of them, and making them serve you in the saddle. There is no man who cannot, if he will, ride his vanity and make it decent—who cannot ride his pride and make it behave itself. Like wild-asses' colts, they may snuff the east wind, and bound, and resist, as much as they please, but they can easily be rendered manageable by a determined will. Where there is this strong and brute instinct, you cannot eradicate it, but you are under obligation to control it; not to hide it, but to make it submit to moral judgments, instead of lower, physical and fleshly judgments.

### A Wise Remark.

"Having in my youth," says a celebrated Persian writer, "notions of severe piety, I used to rise in the night to watch, pray, and to read the Koran. One night, whilst deeply engaged in these exercises, a man of practical virtue awoke whilst I was reading. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, whilst I alone awake to praise God.' 'Son of my soul,' he answered, 'it is better to sleep than to wake to remark the faults of thy brethren.'"

When all that is worldly turns to dross around us, books only retain their steady value. When friends grow cold, and the converse of intimates languishes into vapid civility and commonplace, these only continue the unaltered countenance of better days, and cheer us with that true friendship which never deceived hope or deserted sorrow.—*Washington Irving.*

Fashionable society is a merry-go-round, that first makes us giddy and then sick.

History gives us many illustrious villains, but never an illustrious miser.

If men are so wicked with religion, what would they be without it.

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 No. 2, Truth Made Manifest, 12 pages, 25 cents per dozen, \$1.75 per hundred.  
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 No. 5, The Gospel, 2 pages, 6 cents per dozen, 35 cents per hundred.  
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# THE TRUE LATTER DAY SAINTS' HERALD.

Dorothy Holden 1876

"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.*

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

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No. 8.

## The Philosophy of Protestantism.

There are two elements in Protestantism—two divisions of Protestants. There are Protestants proper, and those who protest against Protestantism—independents; the former have the apostolic succession, the latter are built, as Mr. Beecher has observed of all churches, on the same basis that schools or debating societies are. Protestant sects that hold to the apostolic succession must be classified with the Greek, Roman and Armenian divisions of apostate christianity; and all these divisions or sects having been grafted into the olive tree are a part of Israel, and all together represent Israel in captivity, and are called, by St. John, "Babylon." Luther likened the condition of the Church in his day to Zion in captivity. The comparison is good, inasmuch as the captivity was a punishment of Israel for sin, and Gentile Israel is under a broken covenant. If Luther thought himself a sacred deliverer, the parallel does not hold good. He did not deliver the Church, nor any part of it. He had no commission. No mention of him or his work is made by the prophets in their programme of the future of the Church. God did not answer him by dream or vision, nor by Urim or Thummim. He did not lay claim to a single one of the gifts that Christ said should characterize the believer. The God of Israel did not recognize him; how could he deliver the church? He lightened the burdens of those who followed him. He did reprove the taskmasters. He instituted great reforms. He did revive

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truths that had become obscured. He did it by the aid of Wickliffe, Huss, Waldo and others who had preceded him—many of whom had gone to the stake for the same truths. He did it by his great learning, and by the aid of the German princes, who interposed their arms to save him from the customary burning. He had, too, the aid of St. Augustine, who, in the fourth century, expounded the doctrine of justification by faith. This doctrine was Luther's chief instrumentality. It inspired his zeal; with it he beat down the pretensions of a corrupt priesthood; with it he comforted their victims, and upon it based the faction that he reared. As St. Augustine provided the doctrine of Protestantism, so his experience was the anti-type of Protestant experiences. Getting religion in the days of the apostles was a simple process. The believer repented, was baptized, and received the Holy Ghost by the laying on of hands. This order was broken in upon so early as Augustine's time; for his experience was of the modern type—quite like Bunyan's. He was raised by a devout Christian mother; became a most accomplished scholar; was a youth of great imaginative power; was very profligate; heard St. Ambrose preach and was convicted; reformed; fell and reformed again. The conflict in his mind was protracted and fierce, and out of his terrible experience he evolved his doctrines of original sin and salvation by grace.

This doctrine was adapted to the wants of the reformers. It made them independent of the machinery of the Cath-

olic Church. It afforded the only way out of the difficulties of their position—in an apostate age. As applied to them it was true. It included repentance and faith. If a man knows nothing more than that God can exact no more. The bruised reed will he not break. Jews and Musselmen can come to God in the same way. By the natural operation of the Holy Spirit they are sorry for sin and are forgiven. The heathen have the benefit of this same law. Christ is the light of every man that cometh into the world; and of every nation, he that feareth God and worketh righteousness is accepted of him. The Latter Day Saint is not a fit subject for baptism until he has had a similar experience—(though his experience may be much higher). The experience is like that of a child that comes to an offended father to be assured that his errors are forgiven. The believing and repenting and being baptized are but one act, and the pardon may be felt when process is entered upon. None but men who have had the seal of acceptance with God could have died at the stake praising him—as so many of the reformers did.

The great study of the reformers was to determine how much of Romanism to retain and what to cast off. Luther held to his priesthood, which was inconsistent, for it was the same priesthood against which he had rebelled. At a later period other reformers found that they could get along without the priesthood as well as those who had it, and so the value of the apostolic succession was determined by the logic of events. Wesley was taught in that way to let the lay brethren preach.

The discussions concerning rites and tenets, were interminable, and division followed division. George Fox in his turn cut the Gordian Knot by rejecting all forms, all rites, ceremonies and sacraments, and he had as high spiritual experiences as any of the noble line. Experience was his guide, but reason should have led to the same result. If the Church of Rome was so corrupt as they believed, why hold its forms? If Rome had no authority, where was au-

thority to be obtained; and without authority, why baptize? Why confirm and lay on hands? And if baptism itself was not necessary, why dispute about the method of it? Wesley got his experience after he had been sprinkled, so it was reasonable for him to think sprinkling good enough for any body; and the best argument that Methodists of this day can make against immersion is to point to their experience and the great lives of their history. This argument is good against the followers of Alexander Campbell, for they have resorted to the apostolic practices without getting their share of apostolic power and spirit. It is time for divisions to cease, and the fact is being recognized. There is an evangelical alliance now, and a general call for christian union. Mr. Moody, the latest exponent of Protestantism is its truest representative. His one doctrine is justification by faith. He has never been ordained. He does not care what sect his converts join.

The Adventists are the most reasonable of all the sects, but are counted out by the others and are distinct. Their error is in trying to put new wine into old bottles.

Protestantism—the Irvingites excepted—has never laid claims to the gifts possessed by the early church. Wesley felt the need and acknowledged the void. Irving alone claimed to have them. I do not know that Protestantism acknowledges either him or his gifts; he went out in disgrace, but was probably nearest right of any of the list. Swedenborg claimed some especial gifts. I do not know how to classify him. I place him by himself. He taught from the Bible, but spiritualized every thing till it lost its identity. He called his church the New Jerusalem—let down out of heaven: of course the letting down was spiritualized. He spiritualized hell, and made it as vague and shadowy as the hades of the old poets. His heaven, too, is as unsubstantial as the summer-land of Andrew Jackson Davis.

Some of the later sects, as Unitarians and Universalists, are refined combinations of faith and philosophy—pleasant

because made for a class of polished, liberal minded gentlemen, and beautiful because their makers had the whole realm of poetry and philosophy to cull from.

The three last named sects form the border land of Protestantism, and merge into schools and isms that do claim consideration now.

The chief tenet of Unitarianism is irrefutable, but as a working force it is useless to the world. Universalism is a revolt against some of the extreme doctrines of former-day Protestantism which are not in accord with man's higher nature. The immediate damnation "hurled around," was only relatively true. The guilt of transgression and its evil consequences cannot be exaggerated, and the dark picture drawn was a demand of the times. The shadow of the dark ages lingered on the world; a new continent was being explored and subdued and men's passions were volcanic, and the "terrors of the law" was the preacher's most available message.

The doctrine of heaven was true but not all truth. The reformers knew little about the regeneration of the earth, the resurrection and the millennial reign; the restoration of Israel; the New Jerusalem, &c. These promises were to them afar, and hazy in the distance. They were practical men, and seized the weapons suited to the hour, leaving to the future the things of the future. It was wisdom in them; error in their successors to crystalize the make-shifts of the past into permanent creeds—to try to adapt the poor substitutes for the mass—the unscriptural litanies and love-feasts and rituals and ceremonies, to the wants of the latter day work and worship. The reformers failed to re-establish the apostolic institutions with only the Bible for a guide, because the task was superhuman. The Bible was never intended as an all-sufficient rule of faith and practice, but having cast off authority and teaching without revelation, this only was left them. It was natural that zealous men should claim this rule as infallible. This led to the doctrine of the plenary inspiration of the Bible, which

exposed them to the attack of learned and critical infidels—Volney, Voltaire, Hume and the hosts of this latter time. They have been routed in so many contests that they have adopted a conciliatory tone, and do not "contend earnestly for the faith once delivered to the saints." The reformation was in some measure the result of the restitution of the clerical learning and literature. It began in the universities and was a part of the general waking up of modern thought, and it has been boasted that science was its handmaid; but science, adopted as a maid, is assuming to be mistress of the house.

The prevalent conception of God is more scientific than Biblical. The boundary line between the religion of the day and philosophy is too shadowy to be determined. Philosophy means love of truth. Scientists profess religious devotion to the God of truth, and this gives some of them kinship to true worshippers. Their utterances often stir the profoundest depths of the human heart. The reasonable conclusion is that the different gradations of philosophy and religion are graded departments in the great temple of truth, with the "one true faith" for the apex and crown. The work of the fishermen would not have been complete without the learning of Paul. The poets are the minor prophets. Religion is the highest chord in the harp, but the harp is universal.

As Protestantism has shown none of the gifts of the gospel, so its history is unmarked by manifestations of satanic power. It has been an era of slumber in the nether world. It must be doubted whether or not Luther threw his inkstand at the devil: there was nothing being done that would demand personal interference of the arch enemy. No, the world seemed to be left to work out its destiny under a general providence. I never read of but one case of healing in the history of all the sects, and must therefore attribute that to a natural agency. Men of great minds and loyal hearts, with Christ for their example, and his word for their guide, and the natural promptings of the Spirit for their

instruction, made valiant strife with the wickedness about them. Striving like giants in the twilight they kept their faces toward the sun's rising. The age was dark, the days were evil. They quitted themselves like men, they cleared their skirts, they turned many to righteousness, and will shine in heaven like stars forever. Their words still reverberate in the world, their hymns of praise and triumph still resound, and will be a part of the melody of the redeemed world. The pages of history are radiant with the light of their footprints. Poetry and eloquence and song can never exhaust their praise. But more than these were the martyrs of Protestantism. He who died on the cross must have had mansions prepared for those who died shouting his praises, till their lips parched and their tongues swelled with the fire that consumed them. Hail! Blessed martyrs! Never will the fires lighted about you cease to illumine the ages to come; or to serve as beacons to guide men on the path to a better life. Those great deeds must be monumental forever. The last and greatest act in the grand drama is to come, but it may be that from the watch-towers we will ever have to look to the ages now past for the world's heroes.

But I have said nothing of this for the Protestantism of the present. Men are Protestants now because their fathers were. They can be Protestants now without sacrifice, without loss of caste or impediment to success in business, or hindrance in pursuit of honor, station or applause of men. Protestantism is now the flood-tide that leads to fortune. Men are Protestants now because the land is filled with colleges reared expressly to supply them with the ideas and arguments that will prevent their being any thing else. Church edifices are very abundant and well furnished and the music is sweet, and sermons smooth, and the audiences well dressed and it seems heavenly to be so borne along. I do not care to make out a strong case against the churches. It is enough that the spirit of the founders

has departed from them. The occasion that produced them past; the circumstances that made their being necessary are quite changed. They come down from another age to one to which they are not suited. Fashion, Spiritualism and heresy have corrupted them, and criticism has shattered their systems of doctrine. Their walls are falling down and there are none to repair them. They were born in the midway period between the ancient glory and the Latter Day dawn: when Christ's departure was long past, and his coming too far in the future to be discerned. The times have changed; years have rolled by; the time of fulfillment of promises and designs hastens on, and the sects have made no provisions for coming events. They sing away as if nothing had happened in all these years. They talk the same things talked a hundred years ago. It is heresy to admit a new idea in regard to God's will and purpose. It is an especial disgrace to expound prophecy concerning the future; to talk of the coming of Christ, and the gathering of Israel; worse still to speak of laying on of hands; of gifts; and, horror of horrors, of prophets.

Protestantism is a stratum of the past ages, and must be content to be buried in its turn by the accumulations of time. It was the bulwark of freedom; it is still the world's best force—its safeguard power, but the true heirs have a right to ask it to give place. It is not so much to blame for what it has done as for what it has not prevented.

By dispensing with present revelation it has practically put God out of human affairs; so the masses have ceased to fear the Holy Name, and they take it in vain, and perjury has little terrors, and it is only a human ceremony that officers of government go through when they take their oath of office; and trials at law are a farce when great interests are involved. Perjury is no longer punished, and life and property and honor, and the dearest rights are within the control of unscrupulous attorneys. The jury system—the corner stone of the social compact—is almost a failure.

The churches of to-day are not com-

acted by the Spirit of God. Each is made of independent individualities. They are like icebergs that have drifted down from their place; but are subject to the attrition of the winds and waves. Icebergs are made of snow, which by continued and alternate freezing and thawing, becomes compact; but when they are raised above a certain temperature they crumble back into their original granular fragments, and vanish at once in the sea. So the sects have followed the course of time down to an era to which they do not belong; and are subject to the attrition of winds that are rounding their angles, and waves that are sapping their bases; and they are losing their affinity in growing light; and when the Sun of righteousness begins to rise they will dissolve and vanish in the multitudinous sea. Like the wicked one, they will be destroyed by the brightness of the coming of the Lord.

S. F. W.

### Evolution.

*Bro. Joseph* :—Whereas the *Herald* in its liberality does not exclude opinion on the simple plea of difference; but is an expositor of error, as it is a teacher of truth. The falsity of any theory can only be shown, as its errors are compared with what is known to be true.

Now, why should Saints entertain the doctrine of evolution, since that doctrine teaches that Nature is the parent of all forms of life, denying the creative interference of any Supreme agency altogether?

I am aware that much labored attempt is made to reconcile science and the gospel. I would say here, that the effort will be attended with happier results, when the gospel itself begins to teach science, *i. e.*, in the accepted sense, without any clerical twisting.

This clip from the *Observer* is but a short one on the subject, but is as pithy as it is pointed. Indulging in this un-gospel-like whim is, to me, like sighing for the leeks and onions of the (not Egypt) world. The Israelites knew the value of leeks and onions, because it was impossible to celebrate their cherished

heathen rites without them, and they did not grow in the wilderness. It is just so with Darwinism, and all or nearly so, of all other isms; they are of the world; and the reason we cling to them is, because we are of the world, or were, and are loth to part with them. If the doctrine can be proven to be true it upsets all our knowledge of what we know to be true in a gospel sense, or according to the revelation of God to man.

I am not opposed to receiving truth from any source, I care not whence. If it be indeed true, it will not at all conflict with any thing else that is true. Without truth there can be no harmony in any plan, the ultimate of which is in the final result of a process most eloquently compared to winnowing, sifting, gleanng, garnering, refining, purifying, perfecting, establishing a unity in faith; annihilating, or destroying the power to mar its perfect work.

The law and the testimony or Spirit of God revealing truth, is as effective in sifting out error in doctrine; as in separating false prophets and witches from the household of the true faith.

The indulgence in the doctrines of man are as much a species of idolatry, as the use of leeks and onions in celebrating the saturnalia of Bacchus, as was done by the children of Israel while Moses was in the mount. ELI SLATER.

PHILADELPHIA, March 7, 1876.

PROTOPLASM. HOW THE FIRST LIVING BEING WAS MADE WITHOUT A MAKER.

Opening an encyclopedia, in pursuit of knowledge, my attention was drawn to the word *protoplasm*. I read its definition, and then a long and weary essay on this subject. Perhaps you will say the same of this letter. It may be weary, it shall not be very long.

The book said that protoplasm comes from two Greek words meaning *first* and *form*, a term applied to the supposed original substance from which all living beings are developed, and which is the universal concomitant of every phenomenon of life. All that is comprehended for brevity under the term life, "the growth of plants, the flight of birds, or a train of thought:" that is to say, vege-

table life, brute life and human life, "is thus supposed to be caused by corporea! organs which either themselves consist of protoplasm, or have been developed out of it." The first living things are called *moners*, which are made out of pure protoplasm: that and nothing more. You must put a pin there. Not to prick the moner, but to mark the place in the process of getting something out of nothing. Who made the protoplasm is not "supposed." It is supposed that moners are made of protoplasm. When the colored preacher in Alabama, spoke of the first man being made of wet clay and set up against the fence to dry, one of his doubting hearers asked out loud, "Who made the fence?" The preacher bade him be silent, for "such questions would upset any system of theology."

The author proceeds: moners are "the simplest living beings we can conceive of as capable of existing," and "they perform all the functions which in their entirety constitute, in the most highly organized animals and plants, what is comprehended in the idea of life." You see it is becoming interesting. In the simplest conceivable being, all the functions of the most fully developed man are found. You thought that it required infinite power and wisdom to make a being in whom resides a soul of boundless reach: but now you are told that in a moner—don't forget what a moner is—the most highly organized system of animal life and functions exists. Some of these wonderful fellows, the moners, live "in fresh water," "others in the sea." As a general rule "they are invisible to the naked eye," but "some are as large as the head of a pin." Put another pin here so as to see its head. Some "are smooth:" others have "numerous delicate threads radiating in all directions." Sixteen varieties of these curious first things are catalogued. Haeckel has done it. He has also shown that although moners are the "simplest living beings we can conceive of as capable of existing" and "consist solely of protoplasm," yet protoplasm is not a "simple" substance, but consists of carbon 50 to 55 per cent., hydrogen 6 to 8, nitrogen

15 to 17, oxygen 20 to 22, and only 1 to 2 of sulphur. Thus it is proved that the simplest of all conceivable beings is composed of a compound including five other substances. You might put another pin there, for it becomes more curiously entertaining as we proceed. We have now seen that the origin of life was, first, pure protoplasm, secondly, moners are made of it solely, and themselves perfectly simple: and now protoplasm made of five totally dissimilar constituents rolled into one.

According to the plastid theory the great variety of vital phenomena is the consequence of the infinitely delicate chemical difference in the composition of protoplasm, and it considers protoplasm to be the sole active life substance. The author goes on to say that the protoplasm theory received a wide and thorough illustration from the study of rhizopods which Ernst Haeckel published in 1862, and its complete application in a subsequent work "by the same naturalist." "Haeckel," our author says, discovered the "simplest" of organisms in 1864, and Haeckel elaborated "the extremest philosophical consequences of the protoplasm theory." And our author having quoted Haeckel seven times, closes his essay by referring, among other authors, to five several and distinct works by Haeckel. Being by this time in the spirit of inquiry into the origin of things, I sought the authorship of our author's treatise, and, in a list of authors in the beginning of the book, it was assigned to Haeckel!

How like it is to the thing it treats! Here is protoplasm illustrated. Whenever our author would illustrate any point of importance, he tells us what Haeckel says: and he and Haeckel are one and the same; just as protoplasm begets moners which are solely protoplasm, and the simplest conceivable beings, yet solely composed of one substance itself made up of five. And this is philosophy!

A speaker in Congress began by saying grandiloquently: "The generality of mankind in general are disposed to oppress the generality of mankind in gene-



ral." "You had better stop," said one near to him, "you are coming out of the same hole you went in at." The philosophers of the Haeckel and Huxley school argue in a circle with the same result. Dr. Lundy tells us of a Hindoo picture of a god with his great toe in his mouth, thus having no beginning or end: and the Doctor says that "the toe in his mouth represents his incomprehensible spiritual nature." The circle out of which is evolved the plastid theory of life has the same incomprehensibility that represents its idea of self-existence by an old man kissing his big toe.

But is there no point, no moral, no great truth to be developed out of this mass of contradiction and absurdity? What is the necessary deduction from the moner theory of life? Logically and intentionally the inference is that, in the human being, there is no life that has not the same origin and substance and function with that of vegetables and beasts. These teachers teach that "a train of thought" "is composed of corporeal organs" and comes of protoplasm. Thus man and beast and potatoes are put on the same level, having no functions except corporeal, and with no principle of life that survives the dissolution of the corpus. This is the opinion of many in our day. It is also as old a theory as Epicurus who, in his garden-school at Athens 300 years before Christ, denied the immortality of the soul and taught the doctrine which Democritus had elaborated in his cosmogony, and which was taught by Leucippus of Abdera, a hundred years before Epicurus was born, and held by the wits of Egypt a thousand years before. They called it the *atomic* theory: that matter is self-existent and originally composed of atoms, each atom having power of motion, and these atoms went whirling about like the bits of glass in a kaleidoscope, till they stuck together in their present forms. This is as rational and philosophical as protoplasm, and is certainly its germ out of which moners and other monsters are developed.

How beautiful in contrast is the faith of the Christian. It is revealed to us in

the Bible. The Lord God made man and "breathed into his nostrils the breath of life; and man became a living soul." Not so did he make a horse of a bird. Materialists, Epicureans, Haeckelians and others of that school, are consistent in putting equal value upon the life of a beast and a woman, or even in esteeming the former more highly if their tastes so lead them. But we who believe that Christ died for human beings only, and that they who are in Him become partakers of a divine nature also, see in man a dignity, sanctity and glory excelled only by the angels and Him "in whom we live and move and have our being."  
—*New York Observer*. Jan. 15, 1876.

### A Protest.

*President Joseph Smith, Dear Brother*:—I have just read with amazement a letter from J. L. Traugher and comments thereon, as published in the *Herald* of March 15, at the heading of which the question is asked, "Is it Infidelity?" I reply, *Yes*, to my mind, most unquestionably.

It was my good fortune to live in the Church in the days of your father, and to be intimately acquainted with him, and with the other prominent members of the Church, and passed, with them, through many scenes of the great apostasy in Kirtland, Ohio, Far West, Mo., and also at Nauvoo, which certainly gave me an opportunity to see and realize some of the workings of the contending spirits, and the power and influence brought to bear by the powers of darkness, to seek to bring to pass the destruction and overthrow of the church; but I must say the spirit which seeks to sap the foundation of our faith in the Bible, is, to my mind, as dark, if not darker than they all.

If Mr. Traugher, or any other person cannot see justice in the God of the Bible, that is a matter between them and their Heavenly Father, it is no business of mine; but when the "organ" of the church to which I belong, endorses that sentiment, then it is my business to speak, and I enter my *solemn protest to any such sentiment*.

Who is it sending forth the mighty judgments which are now visiting the nations of the earth, by which not only hundreds of thousands, but millions of its inhabitants are being cut off? and that too in literal fulfillment of the word of God as contained in the Bible. I say, it is the God of the Bible, who took Israel by the hand and led him all the day long, and planted him in the land of Canaan.

Were the Hivites, the Perizites, the Hittites or Amorites, any better than the men, women and innocent children who are now being destroyed by the sword, by famines, by pestilences, by earthquakes, by storms, by tempests, by whirlwinds, by floods and the flames of devouring fire, on both sea and land? I think not. The same God who ordered the destruction of the first is directing the destruction of the last; and what we have seen within the past few years, is only the beginning of the sorrows and desolations which HE will pour out upon the wicked in this generation. Be careful then, ye sons of men, who have received the holy priesthood, how you speak lightly of him, for he will not be mocked in these last days.

Respectfully and truly your brother,  
EBENEZER ROBINSON.

#### Infant Baptism.

In vain do we search the scriptures to find one precept or example or justification of administering the ordinance of baptism unto little infant children. But in searching the Book of Mormon we find that upon this land of Joseph, in the days of Moroni and his father Mormon, that disputations had arisen upon this subject. This happened, however, several hundred years after Christ, and it was a source of exceeding grief to the father of Moroni. He therefore wrote an epistle to his son upon this subject, by revelation; or as he says, by the inspiration of the Holy Ghost, and by the word of God. It is denounced as "awful wickedness;" and the best kind of reasoning and scriptural arguments are presented in proof of this assertion. "It is solemn mockery before God." Not

only so, but he that supposeth that little children have need of baptism, all such men are themselves in the "gall of bitterness, and in the bonds of iniquity," and have need to repent, and obey the gospel; for little children cannot repent nor believe. Nor have they any sin to repent of, for they are saved by the atonement. Baptism is not for original sin, but for actual trasgression. "Faith comes by hearing" even by hearing the testimony that God sends by his ministers. These cry repentance and faith prior to baptism, and "whatsoever is not of faith is sin." When one asked of the preacher what hindered him to be baptized, the answer was, "If thou believest with all thine heart thou mayest." He had heard the gospel by God's messenger, and he believed that baptism was for the remission of sins.

Little infants know no law, and have no sins to be remitted; and it is extreme folly to preach unto them, and a sin to baptize such. Whoso does it, does so by mere human authority and vile tradition. The ministry of Christ are under the painful necessity of reproof for this sin, however popular it may be in this age of wide spread corruption and abominable idolatry.

At that early day, when this innovation was first introduced, it was made obligatory upon the ministry of Christ to labor diligently that this "gross error might be removed." But the error now prevails so generally throughout the world in both Catholic and Protestant countries, that even the people who style themselves Baptists, dare not reprove for this sin, lest by so doing they themselves should become unpopular in the eyes of the fashionable orthodoxy of the day. For, although they do not admit that sprinkling is what the word baptism signifies, yet they will join hand in hand with sprinklers, in helping to convert the world to that kind of religion which admits that baptism is not essential unto salvation, whether the ordinance be changed or not.

Seldom do we hear anything said against infant sprinkling, even by those who are not of that faith. One might

naturally conclude that such a people did not deem it essential, whether or not infants or adults were concerned. For if baptism in water for the remission of sins is not a saving ordinance, what is it but solemn mockery; but if it be a commandment of God it is very essential unto salvation. If one infant can be saved without it, why not every one? Or if one man can enter into God's kingdom without it, why not every other man? Wherefore such arguments makes vain God's law and renders the gospel ordinance of no importance; consequently the holy ministry can as well be dispensed with, and the heathen nations are on one common level with us. Conscience is all to us and them. One man's conscience tells him that sprinkling is right for him and his infant babe, while his neighbor's conscience look upon it as solemn mockery in both cases; he therefore refuses to comply. But the word of God is the same to all men. Where the word of the King is, there is power, and his power is above the consciences of men, in their blindness. He chooses to make his own laws, and appoint his own officers, to administer his plan of life and salvation. He offers pardon to sinners upon his own terms. Now suppose a man comes in his name whom God never sent, and he offers salvation to men upon other conditions, would he not do it in his own name? Yes, and he who trusts in that man's word has put his trust in an arm of flesh.

In order to prevent such kind of imposture, or to expose it as falsehood in every generation, the Lord said to his chosen ministry, "Lo I am with you always, even unto the end of the world." Now it is evident by their own admission, that the Lord does not work with sprinklers of infants; for none of those signs, of which he spake, do follow their work or testimony. Hence all who believe in the promise of Jesus should know that sprinklers are impostors; for they belie the plain promise of the Master himself. There may be other impostors besides those; and they also must be known in like manner, or in the same way. If Christ is not with them, or

"working with them with the signs following" such as he promised, then may all men know that the claims of such men are in assumption and wicked presumption. Why not know it by this rule: Surely Christ's promise is "yea and amen." Who does not know that God or his power has been with his ministry in every age of the world ever since time began. When he organized his Church he placed in it an infallible test to "prevent divisions." Who that credits the sacred account can dispute it? Did he not promise among other gifts, the working of miracles?" In what age of the world was it that the faith once delivered to the saints did not include the working of miracles? Surely it was not in Elijah's day, when by this sign alone he waked up the false faith of idolatrous Israel, who had gone off after a man-made king and a man-made priesthood. Nor was it any time before or since then.

By the plain letter of the gospel, all men who would be saved, are required earnestly to contend for the same faith, as we are assured there is but one true and living faith, and this faith centers in God whose power is ever the same, and nothing is impossible unto him that believeth, consequently it is not impossible to-day any more than yesterday, for the ministry of Christ to prophecy and work miracles, as well as to be in possession of all other spiritual gifts. And all those who preach contrary from this gospel doctrine are guilty of perverting the right ways of the Lord.

The ministry of Christ have pronounced a "wo" upon all such, whether they be men or angels. The Bible and Book of Mormon are one in their testimony upon this point.

In the 8th chapter of the Book of Moroni we read as follows:

"And he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him, and the power of his redemption. Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly. God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment of Christ."

Now who are they that stand rebuked in the light of this testimony? No wonder that all christendom are opposed to the Book of Mormon. It might be well for them to know who are guilty of "transgressing the law, changing the ordinance, and breaking the everlasting covenant." For which reason "the earth is soon to be burned, and the inhabitants thereof, and few men left."

J. S. COMSTOCK.

PARMA, Mich., March 26, 1876.

#### Extracts from a Sermon.

The subjoined sermon on "Public Frauds and the Loss of Character," was delivered recently by the Rev. E. L. Rexford, D. D., pastor of the First Universalist Church, San Francisco.

We seem of late to have fallen upon sorry days. Their shadows rest on sea and land, and so pervasive are they that scarcely a department of our common interest is entirely free from their eclipse. In provinces beyond the agency of man as well as in those where we have been taught at least to think that the people have some degree of responsibility, the spirit of disaster seems abroad and free from those restraints which a rugged virtue would impose. The very bone and sinew of the old traditional honesty seem dissolving, and the native faith in humanity must be strong indeed in a man's heart if the teeming failures of the times do not disturb its repose. The natural forces, which we have been schooled to think are under a wise control, seem to have formed an alliance with the unbridled passions of men, and the perils of famine and flood are supplemented by the more deplorable wrecks of human character. We can hardly draw the line between the realm of the human weakness and that region of disaster belonging to another administration; but if we have faith enough to believe that the storm, the earthquake and the ominous other movements in Nature are embraced in the economy of wise and beneficent laws—as our science has already assured us they are—then may we take somewhat of courage to our hearts when we look upon the wrecks that are drifting about us on the surface of our popular

life. Perhaps humanity is to be taught through its failures, its humiliations and defeats, to live more wisely, to gather out of its ruined fortunes of our period whatever is of value, and then with increased wisdom and newly-discovered fortunes build anew the enlarging good. God has not done with us yet, and while the lightning that smites purifies the air, and the tempest is a bestower of vitality to the elements, we may hope that human beings share in common this fortune that is increased by its successive destructions. At least, I know of no way by which I may keep my faith in an overruling Providence, except it be in this, that its methods are so vast as to be mysterious, and these misfortunes the repelling aspects of an unfinished design. Solace and encourage ourselves, however, as much as we may by these hopes, the events that are transpiring around us are unwelcome and filled with distress, and if we allow that failures and humiliations and agonies are a necessary part of this process of growth, we may be well assured that there will be failures enough for all salutary purposes, even after we have done the utmost to avoid them for ourselves and to prevent them in others.

After a century's experience we find many unwholesome elements in our political life and it has come to be a common confession that one great mass of our political stations represent a certain moneyed value. Our politics constitute, in a large measure, a system of barter and sale, and the traces of these dangerous features may be followed from the lowest positions well up toward the highest places in the land. We have become painfully familiar during the last few years with the details of defalcations and embezzlements on the part of Government officers. We have had scandals in Congress in which many a supposed honorable man has figured largely. Scandals which have gone abroad and made us a jest among those not overinclined to sympathize with republican institutions and ideas. The frauds are in every part of the land from San Francisco to West Point, and from postmasters to cabinet ministers. Seats in

Congress are bought, and cadetships and the privileges of post-trading are sold. Paymasters in the army and navy, following a too common example, employ their positions in the interests of their own finances, and altogether the greed of gain projects its horrid visage too constantly into the counsels of our national advisers and executors. And what is equally to be deplored, if indeed it is not more deplorable, the people generally have become so accustomed to official corruption, and so indifferent to it, that there is no longer a strong and decisive public sentiment that stamps with infamy and disgrace these violations of integrity. One of the oldest and most careful observers among us says: "We have suffered our young men of ambition to play the game of politics and take the immoral side without the loss of caste—to come and go without rebuke." This is one of the fatal misfortunes among us. We allow men to go and come between the ranks of honest and then of dishonest people with too little difficulty. We are wanting that stern vigor of moral sense which was revealed to Swedenborg in the life of the other world in one of his visions. It places men of such dissimilar character in the right relation.

If we go back of these sorry revelations of dishonesty to inquire after their cause we find that a desire for wealth is the chief root of the difficulty. Men seek position too often, not that they may project the strength of a vigorous manhood into our political affairs, but that they may use the position as a stepping-stone to that chief object of many a man's devotion, viz., an affluent fortune; and many a man has soothed the little conscience he has managed to save by quoting the political maxim of our day—that to steal from the Government is not a crime. This ambition to be rich has poisoned the multitudes, and when integrity and honesty, and the various considerations of manhood have stood in the way to dispute the advance to wealth they have been swept aside as impertinent intruders within the precincts of this Mammonish worship.

I do not apprehend, however, that we

have reached the last cause of these misfortunes when we have found this desire for riches. There is something back of this—an evil that inflames this desire, and that evil is found in the premium which the people in general put upon what money can purchase and support. And in this respect the evil breaks over all political or business lines, and spreads out over the wide domain of the popular life. We place too high a value upon money and its attendant display. We bow down before what money alone can procure, and we defer to the considerations of material value. We uncover our heads before the millionaire and stand erect, and with our hats on in the presence of intellectual and manly royalty. We are slaves to customs that have no regard to the ability of the people to observe, and no where in this country does this tyranny rule with so much of rigor as at the Capital.

Social life at Washington is administered in a style beyond the limits of the Congressional salary of five thousand a year. And if a man takes his wife or daughters to the city with the intention of recognizing the season, the salary is soon exhausted, and unless he has reserved capital, there is nothing left for him to do but to steal; and there is many a woman in Washington who would prefer that her husband should steal rather than she should miss a single extravagance. But not to puncture the old weakness of our reputed forefather of laying the blame upon the woman, we may claim that the gentlemen are quite as often to blame for this excessive desire on the part of so many women to appear radiant and divine, for men will worship such divineness in proportion often as it is adorned with what money alone can provide. In a public gathering the most elaborate attire is never wanting in admiration, while many another, though it be more severely simple, is unnoticed though it be the garb of far the superior character. The superior woman, of course, is not particularly disturbed, but the women whose chief ambition it is to shine are distressed beyond measure if they are overreach-

ed by others in their magnificence. Social life, then, is inflated—like the other, paper currency of the country—and it is really refreshing to find, as we occasionally do in the reports from Washington, that some people there have not lost their wits over the question of appearance. You all saw the paragraph, doubtless, that recently appeared, concerning the British Minister and his two daughters. The ladies were attired as befitted a severe day and a walk in the street. They had the good sense to wear substantial boots with firm soles, and protecting wraps without display. They were walking with their father on the avenue—proud of such a father, as they well might be. The matinee had just closed and the fashion of Washington was pouring into the street from the theatre. The Englishman's sensible daughters were severely and vulgarly criticised by the American ladies, but England had the common sense, while the folly and vulgarity were set down to our discredit. Display for those who desire it and can afford it, but in a republican capital, where every person is the virtual equal of another, a system of life that is so manifestly beyond the reach of the honest mass, is a discredit, and unbecoming the habits of a genuine democracy. In the ranks of an inherited nobility, where wealth has been accumulated for years, and for centuries of years, there is a place for any degree of magnificence, but it is not in place when only the fortunate few can attain to it honestly, while the majority must defraud in order to support it. A system of extravagance has prevailed in Washington that has reached the borders of a ruinous prodigality, and to support it, men have not scrupled to engage in the most infamous business. We admire patriotism, and we honor the men who took their lives in their hands in defence of the Union; but it is questionable patriotism that will wage the battle and then will speculate for money in furnishing the stones that mark the soldiers' graves. We admire the loveliest shades of velvet, but the velvet has an unwelcome tinge if its price has been paid by the frauds practiced upon the soldiers who have

defended, and do still defend us. A number of people, then, whose love of elegant display has outrun their judgment, have striven to make our Republican court the rival of foreign capitals, forgetting the difference between a Republic and a Monarchy. Our King is made by the people, and our nobility are the people, who must create their own fortunes. And while this is our characteristic, we need to respect the most prevalent fortunes of the people, and adjust our republican life to a standard that shall be representative of the mass. Our Senate, looking in this direction, has done wisely in reducing the presidential salary to the old figure of \$25,000. It is a step in the right direction and needs to be followed by many others in the same character.

There is another source of difficulty to be observed from which the feminine element disappears altogether, and that is in the extravagant convivial habits of men. Congressman Jones or Smith invites twenty or fifty brother members to dine with him, perhaps at Welcker's, and it is deemed an affront to decline. Each plate costs twenty-five or fifty dollars, but Congressman Jones or Smith has a mine or a railroad in his pocket, and the question of cost is nothing to him. The honorable members are in high glee, and the sumptuous board with the best of wines begets an unaccustomed generosity. Smith or Jones enjoys the occasion so much that he must have them all together again shortly, and then the happy Brown thinks it ungenerous in him not to return the compliment, and though he has no mine or railroad in his pocket, he must be as lavish as the other, and when, in settling his bills, he reaches the limits of his purse, he is willing to vote for back pay, and has a quick ear for any member of the "*Third House*" who has a bill he would like to see put through. Martin Luther used to say that the first time a man went to Rome he went there to find a rogue, the second time he went he found him, and the third he went, he not only found him, but brought him away with him, *under his coat*; and it is very probable

that there are other capitals where men have been equally successful in roguery—finding and quite as unfortunate in capturing them; while so far as the women are concerned with our Capital, it has been frequently said that it generally spoils a woman to go to Washington.

We want more *courage* in the pulpit; we want more of it in our domestic policies, more in our expense accounts, more in our social relations. We want a higher appreciation of character. And yet, while it is easy to give in our hearty endorsement of this sentiment, the next time many of you go to a social gathering, please take note of yourselves, to see if you are not admiring most full, and paying your chief attention to, the most elegantly attired, and being somewhat impatient of the attentions by those who are plainly dressed. Note this gentlemen; and if there are any reporters present, please recall the reportorial habit of giving special mention to those parties most conspicuous for their elaborate *toilettes*, regardless of the secret struggles of the men who pay for them—if they can.

The same tendencies are traceable in the churches also, though not so distinctly perhaps. Here and there, however, it is very conspicuous; and it is all well enough if the people can sustain it. If elaborate dressing be conducive to pious habits of thought and feeling, it is a pity we were not all wealthy. But I prefer to see a lady in church wearing a ten-cent calico, if it but tell her wish to respect the honest industries in their lesser thrift—this I would prefer to the coming of another in silks and diamonds, if these were suggestive of a husband crowded off the field of honest labor and pressed far down to the temptations to fraud or theft.

Manhood is best; womanhood is best; character, enriched by intelligence and strengthened with truth, is best; and if these are blighted or lost what value can there be placed in gold? What rational enjoyment in gold can there be when everything is gone by which such treasure can be understood? These fortunes of life have their places, and we would

remand the industries, the elegancies, the luxuries, the virtues, to their legitimate stations, making the manhood and the womanhood to be the king and the queen, to be served by these their subjects. We would be independent, and if others prefer to sit down to their tables with the bill of fare engraved on silver plates, it is their own right if they can pay for it with their own money. But instead of our attempting to imitate them, let us be content to have ours on neither silver nor gold, but printed on paper, and if we cannot easily pay the printer, let us be satisfied not to have any printed, supremely happy if we can gather around the table a company of royal persons whom we can revere and esteem, not for what they can display of any perishable wealth, but rather for the imperishable treasure which they are in themselves.

#### Death—Moral or Spiritual.

There is a great difference; the first, being only a transgression of the law God gave in literal things; the second, being the sin against the Holy Ghost. The first has forgiveness, the second no forgiveness in this, nor in the world to come. The Holy Ghost was not given till after the transgression and promise of the seed, which should bruise the serpent's head; whence we may conclude that the life of Adam in the garden would be only a moral life; but, after transgression he was unable to live a moral life, because sin had entered the flesh; whence the necessity of the Spirit to bring him back again to his Maker, or even more, but not while here in the defiled body. Though he might hear his voice and see his shape in a vision, he could not enter the glory of the Father, but approach the Son and receive by the Holy Ghost a vision until the time of the resurrection, when he should have a new body.—But this is a clear point, we will take it over again.—Life is opposed to death, and light to darkness; one dead in trespasses and sins is in darkness; if the darkness is the sequence of transgression against the moral law, there is hope; if against the Holy Ghost, no hope.

Moral life is a life of rectitude, uprightness; not wrong in any act, the law of God being the rule; the opposite to this, must be moral death. Adam departed from the law of God and was cast out of the presence of God; cut off from a close connection with his Maker, and in this condition, became a subject of a literal death; viz, a separation of spirit and body which was the direct sentence, in case he ate the forbidden fruit. Sin, or the effects, brought death, literal, into the world, and moral death the sequence.

A man is lodged in jail for a capital crime; he dies, falls into darkness under a sense of guilt and fear of judgment, yet this will not answer the law against crime; so, a moral death was not the death pronounced upon Adam, but it came in as an effect, with all its consequences. After this, we view Adam tempted and plagued, perhaps as we, because of sin in the flesh; and all his posterity inherit from thence, and not being able to rid themselves have need of the Spirit. We view all as born with sin propensities working death to mind and body; but not under condemnation, not having transgressed any law, not having acted upon any of those inclinations; hence, they are born as it were into a moral life; and, if they could thus grow up, they would not be conscious of sin; but since they are thus affected they will fail to keep the moral law, whence we see again, the necessity of the Spirit. Moreover, the law entered that the offence might abound, or be seen.—Rom. 5:20. I consider this answered in Rom. 7:7; "Nay I had not known sin but by the law."

Of Adam's sin, some say that he died a spiritual death. How can that be, when he was not yet born of the Spirit? There is a great difference between the sin last mentioned and the transgression against what is called the moral law. The sin against the Holy Ghost can be nothing less than a willful, malicious act, while the lesser, may be considered a mere departure from God's laws. Adam did not die a spiritual death but was shut out, cut off from his first privileges,

and fell into darkness, and lost the power of life. But God appeared and picked him up that he did not die for many centuries. The promise that the seed of the woman should bruise the serpent's head did not revoke the sentence, but set bounds to the duration of the death. Adam was then placed on the ground of free agency again, and could be saved at last with his posterity, through faith, &c.

It is said that some are dead in trespasses and sins; but we learn from their acts that they have only departed from that light shed forth upon all men, reproving of sin, of righteousness and judgment. I learn from the Inspired Translation that Adam lived awhile under conviction and offered sacrifice by the order of God, in similitude of the Only Begotten. Again, Adam heard the voice of God, who said that if he would believe and repent of all his wrongs, and be baptized in water, he should receive the Holy Ghost; and it was so, after which he prophesied. Here we discover, that Adam was no more than a mere moral man; but when he was clothed with the Holy Ghost he became a spiritual man, being led of the Spirit. Here began a redemption from a moral death, and an advance into a spiritual life, or life-sanctifying by the Spirit. Hence, faith, repentance and baptism were taught in early days, and then came the Holy Ghost; for we are informed in the same book that Adam taught these to his children.

I have now introduced spiritual life. Enoch of old, I learn, taught faith, repentance and the gift of the Holy Ghost, and Noah, Melchisedec, Abraham, Isaac and Jacob, were men of the same or like qualifications. But the Holy Ghost was not given to the church under Moses. It seems that they rebelled too soon, and so a lesser law was added; which was not able to make the comers thereto perfect; yet the Holy Ghost was given to some and they exercised it in prophecy, lest the faith in unseen things should vanish in the keeping of the ceremonial law. But when Christ's Church came to be set up again upon the earth, a measure of the Spirit was



given to every faithful person of the Church, and note the effects. But of the death. Ever after the giving of the Holy Ghost all became amenable to its reproof, as they became enlightened thereby; the blasphemy against which is punishable with the second death; and I am not authorized to say, how many others.

Here we will examine literal life, the breath of life, or spirit of life, which make the living soul or man. If joining the two will make the living man, separating them will make a dead man; so, if the Spirit, the Comforter, the Holy Ghost fills the soul, he will be made alive, born of the Spirit, made a new man by the light and operation thereof; and if he holds out, will receive eternal life in the body. But if this light be withdrawn, darkness ensues; if wholly withdrawn, total darkness, and the man becomes a vessel of wrath fitted for destruction, the second death. But is not the moral the first death and the spiritual the second? God did not inflict a moral death, neither will he inflict a spiritual death.

A certain writer says, "Spiritual death cannot be a penalty at all. A penalty is an infliction to meet the ends of justice. But spiritual death is a state of sin, or absence of Holiness; and to say that God inflicts unholiness upon man is not only absurd, but monstrous."

In Ezekiel 15th chap. we find a threatening of death for sin, and death is here set forth as a penalty for personal sins; not that death which came by Adam, but distinctly that death, which death is set as a penalty for sin, in each and every soul of man. Now is this a literal, moral, or spiritual death? Remember that if it be any one of these, God must be the subject or agent inflicting. (Except he lets Satan do such work, and which of these did Satan effect in the garden.) God did not inflict but one death upon Adam; though after he received the Holy Ghost, he could have sinned against it and had to experience the second death. Adam did not die but once for the same crime, and because of the resurrection it must be a literal death, and

this all his posterity are experiencing, infants as well as adults. But it is not so represented in Ezekiel, but "the soul that sinneth shall die;" not for Adam's sin, but for his own. Then we conclude man dies once, because Adam did; and that all are made alive, because Christ was; and at the general resurrection and judgment, some are not found worthy of eternal life in the body; because of personal sins unrepented of; that such must be cast into the lake of fire and thereby lose their bodies again, and their spirits go to their place under consciousness of all their sins. Here we leave them, for here John leaves them; "The wages of sin is death, but the gift of God is eternal life." These are opposite. Christ, the vivifying power, brings forth the body and unites its spirit with the power of eternal life, to all who are worthy, and those who are not worthy have not this power bestowed with their spirits; hence their bodies are subjects of the second death spoken of, Rev. 20. Thus we may see the why the bodies of the righteous become immortal; "I give unto them eternal life and they never shall perish."—Jno. 10:27, 28. Here I stop for the present.

#### ◆◆◆◆◆

#### "Knowledge is Power."

It has been said that "a little learning is a dangerous thing;" that "a little knowledge may do a man harm." The principle is false, though it has grown into a proverb. Knowledge is an accumulation of facts establishing the truth; and better it is to have a little of that truth, than none at all. Knowledge is the safety-valve of the social engine. It is not from the gilded saloons of wealth and luxury, but from the smart workshops of the laboring classes that the greatest intellectual benefit to society has been derived. The greatest improvers and the greatest benefactors of the human race, are those who have sprung from among the working classes. When we look back to ancient times; and then look at modern progress; we are apt to think of such men as George Stephenson, Dr. Watts, Sir Isaac Newton, Morse, Wilberforce, Franklin, Wm.

Penn, and a long list of others too numerous to mention, who have left inventions, as lasting wonders to the world. We pay "honor to whom honor is due;" especially when it comes from well-principled men.

But thirty or forty years ago it pleased God to make known to the people on this earth, his work in these latter days, and he chose one, an illiterate boy, in an almost penniless condition and not many acquaintances in this great wilderness of houses. To-day his name is known wherever civilization breathes. It is spoken in every hamlet, is heard in every city, and is as familiar to the worker in the mines as to his brother in the mills, and wherever the English language is known and ideas expressed, the name of this poor unlearned and uncouth youth of thirty or forty years ago is uttered; and he has left a name which the world cannot erase, and his name is Joseph Smith. But, strange to say, his followers are despised and scoffed at as he was.

I have before me a note from the *London Family Herald*, and a correspondent asks, "Why should there be more persons of the name of Smith than any other name?" "An important question to ask, not easily answered; although there must be a reason for it. Editor's reply is:

"A Smith is the basis of civilization, the iron trade supports every other trade. It provides instruments of universal industry. It is the basis of the pyramids of Egypt. The blacksmith's motto is, 'By hammer and hand all arts do stand.' The founder of the church was a smith, and nota carpenter as is generally supposed. In the British Museum is an old Bible and it saes that Joseph the Carpenter is called Joseph the Smiht.

W. S.

It were a strange fancy to build up the human character after the model of the four great orders of architecture, yet probity is firm but simple as the Doric, pride of loftier and more elaborate refinement as the Tuscan. Generosity, with the beauty and grace of the Ionic, and love, excelling with Corinthian excellence, possessing the strength of all, equalled in exquisite ornament by none.

## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., April 15, 1876.

### BUSINESS NOTICE.

As much as possible business matters should be written upon separate slips of paper and not scattered throughout communications and correspondence, as is often done, which causes trouble to the editors, book-keeper and compositors. Business letters are kept on file and they should be written separately, as briefly as possible and convey what is needed to be known.

THE assembling of the Saints in the General Conference took place on the 6th inst., according to long time usage. The session was particularly blessed in having good weather throughout.

The "Book of Rules" was favorably reported upon by the committee appointed at the session of April, 1875, and was adopted at the opening of the session, and its rules observed throughout. A favorable impression was made by it, and the brethren are apparently well pleased with its order and arrangement.

The order of business heretofore recommended in the *Herald* was tried; and, if we are to credit the expressions of sentiment by the Elders, it is judged far better than any hitherto tried. It is, indeed, a pronounced success.

Preaching was had each forenoon and evening, and the brethren acquitted themselves creditably; the attendance was good, especially on Sunday, when the house was crowded.

BR. A. W. HEAD, writing from Rock Creek, Hancock county, Illinois, says that they have kept up their meetings all winter; an excellent spirit has been manifested there among the Saints, and good done. Br. A. H. Smith confirms the report.

Br. Joseph Lakeman, writes from Eastport, Maine, as follows, "I expect to commence labors again at Lubec in about a

fortnight. My desire is to become more faithful and devoted, in order that I may become more like Him I profess to love."

Br. Albert Bishop writes from Stewartsville, Missouri, confirming the report of Br. James Kemp and Br. T. W. Smith, respecting the good prospects for the settlement of Saints in and around Stewartsville, and in that region of country.

Br. J. M. Terry writes from Millersburg, Illinois, March 24th, "The Saints in this region are trying to do what is right."

Br. R. S. Wood is hereby thanked for a packet of Colorado papers—sent by the hand of Br. W. S. Montgomery; to whom, also, we give our thanks for kindness shown.

Sr. Mary Harmes, Leavenworth county, Kansas, writes March 19th, "God has given me the desired testimony; and now I know that it is his work."

Sr. J. O. Barnes, Boone, Iowa, writes, "What few Saints are here are very desirous of having the HERALD as a weekly; and will do all they can to support it. We are going to make an extra effort and see what we can do."

Bro. Adam Fletcher and others have started a Sunday School at Shock Station, Wapello county, Iowa. Traveling brethren are requested to give them a call. So writes Br. T. T. Thomas. We have no ZION'S HOPE back numbers, Br. T.

Br. Columbus Scott is requested to come to Lake, Spencer county, Indiana, to preach a funeral discourse upon the decease of Br. J. B. McIntire. The request comes to us in a letter from Mr. Lewis T. Connor, dated March 7. It is also stated that many are wishing the return of Br. Scott to that neighborhood, as they are anxious to learn more of the way. Mr. Connor states that Br. McIntire died, fully prepared. We quote: "When we all thought him dying, he spoke in language unknown to us, and said that he was speaking to his Savior." So dies the Saint.

Br. M. B. Williams, of Middletown, Ohio, writes March 18th, "In regard to the HERALD as a weekly paper, I will give \$5 the first year to help it through; and there is one more who says he will do the same."

Sr. Rosa Jackson, of Plum Hollow, Iowa, has been down into the southwest corner of Missouri on a visit. There were no Saints there; and upon conversing with the people she learned that they were ignorant of the views held by the Church, but were willing to learn. She learned another thing, and that is, that when absent from the Saints and away from meetings, she was better able to appreciate the companionship of those of like faith. This lesson should be learned by all; that we more earnestly keep the peace toward all men, but especially toward "them who are of the household of faith." Sr. Jackson is sending tracts into the region where she visited that they may learn of the "way."

Br. Henry C. Smith, of Decatur, Michigan, thinks that they will make a better effort for the HERALD in that branch. A few more subscribers will help amazingly.

Br. H. P. Robbins of Stockton, Br. Peter Canavan, of West Oakland, and others, protest against the change of place of holding the April Conference of the Pacific Slope, from Stockton to Washington Corners. See Br. Canavan's letter in former issue. Such changes from decision of conference ought not to be made except for good reasons, which should be given.

James Houston, two miles southwest of Chapel Hill, Washington county, Texas, will welcome an Elder with joy. He is living on J. W. Thompson's place. Give them a call.

Br. B. Bowman, of Dayton, Virginia, writes, in a post script to a late letter dated March 20th, "I hope the HERALD will soon be made a weekly paper, in any form the Board sees for the best in the change for good. Br. Bowman would also like to see a tract on the subject of trine immersion.

An excellent brother in a Western City says: "If the proposed change in the HERALD is carried out, I will give an annual subscription of ten dollars towards its support." This is equivalent to four subscribers—a few like that would send the list way up and make the enterprise a successful certainty.

Thirty-two dollars is to be the fare from Chicago to the Centennial and return this summer.

Four or five await baptism at St. Charles, Saginaw county, Michigan. So writes Sr. S. J. Wilcox, under date of March 17th. The preaching of the word is much needed there. Enquire at Agnew's Mills, for A. R. Wilcox. Also, an Elder is expected at Lexington, Michigan. Br. E. C. Briggs was there two years ago; they are anxiously looking for his return; or for him to send some one. James Squires and wife write to this effect. Since writing the above we learn that Br. E. C. Briggs has been there and baptized some.

Br. Charles E. Butterworth writes that Br. John Rounds is not a member of the Boyer Valley Branch, and that the statement lately made to that effect that he was a member is an error, which he wishes to correct.

Brn. Frank Hackett and Oehring have been making an effort to open the work in North Freedom, Wisconsin, with partial success.

Sr. Lyman Smith, of Delevan, Clay Co., Kansas, will contribute to the paying of an Elder's expenses to visit that part and preach to the people. She wrote Br. E. C. Brand, but her letter was missent.

The *Beatrice* (Nebraska) *Courier*, in its issue of March 14th, gives the "Epitome" of the faith of the Church an insertion. It is probably due to the influence of J. O. Savage, as he sent us the paper. Thank you, brother.

Copies of the *Irish World* and *Sunday Free Press*; the latter published at Scranton, Pennsylvania; the former at New York City, are sent us by a brother, for which we thank him. Also, for a copy of the *Christian World*, London, England, from Br. C. H. Hassel, from which we gather news of import to us.

Br. Robert Oehring, of North Freedom, Sauk county, Wisconsin, wants a Book of Mormon in German. A half dozen will be paid for by this office on receipt of books and bill of price. Make inquiry for some.

BR. MILTON B. OLIVER, who has been for the past two years associated with us as assistant editor; and who has been so faithful in his care of the *HOPE*, left the sanctum of the Herald Office, on the 5th of April,

to engage in other duties at Burlington, Iowa.

Br. Oliver's connection with the Herald Office and the branch at Plano, has confirmed and strengthened the trust reposed in him; and his going away to engage elsewhere is but the result of circumstances which demand it at his hands. His release from the duties of the office is an honorable one to him; and we beg to assure the Saints that wherever he may go he carries with him the assurance of the esteem and fellowship of his office comrades and the Saints of Plano. For our sake receive him as a brother in Christ, and for his own you will trust him, when you know him.

A BRAND new paper, a Boston paper at that, published by D. C. Densmore, monthly, and edited by the spirit of L. Judd Pardee, editor-in-chief, with the spirit of D. K. Miner as a business manager, is laid on our table for examination, and criticism.

All the comment we care to make on this first number is, that Mr. Densmore, being the "Amanuensis and publisher," will do well to heed the advice given not to embark "in it without sufficient means to successfully float it until it could sustain itself without assistance."

A VERY remarkable case of nervous disease, or of spirit possession is related in the papers of the day; which, briefly told, is as follows:

Mr. William Hutchinson, living near Springfield, Erie county, Pennsylvania, about fifty years of age, was taken eighteen years ago, suddenly, with violent convulsions, which lasted about two hours; these occurred each day for two weeks at precisely the same hour of the day. Everything which skillful doctors could do availed nothing to avert these periodical convulsions. The next year, on the same day and hour he was again visited; and so far every succeeding year up to the present, have these distressing occurrences come and gone.

Travel, change of locality, manner of living, baths, medicinal waters and every other remedy have failed, and the cause and effect are still wrapped in mystery. Now,

using the language of the newspaper, "Is it a case of Satanic possession?"

Br. John Edmunds, of Minersville, Pa., sent us a clipping of the circumstance, for which we thank him; but we had already noticed it, with a view to our inquiry, "Will Christ cast out devils?" And now offer it as suggestive to those who may be intending to write on that question.

BR. J. J. CORNISH, of London, Ontario, writes March 3d, 1876:

"January 8th, baptized two; January 9th, two; January 12th, two; February 5th, one; February 6th, four; February 7th, two; February 9th, three; February 16th, two; February 20th, three; February 26th, one; and March 1st, one."

He wrote us on the 24th of March that eight more had been added, making seventy-two in all belonging to that branch. A local minister had given the Saints quite a going over; but it resulted only in giving them full houses.

Br. Cornish also sent us eight new subscribers for the HERALD. So may the work go on.

He has since written, "Ten more added since I last wrote to you."

THE *Appeal*, the organ of the Reformed Episcopal Church, comes to us this month freighted with excellent things; among them this:

"We must return personally to the old paths. The foundation truth of religion, and morality of individual and social well being is, personal integrity, the criterion of life or death."

We beg to assure our reforming friends that there is yet a step backward, (or forward), for them—that step is, a direct return to Christ's teaching, form and all.

THE *Nevada Tribune*, Carson City, Nevada, with which we exchange, in its daily issue of March 20th, gives the HERALD a puff, like this:

"The *Latter Day Saints' Herald*, a very spicy weekly, published at Plano, Illinois, comes to hand as an exchange. It is ably edited, and attacks old Brigham Young and his adherents with all the vim imaginable."

## Correspondence.

DEER ISLE, Me.

March 21, 1876.

*Brother Joseph*.—It is a pleasure to all Saints to know of the faithfulness and prosperity of the Saints. I am to-day at Bro. Edwin Blasto's, having met the Saints in this place last Sunday, and having been with them at three meetings my heart is made glad for what I have seen and heard; for several causes. The churches seem to languish for sometime past; but the First of January Bro. George W. Eaton labored some here, and six were baptized; while there are others that will doubtless obey the gospel before long; some of the Saints who have been in a lukewarm state have been quickened and there is prospect of greater interest. I also had the pleasure of meeting Brn. George W. and Samuel S. Eaton, last evening at meeting, from the Easton District of Maine. They give a favorable report of the Latter Day Work in that District. Yours in the gospel.

THOMAS AMES.

HELMSVILLE, Nevada Creek,

Deer Lodge Co., Montana,

March 1st, 1876.

*Brother Joseph*.—I would like it if you please to send some one to Deer Lodge Valley to preach and start a branch. I was over in Deer Lodge Valley in the beginning of the winter, and saw a sight of young boys and girls on Sunday, with no place to go; and they had all been in the Church once. They asked me why you don't send some one there to preach. I hope that you will send some one; and if you will, write to me and I will go over to meet him. Your brother,

ISAAC HARRIS.

[Is there no one in Montana to answer this call].—ED.

VALLEY STATION, Nebraska,

March 11th, 1876.

*Bro. Joseph*.—We are still strong for the Master's cause; and, thanks be to God, that our labor has not been in vain. We have had six more added to our number, two weeks ago, and I expect to see a good number more come in soon. There is a number who say that they are convinced that it is the true gospel. We have had a good deal of preaching there this winter. We have had Brn. J. Caffall, G. E. Ducl, J. Avondet, Z. S. Martin, from DeSoto, also Thomas J. Smith. Brother Smith and myself are going out to be gone about two weeks, in the adjoining county, and see what can be done there. Br. Hatt and myself were down there two years ago. The people talked very favorably then; so we

are going to try again and see what can be done. We ask an interest in your prayers that the Spirit of truth and righteousness may accompany us. I enclose three Dollars for tracts, to take with us. We have good meetings; it is getting so the houses cannot hold the people. I remain your affectionate brother in Christ.

NELSON BROWN,  
Pres. of the Valley Branch.

WANSHIP, Summit Co., Utah,  
March 14, 1876.

*Bro. Joseph:*—We are doing well here. We have three meetings every week; one on Wednesday night, and two on Sunday. Bro. Hoagland, Bro. Millner and myself preached at Pora on Sunday last, and at Camus on Monday, to a good and attentive congregation; and I think there will be a good work done there. Br. Brand and Br. Warnock did much good there. We would like some more brethren like them to come to fire the bomb-shells among them. I think there will be a good work done here this summer; some have already given their names to be baptized, as soon as the weather permits. Many are inquiring after the truth. I remain yours in the truth,

G. M. ROBISON.

FORT GARLAND, Col.,  
March 27th, 1876.

*Brother Joseph:*—Brother Warnky and myself left home on the 23d of February, and preached once on the way to Del Norte; and during our stay there, we preached ten times, to large and attentive congregations. The people received us kindly; they took up a collection for us, and expressed a desire for us to remain longer with them, or pay them another visit as soon as convenient. We found some old time Saints there, and some others who rejoiced in the truth. We were well cared for by sister Elliott and others. Brother Warnky met with a clergyman who he had a discussion with a year ago; but who did not make his appearance on this occasion. On our journey to Fort Garland on the Rio Grand, we met an old timer by the name of Jackson, who said that he was in Utah and on his way to California and near the locality where the Mountain Meadow Massacre took place. He desired to renew his covenant, he rejoices in the reorganization of the Church and bears a strong testimony. We arrived at Fort Garland where we received a hearty welcome at the house of Thomas Stewart and family, who were old timers also; and also by the officers in command of the Fort; they showed much kindness, and gave us free access to the garrison, to preach the gospel to the troops there. We preached twice, and in the interval baptized three, namely, Thomas Stewart, wife

and son. Preached twice yesterday; had large meetings and the Spirit prevailed. We expect to leave here on Wednesday, the 1st proximo, for Ula, Fremont Co., and from there home. The prospects of the Latter Day Work at present are very encouraging in Colorado. Brother Warnky is a faithful laborer in the gospel of Christ, and few care to encounter him. We expect that by the time we make our next circuit towards Del Norte we will be able to report better progress in adding to the Church.

I remain your fellow-laborer in the cause of truth,  
JOHN ELLIS.

SAN FRANCISCO, Mar. 27th, 1876.

*Bro. Joseph:*—I would like to write a letter for publication. For I suppose all the brethren and sisters are like myself—fond of reading letters from the Saints in every part of the Lord's vineyard. It is great encouragement to hear of the prosperity of the glorious gospel of Christ; to learn that some are coming to a knowledge of the truth. Our branch here is (in my opinion) in a good working condition. I believe *most* of the saints are doing, or trying to do their duty. Brethren T. J. Andrews, Wm. Anderson and Bro. Hawes are doing a good work and I believe some will be convinced of the truth of the Latter Day Work. The most of the people in this city are "lovers of pleasure more than lovers of God." I am doing all I can to get subscribers for the *Herald, Hope* and *Messenger*. Yours in the bonds of the gospel.

C. A. PARKIN.

LOW GAP BRANCH, Crawford Co., Ind.,  
March 24th, 1876.

*Brother Joseph:*—There are a few in this quarter who have obeyed the gospel, and who are trying to do the best they can under the surrounding circumstances. There are about eighteen members in the branch, although in scattered condition, with favorable prospects for an increase. I was brought up under Methodist discipline; and when I became acquainted with the Saints, I was a member of that church and was prejudiced against all others. I looked upon Joseph Smith, and all the rest of the Mormons, as daring imposters; yet, I was not entirely satisfied where I was. I believed the signs would follow the belief of, and obedience to the gospel; and could not tell the reason why the diversities of spiritual gifts were not among the Methodist. I did not believe that those blessings were confined to the Apostles; yet I did not believe they were among the Saints. So I began to investigate by hearing the elders preach, thinking I could find objections which could not be reconciled; however I was struck with the manner of plainness in which all of my objections were answer-

ed, and I began to believe; and when my religious brethren found it out, they raised a storm of persecution against me; and the doctrine as taught by the Saints only served to show my own and my friends' weakness, notwithstanding I was troubled about it. I asked God to give me light which he did. I have since embraced the doctrine of our Saviour. Yours in the one faith,

WM. A. MINOR.

SOUTH BEND, Cass Co., Nebraska,  
March 20th, 1876.

*Bro. Joseph:*—The Lord is blessing us in this part of his vineyard. On the 29th of February I baptized two into the kingdom; one of them was healed by the power of God before she was baptized; they are now enjoying the blessings of God. Both were members of the German Albrights; there is quite an uproar amongst the Germans; more will come soon. I ask the prayers of the Saints; hoping that the Lord will send some good elder this way; for I would rather be taught than to teach. Brethren who will, or can, come and labor with us awhile. May the Lord bless all the honest in heart is the prayer of your humble servant, for Christ's sake, amen,

ISAAC N. ROBERTS.

STEWARTVILLE, Olmstead Co., Minn.  
March 9th, 1876.

*Br. Joseph Smith:*—My husband died 25th of November; he was seventy four years old. I am sixty six years old. We have been members of the Church thirty four years. We came to Nauvoo in 1843; did not get away with the Church when they started for Salt Lake; seems if that every way was hedged up. My husband let the Church have a pair of cattle, wheat, beans, and almost every kind of garden seeds and a plow; burned coal for the company to fix their wagons with, with a promise to have a wagon to go along. They got all ready, but then said they had no wagon for him. He thought he must go, so he hired a man who did not belong to the Church to take us to Council Bluffs, the next week. He was then taken sick and before he got better, the children and myself were taken sick, also, we made up our minds we might as well not go as to go, and now I think there was the hand of God in it. My husband has always said he would live to see the time when the Church would come in its purity. So he did and we joined the Reorganization, in the Farm Creek Branch, Mills Co., Iowa. There is no one belonging to the Church here but myself. I was in hopes of having preaching here; and had some correspondence with Br. Kelley when he was at Chatfield; now I see he is up west. I was quite disappointed. I have not been where

I could hear preaching for a long time. We were at Nauvoo when your father and uncle were lying dead in the mansion. If I can get money to pay for the *Herald* I will, for I think I cannot get along without it; I only owe to the first of January last. You must do as you think you can afford. I am poor and cannot have money when I need it. I am not a good scholar and my hand trembles so. I desire the prayers of the Saints. Yours truly,

SOPHIA SMITH,  
Widow of Elansing B. Smith.

[Some brother who is able ought to pay for the *HERALD* a year or two and have it sent to this sister.]—Ed.

OVERLAND HOTEL,  
MYRTLE CREEK, Oregon,  
March 18th, 1876.

*Br. Joseph:*—I landed at this place about noon to-day, from a flying visit to Sweet Home, Salem, and Looking Glass. I did not preach much on account of having a very bad cold, but I trust that some good was accomplished by my visit. I baptized four in Sweet Home while there and left many more "not far from the kingdom."

The branch at Sweet Home has had nine added to it in the last three weeks. The Saints have built them a comfortable meeting house, and prospects are fair for the Saints to grow in spiritual things at that place.

I will only stay here a few days and then leave for the California conference. I leave the work here in the hands of our "tried and true" Br. Buell. More anon.

Fraternally yours, J. C. CLAPP.

MONONGAHELA CITY, Pa.,  
March 20, 1876.

*Br. Joseph:*—On the 6th of January, I left Pittsburgh for West Wheeling, Belmont Co., Ohio; arrived there same evening. The brethren procured the M. E. Church for me to preach in. I preached on the evening of the 8th; announced preaching for the next evening, but when we came we found the door closed. We went to the house of Br. Amos Wilson, where I preached. Our way seemed to be hedged up, though the Spirit signified that a place would be open for us yet. At last the brethren succeeded in getting a large room capable of seating about sixty or seventy persons. On the 12th, I met with Br. Craig, who preached on the same evening. I followed on the next evening, and continued meeting till Sunday, the 30th, making, in all, twenty discourses. The room was crowded every night. The people listened with marked attention. Formerly this place was very much prejudiced against us; thinking that we were the same

as Brigham Young, but after hearing our position, and the difference between us and the Brighamites, their prejudices were removed, and they began to manifest a better feeling toward us. Though none were baptized, yet there were many who believed the doctrine, and said that we preach the Scriptures. I trust that the seed sown may yet bring forth fruit.

I visited the Belmont Branch; found the Saints desirous to keep the law, though, like many other places, they have their troubles. Br. Craig is preaching in this neighborhood as much as his circumstances will admit, with apparent good interest. Br. Craig is earnest in the work, and will make a useful man.

I also visited Western Virginia; found the Saints in a scattered condition; preached in several neighborhoods; many turned out to hear, and were desirous that we should come back soon, which we purpose to do.

I remain yours in hope of eternal life.

JAMES BROWN.

HEDINGEN, Ct. Zürich, Switzerland,  
January 30th, 1876.

*To J. L. Bear, beloved brother in Christ Jesus:*—We have received your valuable writings the 13th of January, 1876, which made us to rejoice exceedingly. It did give us again new strength, and our spirits rejoice again to walk in the paths of the Lord and to obey his will; and although we transgress often out of weakness, so we ask the Lord, that he may forgive us for the sake of Christ, who suffered and died for us; then the days are getting worse, and it is more difficult to walk in the ways of God. We ask the Lord for his assistance, that he may lead and guide us in the way of righteousness; then we believe that this is the true Church of Christ, and we feel to rejoice more and more that we became members thereof, and are received into the everlasting covenant, which shall no more be broken, although cross and persecutions are winding around us. We can strengthen us every time, when we come together on the Sabbath day, although there are only a few of us, but we remember often the words of our Savior, "Where two or three are together in my name, I will be in their midst;" and we feel it so, then every time we love one another, we feel strengthened afresh to carry our cross. We rejoice greatly that thou hast not forgotten us, so we do not forget you; then thy words have not died away yet, what you said so often, when you want us to come together. Come ye, "then the time is precious;" yes, "it is precious," then thou didst shun no pains nor labor to preach unto us the word of God, therefore may the word of the Lord be fulfilled unto you. The preachers shall

shine like the sun, and those who have taught the way of righteousness, like the stars in the firmament for ever and ever. A greater joy we could not receive, but to see your face once more, and grandmother says, then she would be willing to die.

Our love and respect we send to you all, and wish you a thousand times the blessings of God for soul and body.

Please give our love to Br. Avondet, and write us soon again. From your sisters in Christ Jesus,

ESTHER SPILLMAN,  
MARY SCHMID,  
KATHARINA WIEDERKEHR.

LEOPOLD, Perry Co., Indiana,  
March 20th, 1876.

*Br. Joseph Smith:*—Since our last quarterly conference, which was held on 11th and 12th of December last, I have been traveling, most of the time in our district, trying to do what little I could for the onward progress of the great work of the last days. Owing to some unwise movements on my part, during the last quarter, I have not been blessed with so good success and spiritual liberty in the cause, as heretofore, but I hope these experiences will be to my profit.

In the latter part of the month of December, Br. M. T. Short and I went on a short mission to Switzerland county, where we succeeded in getting a Baptist church house, in a village named Centre Square, in which we held three meetings. A good impression was made on the minds of some. While in the vicinity of Centre Square we formed the acquaintance of one "old time" Saint, a Sr. Gibbs; she has held aloof from all denominations through the dark and cloudy day of Zion's rejection; she was baptized in 1843, by Elder Grant, and valued her baptism.

In the early part of the month of January, Br. J. S. Christie and I visited Cross Plains, where we held three meetings in the Baptist Church. While here we encountered the "great Stevenson," referred to by Br. Kelley some time back, and with whom we had some cross firing, which resulted in bringing a few points to light for the people to think of. On the 10th of January I started westward, leaving Ripley county, reaching Floyd on the 20th. I remained but a few days, and then started to Perry county, to see what arrangements were to be made in regard to the anticipated debate to be held there by Elders Forscutt and Treat. When I reached Perry county, we began a series of seven meetings, during which four were added to the Pleasant Ridge Branch. I believe these were the nicest, most orderly meetings I ever held. During the latter part of February we called on the Saints of the Low Gap Branch,



and during our short stay with them, two were added to their number, which tended to strengthen and encourage them; one was the wife of Br. V. D. Baggerly.

On the 8th of March I met Brn. M. H. Forscutt and D. F. Lambert for the first time; and on the 6th instant, the debate began promptly at 10 A. M., and lasted five and one-half days; three days of which Br. Mark defended the Book of Mormon with clear evidence, giving chapter and verse, or page; against which speculations, suppositions and assertions were hurled with considerable vim by Mr. Treat. On the fourth day Mr. Treat, being on the affirmative, made as complete a failure as it has been our privilege to witness, he looked real weary in the evening, although Br. Mark was unwell. On the fifth day Br. M. was burdened with the affirmative of the question, and in addition thereto, volumes of ridicule and vituperation; he had his hands full, but did well. On the sixth day Mr. Treat seemed glad to quit at 12 M. The friends think it strange that Br. Mark should have manifested such a mild, honorable disposition throughout. Well, the contrast was very striking. We now close, expecting to start to Floyd county in a day or two, to attend the conference to be held there, beginning March 26th, 1876.

Pray for us. Yours in the one hope,  
C. SCOTT.

MARMATON, Bourbon Co., Kansas,  
March 15th, 1876.

*Br. Joseph.*—After carefully reading the letter of Br. T. W. Smith, in the *Herald* of March 1st, 1876, and noting what he says of Holt, DeKalb, and Buchanan counties, Missouri, I can say the name of Bourbon county, Kansas. In "camping around" that foundation, its friends, though scattered and wandering in the wilderness so long; is yet the fond repertoire of the hopes of millions of human beings; in their return why not include some of Kansas, beautiful Kansas?

As the foundation is on the western verge of Missouri, to make the "round," will it not include some of the choicest lands of Kansas? Land here can be bought on as good terms as there. People here, though blessed with railroads in all directions, good school houses, market, timber, prairie, rock, water, stone, coal, delicious fruits of all kinds, yet want to sell out and move away. Some strange, all-pervading spirit seems to impress them to go away. Land here is now very cheap; many places to let, (rent.) This mild climate, cooler in summer and warmer in winter than at the north, why not plant a stake here. (In the fork of the river, a mile or two south of this place.) Here are all natural advantages, (and in from two to four hours' ride

by railroad to that foundation), to be free from "stir" or excitement. Quite a region here can be had cheap. I have lived here thirteen years, and find in the language of one of our nursery men, that there is not an apple that will grow well in any State in the union, but what will thrive here; same of grapes, &c.

WM. G. ELDER, M. D.

FORT GARLAND, Col.,

March 31st, 1876.

*Br. Joseph Smith.*—I was once a Latter Day Saint. I was baptized into the Church in 1843, in the city of Glasgow, Scotland, a short time before the martyrdom of your father and Hyrum. I followed the Church to Utah in 1856; but to my sorrow I was disappointed, I could not find the Latter Day Saints' Church there. I found polygamy and other crimes unbecoming christians, and I left there in 1860. I arrived at Fort Garland same year, and remain here so far. Lately I heard of the Reorganized Church of Latter Day Saints, through Elder John Ellis, of Jefferson county, Colorado. He with Elder F. C. Warnky, paid me a visit, on their preaching circuit, by way of Del Norte and Garland. I feel truly thankful that I have met with these servants of God; their preaching has the old sound, like as it was in my young days, when I obeyed the gospel in 1843. My dear brother Joseph, my wife, son and myself have again gone down into the waters of baptism, confessing our sins, and were baptized by Elders Warnky and Ellis. These men are true servants of God. The power of God is with them. They preached at Del Norte and were well received by the people there, and no opposition. At Fort Garland the commanding officer, Major Jewett, gave permission for the Elders to preach there. He ordered a squad room to be cleared out. The officers and their wives attended; soldiers and citizens also, and they were well pleased with the preaching. The major invited them to preach again, which they did last Sabbath day, to a large number of hearers. They invited Elder Warnky to come back soon to Garland again. A good spirit prevailed at both meetings. Truly the Lord is working with the people. I trust that the seed that is sown will soon be reaped in this locality. The brethren left yesterday morning, for Wet Mountain Valley, to preach there, and to gather some of the old time Saints, who are in that part of the country. I desire your prayers in my behalf, that I may be instrumental in bringing many to a knowledge of the truth. There are many honest people in the city of Glasgow, Scotland. I was preparing to go there on a visit before the Elders come to me; and since I

have been rebaptized I feel more eager to go that I may be the means of saving them, and help to open the way in Glasgow for the Elders that may be sent there. I have no relations in America, only my family—my wife, two sons and daughter. I have not seen any of my relations for twenty years; they are looking for me this summer. While I remain your fellow laborer in the truth,  
 THOMAS STEWART, SR.

DAVISVILLE, Yolo Co., California,  
 March 25, 1876.

*Pres. Joseph Smith.*—Brother, in the *Herald* of the first of the present month, the necessity of building a house of worship in Salt Lake City, is again brought to the surface by the republishing of a resolution adopted by the Church at its Annual Conference, in 1872, in which presidents of branches are authorized and requested "to take up collections immediately and remit to Bishop Rogers, and continue to do so until a sufficient amount be obtained." This resolution was passed nearly three years and a half ago; but alas, the house is still untouched, and not knowing how much of the required amount is collected, I have no statistical data upon which to base a calculation as to the number of years it may yet require to consummate the work. Were I, however, to venture a hypothesis on the basis of my own previous action in the case, I should certainly estimate the time at a very distant future period. I trust, however, that mine is an extremely isolated case.

That the house ought to be built, and that immediately, must be obvious to every wide-awake, true Latter Day Saint. Such a tardy movement is [an apparent] disgrace to the whole Church, from the fact that we are abundantly able to do it, and a hundred fold more for the work's sake. I confess that individually I have been too negligent; others must make their own confession, which I trust they will do in a substantial manner.

The evidence of my sincerity in this matter you will find rolled up in the enclosed ten dollar greenback. This I will call donation No. 1, on behalf of myself and wife.

I would beg leave to suggest an amendment to the resolution on this subject referred to at the beginning of my letter, by striking out from the last paragraph the words, "Until a sufficient amount be obtained," and insert in their stead, a clause setting forth some definite and practically early date, by which time all contributions should without fail be placed in the hands of the Bishop. I think this would look more like coming right down to business, than to have the time of making subscriptions prolonged to an indefinite period. I would also beg to suggest that the matter

should be kept alive in the minds of the Saints until the expiration of the stated time; at which period results may be stated and a new effort made, if necessary. And I for one, although a laboring man with a family of nine to support entirely from my daily earnings, am willing to respond according to my ability and as often as occasion may require, until the house is completed. Come on, brethren, rich and poor, state your capital, and I will put down dollar for dollar with you, in proportion to my means, until a house of worship shall be erected in Salt Lake City, and a missionary force established in Utah commensurate to the work to be done, and worthy of the dignity and claims of the cause of truth which we have the honor to represent.

Hoping that no one will take umbrage at the liberty I have taken in expressing my views in so definite a form; with sentiments of high esteem, I remain as ever,  
 yours in the love of the gospel,

J. B. PRICE.

CARLETON, Michigan, March 2, 1876

*Br. Joseph.*—The *Herald* comes regularly, and is a welcome visitor; we anxiously look for it each quarter to receive the glad tidings of the Lord's work. People here are finding out that polygamy is not taught in the true Church; but our enemies do not like to believe it, for the true doctrine is more than they are able to bring argument against without lying, or finding fault with some one that has done wrong. Some here are believing and ere long will, perhaps, unite with us.

About three weeks ago we had an earthquake a few miles south-west of here, but it did not affect us any here. A week ago last Sunday, the 20th of February, there was a severe shock felt in Monroe City, in this county. It was quite sudden and cracked the walls of some of the buildings and threw up a number of rocks in the bed of the river. The sound was like thunder, but a great deal louder and continued only a short time. The shock seemed to be confined mostly to the city.

The papers and people of Detroit City are somewhat excited about a new "religious hallucination" of one named Patterson, who claims to have received revelations, &c.; and the papers say that Patterson says that the end of the world will come the first of March. I do not know who this Patterson is; but thought perhaps he might be a Saint.

I would just like to give an opinion here, as my space and time at present are not sufficient for me to make full explanation of the proof I have; and perhaps I may be wrong, as the opinions of men are very imperfect; it is this: "The Rock." My opin-

ion is, that God means himself, and everything so connected with him that it is enduring; that the gates of hell cannot prevail against. Even Peter with the keys is so firm that the authority will endure as being from God, and as God himself, and Christ's words will never pass away, but all be fulfilled just as he has revealed them.

Yours in the love of Christ,

LORENZO FAX.

## Conferences.

### South-Eastern Ohio and Eastern Virginia District.

The above conference convened at Saints' Hall, Syracuse, Ohio, March 18, 1876. John C. Foss was chosen president. Thomas Matthews, clerk.

Syracuse and Lebanon Branches reported and reports accepted. Minersville Branch not reported.

Officials present: 1 Seventy, 6 Elders, 1 Priest, 2 Teachers and 1 Deacon.

Evening Session: President Foss had organized the Lebanon Branch: James McMurray, president and Lewis W. Torrence, teacher.

Elders Reports: David Hopkins, Rice Williams, David Matthews, John Harris and Thomas Matthews reported. Edmund Thomas had preached some ten or twelve times since last conference. Priest Wm. T. Jones and Teacher Daniel Jones reported. Priest David Matthews, Jr., and Teacher Lewis W. Torrence reported.

Resolved that we sustain Br. J. C. Foss in his mission.

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

That we leave the appointment of the next conference to the District President.

Sunday Morning.—The President read John 17 and commented on the same. The meeting was then given into the hands of the Saints for prayer and testimony.

Preaching by Elder John C. Foss, both in the afternoon and evening.

Resolved that we sustain the officers of the District with our faith and prayers.

### Nodaway District.

The above named conference convened at the Liberty School House, Nodaway county, Mo., February 19th and 20th, 1876; James Thomas president, R. C. Moore clerk.

Forenoon, preaching by Elder C. S. Stiles.

Afternoon.—Branch reports.—Platte 42 members, Guilford 14 members. Elders R. C. Moore, James Thomas, C. Christianson, C. Andreason, Ole Madison, A. Jacobson, Wm. Woodhead and A. N. Berigo reported.

Delegates Ole Madison and Wm. Woodhead reported that they had attended the

St. Joseph District Conference, held at Oregon, Holt county, Missouri, on the 5th and 6th of February, 1876, according to appointment. They said that the St. Joseph District Conference had passed a resolution adopting the proposition made by the Nodaway District Conference to unite the two districts.

The following was unanimously adopted:

Whereas the St. Joseph District Conference having accepted the proposed union of the Nodaway and St. Joseph Districts, as proposed by the Nodaway Conference at their last session, on November 27th, 1875; and whereas they having adjourned to meet at the Liberty School House, Nodaway Co., Missouri, on the 3rd Saturday in May, 1876, therefore be it

Resolved that when we adjourn, we do so meet with them at the time and place provided for by them.

Resolved that we sustain the authorities of this District until the union meeting of the St. Joseph and Nodaway Districts; Elders and Priests to labor as circumstances will permit.

Officials present: Seventies 2, Elders 11, Priests 2, Teachers 2, Deacons 2.

Spiritual authorities were sustained.

One hour was spent in free discussion.

Prayer meeting in the evening.

### Philadelphia District.

The above conference was held at Philadelphia, Pa., February 27, 1876. John Stone, president; Joseph A. Stewart, secretary.

Branch Reports.—Philadelphia: 51 members; last report 53, one baptized, three removed by certificate. John Stone, pres.

Hornerstown and South Bethlehem not reported. Hyde Park, no change since last report. Henry Jones, pres.

Elders' Reports.—John Stone: Have been in New Jersey and South Bethlehem. The prospect in New Jersey is favorable; believe there are many outside of the church that will become united with it; believe it will soon be as large as the branch in this city. I find a better feeling in the Philadelphia Branch than there was formerly.

Wm. Small: Have been in New Jersey; can confirm the words of Br. Stone.

Asa Copeland: I feel sorry that I could not do more. Am striving to the best of my ability. Believe that this Branch is in better condition than in the past.

Elias Lewis, John Webb and James Logan reported.

Joseph Stewart confirmed the words of Brn. Stone and Small concerning New Jersey. I have been blessed with the Spirit, and my administering of the oil and the laying on of hands has been acknowledged of God. Henry Jones and Wm. Crumb reported by letter.

Priests Wm. H. Harrison, Asa Copeland, and Robert Cameron reported. Priest Wm. Harris reported by letter. Teachers Wm. Miller and Hosea Bacon reported.

Resolved that John Stone be elected President of this District for the ensuing quarter.

That Hosea Bacon be appointed Book Agent for the District for one year.

Took sacrament.

Resolved that Brn. Small and Stewart be elected a committee to select books for the District.

That Joseph A. Stewart be sustained as District Secretary.

That this conference adjourns to meet in Philadelphia on the fourth Saturday and Sunday following in May.

### North-West Missouri District.

The above conference convened at the house of Br. A. J. Seely, Far West, February 13, 1876. T. W. Smith, of the Twelve, presiding; Frederick Collins appointed clerk of conference. Jas. Wood and Jas. Richy were appointed deacons.

All Elders from other districts were invited to participate in the deliberations.

At 3 o'clock p.m. meeting opened for prayer, testimony and confirmation.

Brn. J. D. Craven, Jas. Kemp and E. Curtis were appointed to settle difficulties. Branch Reports.—Hannibal: 11 members. DeKalb: 48 members; 2 received by letter, 3 removed by letter. Far West: 45 members. Starfield: 23 members.

Elders' Reports.—Wm. Summerfield had preached six times, baptized 1, and blessed 1 child. Br. Franklin had preached in the branches on Sundays, and seven times on week days. W. T. Bozarth had preached six times, baptized and confirmed one. D. J. Powell had obtained a school-house and preached once. Jas. Wood had labored as Priest of the Branch. David E. Powell had assisted in six meetings. L. L. Babbitt had held several meetings. Br. Bevins had delivered a lecture in Kansas. Br. Binstead had labored as Branch President. Jas. Kemp had preached in and around Bevier, had baptized four and confirmed five also had preached near Stewartville. W. Lewis had labored with Brn. L. L. Babbitt and D. J. Powell.

Resolved that the following Elders be associated together:—W. Lewis and D. J. Powell, to labor in Clinton county; D. E. Powell and Wm. Summerfield, to labor as the Spirit may direct; Br. Franklin and J. W. Johnson to labor in Caldwell county; W. T. Bozarth and Priest M. M. Ballinger to labor as the Spirit may direct; L. L. Babbitt and T. Worrell to labor in De Kalb county; Br. Bear and A. Bischoff to labor in Buchanan county.

W. T. Bozarth tendered his resignation as President of the District, which was accepted and a vote of thanks tendered.

James Kemp was chosen to act as District President until the next regular conference,

Resolved that we petition General Conference to appoint Br. T. W. Smith to labor in this mission the next six months.

On motion the request of the St. Joseph Branch was granted, viz:

To the Elders of the North-West Missouri District in Conference assembled:

Brethren, believing it will be for the interest of the Branch and also the District, respectfully request that the St. Joseph Branch and all of Buchanan county lying south of the north line of the incorporated city of St. Joseph be attached to the North-West Missouri District. Signed in behalf of the Branch, JOHN BURLINGTON, Pres.

Officials present: one of the Twelve, 24 Elders, 1 Priest, 2 Teachers, 3 Deacons.

At 7 o'clock p. m., met for prayer and testimony. The Saints enjoyed the gifts of the gospel; were edified and strengthened.

Sunday morning, 9 a. m.—Met for prayer. Preaching at 11 o'clock by T. W. Smith. Subject—The Restoration of the Jews.

Sunday afternoon.—Prayer and testimony meeting; had an excellent time. Preaching in the evening by Br. T. W. Smith to a very crowded house.

Monday Morning.—Bishop's Agent's report was read.

Brn. Bear, Summerfield and Worden were appointed to audit Bishop's Agent's book.

James Kemp was appointed delegate to represent this District at General Conference in April next.

Auditing committee reported. Report was accepted and committee discharged.

Resolved that when this Conference adjourns, it does so to meet at the De Kalb Branch, on the second Saturday in May.

Frederick Collins was sustained as Clerk of the District. A. Bischoff was sustained as Bishop's Agent. T. W. Smith was sustained as President of this Mission. The general authorities of the Church were sustained.

A vote of thanks was tendered to Br. and Sr. Seely and to the Saints of Far West for their kindness and hospitality during conference.

The adjudicating committee was discharged.

### Pottawattamie District.

This conference was held at Council Bluffs, Iowa, February 26, 27, 1876. Asa Walden, president; Frederick Hansen, secretary.

Officials present.—Seventies 1, Elders 10, Teachers 3, Deacon 1—total 15.

Branch Reports.—Council Bluffs: 119

members. Since last report five have been received by letter.

North Star: 29 members.

Elders' Reports.—President Walden had visited North Star, Boomer and Crescent City. Did not know of any difficulty, except one case in Council Bluffs, which he supposed would be settled.

James Caffall, by letter from Nebraska City: "I felt anxious, at the close of your last conference, to visit the eastern part of the District, but did not find it practicable and have done nothing in the district during the past quarter, except visiting Crescent City, North Pigeon and Boomer and preach seven times. Made an effort to regulate some matters in the North Pigeon Branch."

Brn. Guhl, Dodson, Olson and Longbottom reported that they had preached in quite a number of places.

President Walden had visited those Elders that did not report at the last conference.

Whereas quite a number of the Elders did not report at the last conference, as they were requested by a former conference, be it

Resolved that all those Elders that did not report at the last conference nor this conference are respectfully requested to report at the next quarterly conference; and be it further

Resolved that if no report is obtained, they will be dealt with as the district shall see proper.

Report of Andrew Hall, Bishop's Agent:—On hand \$12.25; received since, \$18.85; total amount \$31.10. Paid to Br. James Caffall \$15; to Br. Charles Derry \$3. On hand \$13.10.

Committee of arrangement for Semi-Annual Conference reported \$21.75 yet unpaid.

Committee on H. Campbell's case consider him guilty of dishonest dealing and unworthy of fellowship in the Church.

Andrew Hall was appointed to examine the district record and draft and present such resolutions as are still in force, and report to the next quarterly conference.

A committee of two was appointed to visit those scattered members about Crescent City who have not been visited by the President of the Branch, and labor with them according to the law, and if they do not unite with said branch, they notify them in writing that their case will be investigated at the next quarterly conference, and if they fail to appear, nor give reasons why, action will then be taken. Brn. Asa Walden and D. K. Dodson were appointed said committee.

Br. Asa Walden was chosen president for the next three months.

Frederick Hansen was sustained as clerk of the district.

The constituted authorities of the Church were sustained in righteousness.

All Elders and Priests, not otherwise employed were left in charge of the District President during the coming quarter.

Preaching for a short time by Br. H. C. Smith.

Adjourned to meet on the last Saturday in May, 1876, at 10:30 a.m., in Council Bluffs, Iowa.

### Little Sioux District.

Conference convened at Unionburg, Iowa, March 4, 1876. Br. J. C. Crabb president, Donald Maule clerk.

Brn. J. M. Harvey and Colby Downs reported by letter; S. Diggle, George Conyers, C. Keemish, P. C. Keemish, Levi Ellison, Henry Garner, Benjamin Kester, J. C. Crabb, in person.

Branch Reports.—Little Sioux 108 members, 1 baptized, 2 received by letter; Magnolia 90 members, 2 baptized, 3 received by vote; Unionburg, 33 members, 1 removed by letter. Other branches not reported.

Committee on Little Sioux meeting house and Magnolia meeting house reported.

Report of committee in the case of Br. Gilbert Cox was received and committee discharged.

On motion, his case was dropped.

Brn. P. Cadwell and H. S. Smith reported.

Report of building committee was adopted and committee continued.

Resolved that all monies collected by presidents of branches and by the district president, according to a resolution of the quarterly conference of December, 1875, be and is hereby paid over to the district president.

Two days' meetings were appointed: Magnolia, May 6th and 7th; Unionburgh, May 27th and 28th.

Resolved that this conference urge the branches to execute the resolution of General Conference, whereby all scattered members not in union or good standing with any Branch, shall be subject to and be dealt with by the presiding officer of those branches nearest to them, and by them be restored if possible, or be tried and condemned by such officers, and their cases be reported to the succeeding conference.

Resolved that this conference request the Elders and Priests to seek out places to preach in.

Adjourned till 10:30 to-morrow morning. Sabbath, March 5th.—Preaching by Br. David Chambers in the morning, assisted by Br. D. Maule.

Sacrament and testimony meeting in the afternoon in charge of Brn. P. Cadwell and P. C. Keemish.

Adjourned to meet at Little Sioux, Iowa, June 3d, 1876, at 11 A.M.

**South-Eastern Illinois District.**

The above conference convened in the Deer Creek Branch, March 4, 1876; G. H. Hilliard, presiding; J. F. Thomas, clerk *pro tem*.

Morning session devoted to prayer.

Branch Reports.—Dry Fork 19 members, 2 died, 2 expelled, 1 removed by vote. Brush Creek 63 members, 2 baptized. Elm River 9 members, 1 baptized. Wabash, no report. Deer Creek 17 members. Springerton 32 members, 3 removed, 1 died, 2 cut off. Tunnel Hill 34 members, 2 baptized, 1 received by vote.

Elders T. P. Green, J. F. Thomas, A. N. Caudle, J. R. Lambert and B. S. Jones reported; also Priest M. R. Brown. The Elders and Priests were requested to labor all they can next quarter.

Br. J. R. Lambert was appointed to represent this District at the General Conference. General Conference was requested to send a missionary to labor in the District.

The *Herald* was recommended to be changed to a weekly paper.

Preaching during the session by Brn. A. N. Caudle and J. R. Lambert. One sacrament meeting was held.

Adjourned to meet at the Caudle School House, at 10 o'clock, June 3, 1876.

**Miscellaneous.**

**Bishop's Agent.**

Upon recommendation from the Saints in Oregon, certified to by Br. J. C. Clapp, I hereby appoint Br. J. H. Lee as Bishop's Agent for that State, and commend him to the Saints as the authorized receiver of means for the carrying on of the work in that part of the Pacific Slope Mission, and for the general Church.

I. L. ROGERS, PRESIDING BISHOP.  
SANDWICH, ILL., March 26, 1876.

**Fremont District.**

To the Elders of this Conference, greeting: This is to give notice that it will be required that all the Elders make a verbal or written report to the coming Conference, which convenes at Nebraska City, May 7th and 8th, 1876. Compliance with the above is earnestly desired by this church.

R. C. ELVIN, *President*.

**Notified to Appear.**

Joshua Lane, Emma Lane, Joseph Lane, Matilda Clemment, Clara M. Younger, and John S. Weeks, having removed from Farm Creek Branch, Mills county, Iowa, and not having reported for a long time, are requested to do so within three months from the publication of this request, or their names

will be dropped from the branch record book; and they be reported to the Church Recorder as scattered members.

A. BADHAM, *Sec. of Branch*.  
EMERSON, Mills' Co., Iowa,  
March 8th, 1876.

**Bishop's Report.**

Church of Jesus Christ in account with Bishop I. L. Rogers, for the quarter ending March 31st, 1876:

1876.	Cr.	
Jan. 1,	balance of tithes and offerings.....	\$148 35
" 6,	from Sr. Mary E. Duncan, Ill.....	2 00
" 27,	" Br. James Crick, Ill.....	5 00
" 31,	" C. Andreason and wife, Mo.....	7 00
Feb. 2,	" Sr. Harriet Agan, Ill.....	1 00
" 3,	" Sr. Martha Kent, Ill.....	10 00
" 5,	" Sr. Martha Lewis, Neb.....	5 00
" 6,	" Br. Odin Jacobs, Ill.....	10 00
" 19,	" Br. Otis Shumway and wife, Iowa 10 00	
Mar. 8,	" Br. Frank Steffe, Mass.....	5 00
" 14,	" Br. John Holzenger, Wis.....	4 00
" 18,	" Br. W. H. Williamson, Ill.....	6 00
" 25,	" James Allen, Coalville, Iowa.....	5 00
" 25,	" Sr. Ruth A. Turner, Iowa.....	50
" 25,	" Br. James Crick, Ill.....	1 00
		\$219 85
	Balance due Br. I. L. Rogers.....	31 15
	Total.....	\$251 00

	Dr.	
Jan. 5,	paid for Br. P. S. Wixom.....	\$21 00
" 5,	" Church Secretary.....	13 00
" 8,	" Sr. W. W. Blair.....	50 00
" 10,	" Br. C. G. Lanphear.....	7 00
" 26,	" Br. B. V. Springer.....	25 00
Feb. 2,	" Sr. C. W. Wandell.....	25 00
" 5,	" Church Recorder.....	22 00
" 5,	" Sr. Sarah Cramer.....	5 00
Mar. 8,	" Sr. J. W. Briggs.....	25 00
" 15,	" for Br. P. S. Wixom.....	18 00
" 28,	" Br. W. H. Kelly.....	15 00
" 28,	" Br. B. V. Springer.....	25 00
		\$251 00

The credit of \$5, September 9th, 1875, *Herald*, October 15, instead of being to Br. Andrew Hall, should have been to Br. David Hall, Council Bluffs, Iowa.

1876. CHURCH CR.  
By tithings and offerings received through the *Herald* office from January 1st to March 22d, 1876. From Sr. Jesse Hay \$5 40; N. P. Pinnick \$1; E. F. Richards \$1.50; Jas. Allen \$1.05; Samuel Naiden \$1.25; Sr. Levira Benjamin \$10; Sr. C. Gifford \$2 85; Sr. Jane Warren \$2.25; Sr. Eliza Anderson \$2; Wm. J. Ross \$2 25; Robert Burr \$5; Sr. E. B. Edson \$7.75; Thomas Thomason \$20; A. B. Johns \$2; Sr. Sarah Brearly \$2; Samuel Platt \$13.73; Providence Branch, Utah, \$8; E. Gerber \$5; H. and C. Wagner \$4; Josiah Curtis \$5; Augustus Johnson \$2.85; Sr. D. McGlashan \$2.40—total \$107.28.

CHURCH DR.  
To balance January 1, \$67.11. To printing for Location Committee \$3; paper and

stamps for Memorial to Congress 60 cents; Sr. J. W. Briggs \$35; tracts and *Heralds* to M. H. Forscutt and W. W. Blair 85 cents; office fixtures, envelopes, stamps, postal cards, and printing for Secretary and Recorder \$12.15; Br. P. S. Wixom \$10; Sr. Sarah Cramer \$4;—total \$132.71.

Balance due *Herald* office.....\$ 25 43

Balance due I. L. Rogers, tithing account..... 31 15

April 1st, 1876, Church Dr. to tithing fund.....\$56 58

WELSH MISSION.

April 1, balance still on hand.....\$22 00

DANISH MISSION.

April 1, from A. N. Berregard, Mo.....\$10 10

UTAH CHAPEL.

March 14, from Br. W. A. Crompton, Mass..... 5 00

March 25, from Sr. Ruth A. Turner, Iowa..... 50

Total received, \$5 50

I. L. ROGERS, *Bishop of the Church.*

### Disfellowshipped.

Matthew Handford was disfellowshipped February 11th, 1876, and George F. Whipple, February 17th, 1876, for unchristian-like conduct, by the White Cloud Branch, Doniphan county, Kansas.

JAMES F. CLEMENSEN, *Clerk.*

### Pittsburgh District.

The Pittsburgh quarterly conference of the True Latter Day Saints will assemble at West Wheeling, Belmont county, Ohio, June 10th, at 2 P.M. as per adjournment of previous conference. JAMES BROWN,

*Pres. of District.*

Inscribed to Miss Marmoy on receiving a beautiful Book Mark from her, with the following motto marked on it by her own hand:

#### "EVER FAITHFUL."

Thanks, gentle maiden, for that meed of praise,

It thrill'd my heart as though it were divine;

It called to mind the scenes of other days,

When first the rays of truth began to shine

Into my darkened soul with heavenly light,

As forth it led my feet from error's night.

It brought before mine eyes that sacred vow—

That I to God and truth would faithful be—

That I would firmly hold the gospel plow,

And help the truth to spread from sea to sea.

That by his grace I would his Church adorn,  
Nor flinch from duty's task, tho' men should scorn.

How I have kept that vow I dare not sing—

Uncertain sounds my feeble lyre might tell;

I can not boast but in my God and King.

I know my Father doeth all things well,

Then I will trust him for his pard'ning love,

And try more faithful in the end to prove.

It called before mine eyes, now growing dim,

Strange scenes of trial hard indeed to bear—

Temptation's wiles alluring me from him

Whose kindly hand oft led me from the snare,

And placed my feet again in safety's path  
When I deserved the vials of his wrath.

Scenes of conflict loomed before my mind—

Conflicts with evils lurking in my heart;

Pride, lust, ambition, envy, all combined

With thousands more that played their fiendish part

To drag me down to dark perdition's doom,

And wrap my soul in overwhelming gloom.

I heard the hissing taunts by hirelings hurl'd;

I felt the venom'd shafts of fiendish scorn,

Hurled by the rage of a contemptuous world,

And wondered could all this be meekly borne?

Could my proud spirit brook such hate supreme,

And labor still such wretches to redeem?

My heart misgives me and I fear to try,

My single arm against the strength of sin;

Yet something whispers, "On thy God rely,

If 'ever faithful,' thou shalt surely win."

My Father, nerve me for the conflict now,

My trembling soul with strength divine endow.

My soul to its utmost depths was stirred

By that mark of love so kindly given,

And I could but pray that its pleasing word

Might be pronounced by the voice of heaven;

When Christ in the clouds shall descend to reign,

Well done, for "ever faithful thou hast been."

Bless that sweet maid whose pure and guileless heart

Gave me that token of such kind esteem;

Help her, O God, to choose the better part,

And make her sacred love thy constant theme;

And like that ancient Mary ever cling,

To her Redeemer and his praises sing.

CHARLES DERRY.

### BORN.

At San Francisco, California, November 20th, 1875, to the wife of Br. T. J. Andrews, a son.

### DIED.

At Quincy, Illinois, December 29th, 1875, Annie Belle, daughter of G. A. Nitcher and wife, aged 9 years, 11 months, 22 days.

At Alton, Illinois, August 1st, 1875, after an illness of one week, Br. Covington Harris, aged 73 years, 9 months and 17 days. Funeral service by father James Whitehead.

At Deer Creek, Madison county, Nebraska, September 21st, 1875, Rosana Minerva Loomis, youngest daughter of Br. Chauncy and Sr. Mary Loomis, aged 1 year, 7 months and 3 days. She escaped the trials of this life; for before they came, she was taken where they never come.

John W. George, son of Sarah Ann George, was drowned in a creek near Monticello, Iowa, in the eighth year of his life. The lad was blessed by Br. J. S. Patterson, September 12th, 1870. Funeral service by R. R. Buttolph.

At Wheeler's Grove, Iowa, December 10, 1875, of erysipelas, Rhoda Ann <sup>Infant</sup> Smith, daughter of Samuel C. and Mary <sup>Smith</sup>, aged 2 months and 19 days.

Andrew Sharer was born January 12, 1819, in Saratoga county, New York, and died at the house of S. C. Smith, Pottawattamie county, Iowa, March 3, 1876. Just before his death he said, in the presence of many members of the Wneeler's Grove Branch, that his work was not yet finished; he had seen angels of the celestial kingdom, and was going to take up his labor in the next world. He told those hearing him that they belonged to the Church of the Lamb, and must be faithful or they would lose their reward. Services by Br. R. W. Briggs.

Of epilepsy, February 24, 1876. George H. Boyle, aged 22 years, 6 months and 6 days. He was born in Indiana, and was the son of Br. Moses and Sr. Effama Boyle, formerly of the Buffalo Prairie Branch. Funeral services by Elder E. C. Brand.

At Omaha, Douglas county, Nebraska, March 17, 1876, Byron M., infant son of George and Sarah A. Sylvester, aged 2 years, 2 months and 17 days. Funeral services by Elder Nicholas Rumel.

Departed this life, at the Mission Branch, Lasalle county, Illinois, February 25, 1876, Mary Elizabeth, infant daughter of Br. John and Sr. Mary Jane Hougas, aged 3 years, 1 month and 9 days.

Also, at the same place, March 10, 1876, of consumption, Sr. Anna Lewis, daughter of Sr. Elizabeth Lewis, aged 17 years, 4 months and 29 days. "Blessed are the dead who die in the Lord."

At Malad City, Idaho, December 9, 1875, of inflammation of the lungs, Mary Ellen Thomas, daughter of Rees and Mary Thomas.

At Omaha, Douglas county, Nebraska, December 17, 1875, Sr. Mercy Gee, born at Sheffield, Yorkshire county, England, October 21, 1800. Baptized Sept. 22, 1863.

At Shelbyville, Illinois, March 26, 1876, of quick consumption, after a confinement to bed of nine days, Br. Wm. Odell, aged 54 years, 8 months and 9 days.

At San Bernardino, California, March 2, 1876, of consumption, Sr. Rachel Johnson. Sr. J. was born October 7, 1840 in Fulton county, Illinois, and was baptized by M. McKenzie, September 26, 1875.

Willie W. Hudson, son of W. and Laura E. Hudson, born in Lamoni Branch, Iowa, September 18, 1875, died January 29, 1876, aged 4 months, 11 days. Funeral service by Elder Z. H. Gurley.

He came a lovely stranger from his home in paradise, With the life and light of heaven beaming from his eyes;

And we called him by a beauteous name, such as the angels love,

\* such as they'll delight to speak, in their blest For home above;

And has called him back again, and we gave him Withe to Him,

As soil upon his beauty, or a ray of brightness

At his residence in Douglas county, Nebraska, on the 8th day of March, 1876, of rheumatic fever, Br. Zenos B. Leach. The deceased was born in Franklin county, Vermont, on the 15th day of January, 1816, and united in faith with the Latter Day Saints in May, 1850. From that day to the time of his death, he has ever been true to his Savior's colors; and a more valiant soldier never bore arms in the cause of truth. The Reorganization found him early in its ranks, with his voice still lifted in the gospel's defence. It was his life's theme, and as long as he had power to speak, his testimony as to its truth was heard. Just before his death he had a sweet foretaste "of the joys in store for the righteous." He was caught away by the Spirit, and like Moses of old, had a glimpse of the fair land beyond. Said he, "I stood alone upon the bank of a little narrow river. On the side where I was, there was nothing beautiful or lovely; but on the other, oh! what enrapturing scenes were presented to my view. Pen cannot describe them, tongue tell of them, or the heart of man conceive of their wonderous beauties, glories and loveliness. There was the most beautiful land, the most beautiful waters, the most beautiful flowers, the most beautiful birds, and countless numbers of the most beautiful beings, clad in robes of purest white, roamed in ceaseless joys the elysian fields. They beckoned to me to come over the stream, and held forth their hands—which I could almost touch—to assist me over, but I could not go. I would have given worlds, had I possessed them, if I could have gone, but something held me back." All night long he sung hymns of joy and shouted hallelujah's to God; and for days afterward, whenever the subject was mentioned in his hearing, he would break forth in songs of praise to his Redeemer's name. He has now lain down his armor, has fought his last battle, has kept the faith, has endured to the end, has died the death of the righteous, hence there is a crown of eternal life laid up for him in the resurrection of the ust. May our last end be like his.

Funeral services by Elder Thos. J. Smith.

#### Addresses.

John T. Davies, box 38, Cherokee, Crawford county, Kansas.

David Dancer, box 50, Plano, Kendall county, Illinois.

Heman C. Smith, Clyde, Antelope county, Nebraska.

M. B. Oliver, 318 North 4th Street, Burlington, Iowa.

Alexander H. Smith, Nauvoo, Hancock county, Illinois.

James Kemp and Albert Bishop, Stewartsville, DeKalb county, Missouri.



**A Wise Answer.**

Some of the fancies of the Jewish Talmud are very witty and neat. Particularly so are those short apothegms which illustrate or defend some attribute of God by answering an infidel's objection. The following is a perfect specimen of Oriental retort:

A prince once said to Rabbi Gamaliel—  
 "Your God is a thief; he surprised Adam in his sleep, and stole a rib from him."

The Rabbi's daughter overheard this speech, and whispered a word or two in her father's ear, asking his permission to answer this singular opinion herself. He gave his consent.

The girl stepped forward, and feigning terror and dismay, threw her arms aloft in supplication, and cried out:

"My liege, my liege! Justice. Revenge!"  
 "What has happened?" asked the prince.

"A wicked theft has taken place," she replied. "A robber has crept secretly into our house, carried a silver goblet, and left a gold one in its stead."

"What an upright thief!" exclaimed the prince. "Would that such robberies were of more frequent occurrence!"

"Behold, then, sire, the kind of thief that our Creator was: He stole a rib from Adam, and gave him a beautiful wife instead."

"Well said!" avowed the prince.

**"Blessings on the Boys."**

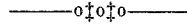
Blessings on the boys. Not the young, healthy, rosy cheeked, male savages of thirteen or sixteen years. They cannot help being boys, and deserve no special credit or condemnation for it. But blessings on those hale old boys of forty or forty-five or even sixty years, who bend their broad shoulders to the burdens of life, but do not let those burdens crush their hearts; whose eyes are quick to catch the light of merriment over a droll story, and quicker to fill with tears of sympathy for a friend's distress; who retain a boyish love and reverence for all that is womanly; whose boyish confidence in humanity as a whole, though often shocked, never dies; who watch eagerly for the bright spots of sunshine on life's carpet, and seat themselves where it falls brightest and warmest. They rarely grow very rich, for their boyish generosity is too careless for that; they may not command the awe of admiring crowds; they are not always systematic enough to be safely trusted with important office; but the nimble feet of childhood springs to them, manhood trustingly extends to them a wide open hand, women greet them with a confiding smile, and all through life they live and receive great treasures of pure love. God himself is very tender to these boys.—*Confectioners' Journal.*

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- No. 5, The Gospel, 2 pages, 6 cents per dozen, 35 cents per hundred.
- No. 6, The "One Baptism;" its Mode, Subjects, Pre-Requisites and Design; and Who Shall Administer; 18 pages, 35 cents per dozen, \$2.60 per hundred.
- No. 7, Who Then Can be Saved, 4 pages, 8 cents per dozen, 60 cents per hundred.
- No. 8, Fullness of the Atonement, 16 pages, 30 cents per dozen, \$2 per hundred.
- No. 9, Spiritualism Viewed from a Scriptural Stand-Point, 20 pages, 40 cents per dozen, \$3 per hundred.
- No. 10, The Narrow Way, 8 pages, 20 cents per dozen, \$1.30 per hundred.
- No. 11, The Plan of Salvation, 18 pages, 35 cents per dozen, \$2.60 per hundred.
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" " " leather	..	2 00
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# THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 23.

PLANO, ILL., MAY 1, 1876.

No. 9.

## MINUTES.

OF THE

Annual Conference, April, 1876.

The thirty-eighth Annual Conference of the Church of Jesus Christ, being the twenty-fourth of the Reorganization, convened at Plano, Illinois, at 10 A.M., April 6, 1876. Sang hymn 311. Prayer was offered by Bro. M. H. Forscutt. Bro. Joseph Smith was sustained as presiding officer and Br. W. W. Blair as his assistant; Br. Henry A. Stebbins as Secretary and Br. T. W. Smith as his assistant.

President Smith suggested the consideration of the Book of Rules and if authorized, that it be used to govern our assemblies. He asked if the committee were ready to report.

Committee reported as follows:

To the President and brethren in General Conference assembled:—We, your committee on "Book on Business and Parliamentary Usages and Rules," appointed at the April session of Conference in 1875, do report that said Book has been compiled and duly examined by us, and is now published and presented with our recommendation that said book be adopted as a manual of practice and Rules of Order and Debate to govern the legislative assemblies of the Church of Jesus Christ of Latter Day Saints. We further think that credit is due to the compilers for the neat and compact manual they have furnished.

W. W. BLAIR,  
M. H. FORSCUTT,  
JOHN S. PATTERSON.

PLANO, ILL., April 6, 1876.

The recommendation of the committee was adopted by unanimous vote and the committee discharged.

The President suggested that the

Whole No. 345

mornings of our session be devoted to committee, quorum and council meetings, the afternoon to regular business. He also suggested that whether we are regular delegates or not, we should consider the best interests of the whole Church. The Church now numbers upwards of ten thousand. The interests we represent are the best and noblest presented by any people in Christendom, and we represent the cause of righteousness and truth, in contrast with the evil around us, for this age rivals in corruption the age of Sodom. We carry with us the combined interests of the ten thousand, for it is impracticable for them all to be present, but perfectly practicable that they be represented. We must insist that what is done by us shall be observed by us in our public administrations, and none should seek to oppose what has been or may be decided upon by the body, but all should wait until the time arrives when the wisdom of the future may cause the prior action to be reversed. It is better that a few strokes of business should be made correctly than that much should be done unwisely. We have had enough of this sort of legislation. In consideration of the matter of representation I would present the thought as to whether one hundred men, appointed by the ten thousand as their representatives to do their business, shall more satisfactorily serve the interests of the work, or the same number of self-appointed delegates, those who come because they wish to do so. Delegates sent by a specific locality represent the body who sent them especially, and with officials not so appointed represent the Church at large.

Resolved that the forenoons and evenings of the business days of this session be devoted to preaching and to testimony meetings and to quorum, council and committee labors; and that only the afternoons of such days be used for general business sessions; and that the presiding officer decide from day to day what shall be the character of the day's meetings aside from the business sessions.

Brn. J. W. Briggs, E. Banta and W. W. Blair were chosen a committee to select brethren to fill the appointments for preaching during the Conference.

Resolved that a collection be taken up during this Conference to pay for lighting, firing and cleansing of the Church during the session.

That the adjournments, including the hour, be announced by the presiding officer.

The President said that the Committee on Location were ready to report, also the Church Secretary and Recorder.

Sessions were appointed to commence at 1:30 P.M. each day.

Requests for prayer for Geo. W. Jameson, Srs. John H. Lake, E. L. Wallace and Ann Goodrich were read. Benediction by Br. W. W. Blair.

THURSDAY AFTERNOON.

APRIL 6TH.

Hymn 197. Prayer by Br. Z. H. Gurley.

Br. Henry A. Stebbins, Church Secretary and Recorder, being called upon reported as follows:

REPORT OF THE CHURCH SECRETARY AND RECORDER, TO THE ANNUAL CONFERENCE, APRIL 6, 1876.

*Brethren*:—I have the pleasure of submitting to you the following Statistical Report of the branches composing the Church of Jesus Christ, according to the General Church Record of names, the task of keeping which you appointed to me two years ago. Considering the comparatively small amount of time that I have labored upon it, I am gratified to be able to make so nearly a complete report as is herein contained; notwithstanding I much regret that branch reports, records, and corrections could not have been obtained from all the branches in time to include in this report, as being full and complete upon the Church Record—a report of numbers, merely, neither being the design of the law, nor satisfactory to the Church, unless those numbers are represented by

actual names corresponding with those numbers, whether on branch or district books, or on the General Church Record.

Firstly, I present a list of 163 branches that are perfect upon the Record as to numbers, so far as known to me, or according to last reports of said branches to their various district conferences. I thank the brethren who have so kindly aided in getting this class correct in season; and should any differences in totals, or in numbers of officials be found I would like to be informed; also to receive further items of birth, baptism and ordination, so that all may be perfect on the Church Record according to the number of names. The officials in the following report are as they stand upon the Church Record, and in some instances may be incorrect, by lack of care in sending lists to the Recorder. Very many of them are without the items of ordination upon record.

	Apostles.	H. Priests.	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Total.
AUSTRALIA.								
Sydney .....				3			1	20
Hunter River.....				(Officials not named)				23
SWITZERLAND.								
Zurich .....				2				16
ENGLAND.								
Birmingham .....				7	2	1	1	62
Farnsworth .....				1	1		1	10
Hanley .....				3	3		1	21
London .....				6	2	1	1	42
Stafford .....				1	2	1		9
Sheffield.....				1	1			11
SCOTLAND.								
Penston.....				3	2	1		15
WALES.								
Llanelly.....				11	3		1	38
CANADA.								
Buxton.....					2	1		11
East Dover.....					1	1		13
Olive.....			2	1	2	1	1	28
ALABAMA.								
Butler.....				2		1	1	22
Lone Star .....				4	1	1	1	92
Pleasant Hill.....				2	1	1		51
CALIFORNIA.								
Brighton.....				2	1			13
Davisville.....				1				12
Healdsburg.....				3		1		20
Jefferson.....				1		1		21
Oakland.....				5			1	41
Pine Mountain.....				1				9
San Francisco.....				9	1	1	1	60
Santa Maria.....				(Officials not named.)				9
COLORADO.								
Denver.....				1	1			13
Rocky Mountain.....				2		1		12
ILLINOIS.								
Amboy.....	3	1		3		1		45
Alma.....				1	2			17
Alton.....	1			3	3	1		30
Batavia.....				1		1		15
Boone County.....		1						12
Braidwood.....				7	1	1	1	67
Belleville.....				6	2	3	3	58
Deer Creek.....	1			3		1	1	17
Elvaston.....					1			17
Fox River.....			2	1	4	1	1	42
(One High Priest is the Presiding Bishop.)								
Henderson Grove.....				2	1	1		30
Kewanee.....		1	12			6		122
Leland.....				1	1	1		8
Marengo.....				4			1	15
Mission.....				2	3	1		70
Millersburg.....				3				30

	Apostles.	H. Priests.	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Total.
New Canton.....			1	2				14
Plano.....	2	1		11	3	4	3	160
(Also two First Presidency.)								
Pecatonia.....				1	1			10
Pilot Grove.....				1	1	1	1	43
Rock Creek.....				4	2	1	1	27
Sandwich.....			1	4				49
Streator.....				2	2	1	1	27
Springerton.....				1	1	1		32
Thriving Willow.....				1	1			8
Wabash.....				1			1	18
IOWA.								
Boyer Valley.....				5	1		1	37
Burlington, (Eng).....		2		2		2	1	48
Burlington, (Ger).....				1	1	1		19
Butternut Grove.....				3	2			29
Camp Creek.....				1	1	1		13
Council Bluffs.....	1		1	9	3	1	4	114
Des Moines Valley.....				2	1			30
Des Moines.....				5	2	3		64
Davenport.....				2	1	1	1	28
Farmington.....	1		1	2	2	1	1	43
Fremont.....	2			3	2	1		50
Glenwood.....				3				50
Galland's Grove.....	1		1	15	3	5	4	143
Harlan.....				1	5			42
Independence.....				6	1	1		40
Inland.....			2	1				13
Jackson.....				1	1			12
Keokuk.....				3	1	2		30
Mason's Grove.....	1			12	1	4	2	106
Newton.....				6	3	1	2	45
North Coon.....				2	1			22
Plum Creek.....			1	10	2	2	1	92
Shenandoah.....			2	4	1			30
String Prairie.....				4	1	2	1	51
Salem.....	1		9	2	2	1		65
Unionburg.....				8	1	1		35
Vincennes.....	1			2				27
Wheeler's Grove.....	1			6	3	2	1	55
Yell.....				4	1	2	1	27
CONNECTICUT.								
Fair Haven.....					1	1		8
IDAHO.								
Malad City.....				(No officials named.)				44
INDIANA.								
Eden.....				3	1	1		42
Low Gap.....				1	1	1	1	22
New Trenton.....				1	2			14
Olive.....				1	1		1	15
Pleasant Ridge.....				1	1		1	36
Union.....				1	2	1		31
Yellow River.....				(No officials named.)				20
KANSAS.								
Atchinson.....				3	2	1	1	34
Columbus.....				2	1	1	1	21
Good Intent.....				1	1			16
Jacksonville.....				1				9
Leavenworth.....				2		1		26
KENTUCKY.								
Farmington.....						1		22
MAINE.								
Bear Isle.....			2		1	1	1	12
Brooksville.....						1		25
Deer Isle.....				3				19
Kennebec.....			1	1	2	2	1	34
Mason's Bay.....				2	1	2	1	34
Olive.....				1	1	1		27
Pleasant River.....				2	1	1		20
Union.....				1		1		14
MASSACHUSETTS.								
Boston.....				6	1	1	1	41
Douglas.....				2	1	1	1	13
Dennisport.....				8	2	1	3	59
Fall River.....				5	2	2	2	68
Plainville.....						1		7
MICHIGAN.								
Coldwater.....			1	1	1	1		45
Galien.....	1			3	1			32
Hopkins.....				2	1	1		22
Lawrence.....				3	1	2	1	61
Sherman.....				1	1	1		38

	Apostles.	H. Priests.	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Total.
MISSOURI.								
Allenville.....				2	1	1		30
Bigelow.....				1	1			8
Coon Creek.....			1	1	1	2		27
Cheltenham.....				4		1		32
DeKalb.....	1			7	1			48
Delana.....				1	1		1	22
Far West.....				4	1	2		45
Hazel Dell.....				3		1		15
Hannibal.....				2				14
Independence.....				1	1	1		14
Joplin.....				4	1	1		15
Platte.....				9	1	2	1	42
Starfield.....				3				22
St. Louis.....	1			17	6	6	2	271
(The High Priest a Bishop.)								
Valley.....				1	1	1		22
Waconda.....				4	1	1		27
Whearso.....				3				12
MINNESOTA.								
Oak Lake.....				3	1	1	1	32
Hope of Zion.....				1	1	2	1	19
Cannon Valley.....				1	1	1		24
MONTANA.								
Gallatin.....				2	1	1	1	20
NEBRASKA.								
Cedar Creek.....				1				7
Deer Creek.....	1			2	2			14
Moroni.....				1	2	1	1	14
Nebraska City.....				10	3	2	3	97
Palmyra.....				2	2	1	1	40
NEVADA.								
Carson.....			1	3	1	5		42
Dayton.....				3				9
OREGON.								
Sweet Home.....				5				45
OHIO.								
Amada.....				1	1	1	1	16
Kirtland.....				5		1	1	26
Lebanon.....					1	1		21
Minersville.....				1				7
PENNSYLVANIA.								
Bethlehem.....				1				6
Hyde Park.....				3	2	2		22
Mansfield.....	1					1		14
RHODE ISLAND.								
Simmonsville.....				1	1	1		8
UTAH.								
Beaver.....				3	1	2	1	15
Ephraim.....				6		1		43
Kaysville.....				2	1	1		8
Providence.....				3	2			21
Pleasant Grove.....				2				11
Union Fort.....				1	1	1	1	20
VIRGINIA.								
Fairview.....				2	1			17
WISCONSIN.								
Binghampton.....			2	1	8	2	1	57
Burlington.....				3	1			36
Janesville.....				1				24
Willow.....			1	3	2	1	1	28

163 Branches }  
 aggregate } 4 26 24 411 130 123 69 5349  
 Averaging about 33 members each.

The following 98 branches are not fully correct upon the Church Record, although many are nearly so, only lacking recent changes upon the Record to agree with their last reports to their conferences, while others have not been reported to the Church Recorder for several years. Some of them might have been put down as correct up to last report to me, but as this would not represent the latest numbers, it was thought best to give the Church the benefit of the increase. Officials are as they stand upon

the Record, and the same instruction as to corrections of numbers and additional items of birth, baptism and ordination will apply here also.

	Apostles.	High Priests	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Last on Church Rec.	Last reported Conferences.
<b>WALES.</b>									
Cwmavon.....				3				7	6
Beaufort.....				5	1			14	3
Morristown.....							1	14	13
Merthyr Tydvil.....	1			4				7	10
New Tredegar.....				3	1	1		27	31
Ystradgynlais.....				1	1			13	14
<b>CANADA.</b>									
Botany.....				1	1			9	23
Buckhorn.....				3	3	3	1	89	87
Lindsley.....		1		1	1			31	32
Wilksport.....				1	2			9	21
Zone.....				2	3			27	38
<b>ALABAMA.</b>									
Antioch.....				(Officials not named.)				6	6
Coldwater.....				7	1	1		88	76
Eureka.....				1				12	39
Evening Star.....				1				47	68
Pond Creek.....						1		12	11
<b>CALIFORNIA.</b>									
Alameda Creek.....		1		7	1	3	1	72	75
Eureka.....		(Officials not named.)						24	35
Long Valley.....				2	1	2	1	41	40
Nortonville.....								22	14
San Bernardino.....				9	5	7	4	268	223
Stockton.....				2	3	1	1	47	44
Sacramento.....	1			4	2	1		53	47
San Benito.....				4	2	2	1	37	38
Santa Rosa.....				4	1			64	68
Visalia.....				1	1	1	1	14	17
Watsonville.....				4	1	1		53	54
Mount Olive.....				1	1			39	30
Santa Rosa.....				2	1	1		19	30
Unity.....						1	1	14	15
<b>ILLINOIS.</b>									
Alma, (St. Clair Co.).....				4	4	2	1	46	44
Bryant.....				2	2			16	15
Brush Creek.....				1		2		55	63
Buffalo Prairie.....	1			1	6	2	1	81	78
Dry Fork.....				1			1	22	28
Canton.....				1	2			26	50
Elm River.....				(Officials not named.)				10	8
Nauvoo.....	1			1				46	25
Peoria.....				1	1	1	1	14	15
Pittsfield.....				2	1			27	25
Princeville.....	2			1	3	1		5	7
St. Davids.....				3	2			8	7
<b>IOWA.</b>									
Boomer.....				5		1	1	17	16
Buffalo.....		1		2	1			28	26
Crescent City.....								45	17
Elm Creek.....				2		2	1	18	17
Farm Creek.....				1	2	1	1	32	30
Lamoni.....	1			1	1			19	159
Little River.....	1			3	4	2	1	86	81
Montrose.....				1				45	49
Mill Creek.....				3	1	2		26	27
Magnolia.....		1		2				77	90
Nephi.....		(Officials not named.)						7	20
Little Sioux.....				2	2	5	3	4	1
								110	105
(1 High Priest a Bishop.)									
North Pigeon.....				(Last report to Recorder in 1870.)				25	
North Star.....				(Last report to Recorder in 1866.)				29	
Pleasant Grove.....				1	1			28	27
Six Mile Grove.....				3	1	1	1	22	23
Spring Valley.....				(Last report 1870; no officials.)				41	45
<b>IDAHO.</b>									
Soda Springs.....								8	
<b>KANSAS.</b>									
ArmstrongAcad'y.....		1	1					22	23
Fanning.....				5				31	35
Mound Valley.....				3	1			30	28
Pleasant View.....		1	4	2	1			77	63
White Cloud.....				3	1			20	23
<b>MAINE.</b>									
Green's Landing.....				1	2	1		37	34

	Apostles.	High Priests	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Last on Church Rec.	Last reported Conferences.
May.....				1	2	1		34	35
Rockland.....				1	1	1		14	16
<b>MISSOURI.</b>									
Bevier.....				6	2	2	1	36	18
Benton.....			1	2	1	2		28	26
Galesburg.....			(Last report to Recorder 1869.)					41	14
Guilford.....				1				16	14
Gravois.....	1			2				53	71
Knoxville.....				3	1			11	13
Oregon.....				5	2	2	1	39	38
St. Joseph.....				5	2	3	2	60	44
<b>MONTANA.</b>									
Dry Creek.....				1				10	16
Willow.....				2	1	1	1	23	20
<b>NEW YORK.</b>									
Williamsburg.....			(No officials named.)					14	14
<b>NEBRASKA.</b>									
Columbus.....	1		4	3	1	1	1	37	38
De Soto.....			4					23	24
Florence.....			7	1	1	1		25	25
Elkhorn.....			1	1	1			16	14
Omaha, (Eng.).....		(No officials named.)						71	58
Omaha, (Scam.).....			9	1	1	2		36	40
Platte Valley.....				1				23	26
<b>NEVADA.</b>									
Franktown.....				2				14	19
Mottsville.....				7	2			33	42
<b>OHIO.</b>									
Belmont.....						1		17	26
Brookfield.....				(Last report in 1868.)					20
Syracuse.....				7	3	1	1	51	50
<b>PENNSYLVANIA.</b>									
Philadelphia.....				8	3	2		42	53
Pittsburg.....	1	1		8			2	77	64
<b>TEXAS.</b>									
Bandera.....				1	1	2	1	27	25
<b>UTAH.</b>									
Heber City.....				1	1			9	10
Salt Lake.....								146	124
Provo.....			(No officials named.)					7	6
<b>WISCONSIN.</b>									
Darlington.....			(No officials named.)					9	9
98 branches total.....	4	10	13	234	91	72	36	3401	3613

The following 35 branches have never been upon the Church Record. I give the numbers as reported to the district conferences and by traveling and local elders, but cannot give the numbers of officials except of a few. I would respectfully request full lists of names of members and officials, with items of birth, baptism, confirmation and ordination:

Island of Tahiti.....	53	Union, Kansas.....	10
Clay Cross, England.....	24	East Brewster, Mass.....	21
Plymouth, England.....	10	South Yarmouth, Mass.....	13
Walsall, England.....	13	Carrolton, Missourii.....	8
Abaraman, Wales.....	34	Willow Creek, Missouri.....	7
Llanfaban, Wales.....	5	Winston, Miss.....	8
Ton Yr Ystrad, Wales.....		Hornertown, N. J.....	9
Puce River, Canada.....	11	Bell Creek, Nebraska.....	12
Usborne, Canada.....	27	Blue River, Nebraska.....	8
Caseyville, Ill.....	15	Platte River, Nebraska.....	12
Tunnel Hill, Ill.....	34	Monroe, Ohio.....	32
Davis City, Iowa.....	24	Churchill, Ohio.....	30
Chariton, Iowa.....	13	West Wheeling, Ohio.....	13
Northfield, Iowa.....	10	Wanship, Utah.....	16
Soldier Valley, Iowa.....	26	Sandusky, Wisconsin.....	18
Union, Iowa.....	6	Freedom, Wisconsin.....	14
Detroit, Kansas.....	18	Webster, Wisconsin.....	9
Netawka, Kansas.....	8		
Thirty-five branches total.....			571
One hundred and sixty-three branches perfect.....			5349
Ninety-eight branches imperfect.....			3613

296 branches with a total of - - - - - 9533  
Average about thirty-two members each.

The following is an approximate of scat-

tered members in five only of the forty districts of the Church. This class comprises hundreds in various parts of the United States, perchance thousands, those "scattered abroad" in numbers insufficient for branches to be organized. I think it needful that branch and district officers, and traveling elders and missionaries should obtain full records of all such and send to the Church Recorder, though it will take time to do it.

The following are numbers without names or items, excepting in the last district:

Pottawattamie, Iowa, (1 Sev'ty, 5 Eld's), 76	
Little Sioux, . . . . .	about 61
Northern Nebraska, . . . . .	15
Central Missouri, . . . . .	8
Northern Illinois . . . . .	about 40
Others sent in by traveling eld's, about 42	
	242
Brought forward . . . . .	9,588
	9,775

The foregoing contains the following officials:

- 3 First Presidency.
- 8 Apostles.
- 3 Bishops.
- 93 other High Priests.
- 37 of the Seventy.
- 645 Elders.
- 221 Priests.
- 195 Teachers.
- 104 Deacons.

1,249 total officials on Record.

Besides these 2 Apostles, also High Priests, Seventys, Elders, etc., are not recorded because of imperfect and incorrect reports, or their not uniting with any branch.

I will soon need a new Record Book, and in fact do already, and would like to know if it will be left discretionary with me about obtaining suitable books for Secretary's and Recorder's use.

The following 30 branches have been organized recently, all, I think, since January 1, 1875; *East Dover*, Canada; *Fair Haven*, Connecticut; *Rocky Mountain*, Colorado; *Alma*, *Caseyville*, *Peoria* and *Tunnel Hill*, Illinois; *Davis City*, *Des Moines Valley*, *Northfield* and *Shenandoah*, Iowa; *Olive*, Indiana; *Union*, Kansas; *Plainville*, Massachusetts; *Bigelow*, *Carrollton* and *Valley*, Missouri; *Winston*, Mississippi; *Hope of Zion* and *Oak Lake*, Minnesota; *Blue River*, *Cedar Creek*, *Moroni* and *Platte River*, Nebraska; *Lebanon*, *Minersville*, *Monroe* and *West Wheeling*, Ohio; *Mansfield*, Pa.; *Simmons*, R. I.; and perhaps some others that I have overlooked.

During the past three months I have worked constantly, not only by day but also at late hours by night, in order to be able

to present as complete a statistical report as possible, and a record of names that would match the numbers thus presented; and it should be remembered by those who think that the total is small compared with other societies, that we present only *bona fide* members, and not the aggregate of families, the heads of which only belong to the church, as is done by other religious bodies.

A few only of the districts have sent reports of their branches with the numbers and changes. As I have reported herein the present number of each branch, I will only give the changes and the spiritual condition as reported by districts for the year.

*Northern Illinois*: Total 575. Increase 68, decrease 32.

*Kewanee*: Total 460. Increase 41, decrease 22.

*Decatur*, Iowa: Total 241. Increase 74, loss 10.

*Des Moines*: Total 204. Increase 94, decrease 22. District reported as being in a flourishing condition and the official members of the Church using every effort to carry on the work.

*Pottawattamie*: Total 338. Increase 16, decrease 13. District is in a fair condition, branches being in working order, yet little preaching is done outside of them, although opportunities are good, and it is to be hoped that the demand will be supplied.

*North-West Missouri*: Total 152. Increase 36, decrease 29.

*Central Missouri*: Total 108. Reported as in good condition and the Elders doing the best they can.

*St. Louis*: Total 562. Increase 65, decrease 13. Branch officers are doing a good work in their branches and in preaching as they are able. Br. W. W. Blair has helped them by his efforts in the district and as a general thing affairs are prosperous. Five branches have Sabbath-schools, and these are doing a good work among the young.

*Spring River, Kansas*: Total 194. Increase 21, decrease 7. Not been as flourishing as could be wished: some difficulties, considerable sickness throughout that region and the moving away of some being the causes, yet there is a taking place a steady improvement and prospects are good for the future.

*Northern Nebraska*: Total 65. Spiritual condition better than a year ago and a good prospect of more being added ere long. Brn. Z. S. Martin and T. J. Smith are laboring in the field.

*Northern Minnesota*: Total 53. Increase 53, the result of the labors of Br. T. W. Smith.

*Southern Indiana*: Total 157. Increase 31, decrease 8. Spiritual condition moderately good, probably improving. By resolution requests General Conference to define its boundaries on the east and north.

*English Mission*: Total 248. Increase in two years 44. decrease 14. All the Saints are anxious to see the cause prosper.

*Pittsburgh District*: Total 172. A good feeling is manifested wherever the Elders have labored. Prospects are bright for additions at Fairview, West Virginia, so as to reorganize that branch. In Monroe county, Ohio, there is a good interest in the work.

*Fremont District*: Total 446. Net increase 36. General condition of the district is good and a steady improvement is being made. But little if any difficulty exists, there being a good feeling prevailing generally among the Saints.

*Massachusetts*: Total 290.

*North Kansas*: Total 54.

*Nevada*: Total 115. The work languishes as there are no traveling Elders in the field.

*Central Missouri District*: Total 76. Br. J. D. Craven, appointed delegate, reported by letter. Is not able to attend Conference. Has been doing the best he could. Br. A. J. Cato has been preaching in Carroll county and organized a branch of 22 members. With a few exceptions the Saints are trying to do the best they can.

The above is a summary of all I am able to present at present.

Your brother in Christ,

HENRY A. STEBBINS,

*Church Secretary and Recorder.*

#### REPORTS OF DELEGATES.

Br. *Jackson Goodale*, Pittsfield, Ill., District:

Numerous calls for preaching, but few men to answer them. Delegate hopes soon to devote his whole time to the ministry.

Br. *James Kemp*, North Missouri:

Saints are enjoying the Holy Spirit, and a great measure of unity and peace. Thirty-one have been added since January 1st.

Br. *Marcus Shaw*, Northern Minnesota:

There are fields where reaping can be done. He has labored all he could. A faithful Elder should constantly labor there. The power of God has been manifested in the healing of the sick, giving sight to the blind, etc., strong testimonials of the goodness of God. The Saints do rejoice in them.

Br. *R. C. Elwin*, Fremont, Iowa, District:

Numerous calls for preaching. He gave some notable instances of healing and blessing under the hands of those authorized of God to administer the ordinances.

Br. *J. H. Lake*, Nauvoo and String Prairie District:

There are urgent calls for preaching, but

few Elders who are willing to labor. District is in average condition.

Br. *W. W. Blair* said that he would like to hear the Elders say whether the Lord endorses the work under their hands, whether he confirms the word as the Scriptures warrant us in expecting. Likes to hear statements of facts on these points.

Br. *J. R. Lambert*, the Southern Indiana and South-Eastern Illinois Districts:

The condition of these districts is thought to be better than it has been for some time. Difficulties that once seemed to threaten the destruction of branches are on the wane, and the present indications are good. The opportunities for preaching were never better, the greatest trouble being to find proper and willing ones to do the work. The South-Eastern Illinois District requests that a missionary be sent there.

Br. *H. A. Stebbins*, Northern Illinois District:

Work in fair condition and good increase in numbers. The Saints generally desire to serve God and the sick have been healed. Has devoted all the time he could, and more than he should, in view of his labors as Secretary and Recorder of the Church and his duty to the Bishop. Br. Patterson has done good work in this district.

Br. *James Caffall*, East Nebraska:

Some are laboring for the cause and some have been added to the Church. In the Galland's Grove District the Elders are making a strong effort, and prospects are bright for good work to be done in that district.

Br. *Josiah Ells*, Pittsburg, Pa., District:

Spiritual condition of the district is good. Br. James Brown travels in it most of the time. In Eastern Ohio God has raised up several advocates who meet with great success. God has appointed the men to his work and to bear his counsel, and he will judge the world by their testimony.

The following districts were not represented by delegates: Kewanee, Ill.; Des Moines, Decatur, Pottawattamie and Little Sioux, Iowa; Central Missouri, Nodaway and St. Louis, Missouri; North Kansas and Spring River, Kansas; Central Nebraska; North-East Wisconsin; Northern Indiana; Philadelphia; Alabama and Florida.

Br. *Magnus Fyrande* writes from Copenhagen, Denmark:



Though absent from you in body I am present with you in spirit, praying for the success of the Master's cause. I can not present as encouraging a report as my heart desires, yet I am thankful to say that we have gained friends in Scandinavia this present year. Hold meetings every Sunday in Copenhagen, and some confess it is the truth. Br. Hansen went to the Island of Moen and held meetings, but the people were hard and said they would stone Br. Hansen and any that would go to hear him. He is now in Jutland, the largest island of Denmark. He thinks to return home in April, but I have concluded to go to Norway and stay this summer, if you are willing. I shall be better satisfied to go there before I return. Two Brighamite elders have been sentenced to bread and water there. I hope to be remembered by all the Saints. I think with gladness of the good done for me and mine.

Br. *Thomas Taylor*, of the English Mission, writes:

Has worked according to the best of his ability and to accomplish the most good. Is thankful to say that his efforts and those of the brethren in that mission have proved a benefit to the cause. Is, with them, still willing to labor for the spread of truth. The Saints there are encouraged and have not wearied in well doing. Should you make a change in the presidency here. I will do my best to assist whoever may be sent. May union and love characterize our actions in Conference.

Br. *Robert Evans*, of the Welsh Mission, writes:

Since Br. J. T. Davies left he has traveled and preached in all the places he could, and feels that the Holy Spirit is with him and his fellow laborers. Those that have been baptized lately also receive the gifts of the Holy Ghost, and there is a deep interest for the work.

Br. *Glaud Rodger* writes from Sydney, Australia:

That the work there keeps steadily along, adding a few here and there. They travel as their means permit, and have met with as good success as could be expected in establishing the work at different points. Many are believing and reading our works, and the way is open for at least three other elders, if they had them. The Saints enjoy the spirit of the work, are anxious for its progress and read the news from America eagerly. There is a large field in the provinces of Victoria, Queensland, Tasmania, and New Zealand. Had they some able men he believes that a great people could be brought into the Church in those lands, and hopes the Conference will remember

them on this point, as the mission is an important one. They have received no word from those on the Island of Tahiti, but the work there should not be forgotten, as a good people will yet be gathered from the Society Islands. They are part of Israel whom the Lord led away to be remembered in the last days. Our prayer is for God to guide the affairs of the Church in Conference, and we ask an interest in your thoughts and prayers. If continued I will not slacken my hands in the work.

Br. *J. H. Hansen* writes from Milton, Santa Rosa Co., Florida:

Preached in Tennessee and Kentucky in the fall, and held one debate. December 28th started south. At Winston, Mississippi, baptized some and organized a branch. Thence to the Alabama and Florida branches. Br. G. R. Scogin has assisted him and expects to travel with him in the future. There are eleven branches in that mission. Considers it to be in a fair condition. Br. R. J. Anthony is ably sustaining the cause in Kentucky and Tennessee, and it will be well to continue him there. In Mississippi the prospects are excellent. He wishes to remain in his present appointment. Has preached one hundred and eleven times and baptized thirty-four since last report.

Br. *L. F. West* writes from Sant Rosa Co., Florida:

That he has not been able to fill his mission to Texas and is much disappointed thereby, having had pleasant anticipations regarding that field. He wishes the brethren there and also the Conference to know that only necessity compels him to relinquish it, but the accident previously reported and the support of his family limit him to local labor. Is willing to do all he can for the work as opportunity offers.

Br. *J. W. Bryan* writes from Bandera, Texas:

That he had held himself in readiness to travel with Br. L. F. West when he came, for being inexperienced, he desired to travel with one who is experienced. Has charge of the Bandera Branch. Many say that we teach the truth, but they wish to hear the testimony of others and see if we all teach alike, and he hopes an Elder will be sent to them. The Saints there will supply the means to take him.

Br. *Wm. G. North*, of the same place, also writes:

That the Texas Saints earnestly desire the Conference to send them an able Elder.

Br. *O. E. Cleveland* writes from Staunton, Virginia:

That he is doing what he can in preach-

ing and bearing testimony to the truth of the gospel. They are but few and not connected with any district, having a large territory needing the labor of a faithful minister, if one can be sent there at this time, or soon.

Br. *F. C. Warnky* writes from Fort Garland, Colorado:

That since last report he has preached seventy-five times and baptized four, besides other work in the ministry. Has much to encourage him and the future looks bright. Is willing to continue there and would like to have another sent into that field. Br. Ellis is a faithful man. He has preached much and baptized five.

Br. *E. C. Brand* writes from Tabor, Fremont Co., Iowa:

Has preached in Iowa and Nebraska, and baptized four. Requests the prayers of the Conference for his wife, who has been sick for five months. This has kept him from the field, but he has a great desire to magnify his calling, and would like to retain his present appointment, if considered worthy to do so. Had anticipated the pleasure of being present at this session, but is obliged to give it up.

Br. *R. J. Anthony*, writes from Farmington, Kentucky:

That he arrived in Kentucky in December last, and since that time has been doing the best he could. Continued and heavy rains, with much sickness among the inhabitants, has made the circumstances unfavorable. When possible the people attend well and manifest a good interest, both those in Kentucky and those in Tennessee. There is an excellent prospect whenever affairs become favorable, for the way is open for a good work. Has preached thirty-five times and baptized five. Is willing to remain if it is thought to be wisdom.

Br. *B. V. Springer* writes from Paris, Indiana:

I feel that I have done all that I could in the Southern Indiana and South Eastern Ohio Mission. Field is a large one and the calls for preaching are increasing daily, even entire strangers are writing for elders. Gladly would I respond more than I do, but poverty prevents it; yet there is here little or no work to be had to earn even the necessaries of life. I am heart and soul in the work and willing to do all I can, even as I have already sacrificed everything for it. Continue if desired and my family are provided for.

Br. *M. T. Short* writes from Scottsville, Indiana:

That he went directly from the Semi-

Annual Conference to his field of labor in Indiana. Religious bigotry and superstition prevented success where he formerly lived. By advice of Br. J. R. Lambert has labored with Brn. H. C. Smith and C. Scott in the Southern Indiana District, with some success. Desires to remain there if so instructed.

Br. *Heman C. Smith* writes from Columbus, Nebraska:

Preached in Indiana, in his former mission, until February 7th, when, in accordance with the instructions of the last conference, he returned west, preaching on the way. At Galland's Grove, Iowa, held a discussion with an Adventist. An increasing interest is being manifested where he has been. A large field is open in Nebraska, and should he be sustained will do all he can. Feels willing to make any sacrifice necessary. Has baptized two since last report.

Br. *Solomon Salisbury* writes from Hancock Co., Illinois:

Has endeavored to do the best he could and to become a workman that needeth not to be ashamed. Since his ordination, in May, 1874, has baptized twenty-one, done some preaching and other labor for the cause.

Br. *C. N. Brown* writes from Providence, R. I.:

Has in all things endeavored to seek first the kingdom of God. Has preached every Sabbath and as much during the week as possible in various parts of his mission, New York and southern New England. Has found nearly all the branches enjoying a measure of prosperity in the truth of God. Branches have been organized at Simonsville, R. I., Brooklyn and Fair Haven, Conn. and Plainville, Mass. Has preached 117 times at 28 different places, baptized 24 and traveled 5086 miles in the ministry. Has had divine aid and blessing and has also been nobly assisted by the saints.

Br. *J. C. Clapp*, of the Oregon Mission, writes from Stockton, Cal.:

That he had just arrived there from Oregon. Feels that his year's labor has been well spent. Preached 170 times, baptized 31, organized 1 branch, and administered ordination, blessings, etc. The effort has destroyed a great deal of prejudice and the Lord has been with him to strengthen and to bless.

#### REPORTS IN PERSON.

Br. *J. W. Briggs*, of the Utah Mission, said that:

There needs to be persistent labor in Utah. As a basis from which to work suc-

cessfully, it is necessary that a meeting-house be built in Salt Lake City. Believes that the prophecies given during the early history of the Reorganization, regarding that land and people, will be accomplished. Their boast there is that they have encompassed every land to make proselytes. Many are in captivity and must be delivered from their bondage through the one mighty and strong.

Br. *Wm. H. Kelly*:

Said that he came back with a very different idea of things than he had before he went, and became as radical as any one in the territory. Thinks that the Church has not had the right way to deal with matters there. The mission demands the best efforts and interests of the Church, and a continued effort. One of the main things needed is a house of worship in Salt Lake City. A Methodist gentleman there has offered aid to the project when assured of the success of the enterprise. The people holding spiritual rule there dread the Reorganization.

President Smith stated that Br. *Joseph Lakeman* had been laboring in the North-Eastern Mission.

Br. *James Caffall* of Western Iowa District:

Said that he has labored to the best of his ability in Iowa and Nebraska. People have been awakened to thought by the preaching and some have been baptized, while others are investigating our claims. The spiritual condition of the saints is improved, though this has not been as general as is desirable, but we hope it will continue until all are benefitted. Opportunities for preaching are plentiful. A few elders are available could their families be supplied. There are those who are working to the utmost of their ability for the work, and are making sacrifices, while there are those who fold their arms and are at ease, and also disposed to find fault with what is done. Some do not sustain the *Herald* and *Hope* as they should, but others do all they can, and there is a willingness to sustain the Board of Publication in any change or course they may suggest. The call of the Church Secretary and Recorder is not altogether unheeded, though the work may go slowly, as the records have been so badly kept in the past.

Br. *John S. Patterson* reported in person:

That since fall Conference his time had been exclusively devoted to the ministry in the field appointed to him, Central Iowa and Central Illinois. Found the spirit of union and peace in the branches, and as the result of the labors of himself and local brethren quite a number have been baptized,

many have been strengthened in faith and others signally blessed with faith unto receiving health and cure. Held one debate with success and performed other labor in the ministry, and can say through it all he has felt the approval of the Holy Spirit, and is strong in faith in the ultimate triumph of the work. Is at the disposal of the Conference.

Br. *J. H. Lake* of the Southern Iowa Mission:

Said that he had labored in Western Iowa some time after the last General Conference, and had much liberty in preaching, being greatly blessed of God. Some fifteen were baptized and the power of God was manifest in healing the afflicted.

Br. *John C. Foss*, of the South Eastern Ohio and Western Virginia Mission:

Said that he had been blessed of God in his efforts. Organized two branches and one district. Baptized twenty-four. The elders in the district are now able to carry on the work, and I am willing to labor wherever it may seem good to send me. I have letters from Maine for me to return there.

Br. *Duncan Campbell* said:

That since the fall Conference he had labored in the Michigan District. Sickness and temporal necessities had prevented him from reaching any other parts of his mission. There is much desire in Michigan for preaching, and the Saints are desirous of doing all they can in the interests of the work.

Br. *J. R. Lambert* reported in person:

Has labored in his mission to Southern Indiana and Southern Illinois the past year, and feels to praise Him for whom we work, that the labor is not in vain, and is content with the assurance of having done *something* in the cause committed to our trust. Has preached seventy-six times and baptized three. His desires and determinations for the work remain unchanged.

The chair appointed brethren to take charge of the prayer meeting at 10 A.M. to-morrow, and the committee made their appointment of speakers for this evening. Sung hymn 896. Benediction by Br. W. W. Blair.

At 7:30 P.M. preaching by Br. Jackson Goodale, assisted by Br. J. C. Foss. Quite a large gathering of Saints had by this time assembled from all parts of the union, and feelings of harmony and satisfaction were seen upon the faces of all around.

FRIDAY, APRIL 7TH.

During the forenoon the Quorums of the Twelve and the Seventies held council meetings, and at 10 A.M. a prayer and testimony meeting was held, under charge of Brn. Jackson Goodale and P. S. Wixom. The Holy Spirit was manifested in the gifts.

At 1:30 P.M. sung hymn 182. Prayer by Br. W. H. Kelley. Secretary read the minutes of yesterday's session.

The report of the Board of Publication was presented and referred to a committee consisting of Brn. Duncan Campbell, G. A. Blakeslee and R. C. Elvin.

The Librarian reported:

As Church Librarian I beg leave to report that there are at present in the Library 278 volumes. During the year, ending April 5th, 1876, there has been added 81 volumes; 74 by donation, and 7 by purchase. Respectfully submitted,

JOHN SCOTT.

Auditing Committee on Bishop D. M. Gamet's books, appointed at last Conference, reported:

We your committee appointed to examine Bishop D. M. Gamet's books would respectfully report that we find them as follows: Moneys and properties received from October, 1865 to December 25, 1875, \$1992.27, money and properties paid out from January, 1866 to December 25, 1875, \$1979.46, balance due Church, \$12.81.

JAS. C. CRABB,  
HUGH LYTLE,  
J. M. HARVEY.

December 25, 1875.

Report was received and committee was discharged.

Report of Bishop I. L. Rogers was referred to an auditing committee consisting of J. S. Patterson, Jackson Goodale and W. H. Blair.

Report of Committee on Location was read:

*To the Saints in Conference assembled, April 6th, 1876, greeting:*—We your committee on location, appointed at the session for April, 1875, to "arrange for and effect the purchase of lands," &c., as per resolution found on pages 299 and 300 of *Herald*; beg leave to report:

That upon consultation, only one of the committee, Br. J. H. Lake, being absent, it was agreed to send to various brethren for circulation and deliberative action among the brethren, the following circular:

TO THE SAINTS.

The Committee on Location, appointed at the April Conference of 1875, have consulted partially the one with the other, and four of the five, the other being absent in the field of missionary labor, are agreed, that

1st. An eligible site for a location is had in view, upon which it will not be difficult to decide.

2d. The committee is not in a position to decide upon any point definitely, because they are not possessed of the means requisite to secure the land whereon to locate.

3d. It will be quite unsafe to fix definitely upon a given point unless there shall be a sufficient amount of means at the disposal of the purchasing agent to warrant the committee in entering in upon proper contracts for such amount of land as will secure those wishing to settle where such site may be selected from paying exorbitant prices for homes.

4th. The committee know of no property belonging to the Church which may be by them offered as security for moneys, if borrowed of capitalists; therefore, do not feel at liberty to pledge the faith of the Church for the repayment of the means if so borrowed.

5th. The committee can therefore see no more practical method of raising adequate means, with which to begin the work of purchasing lands, than the following:—

(1). Those Saints who may have means which they wish to devote (consecrate) to this object may set it apart to be so used, by sending it to the Bishop of the Church, subject to the order of the committee.

(2). Those Saints who may have means which they are willing shall be used in such purchase, either without interest, or at a reasonable rate of interest, may loan such moneys to the committee by sending the same to the Bishop, taking his receipt therefor, specifying date, sum, length of time for which it is loaned, and the rate of interest to be paid; provided, that such sum so loaned is to be repaid by the committee out of the proceeds of sales of lands purchased and sold by said committee, in pursuance of the object for which they were appointed; provided further, that no sum shall be loaned for a less period than two years.

6th. The committee are of the opinion that from \$25,000 to \$50,000 should be expended by the Church in the purchase of lands at and contiguous to the site that may be selected.

7th. That as soon as a sufficient sum shall be placed at the command of the committee, the purchase of lands shall begin, and continue so long as the means will permit; provided that unless a sufficient amount is raised within a reasonable period of time; the sums consecrated and loaned for the purchase of lands shall be returned to those who so consecrated and loaned them,—the loans to be returned without interest.

8th. The committee are now ready to receive donations and loans, as provided heretofore, and to proceed to the purchase and location of a site for a settlement; and would make a formal appeal to the Saints to now aid in the work. They do further assure all who may desire to help the measure, that they need have no fears in giving what aid is in their power, as the committee are pledged to carry out the measures that may be devised faithfully to the desired end.

The committee would, therefore, in view of what is hereinbefore set forth, earnestly request, and urge upon the Saints, an immediate and positive action, that means may be forthcoming in sufficient amount to enable the committee to proceed at an early day to the completion of the duty assigned them.

Let there be no delay, but let every man take counsel with himself and his fortunes, and whatever he has to devote to this good cause, let it be at once set apart as before provided for. Saints, the work is now before you, and whether it is done or not, remains with all, even every one.

JOSEPH SMITH, *Chairman,*

On behalf of the Committee.

PLANO, ILLS., NOV. 1875.

Soon after this, it began to reach the ears of the chairman of your committee, that opposition to the supposed action of the committee, as proposed in the circular, had arisen in certain localities, and among cer-

tain brethren; some of greater and some of lesser note, which has to an extent engendered distrust and apparent lack of confidence in the wisdom of your committee, and of their fitness for the duties placed upon them, as a whole; we therefore ask, should it be decided to continue the effort to make said contemplated location; that the names of such persons now forming said Committee on Location, as are deemed disqualified by lack of proper knowledge of their duties, and the laws of the Church defining the same; and who have not sufficient wisdom to act in those duties, be released from said committee, and the names of properly qualified brethren be substituted therefor.

And for the success of Zion's cause we your committee will ever pray.

JOSEPH SMITH, <i>Chairman</i> ,	} <i>Committee.</i>
WM. W. BLAIR,	
ISRAEL L. ROGERS,	
JOHN H. LAKE,	
DAVID DANCER,	

*Resolved*, That the consideration of this subject be deferred until 2 o'clock P. M. tomorrow.

The committee appointed to examine the accounts of the Herald Office against the New Translation and Plano Building Committees presented their reports.

**New Translation account:**

We, your committee, beg leave to submit the following as our report of the examination of the New Translation account with the Publishing Department of the Church.

We have had, through the Secretary of the Board of Publication, a thorough examination of the Herald Office Books relative this account, and we find that many items cannot be found; only certain footings of memoranda in bulk on some of the Books, taken from the books or memoranda, of "receipts and expenditures" of Joseph Smith and Isaac Sheen's individual accounts.

We find also that there stands against the New Translation Committee a bill of \$4,135.93 in favor of Bishop I. L. Rogers for which we find no offset on the books.

Whereas we find by Conference Minutes of 1870 that Bishop I. L. Rogers donated to the Church the amount of \$4097.85 less the amount of \$402.93 due the Church for tithing, viz., \$3694.92 net amount donated.

We therefore suggest that the Conference order the Herald Office books be closed balance of I. L. Rogers' donation of 1870.

E. BANTA,  
G. A. BLAKESLEE.

It was moved that the report be re-committed with instructions for the committee to furnish dates and items.

Br. Banta, as chairman of the committee, gave explanations of how the books had been kept, and said that some of them were not to be found, only the balances brought forward.

Br. Blakeslee spoke on the same subject and said that as the committee understood it, the keeper of the books had not made a credit thereon of the amount given by Bishop I. L. Rogers to the Church in 1870, to offset the account, as should have been done at the time.

Br. J. W. Briggs inquired if the amount had not already been credited as tithing.

Br. Blakeslee stated that it had been credited upon the Bishop's books, but not at the office.

The Secretary read the resolution of April 1870, wherein the offer of Bishop Rogers to the Church was accepted.

Br. Rogers explained his understanding of the matter.

Br. Z. H. Gurley said that he was satisfied with the explanation of the committee and the Bishop.

Br. I. N. W. Cooper said that he understood the Bishop to say that he donated the money to the Herald Office, but no credit had been given on the office books in accordance therewith.

*Resolved*, That the report be received and the committee discharged.

*Resolved*, That the committee on publishing the New Translation be requested to report at its earliest convenience.

**Plano Building Committee reported:**

We your committee, beg leave to submit the following report of the examination of the Plano Church Building Committee's account with the Publishing Department of the C. of J. C. of L. D. S.

We have had, through the Secretary of the Board of Publication, an examination of the Herald Office Books relating to this account, and we find that the Plano Church Building Committee is

Dr. to the Herald Office	\$595 07
This acct. is fully itemized in M. H. Forscutt's Ledger.	
Dr. to Herald Office	971 54
This acct. is from a book which cannot now be found.	
Dr. to Herald Office	34 57
From R. Warnock's Leger, items given.	
	1,601 18

These items make up the amount of in-

debtedness indicated by *Herald* office books, but from the condition of said books it is probable that such indebtedness is the result of not giving proper credits, and we the committee recommend that this Conference authorize the Secretary of the Board of Publication to balance the books.

E. BANTA,  
G. A. BLAKESLEE.

*Resolved*, That the Secretary of the Board be instructed to balance the books.

#### REPORTS IN PERSON.

Br. *T. W. Smith*, of the Missouri and Kansas Mission:

Under my appointment I have visited and preached in Elm Creek, Plum Hollow, Manti, Shenandoah, Iowa; Nebraska City, Nebraska; White Cloud, Fanning, Atchison, Leavenworth and Lawrence, Kansas; Benton, Bigelow, Oregon, St. Joseph, De Kalb, Independence, Knoxville, Waconda, Far West, Delano, Bevier, Wellsville, St. Louis, Gravois, Cheltenham, Missouri; Bellville, Illinois. Baptized 42. Administered with others to the sick, and in nearly every case great benefit was received. Harmony and peace resulted from our labors, where trouble had been. Prospects are excellent in many places. I visited David Whitmer at Richmond, Missouri. He gave me a description of how the angel showed them the plates of the Book of Mormon and the engravings thereon. We also saw the original translation thereof. He informed me that by Urim and Thummim Joseph translated a line at a time, and when it was translated and copied correctly it would vanish and another line take its place. If incorrectly done it would remain till corrected. David Whitmer's testimony is strong for the Book of Mormon and the Latter Day Work. I desire to be returned to my present field. The Elders are trying to labor to the extent of their ability, and a zealous spirit prevails among the Saints.

Br. *M. H. Forscutt* said:

That since the fall Conference he had sought earnestly and faithfully to fill the mission assigned him. Had also preached at Omaha and Nebraska City outside of his mission, and given courses of lectures in Council Bluffs, Shenandoah, Magnolia, Little Sioux, Harlan, Des Moines, Newton and Burlington, Iowa; preached at Manti, Farmington, Vincennes and Keokuk, Iowa; and in Illinois at some places, in all of which places the Master aided him. Preached also at Hannibal Missouri, and held a debate in Southern Indiana with Rev. W. B. F. Treat, a Disciple minister, from which I am satisfied good will result. I have baptized 51, spoken 207 times and traveled 2600 miles. I give to God the glory for

that which he has enabled me to do, and I shall still count it my highest honor to work with you to promote the cause of our Master.

Br. *J. F. McDowell*, of Northern Ohio:

Said that he had baptized 7, preached and lectured 124 times the past year and done other labor. The branch at Kirtland is in a very fair condition, and God blesses the Saints and they rejoice in him. Desires to know and do God's will and intends to devote his life to the ministry.

Br. *C. G. Lanphear*:

Reported in person his mission to New York and Pennsylvania, and some preaching in Indiana, and at Kirtland and other places in Ohio. Visited the hill Cumorah where the Book of Mormon was found by Joseph Smith. Has been much blessed in administering to the sick and several were healed. His wants were supplied, as promised in the word, by Saints and friends. Has sold and given away 22 copies Voice of Warning, 24 Visions of Joseph the Seer, and distributed 200 tracts. Feels that the Lord has blessed him in his efforts and desires to continue his work in the East, when occasion and opportunity present themselves. Many honest souls are struggling under the bondage of spiritual darkness, who could be freed if the light was presented.

Br. *C. Mills*, of the Pittsfield District:

Writes that he has preached in the branches of his district, baptized 6, held 3 debates. Some have been immediately healed under his hands. Intends still to press onward in the Master's cause till the prize be won.

Br. *E. C. Briggs*,—Michigan, Indiana and Canada Mission:

Has baptized 15 and administered to many sick with God's blessing. In Indiana and Michigan the work is in good condition. In Canada some disturbing elements, but in a measure these are overcome. Is a firm believer in the promises of Christ that the signs shall follow, but there is also an evil power manifesting itself in the world. He asked to be released from that mission and that he be not appointed anywhere at present.

Br. *Alexander H. Smith* reported the Pacific Slope Mission, and his labors in California and Nevada:

No mission that he would rather labor in than in that country, but owing to his present circumstances he requests to be released from that mission.

Br. *Wm. H. Kelley* said:

That he had preached in Southern Minnesota. At Lake Crystal there is a branch of

six members. Thinks there are more good and substantial people who will obey.

The petition of the Southern Indiana District to have their boundaries defined was referred to J. R. Lambert and Wm. H. Kelley as a committee to determine the matter.

The petition of the Little Sioux District for extension of its boundary north to the Minnesota line, was referred to a committee consisting of Brn. James Caffall, M. H. Forscutt and J. R. Lambert.

APPLICATIONS FOR MEMBERSHIP.

By letter Erastus H. and Ruhma B. Derby, of LaSeur county, Minnesota, applied for admission on original baptism in the old organization, and the subject was referred to the brethren at Crystal Lake, Minnesota, for their investigation and report.

On application by letter and successive motions, the following named were admitted on evidences of original baptism:

Ann Fosdick, Sarah J. Wilcox, Ann T. Goodrich, Marcia Gilbert, Marietta Trowbridge, Mary Barnett and John Timms.

On the application of Mrs. Timms, it was resolved that she be instructed that baptism is necessary in her case, as the Church has heretofore acted with the understanding that no baptisms are strictly legal that were administered after the rejection of the Church in June, 1844, unless the spirit bears special testimony to their standing.

Prayers were asked for Srs. Mary Mason and Erepta Richardson.

Appointments were made for preaching this evening and to-morrow morning.

At 7:30 P.M. Preaching by Br. Z. H. Gurley, assisted by Br. Alexander H. Smith, followed by a prayer and testimony meeting which continued until midnight. A good season of refreshing was had.

SATURDAY MORNING.

APRIL 8TH.

The Quorum of the Twelve, the Seventies, and the Elders held council meetings during the forenoon.

At 10 A.M. preaching by Br. M. H.

Forscutt, assisted by Br. G. A. Blakeslee.

At 1:30 P.M. sung hymn 1025. Prayer by Br. Josiah Ells.

Minutes of yesterday's session were read.

The committee on the petition of the Little Sioux District reported:

We, your committee, do hereby recommend that the limits of the Little Sioux District be extended to the Southern boundary of Minnesota, according to their petition, the eastern line of the portion so added to be parallel with the eastern line of the present limits.

JAMES CAFFALL,  
M. H. FORSCUTT, } Com.  
J. R. LAMBERT,

Report was received, the recommendation was adopted as the order of Conference, and the committee discharged.

Report of the committee on petition from the Southern Indiana District was read:

We, your committee, would recommend that the Illinois State line on the west, the Ohio river on the south, the Ohio State line on the east, and the fortieth parallel of north latitude on the north, be the boundaries of the Southern Indiana District.

WM. H. KELLEY, } Com.  
J. R. LAMBERT,

Recommendation was adopted and committee discharged.

Report of the committee on Bishop I. L. Rogers' report was read:

Annual Report of Bishop I. L. Rogers. Brethren: The following is a statement of the financial affairs of the Church during the past year:

Balance of Tithing and Offering Fund on hand April 1, 1875.....	\$ 244 77
Utah Chapel Fund transferred by order of Conference to the Tithing Fund .....	77 45
Received during the year, as published .....	1243 20
	<u>\$1565 42</u>
Expended for ministry, missions, the poor and general Church purposes, as published.....	1596 57
Balance due I. L. Rogers.....	31 15
	<u>\$1596 57</u>

DANISH MISSION FUND.

Balance on hand April 1, 1875.....	\$75 30
Received.....	53 10
	<u>\$128 40</u>
Paid out to Danish Missionaries.....	113 30
Balance on hand.....	<u>\$10 10</u>

WELSH MISSION FUND.

Received and on hand.....	<u>\$22 00</u>
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UTAH CHAPEL FUND.

Received and on hand.....	<u>\$5 50</u>
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The presence of Bishop's Agents in the various districts has necessarily lessened the amounts passing through my hands, yet I much regret the present state of the Church treasury, and trust that it will not long continue thus.

The districts have done a good work through the agents appointed. One agent has requested that I should publish their items of receipt and expenditure, so that the sources of supply and purposes used for may be known. If so instructed by the Conference I am willing to do it. The following is a summary of the agent's reports for the year, the receipts also including the amount left in their hands a year ago:

Name of District	Agent's Name	Rec'd.	Paid out
Canada.....	John Traxler..	\$ 24 99	\$ 4 59
Nauvoo and String Prairie.....	J. W. Newbery	65 77	51 25
Spring River, Kan.	Richard Bird..	306 01	272 19
California.....	John Roberts..	224 53	210 15
Galland's Grove, Ia.	John Pett.....	45 22	45 22
Pottawattamie .....	Andrew Hall..	72 60	65 50
Fremont.....	Wm. Leeka.....	213 90	184 00
Decatur.....	W. Hudson.....	145 76	125 85
Nevada.....	T. R. Hawkins	50 50	48 90
San Bernardino, Cal	Richard Allen	97 75	107 37
Eastern Nebraska...	Hans Nielson..	9 85	9 40
N. W. Missouri.....	Albert Bishop	78 45	62 40
Colorado.....	John Ellis.....	29 70	24 70
Central Nebraska...	Chas. Brindley	Bal 6 62	
S. E. Illinois.....	B. S. Jones....	23 45	23 45
Massachusetts.....	E. N. Webster	28 50	2 00
		\$1423 54	\$1237 37
Net balance in agents' hands.....			\$186 17

No annual reports from the Alabama and Florida, Central Missouri, Nodaway, Southern Indiana, Kewanee, or Michigan Districts. Brn. R. D. Cottam of the St. Louis and G. R. Anderson of the Northern Minnesota District report having received nothing. Bro. Andrew Hall, of the Pottawattamie District, should have been credited with having received and paid out \$129.35 more than was then reported, leaving the same balance, however.

*Brethren:*—We, your Committee, appointed to examine the Annual Report of Bishop I. L. Rogers, do hereby report that we have examined said report in connection with his books of accounts, and do find that they agree and do certify that we believe them to be correct.

Furthermore, we recommend that the Conference consider the advisability of the Bishop publishing itemized statements of the receipts and disbursements of the various agents quarterly, the same as his own report.

JOHN S. PATTERSON,  
W. H. BLAIR,  
J. GOODALE.

PLANO, Ill., April 8, 1876.

The part of the report relating to the correctness of the Bishop's account was accepted and adopted, and the committee was discharged.

It was moved that the recommenda-

tion be adopted, but discussion being closed by the order of the day, the subject was deferred.

The report of the Committee on Location, referred from yesterday's session, was again read, and the following motion was made:

WHEREAS, The members of the Church have not sufficiently responded to the call of the Locating Committee in furnishing the means adequate for the purchase of land for the location of the press, and the gathering together more closely the spiritual authorities of the Church; therefore, be it

*Resolved,* That the report be accepted, (except that portion which relates of the appointment of another committee), and that the moneys already in the hands of the committee be refunded.

During the discussion of this subject Presidents Smith and Blair vacated the chair, calling upon Br. Z. H. Gurley to preside.

Br. I. N. W. Cooper objected to the resolution, on the ground that a sufficient time has not been allowed for the Saints to respond.

Br. W. W. Blair remarked that on some grounds he was opposed to the resolution, because of the opposition manifested in some quarters. He is in favor of such a work, but believes that another committee should be appointed. He desires to be released, unless a very large majority are in favor of his continuance.

It was moved as a substitute that the report be received and the committee be continued. The following, referring to the time of speaking was here introduced and adopted.

*Resolved,* That the time of each speaker upon the resolution be limited to five minutes, and that no one speak twice until all who may desire have spoken.

Br. James Caffall was opposed to the substitute.

Br. John Keir hoped that the committee would be continued.

President J. Smith said that they as a committee do not allege that their integrity or honor has been assailed, but only their wisdom, or their understanding of the law governing the case.

Br. E. Banta said that he was in favor of the resolution and opposed to



continuing the committee. He believes that the problem will work itself out.

Br. J. W. Briggs still believes that the movement in appointing this committee was premature. The quorums have never spoken authoritatively, hence no proper basis of action has been decided upon. There is need of a more settled understanding of the law of God among the chief authorities of the Church first.

Brn. John Beard and Geo. Hicklin spoke in favor of a strict observance of the revelations on the gathering.

Br. G. A. Blakeslee was opposed to discharging the committee. Thinks that there should be some such movement made.

Br. W. H. Kelley said that he was satisfied that the movement was not the best that could be made. He was opposed to any attempt at gathering at present.

Br. Joseph Smith called for the reading of sec. 25, Book of Rules, it was so read.

Br. Josiah Ells said that he should sustain the original resolution. He believed that the principle of gathering was designed for the spiritual and temporal salvation of the people that they may obtain a place of safety, a city of refuge. The troubles that have followed the Church have grown out of a disregard of law. If we are the Church we must be governed by the rules that God gave through the man whom he raised up to establish the work. The land wherever it is must be consecrated, or otherwise it will not be sanctified and accepted of God.

Br. E. C. Briggs said that the people were not yet prepared for the gathering. Before it there must be a concentration of thought and purpose.

The substitute being put to vote was defeated, and the original resolution, after amendment inserting the word "sufficiently" before the word "responded" was adopted.

The Board of Publication was presented to the Conference for its sustaining vote.

Br. Joseph Smith stated that he de-

sired to be released from the Board, of which he was President and Business Manager. By request he gave his reasons.

The previous question was called and the Board was sustained.

Pres. J. Smith renewed his request, and, on motion, was released from the Board of Publication.

The President said that the vacancy must be filled, and that the nomination should come from the Bishop of the Church.

Br. I. L. Rogers nominated Br. Henry A. Stebbins to supply the vacancy. Conference confirmed the appointment.

Br. Z. H. Gurley moved that the Bishop is hereby requested to take more definite control of the financial interests of the Church in the Herald Office.

Br. James Caffall opposed the motion, saying that the impression might go out that the Bishop had not been in faithful control.

Being put to vote the motion was negatived.

The chair called up the question of publishing quarterly the itemized accounts of the Bishop's Agents.

The subject was argued, some opposing it because it would take too much space, while others believed that in justice to all it should be done, and on putting it to vote the motion was adopted.

Prayers were asked for Sr. E. C. Brand, of Tabor, Iowa, and Mrs. G. F. Waterman, of Glenwood, Iowa.

The Chair thanked the Conference for the good feelings manifested in the examination of the questions introduced.

Benediction by Br. A. M. Wilsey.

7:30 P. M.—After the usual opening services, conducted by Br. J. S. Patterson, Br. W. H. Kelley addressed the congregation.

SUNDAY, APRIL 9TH.

10 A. M.—Sung hymn 1031. Prayer was offered by Br. Josiah Ells, who also read the 8th chapter of Hebrews. Sung hymn 101. A large assembly came to-

gether, the weather being very fine. President Joseph Smith preached. A collection was taken up, as previously ordered by the Conference, hymn 337 was sung, and the benediction pronounced by Br. Josiah Ells.

At the close Br. Chester Bass and Sr. Mary Fisher were baptized by Br. H. A. Stebbins.

At 3 o'clock P. M. the Saints assembled for a sacrament and testimony meeting. Brn. I. L. Rogers and R. C. Elvin were in charge. Hymn 783 was sung, and prayer offered by Br. I. L. Rogers.

Those previously baptized, were confirmed under the hands of Brn. Josiah Ells and James Caffall. The bread and wine were blessed by those in charge and were passed to the Saints by Priests F. G. Pitt and Ira Agan. Two were administered to and one child blessed. A testimony meeting followed, which was taken part in by many.

In the evening there was preaching by Br. W. W. Blair, assisted by Br. Z. H. Gurley.

#### MONDAY, APRIL 10TH.

The stand was occupied during the morning service by Brn. J. F. McDowell and J. C. Foss in preaching the word.

At 1:30 P.M. hymn 965 was sung, and prayer was offered by Br. James Caffall.

Minutes of yesterday's session were read and corrected.

The report of the committee on the Board of Publication report was read and received and committee discharged:

We, your committee, appointed to examine the Report of the Secretary of the Board of publication, beg leave to report that we have audited the books of the Secretary of said Board from May 16th to August 16th, 1875, as per recommendation of Semi-Annual Conference of September, 1875, and find them to be correct.

Your committee beg leave to further report that they have audited the report of said Secretary from August 16th, 1875, to February 16th, 1876, and find the same to agree with the books, and recommend its adoption by the Conference.

DUNCAN CAMPBELL,  
G. A. BLAKESLEE,  
R. C. ELVIN.

For report of Board see *Herald*, April 1, 1876.

Br. H. N. Hanson writes from Aalborg, Denmark:

I have endeavored to labor to the best of my ability and according to the opportunities I have found to preach the doctrine of Christ. I have translated tracts and had them printed. It is not here like it is in the United States where school houses and other public buildings may be obtained. I have made some friends to the cause and have felt blest in my efforts and that I have not been alone, for which the Lord be praised. Circumstances will make it needful for me to return home this spring. I am not tired of laboring for the Master, but ever desire to be found as one of his servants.

The report of the High Priest's Quorum was read and amended. Was adopted, reading as follows:

*President and Brethren:*—By instructions from the High Priest's Quorum, I herewith present to your honorable body the following report:

The Quorum numbers 39, as names hereinafter will appear. By resolution of the High Priest's Quorum, all members of the Quorum are required to furnish to the Secretary on or about the first day of January of each year, a written report of his labors for the year past. The greater number of those having reported, and here acknowledged as having reported, complied with this requirement, and to all of these. Licenses, good until the 6th of April, 1877, will be issued. Hereafter, the Licenses issued to the High Priests will be legal evidence of ministerial fellowship with the quorum for one year only from the date of issue. Brethren who have not reported as required by the Quorum, can not receive a renewal of their Licenses until the fall session of the General Conference.

The following brethren have not reported: Wheeler Baldwin, James Whitehead, Lyman Hewitt, Zenos Whitcomb, James Newberry, James Anderson, Wm. H. Hazzledine, David M. Gamet, Hiel Bronson, Ebenezer Robinson, Silas W. Condit, Hiram P. Brown, John A. McIntosh, Henry J. Hudson, Thos. P. Green, Daniel P. Young.

The following named brethren, having reported, will receive Licenses: Phineas Bronson, Thomas Carricoe, Stephen Richardson, Israel L. Rogers, William Aldrich, Edwin Cadwell, Winthrop H. Blair, Oliver P. Dunham, John Landers, Benjamin Austin, Hugh Lytle, Thomas Dungan, Charles Derry, Loren W. Babbitt, Jesse Price, Geo. A. Blakeslee, Joseph Parsons, Thomas Dobson, Mark H. Forecutt, William Redfield,

Geo. W. Brooks, A. M. Wilsey, Wm. D. Morton.

Of these brethren, John Landers, Charles Derry and Mark H. Forscutt have been laboring continuously in the ministry; Israel L. Rogers, as Bishop of the Church, and the others more or less in localities where they reside, some of them with very good effect. Several of these brethren are over sixty years of age, some over seventy, and one over eighty; yet are willing and anxious to work for the Master as long as life shall last.

The quorum has to mourn the loss by death of two of its members during the past year; but rejoice to learn that they died firm in the gospel faith. Their names were George Morey and Jacob Doan. The quorum hereby offers its sympathies with the loved ones whom they left behind.

The Fremont District Conference recommends to us Br. R. C. Elvin, and after consideration, we offer to your honorable body, for your consideration, the following:

*Resolved*, That we recommend to the General Conference now in session, Br. R. C. Elvin, of Nebraska City, for ordination to the office of high Priest.

Also, That the High Priests' Quorum recommend to the General Conference now in session, Br. Jackson Goodale, of Barry, Pike county, Illinois, for ordination to the office of High Priest.

Charles Derry was sustained as President of the quorum, with Wm. Redfield and D. M. Gamet as his counsellors, and Mark H. Forscutt as Secretary of the Quorum.

Respectfully submitted, by order of the Quorum. MARK H. FORSCUTT,

*Secretary.*

The portion recommending Brn. R. C. Elvin and Jackson Goodale for ordination as high priests, were separately considered and their ordination ordered.

#### MISSIONS.

The following recommendations of the Quorum of the Twelve were sanctioned by Conference:

Elder Jason W. Briggs to be continued in charge of the Utah Mission.

Elder Josiah Ells to be continued in his present field and to extend his labors into the Eastern Mission. Elder Banta to labor in the east under his direction, if circumstances permit.

Elder E. C. Briggs to be continued in his former field, and Elder J. S. Patterson to labor in connection with him, if circumstances permit.

Elder A. H. Smith to be released from Pacific Slope Mission, and Elder

D. S. Mills be sustained in the oversight thereof. Elder Wm. Anderson to labor under his direction.

Elder T. W. Smith to be continued in his present field of labor.

Elder Z. H. Gurley to be continued in his present field of labor.

Elder Wm. H. Kelley to labor in Northern Iowa, Minnesota and Wisconsin.

Elder Joseph R. Lambert to labor in Northern Iowa, Minnesota and Wisconsin.

Elder James Caffall to labor in his present field.

Elder John H. Lake to be continued in his present field.

That Elder A. H. Smith labor in Northern Missouri and Southern Iowa.

Glaud Rodger to continue in charge of Australian Mission.

Elder John C. Foss to labor in Maine under the direction of Elder Josiah Ells, and that he be released from mission to South Eastern Ohio.

Elder B. V. Springer to be sustained in his present field.

Elder John T. Davies to be sustained in the Spring River District, (S. E. Kansas and S. W. Missouri.)

Elder A. B. Johns to labor in Nevada, under the direction of D. S. Mills.

Elder James McKiernan continue to labor under the direction of J. H. Lake.

The Southwestern Mission, (mainly Texas), to be supplied with efficient laborers.

Abraham Rees to Welsh Mission.

Their recommendations of Brn. R. J. Anthony, Joseph F. McDowell and Heman C. Smith for the Quorum of Seventy were sustained and it was ordered that these brethren be so ordained.

Br. Thomas Taylor was sustained in the English Mission, and Br. Robert Evans in the Welsh Mission.

Br. Magnus Fyrando was continued in the Danish Mission, and Br. H. N. Hansen was released therefrom.

Br. J. H. Hansen was sustained in charge of the South Eastern Mission, and Br. R. J. Anthony to labor in connection with him.

## First Quorum of Elders reported :

PLANO, Ill., April 8, 1876.

*Brethren of Conference*:—There was submitted to our Quorum further evidence in the case of Br. Isaac Beebe, but by reason of the small number of Elders present, the subject was deferred until the meeting of the Quorum in the west next fall.

In consideration of the fact that some officers of Quorums have thought it proper to remove from their records the names of Elders recorded there upon because of their not reporting, and the putting of others in their stead, it was resolved that the First Quorum consider this matter at its next session and that it give an expression upon this point. Respectfully submitted,

E. BANTA, *President*.H. A. STEBBINS, *Secretary*.

Br. P. Cadwell, President of the Second Quorum of Elders, writes:

While I am absent in body I am present in heart and mind. Invitations in this land to come and preach are increasing and becoming numerous. Our branch organized six years ago with fifteen members now number one hundred with good prospect for more.

Br. D. S. Mills, in charge of Pacific Slope Mission, writes from Los Angeles Co. California:

The Spirit of God is moving upon the people here. I have baptized fifteen here this week. One lady was sick a long time and it took two of us to get her into the water, and we had to administer to her while there. Some had murmured about her being baptized, but, thanks be to God, she was instantly healed. Also a young man who had his leg broke eight days before and was in the water on crutches, but when he came out he gave them up and walked in the strength of Israel's God. Many marvel greatly at it. The gifts are also in our meetings filling all hearts with joy and gladness. The Saints are asking that a weekly paper be published, to contain other matter than is now put in the *Herald* and advertisements from the Saints. We just closed a conference here. It was a time long to be remembered. We administered to one who had an evil spirit, and it was cast out, but straightway went into another person. Again it was cast out, and then siezed a brother and struck him instantly blind, and with great pain; he cried out and we, laying our hands on him, and in the name of Jesus cast the evil one out and out of the house, and we saw no more of him. Thank the Lord for the victory.

The committee, consisting of the First Presidency and the Bishopric, who were last fall requested to give their views

upon the jurisdiction of Bishop D. M. Gamet reported:

We, your committee, appointed to define the boundaries of Bishop D. M. Gamet's jurisdiction would respectfully report: That inasmuch as the revelation of 1873 directs the presiding Bishop of the Church to appoint agents until it shall be wisdom in the Lord to ordain other Bishops; and as the precedents already set under that revelation give each district the right to an agent appointed by and accountable to said presiding Bishop, we do not feel that we can at present clearly define any boundaries for Bishop Gamet beyond the limits of Little Sioux District, in which he resides.

JOSEPH SMITH, I. L. ROGERS,

W. W. BLAIR, DAVID DANCER,

HENRY A. STEBBINS.

On motion it was adopted by the Conference.

Applications for membership on their original baptism were received and Brn. Christian Seichrist, and Srs. Alcina Thompson and Sabrina Avery were received into the Church.

The following was discussed and adopted:

Whereas; the articles of incorporation of The Reorganized Church of J. C. of L. D. Saints locate the present business center of the Church at Plano, Ill., and,—

Whereas; provisions are made in said articles of incorporation for the changing of said business center to some other place; and,—

Whereas; we believe that upon grounds of economy, convenience, the common good, and a wise reference to the coming wants of the Church, such change should be made at an early day;

Therefore be it Resolved that this conference does hereby recommend that active steps be taken by those having the matter in charge, to make such change, at such time, and to such place, as they in their wisdom may think best.

In reply to the question as to who has charge of the matter, it was stated that the First Presidency, the Bishop and his Counsellors and the Board of Publication, as provided in Article 5, of the Constitution of the Church.

No report on Church History ready.

Committee on Memorial to Congress to report to-morrow.

Adjourned till evening.

7:30 P. M. preaching by Br. J. W. Briggs, assisted by Br. J. S. Patterson.

TUESDAY, APRIL 11TH.

10 A.M. preaching by Br. John Landers, assisted by Br. R. C. Elvin.

1:30 P.M. prayer by President Joseph Smith. Minutes of yesterday were read and approved.

The following missions, as recommended by the quorum of the Twelve, were confirmed by vote of the Conference:

Elder F. C. Warnky sustained in charge of Colorado Mission.

Elder M. H. Forscutt appointed to labor in Iowa, Nebraska and Illinois.

Elder J. T. Philips to labor in Central Illinois, Ohio, and Pennsylvania.

Elder C. F. Stiles to labor in Missouri and Kansas, under the direction of Br. T. W. Smith.

Elder C. G. Lanphear released from present field, and appointed to labor in Northern Illinois.

Elder Duncan Campbell to labor in Michigan, Northern Indiana and Canada.

Br. J. F. McDowell to labor under the direction of J. Ells.

Elder J. C. Clapp to labor in the Pacific Slope Mission, and permitted to extend his labors into Utah, if found practicable.

The Presidency read their decision in the case of Br. B. F. Durfee:

To the Brethren in Conference Assembled:  
IN APPEAL.

The Church, }  
vs. } Before the  
B. F. Durfee, } First Presidency.  
*et al.* }

In the case of B. F. Durfee, brought before us from the Keokuk Branch, on appeal by said B. F. Durfee.

We find that sufficient notice of the time and place when and where the court would sit to try the charges against Br. B. F. Durfee was not given him; as it appears in evidence that he was notified of this only on the morning of the day on which such trial was to occur; and that he then gave notice to the court that he could not attend, being unprepared.

We find that the appeal from the decision of the Elders' Court which tried the case, to the District Conference, was virtually made before the decision of the branch by which Br. Durfee was cut off; due notice having been given the officers of the branch, of which they should have taken notice, and have granted a stay of proceedings.

We therefore decide such action of the Branch to have been improper and illegal.

We find further, that Br. B. F. Durfee, did make an effort to comply with the decision of the court appointed by the Pilot Grove session of the district conference, and offered such confession as, we think, should have been accepted.

We further find, that this confession was refused because an appeal was made by the Branch to the District Conference; which appeal was an improper one, as after the first appeal heard by the Conference, no appeal could properly be taken to the same authority; but such appeal should have been made to the general Church authorities.

We therefore decide that Br. B. F. Durfee is entitled to, and should be granted the privileges of membership in the Church, unless other and further wrong doing be alleged and proven against him.

JOSEPH SMITH,  
WM. W. BLAIR.

PLANO, Ill., April 6th, 1876.

The Conference affirmed the decision. The decision in the case of John Sneathen was read:

IN APPEAL.

The Church }  
vs. } Before the  
John Sneathen. } First Presidency.

We find that in this case appealed by Elder John Sneathen from the Kewanee Branch and District, there is not sufficient cause for an appeal: We therefore confirm the finding of the court and the decision of the Branch, heretofore had in the case.

JOSEPH SMITH,  
W. W. BLAIR.

PLANO, April 6th. 1876.

The decision was affirmed. The decision in the case of Br. J. D. Bennett was read:

IN APPEAL.

The Church, }  
vs. } Before the  
J. D. Bennett. } First Presidency.

We find that inasmuch as the said Elder J. D. Bennett did comply with the finding of the court which examined the case at the Butternut Grove Conference, January, 1875, he should thereupon be restored to the privileges and communion of the Church as a member and an officer in the Church; and that the branch of which he is now a member be instructed to this effect, and that further prosecution upon past charges had against said J. D. Bennett be abandoned.

JOSEPH SMITH,  
WM. W. BLAIR.

PLANO, Ill., April 6th, 1876.

A majority vote favored the decision.

Decision in case of Stephen Maloney was read :

IN APPEAL.

The Church }  
*vs.* } Before the  
 S. Maloney. } First Presidency.

In this case we ask further time for further inquiry ; as it appears in the evidence that certain minutes and records are missing ; or have not been kept.

PLANO, April 6th, 1876.

JOSEPH SMITH,  
 W. W. BLAIR.

The decision was affirmed.

The papers in these cases were filed with the Church Secretary, April 6th, 1876.

The following was adopted :

WHEREAS, The Davis City Branch of the Church has by letter recommended Br. Peter Briz to this Conference for ordination to the office of an Elder, and to be sent to labor in the Scandinavian Mission ; therefore, be it

*Resolved*, That said Peter Briz be now ordained to the office of an elder, and be sent to labor in Scandinavia, under the presidency of M. Fyrando.

The chair said that there was necessity of attention being directed to localities where defection and trial exist.

A petition was read, asking the General Conference to ratify the consolidation of the Eastern Nebraska and the Northern Nebraska Districts.

On motion, the petition was granted, and consolidation ordered.

Report of Br. M. H. Forscutt on music book was read :

*Mr. President and Brethren:*—As one of the Committee on Music, I have to report the selection of some sixty tunes, from German, English, Welsh, and American composers, and the preparation of a few original tunes, subject to the order of the President of the Committee.

I regret that no report is received by you from the brethren who form the Committee on Music ; and respectfully, as one of said committee, urge that this conference, through its officers, notify the president of said committee that the committee is requested to make an official report at the next Semi-Annual Conference. Respectfully submitted,  
 MARK H. FORSCUTT.

After some discussion, during which section 52, paragraph 9, Book of Covenants, was read, the following was adopted :

WHEREAS, Much unpleasantness has oc-

curred through members leaving one branch and joining another without a certificate of membership ; therefore, be it

*Resolved*, That members leaving one branch, shall not be permitted to join another without a certificate of membership.

Twenty-two voted for and fifteen against.

The following was moved :

Whereas, some years ago it was proposed to build a house of worship in Salt Lake City, and some means having been raised for that object, which was subsequently placed in the general church fund, by vote of Conference, therefore be it

*Resolved*, That this Conference authorize the Bishop to transfer said money to the Utah Chapel Fund again to be used in the erection of a building in that place the present season.

On motion it was deferred subject to call.

The following was moved :

*Resolved*, That this Conference look with favor upon the effort to build a chapel or house of worship in Salt Lake City, and that we will encourage its erection.

Pending the obtaining of certain documents on the subject, the question of time and place of adjournment was taken up. Claims were presented in favor of St. Louis Mo., Galland's Grove, Council Bluffs and Decatur county, Iowa, but the latter being withdrawn, the vote was taken upon the other three, until a final choice was made of Council Bluffs.

Motions were also made concerning the time, some advocating Sept. 6, some Sept. 27, some Oct. 3, and some Oct. 6. A vote being taken upon each, the decision was made that Conference, when it adjourns shall do so to meet October 6, 1876.

The Utah Chapel question being called up a remonstrance from Utah signed by thirty-six persons was read ; also a letter from Bro. Geo. Gregory making statements in favor of erecting said chapel, and the address of the Building Committee.

The subject was discussed, but the time to close having arrived, Conference adjourned, with benediction by Bro. J. W. Briggs.

7 : 30 p. m., preaching by Bro. J. S. Patterson, assisted by Bro. D. Campbell.

WEDNESDAY, APRIL 12TH.

10 a. m., preaching by Bro. J. C. Foss, assisted by Bro. C. F. Stiles.

1:30 p. m. After the usual opening exercises, with prayer by Bro. Jackson Goodale, Minutes of yesterday were read, corrected, and approved.

The question of erecting a chapel in Salt Lake City was taken up.

It was moved to amend by inserting, "when found practicable," which prevailed, and the resolution so amended was adopted, reading as follows:

*Resolved*, That this Conference look with favor upon the effort to build a chapel, as a house of worship, in Salt Lake City, when found practicable, and that we will encourage its erection.

The question of returning the amount of the original Utah Chapel fund was taken up, as laid over yesterday, and was amended by taking out the words, "the present season," and by a subsequent motion putting in their place the words, "when the erection of said chapel shall be found practicable," and being so amended was adopted.

After singing hymn 601, and prayer by Bro. W. W. Blair, Brn. R. C. B. Elvin and Jackson Goodale were ordained high priests, Bro. Jos. F. McDowell a seventy, and Bro. Peter Brix an elder, under the hands of Brn. Josiah Ells, Jas. Caffall and W. H. Kelley, Bro. Ells being spokesman for Brn. Elvin and Brix, Bro. Caffall for Bro. Goodale and Bro. Kelley for Bro. McDowell.

President Smith said that if the brethren would be faithful in their calling the Spirit of the Lord would assuredly be with them.

Report of the Committee on Memorial to Congress being called for, Bro. Jason W. Briggs verbally reported that after it had been approved by the First Presidency it had been sent to the member from this congressional district, the Hon. Alexander Campbell, and his reply was read:

HOUSE OF REPRESENTATIVES,

Washington, D. C.

March 2d, 1876.

*Elder J. W. Briggs, Plano, Illinois, Dear Sir:*—Your letter, petition and Memorial reached me in due course of the mails, and were this day referred to the Committee on

the Judiciary. They would have been presented when they came to hand, but I was in doubt as to whether they should be referred to Committee on Territories or on the Judiciary. I called on Mr. Page this morning and learned from him that his bill was referred to the Judiciary Com., consequently I had the Memorial &c. sent to that Com. which hope will be satisfactory.

I am very truly yours, A. CAMPBELL.

Also the following:

Extract from the *Congressional Globe*, for March 3, 1876:

Presented by Mr. Campbell. Memorial of the Reorganized Church of Jesus Christ of Latter Day Saints, in Conference assembled at Council Bluffs, Iowa, that more decisive measures be inaugurated in the suppression of alleged misrule and tyranny in Utah, referred to the Committee on the Judiciary.

Conference accepted the report and discharged the committee.

It was resolved that the sum of two hundred dollars given by Bro E. J. Robison to Bro. A. H. Smith for the benefit of the Australian Mission be credited on the Bishop's books as tithing from Bro. Robison.

The following was presented by the quorum of Seventy:

WHEREAS, This quorum has demurred to the action of certain branches in cutting off members of the Seventy's Quorum without our knowledge, and

WHEREAS, The quorum of twelve has decided in favor of the acts of said branches, and pronounced our demurrer illegal; therefore, be it

*Resolved*, That we request the Conference to speak authoritatively regarding the right of trial in the various quorums, that we may in future have some definite rule to govern us, and in order to reach this matter the following resolution is offered:

*Resolved*, That while it is the privilege of districts, branches, or individuals to prefer charges against members of the Church—official or non-official—yet the right to try official members is held only by the quorum to which he belongs, or by a court of his peers in the event of his not being united to any quorum.

Br. J. S. Patterson wished to have authoritative action on the subject.

President Blair stated that any member may be tried upon his membership, excepting the President of the Church, and High Priests and Bishops, it may be. For official misdemeanor he should be tried before his quorum, but for immoral

conduct, or for transgression affecting their individual character, they may be tried before an ordinary court of elders, and, if guilty, expelled by a branch, which is an end of the matter.

Being put to vote the resolution was declared lost. Division being called for, it was again declared lost.

The President of the Quorum of Seventy reported :

I hereby report the present condition, as far as ascertained, of the Quorum of Seventy. There are on the quorum record about fifty-four names. There are engaged in the ministry, to a greater or less extent, about thirty.

There are six of the quorum that are advanced in age and not able to labor to any great amount; though some of these express a desire to do what they can. Of the other eighteen I have no definite report of their ministerial labors.

Several of the quorum have promptly reported their labors, in answer to requests heretofore made in the *Herald* to report to the president and secretary, and we hereby commend this request to the notice of the others, and desire a more general correspondence from the quorum as a body.

C. G. LANPHEAR, *President*.

After some preliminary inquiry, it was

*Resolved*, That this Conference does hereby sustain and uphold the officers of the Church in righteousness by our confidence, faith and prayers.

Br. James Caffall was requested to ordain Br. Heman C. Smith to the office of a Seventy.

It was ordered that Br. R. J. Anthony be ordained at the first practicable opportunity.

The following preamble and resolution were presented, discussed and finally adopted :

Whereas the Conferences in the past have affirmed that there is at present no place of gathering, therefore, be it

*Resolved*, That any Elder teaching contrary to the resolutions of General Conference is censurable.

President Smith thanked the Conference for the kindness, patience and good feeling that had existed during our sojourn together. He believes and acts upon the principle that no man is well governed who does not govern himself. He has been called a leader, but it remains with the people whether they

will follow or not, for no matter how good the law is, there is no power to coerce any. Would charge the Saints that it is not good to deny the power of God or that of the devil. It would be fearful to fall into the hands of God, still more so to fall into the hands of the adversary. Remain true to your anchoring and difference of opinion will vanish in time. We can examine questions now that we could not from 1866 to 1868.

Minutes of to-day read and approved.

JOSEPH SMITH, } *Presidents*.  
WM. W. BLAIR, }  
HENRY A. STEBBINS, *Secretary*.  
THOMAS W. SMITH, *Clerk*.

Since Conference closed a letter was received from Bro. Robert Davis, Burnside, Lapeer Co., Mich. We make extracts as follows:

Since last April he has preached about 100 times and had charge of numerous other meetings, organized one branch, and has one of thirty members ready for organization in that county. In administering to the sick some had received immediate relief. Bro. Arthur Leverton baptized ten while laboring with him. He was well liked by both church and world's people, and all wished he could have remained. The cause is very prosperous here and a great field is open if we only had laborers. I am trying to do what I can.—EDS.

#### GOLDEN GRAINS.

Active natures are rarely melancholy. Activity and melancholy are incompatible.

Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

In life it is difficult to say who do you the most mischief—enemies with the worst intentions, or friends with the best.

Toil, feel, think, hope. A man is sure to dream enough before he dies, without making arrangements for the purpose.

Whatever arouses the moral nature, whether it be danger or suffering, or the approach of death, banish unbelief in a moment.

Grace is glory militant and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory, glory is the highest degree of grace.

True science which is the knowledge of facts, and true philosophy which is the knowledge of principles, are always allied to true religion which is the harmony of the soul with facts and principles.



# The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., May 1, 1876.

THERE having been requests that the Board of Publication should issue a pamphlet containing the reply of President Joseph Smith to Elder James Waggoner's article, "Try the Spirits," and that of President W. W. Blair to Elder Wm. Sheldon, on "Mormonism;" the Board, at its called meeting, held April 12, 1876, appointed two of their number, Brethren H. A. Stebbins and John Scott, as a committee to inquire whether there is a sufficient demand to warrant its publication. The brethren in California have sent in a large order, and we have written to brethren in Massachusetts as to that locality, and would also like to hear from all parts of the Church and to have orders sufficient to enable us to publish it. The articles are well worthy of preservation, the subjects and the arguments being of lasting interest as exponents of the faith and doctrine of the Church. The cost will be fifteen cents each, postage paid, perhaps a trifle less in quantities. Let us hear soon.

THERE are occasionally those who join the church, who are, so far as the practical works of righteousness are concerned, what we shall call wanderers, or peripatetic Saints.

They are always scheming for something just ahead; are almost always without money, and are almost as continually running up board bills among the saints, or wearing their welcome out among kind hearted and hospitable ones of Christ's diligent ones. In business they are impracticable or improvident; are not diligent in business, nor fervent in spirit; are always beginning anew, but never advancing in their work. They are not content to abide in one place, or at one kind of labor; but must seek for new localities and new conditions, sometimes thinking, doubtless, that change will give them increase.

As a usual thing they are tattlers, and busy-bodies, with now and then an honor-

able exception; bearing domestic news from house to house, and from branch to branch; ever ready to trade one piece of gossip or scandal for another. These uneasy, aimless, roving depredators are doing mischief among the good saints, discouraging and drying up the founts of benevolence, by eating the substance of those upon whom they prey, and giving no equivalent therefor; going from place to place, and leaving small debts unpaid behind them; ever promising but never paying.

The saints must not encourage this class of idlers. It is disgracing the cause; throwing suspicion upon better men, and breaking the bond of our unity. Brethren, mark them, whatever may be their ostensible calling, and whenever discovered give them to feel that they must reform, or they will not receive the fellowship of the spiritual minded.

THE Adventists, of the W. C. Thurman school of worshipers, lately waited at Lewiston, Maine, in a hall decorated for the purpose, for the coming of the Savior. Elder Thurman was quite certain that last year, April 19th, was to be the final end; but the world failing to fill its part in the programme marked out for it, was given another year, an error in Br. Thurman's calculation permitting it; so he and his co-workers and co-waiters again assembled, again to be disappointed. He now states that "he is constrained to see that he is in error," and he frankly confesses that he can not set any further time for the [end of the world] "catastrophe."

Our account is taken from the *Lewiston (Maine) Journal*, of the 15th of April.

WE expect to have ready and on sale in June, a pamphlet of nearly two hundred pages, containing the discussion between Rev. J. L. Shinn of the Universalist Church, and Elder M. H. Forscutt of our faith, held at Rock Creek, Hancock county, Illinois, August 10th to 13th, 1875. Subjects discussed: "The Bible teaches that the coming of Christ to judge the world is now past"—J. L. Shinn affirmed, M. H. Forscutt denied; and "The Bible teaches a liter-

al resurrection of the body from the grave" —M. H. Forscutt affirmed, J. L. Shinn denied. It is an able argument for our faith in "the glorious appearing of our Savior Jesus Christ," and "the resurrection of all men" by him. It should have a large sale and circulation among the Saints and the world, on account of its value and worth on these subjects. As the postage will cost us ten cents each, we shall need to sell them at fifty cents, postage paid.

THE resolution passed on the last day of the Conference, respecting the gathering, may need a word of explanation to prevent serious misunderstanding.

The resolution referred to in the preamble is as follows:

"Resolved, That in the opinion of this Conference, there is no stake to which the Saints on this continent are commanded to gather at the present time; but, that the Saints on all other lands, are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion; when the scattered Saints on this land, will also be commanded to gather and return to Zion, and to their inheritances in fulfillment of the promises of God. And it is the duty of the Saints to turn their hearts and their faces towards Zion, and supplicate the Lord God for such deliverance."

As if in confirmation of this was the revelation of 1873:

"It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my Church guide in this matter until it shall be otherwise given of me."

The resolution last passed on this subject must be viewed in the light of the former acts of conference touching the same thing; and must not be construed by any one as an attack upon the principle of gathering.

Again, the force of the resolution is in the fact that Elders are required to observe, as a rule, the actions of the conference; and to refrain from teaching in *opposition* to the expressed opinion of the several Elders assembled at Conference, which expression of opinion is, or should be, the represented wisdom of the body, and should

be respected until further action is had by succeeding conferences. Nor should any elder who may not exactly coincide with the view or opinion expressed, think that he is privileged to arraign the wisdom of the body, and decide against what is thus passed, and teach contrary thereto. This resolution covers other acts of the conferences besides the one named in the preamble, and applies to *all* with equal force.

The elder of the Church who holds adversely to the resolutions of conference, whether he may have been present when such resolution was passed and voted against it, or absent and not voting, is in duty to the Church, under obligation to so far respect the decision of the Church thus obtained as to refrain from teaching adversely to that decision publicly or privately. And should he not refrain, but to the contrary, should he so teach contrary, he is, and of right ought to be, *subject to censure*, the degree of censure to be determined by the circumstances of the case.

THERE is a brother in Michigan, who has a family of six children, all small, and whose wife is not in good mental condition to take proper care of them. He is anxious to find homes among the Saints for these children, where they will be properly cared for.

Any families of Saints where there is not the proper allotment of little ones to raise and care for, will confer a favor upon these children by opening the doors and taking them in. Address H. A. Stebbins, box 50, Plano, Illinois, or I. L. Rogers, box 205, Sandwich, Illinois.

A MAN named Patterson, has been disturbing the religious quiet of the city of Detroit. He averred that he had a revelation that the world would come to an end March 1st, 1876. That time having passed we may safely conclude that there was a mistake in the testimony.

Br. Lorenzo Fay, of Michigan, sent us the clipping, thinking it possible that it might be our Br. Patterson, preaching in the city of Detroit, and that the paper was misstating what he taught. It was not our brother.

THE committee on Location did not meet that success and general unity of sentiment, which it seemed to them was necessary to the permanent success of the work entrusted to them. A small part only of the means deemed necessary to begin with, was offered. In view of this and the seeming diversity of opinion respecting the powers of the committee, it was deemed better to discharge them and authorize the return of the means already advanced, and wait a greater unanimity of thought and feeling upon the manner of working out the problem.

In the meantime, to insure sufficient concentration for the practical carrying on of the general work, the persons upon whom devolves the prerogative of removing the business center were requested by conference to take immediate steps to change and satisfactorily locate such business center. These men feel the necessity and will, without doubt, do what is requested of them. In the meantime, let "patience have her perfect work."

THE Saints writing to elders in the field letters to which they expect replies, should never forget to send a stamp for such reply. They should not be unmindful of the fact that a man spending his time in the ministry is not overburdened with cash, and may frequently have none with which to buy a sheet of paper, envelope or stamp. We know a man who has been a personal correspondent of ours for twelve or thirteen years, and in all that time has never failed to enclose a stamp for reply, if he wished one.

As much as possible business matters should be written upon separate slips of paper and not scattered throughout communications and correspondence, as is often done, which causes trouble to the editors, book-keeper and compositors. Business letters are kept on file and they should be written separately, as briefly as possible and convey what is needed to be known.

Copies of the *Courier and East London Advertiser*, sent us by Br. C. D. Norton, we presume, contain very favorable notices of the Latter Day Saints in East London.

The last one sent contains a letter from an inquirer which we presume Br. Norton or some one else will reply to.

Br. Albert Haws, an old school and playmate, resident at Battle Mountain, Nevada, has been laboring in California for the past seven months. He says he found one rebellious traveling companion to deal with, his name was Haws. There are a goodly number of us just like that, Br. Albert, we are sure to find one—that is—ourselves.

Letter received from West Point, California, containing five dollars in gold. There was no name signed to it. Who wrote it? An excellent letter is received from Br. John Coiner, who, with his wife and four children, were baptized last July, in Texas, by Father James Carroll.

In the HERALD of April 15th we inquired if some one did not feel able to pay for the HERALD to Sr. Sophia Smith, widow of Br. Elansing Smith. The call has been kindly responded to by several, and one donor says that if she has been supplied then use the funds to send the HERALD to some other needy person. This suggests to us the idea that quite a number of the Saints may not only be able to do it, but also willing to pay for some one else in the same way. We have for years been sending papers free to some who were unable to pay for them, and there are others who are worthy to receive the gift and to whom the HERALD would be a precious visitor. Therefore if any feel to do so, please send on the funds; or if there are any particular persons in or out of the Church they wish the HERALD or HOPE to go to they can so order them at the time of sending. They might do much good among your friends in the world if sent to them.

Br. J. H. Lee writes from Myrtle Creek, Oregon, March 29th, that Br. J. C. Clapp had preached there and baptized three. There were many calls to preach in that region.

The address of T. W. Smith will be Beaver, Macon county, Missouri, until May 10th; after that, Stewartsville, DeKalb Co., Missouri, until further notice.

Br. Wm. A. Carroll, Lake City, Iowa, sends us one new subscriber for the *Herald*, and says that he will try to do more soon,

as there are others in the Camp Creek Branch who ought to take it. There are demands for more preaching in that neighborhood.

Br. J. H. Hanson writes from Milton, Florida, April 15th, that the cause in that country is in a good condition; that he is as busy as he can be, preaching constantly. His health is excellent, considering the amount of work he does.

Br. J. Goodale writes from Barry, Pike Co., Ill., April 23d, 1876, that he has since conference baptized four at Pittsfield, two of them sons of Br. C. Mills, all heads of families and esteemed as the best of citizens. He thanks the Lord and feels encouraged. So may the work go on, converting the true and the good everywhere.

Br. R. S. Wood writes in good spirits from Denver, Colorado, April 21st, 1876.

Send for the HERALD. Don't forget that subscribers are always wanted. Like Oliver Twist, we want more.

THE *Ogden Junction* denies the rumor lately circulated, that an exodus from Utah into New Mexico was contemplated, and in process of being carried out, by the Church under the presidency of B. Young.

The *Junction* closes its denial thus:

"But they may depend upon this assurance: The 'Mormons' are here to stay; and neither priests, politicians nor press plunderers, will ever feast, like other birds of prey, upon the abandoned body of this territory. This is our home, and we intend to keep, defend and enjoy it, in spite of our lying enemies and their master and co-worker, the Devil."

BR. JAMES M. PARKS, late of California, writes from Louisiana, Pike county, Missouri, April 22nd, 1876:

"I have not failed to raise my voice in defense of the truth. \* \* The Lord has blessed me. \* \* On the 11th of this month I baptized two, \* \* and on the 16th one more. \* \* A good elder sent in this direction will find a home at Sr. Nancy Coverly's, five miles from the city, on the Frankford road. \* \* Much good can be done here."

SIDNEY MOSHER, Columbus, Kansas, April 20th, 1876, writes:

"I was a cripple, and was healed; I was sick and was healed, by the power of God. How good the Lord is."

## Correspondence.

DELOIT, Crawford Co., Iowa,  
March 3d, 1876.

*Br. Joseph.*—Throughout last summer and fall and early part of this winter, I preached as circumstances permitted, with varied success, till toward the last of January, when I was joined by Br. John Pett, in Carroll county; and, as our Methodist friends were advertized to commence a protracted meeting within the bounds of the North Coon Branch, we told our friends that we would pass on to Calhoun county. Held three meetings at the Cottonwood School House with good attendance and attention, and were the guests of Mr. C. W. Thompson, whose wife is a member of the Church. We then sent an appointment to the Camp Creek School House, for Monday night, without consulting the sub-director, as we had formerly preached there without let or hindrance for the last several years, and the man who was then acting as sub-director was the very man that had invited me when we incidently met in Glidden a few months previously. We went, and Br. Pett preached, and at the close I announced a meeting for the next evening; when the sub-director interposed and said he was requested to say that the teacher of the school did not wish that meetings be held in the house. We then adjourned to a school house about two miles southwest; was kindly received, and preached here four times; congregations not large but very attentive. Here is a little branch of the Church, but no one to minister for them. They hold their regular prayer meetings. From here we went about five miles north to a Mr. A. N. Hills. He and his wife treated us very kindly. We held four meetings here, and at the close was strongly solicited to return.

We preached in the next place at the Conboy School House, being the guests of Mr. Conboy and his excellent wife. Here Br. Pett left me, and I preached three discourses alone. One baptized at Deloit today, a young man of promise. Yours in gospel bonds,  
THOS. DOBSON.

LANARK, Illinois.

*Br. Henry A. Stebbins.*—It is with pleasure that I answer your most welcome letter.

I can truly say that I came from Pectonica rejoicing, and I have not seen one dark hour since. All doubts and fears have been taken away, and truly I feel that I am a new creature in Christ. His Spirit has been with me when reading or talking of the great things of his law, as revealed in his holy word. It is indeed food to the hungry soul that has fed on husks so many years, as I did. On receiving my cer-

tificate of baptism I felt like humbling myself anew before my Savior, rejoicing that my name has been enrolled among the blest, and that if faithful I shall be an heir of the celestial glory. May I never bring a reproach upon the cause that I have so lately been obedient to.

My friends in Lanark all received me as kindly as ever, and some took pains to ask of the faith and doctrine of the Church. I left the Book of Mormon with Mr. Hinkle, one of the Dunkard Church, and two others wanted to read it. The Pratt Book is being read by some, and I give my *Heralds* to any one that will read them. None have refused as yet. My sister and her husband are reading and thinking on the subject. He is a very cautious man and has been greatly prejudiced against the work, but the article in the *Herald*, "The Death of the Prophet," has softened his feelings some. He is just such a man as would do honor to the cause if he becomes convinced, and is obedient to its commands.

There is much need of the word being preached to this people. A great many of the people are becoming infidels. I will try to be patient and wait God's time.

I dreamed this winter of being where there was much water, and I saw the Savior come and bury himself beneath its waves. He arose out of it and vanished from my sight. The thoughts given to me were that he was willing and able to do it, and it has been a great comfort to me ever since. I remain with respect your sister in the one faith.

LOUISA COOK.

LAMBTON, N. S. Wales,

March 9th, 1876.

*Bro. Joseph*.—Knowing that you are deeply interested in all that pertains to the work of the last days, and especially in the welfare of the various branches of the Church of Jesus Christ of Latter Day Saints which are many hundreds of miles from the home of the Saints, Zion; I feel it a duty to inform you how we are doing here; also to send a few scraps indicating the signs of the times in Australia, New South Wales. We, as a branch of the Church, scattered over some seven or eight miles, meet on Sunday afternoon, Wednesday and Thursday evenings, when we are able to rejoice together in the glorious hope of the gospel restored again to the earth in the last days. Bro. Richard Ellis, from Sydney, spent a week with us; we were all edified by the lessons taught by him. Br. Rodger is gone to a place called the Manning River, about eighty or ninety miles from here, where he is proclaiming to that people that the God of heaven has established his kingdom on the earth again, for the last time. May God bless him and the effort made to enlighten and

bring the people to a knowledge of the truth. We expect he will be back about the middle of April. We feel the want of some Elder to be with us more; we need much teaching; we are willing to do all we can to forward the work. Br. Rodger has faithfully sown the seed, but there is wanted more help to reap the harvest.

Yours in the gospel covenant,

C. A. DAVIS.

HOPKINS, Allegan Co., Mich.,

April 24th, 1876.

*Bro. Joseph*.—We, as a branch, are in favor of having the *Herald* as a weekly, and all say they are willing to help make it such by adding their mite. I feel as though every saint, especially every family, should have the *Herald*, and *Hope* too. I should not know how to get along without these papers, for they bring to me cheering news, always of peace on earth and good will to men. By it my faith is made stronger, as I behold the faith of others engaged in the work of God.

The *Herald* reminds me of one who sent some of his friends to Christ, to ask him if he were indeed the Christ; and He said "Go tell John that the dead are raised, the lepers are cleansed, the deaf hear, the blind receive their sight," (but the last and great evidence was), "and the poor have the gospel preached unto them," and to the poor is the promise of eternal life, if they are poor in spirit. So the *Herald* comes freighted with the story of love; yes, joy and peace in the Holy Ghost.

To-day I am made to rejoice, because I have been permitted to hear and believe the message of life as it comes to us by angel hands.—And now they bid us be strong; for soon the day of triumph shall come, and all the faithful shall receive their reward for labor done to build up Zion.

May the good Spirit help every Saint to say, "I will help;" so that we may come to Zion with songs of everlasting joy. Ever your brother in gospel bonds,

S. I. SMITH.

AALBORG, March 29, 1876.

*Bro. Joseph Smith*.—Since our last communication to you we have been preaching in the above named city and surrounding country, to good sized congregations. Quite an interest has been manifested, and it appears like as if the Lord had now opened the way for his gospel to be preached in this country. Last Tuesday we had the privilege of administering the ordinance of baptism to two, that are the first fruits of labors that yet have been gathered; but we hope and believe that several more will come soon. Those baptized are both heads of families, good, earnest men, previously belonging to the Brighamite church. One

of them was an elder who opposed us as long as he could; but when he saw his error he laid it aside and received the truth.

As there is now quite an interest manifest and the prospects are that a good many will come into the Church, we see the necessity of having a hymn book of our own in the Danish language, as we hitherto, as also the Scandinavian Saints in America, have used the Brighamite book, which is not suitable to our faith. We would therefore propose to the Scandinavian Saints in America, to help us with means to get up a book, with from 150 to 200 selected hymns, arranged similar to the "Saints' Harp." We would like to have the book as soon as possible, for we need it, and would therefore ask those interested to put forth a helping hand as soon as possible. A dollar or more can be sent in a letter, and need not be exchanged in America as we can get as much for them here as there. If any of the Saints in America want books, they could state in the letter, and the books can be forwarded, either by mail or when we return.

All letters should be addressed to M. Fyrando, Aalborg, Postrestance, Denmark, and will be gladly received.

We ask an interest in the prayers of the Saints, for the work is great and the laborers are feeble.

Your co-workers for the cause of Christ,  
FYRANDO AND HANSON.

HUTCHINSON, Jefferson Co., Colo.,  
March 12th, 1876.

*Brother Joseph.*—We have reached home again. We had both a pleasant and encouraging trip. At Del Norte the prospect for a branch is good. We made many friends and believers; there are a number of old time saints there. They all accepted our words. From there we went down the Rio Grande to Castilla; there we found another one by the name of Jackson, who was waiting to see the salvation of the Lord. He joined the church in England many years ago; went to Utah with the handcarts. He related some acts of the elders of Brigham that are inhuman.

From there we went to Fort Garland, where we received a hearty welcome at the house of Mr. Thomas Stewart and wife. He was once valiant in proclaiming the truth in Scotland. He started for Zion in 1856, but instead of getting to Zion, he got to the desert, a land of salt and not inhabited. We baptized him, his wife and son, ordained him an elder, and he no doubt will be of good help to us here. We had a good reception by Major H. Jewett commander at the Fort. He is not a church member, but his acts show that he is a God honoring man. There are two companies there—one Infantry and one Cavalry.

We went to Uta, where there were some from the land of salt and saleratus, members of B. Young's church. Our reception was six degrees below the coldness of an icicle; but we had seen such cold weather before. We got the consent of the trustees of the school house; stuck up notices that we would preach Sunday at 11 o'clock; subject: "What is Mormonism?" Our congregation was large, had good liberty, preached again on polygamy. The icicle thawed and all accepted our words. We distributed some tracts, got one subscriber for the *Herald*, and left with a promise to return soon. From there we intended to go to Weisport and Castle Rock; but the storm prevented us. We went to Pine Grove, to call on Br. Montgomery, but he had returned to the east. We found the Saints in Denver all well. From there came home, and realize that there is no place like home. Yours as ever,

F. C. WARNKY.

MIAMA STATION, Carroll Co., Mo.,  
March 27th, 1876.

*Editors Herald.*—Br. Curtis and myself have been laboring in this section of country and have baptized twenty-one. Since that I had the pleasure of baptizing one in Carrollton. Since my return here, after conference, I have been laboring all I could and have baptized five more, and there are still others who express their determination to unite with the Church at an early day. While the more righteous class stay in the distance and howl "Delusion," the more honest class comes up like men and women and acknowledge and obey the truth; and with that degree of faith too that is hard to be excelled by any who have had many years experience in the gospel. I have administered to some who seemed to be suffering the most excruciating pains and they received immediate relief, and can now testify to the same.

Truth in the end will triumph. Your brother in Christ,  
A. J. CATO.

WARNOCK, Belmont Co., O.,  
March 20th, 1876.

*Br. Joseph Smith.*—Where I have been there seems to be a great influence for the Latter Day work. In my own neighborhood there seems to be a greater interest than there ever was before. In the neighborhood of six miles from my residence the Christian denomination invited me to preach for them.

On the evening of the 25th of March, I commenced preaching; preached three discourses to large, attentive audiences. They treated me with great respect, and they claimed to believe the preaching, because they were willing to believe what was written in the Bible, and cordially in-

vited me back; said their house was open to us at any time, excepting the fourth Sunday of every month. There are plenty of openings to our people in this vicinity.

Recently I have been laboring in Monroe county, Ohio. There is a great call in that part of the country for preaching. When I last visited Monroe, I was called to preach some eight or nine miles from the branch. While there, I met with an aged gentleman by the name of Piatt. He seems to be an intelligent old gentleman, who had formerly belonged to different denominations; but at the present time he stands aloof from all of them, his reasons were, they had all gone to Babylon. Before he saw me, he sent me a challenge to debate the "signs following the believer;" and then he came out and heard me preach three discourses. He then seemed to decline from debating, for the reason that he did not like to debate against too much truth. He did not think my preaching would do any good unless I would mix some error with it. He says he is willing to investigate, and if it is the truth he wants to comply with it. Since I have come home I have learned from the presiding Elder of that branch, that he thinks the surest way of determining the truthfulness of the doctrine, is by debating. I expect shortly to meet him in debate.

The Saints, as a general thing, are trying to live a godly life in this region of country; notwithstanding this seems to be a year of trial. Some months ago I had the pleasure of meeting with our worthy brother, J. C. Foss. He truly is an ambassador for Jesus and one well able to bear the cross. The branch in which he labors seems to be in good standing, and enjoying the Spirit of the Lord.

In conclusion, I expect to remain in the service of the Lord and do all that my ability and circumstances will admit, as long as the Lord lets me live. I remain your brother in the gospel, JAMES CRAIG.

## Miscellaneous.

### Kent and Elgin Conference.

The above conference will meet at the Zone branch, on Saturday and Sunday, the 10th and 11th of June, 1876, being changed from the 11th and 12th.

A. LEVERTON, *Dis. Pres.*

### Information Wanted.

Brethren John T. Morgans and Joseph R. Lewis were formerly members of Church Hill Branch, Trumbull county, Ohio, but emigrated west. If they will correspond with me, I will be thankful. Samuel McBirnie, box 97, Boonsboro, Boone Co., Iowa.

### Notified to Appear.

George Taylor and Thos. Hartnell, scattered members of the Kent and Elgin district of the Reorganized Church, are hereby notified to appear at the next conference of the aforesaid district, to be held in the Zone Branch, three miles west of Bothwell, Ontario, on the 10th and 11th of June, 1876, to answer to charges then and there to be preferred against them. Should either or both parties fail to appear, or answer by letter, their cases will be dealt with as though present.

A. LEVERTON, *Dis. Pres.*

### Church Library.

We are indebted to Bro. Owen Owen of Burlington, Iowa, for a valuable gift to the Church Library, "The Faiths of the World," in seven volumes. JOHN SCOTT, *Lib.*

### BORN.

At West Oakland, Alameda county, Cal., March 30th, 1876, to the wife of James Roseberry, a son.

At Sacramento, California, April 7, 1876, to sister Roseanah Eveline Lewis, a son.

### MARRIED.

In Calhoun county, Iowa, April 16th, 1876, by Elder Wm. A. Carroll, Bro. T. J. Skinner and Sr. Olive E. Reynolds.

At the residence of the bride's parents, St. Louis, Missouri, April 19th, 1876, by Elder Charles Hall, Mr. Henry B. Birch to Sr. Mary E. Kyte; both of the city of St. Louis.

### DIED.

At their residence, three miles north of Buffalo, Scott county, Iowa, April 14th, 1876, Sr. Isabel Gould, wife of Anton Gould. In this departure from earth, a husband has lost a dutiful and loving wife, and eight children have lost a fond mother. Sister Gould was born in Indiana, October 20th, 1828; baptized in August, 1861, by Elder Page, from which time she has lived a meek, quiet and humble follower of Jesus, adorning her life with all the christian virtues which should characterize the children of God.

At East Machias, Me., January 5th, 1876, Br. Benjamin Foss.

At East Machias, Me., January 14th, 1876, Sr. Betsey S. Ackley.

[Age not given in either case.]—Eds.

At Des Moines, Iowa, January 26th, 1876, of lung disease, Br. John A. Williams, aged 46 years, 1 month, and 7 days.

At Des Moines, Iowa, January 28th, 1876, Maggie Jones, daughter of Robert; and sister Martha Jones, aged 8 years, 9 months, and 14 days.

At Des Moines, Iowa, February 22nd, 1876, of lung fever, Elizabeth Picton, daughter of Br. Henry and Sr. Margaret Picton, aged 1 year, 2 months and 15 days.

At Nebraska City, Neb., April 11th, 1876, of a complication of ailments, sister Mary Jane Pallister, aged 24 years, 9 months, and 27 days. Baptized by Elder Mark H. Forscutt, October 23rd, 1875. She leaves a husband and four small children to mourn her early departure. Before her baptism the thought of death seemed to haunt her. In conversation upon the subject the other day, her expression was to the effect, that she had no fear to pass through the dark portal. Funeral services by Br. Robert M. Elvin.

Died in London, England, June 4th, 1847, Sr. Margaret Page, aged 42. She was baptized May 1st, 1841, by Lorenzo Snow.

## Selections.

### A Bit of Advice.

Have you enemies? Go straight on and don't mind them. If they get in your way, walk round them regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks for himself, and speaks what he thinks; he is always sure to have enemies. They are as necessary to have as fresh air; they keep him alive and active. A celebrated character who was surrounded by enemies used to say: "They are sparks which, if you do not blow, will go out themselves."

Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be a reaction, if you perform but your duty, and hundreds who were alienated from you will flock to you and acknowledge their error.

### "Hebrew" to Them.

A clergyman of the Church of Scotland, who was possessed of a fund of dry humor, occupied a rural parish in Perthshire, bordering on the Highland district. He took much interest in the progress of a Highland student, and aided him as much as he could in his studies preparatory to getting a license from the Presbytery. One thing, however, he was deficient in and that thing was indispensable. Time wore on, and the day of trial approached. Both minister and student were much exercised as to how they were to overcome the difficulty. Neither

knew anything of Hebrew, and how the young man was to meet the reverend court without it sorely puzzled them both. At last the clergyman saw his way clear, as if by inspiration. "Take your Gaelic Bible," he said, "and when you are asked to read Hebrew, go on reading from it." "But will they not find me out?" asked the young man, "No fear of that; just do as I tell you." The day came; the trial proceeded, and everything passed off satisfactorily. The young man was requested to read Hebrew, and, with fear and trembling, he drew forth his Gaelic Bible, and proceeded to read and translate. After he had gone on thus for a short time, "That will do," said the Moderator. "What do you say, Brethren?" Of course every reverend brother complimented the young man on his familiar acquaintance with Hebrew. His reverend friend said nothing, and the candidate received license to preach.

### Who Ate Roger Williams?

Steele's "Fourteen Weeks in Chemistry," says: "The truth that animal matter passes from the animal back to the vegetable, and from the vegetable to the animal kingdom again, received a curious illustration not long since.

"For the purpose of erecting a suitable monument in memory of Roger Williams, the founder of Rhode Island, his private burying ground was searched for the graves of himself and wife. It was found that everything had passed into oblivion. The shape of the coffins could only be traced by a black line of carbonaceous matter. The rusting hinges and nails, and a round wooden knot, alone remained in one grave; while a single lock of braided hair was found in the other. Near the grave stood an apple tree. This had sent down two main roots into the very presence of the confined dead. The larger root, pushing its way to the precise spot occupied by the skull of Roger Williams, had made a turn as if passing around it, and followed the direction of the backbone to the hips. Here it divided into two branches, sending one along each leg to the heels, when both turned upward to the toes. One of these roots formed a slight crook at the knee, which made the whole bear a striking resemblance to the human form. There were the graves, but their occupants had disappeared; the bones even had vanished. There stood the thief—the guilty apple tree—caught in the very act of robbery. The spoliation was complete. The organic matter, the flesh, the bones of Roger Williams had passed into an apple tree. The elements had been absorbed by the roots, transmuted into woody fiber, which could now be burned as fuel, or carved into ornaments, and bloomed into fragrant



blossoms, which delighted the eye of the passer-by, and scattered the sweetest perfume of spring; more than that—has been converted into luscious fruit, which, from year to year, had been gathered and eaten. How pertinent, then is the question, 'Who ate Roger Williams?'"

**How to Retain a Good Face.**

A correspondent has some good ideas on the importance of mental activity in retaining a good face. He says: We were speaking of handsome men the other evening, and I was wondering why K. had so lost the beauty for which five years ago he was so famous. "Oh, it's because he never *did* anything," said B.; "he never worked, thought or suffered. You must have the mind chiseling away at the features, if you want handsome middle-aged men." Since hearing that remark I have been on the watch to see whether it is generally true—and it is. A handsome man who does nothing but to eat and drink, grows flabby, and the fine lines of the features are lost; but the hard thinker has a hard sculptor at work, keeping his fine lines in repair, and constantly going over his face to improve the original design.

Happiness is the perpetual possession of being well deceived; for it is manifest what mighty advantages fiction has over truth; and the reason is at our elbow, because imagination can build nobler scenes and produce more wonderful revolutions than fortune or nature can be at the expense to furnish.

Generosity during life is a very different thing from generosity in the hour of death; the one proceeds from benevolence, the other from pride or fear.

The height of earthly promotion lifts us up no whit nearer heaven. It is easier to step there from the lowly vale of humiliation and sorrow.

No man's life is free from struggles and mortifications, not even the happiest; but every one may build up his own happiness by seeking mental pleasure, and thus make himself independent of outward fortune.

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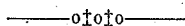
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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29:2*.

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No. 10.

## Keep Thy Vows.

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed."—*Ec. 5:4*.

It is a common saying, "A man's word is his bond." And certain it is that it is the bond of confidence, and hence of union between man and man. Integrity is the touchstone, or standard by which our characters are tested; one of the elements in the grand secret of all true success. The man who keeps his word with his fellow man, will be likely to keep it with his God; but if he is unfaithful to his fellow man, *he can not be faithful to his God*. All vows are sacred. They involve our honors, or shame; our moral worth, or our worthlessness. The honor of every being is at stake whenever such being makes a vow. The love, confidence, respect and honor which all beings receive, are in proportion to their integrity. The same is true in spiritual as in temporal things.

Gold will not buy love nor confidence; it may purchase flattery. Physical strength will not command real respect, it may create fear; but integrity will win unfeigned love; it will inspire confidence; it will command the admiration of all.

When God made man he endowed him with intelligence; and though he was his subject by creation, he left him free to continue such, or to become the subject of another. It is true that he made plain to him the consequences of either course; but he did not fetter him. While he did not permit the evil power

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to compel man to yield to his sway, he left him perfectly free in his choice. The choice was made and we all, too well, know the consequence. The work of restoration was immediately begun. It was not a work of compulsion, for the Almighty would scorn to reign over a kingdom of slaves. It was a work of love, wherein man's intelligence was appealed to; for it was a work in which he must take a part if he would be benefited by it. It is a truth, and a glorious truth, that salvation was made free unto all; hence, not to be forced upon man; but to be received, or rejected according to our free will. The reception of it implied obedience. Through disobedience man had become an alien from the kingdom of God; his return must be through obedience; the doors of the kingdom were thrown open for all. This was done through the obedience of Jesus Christ. No power beneath his could open the doors of that kingdom to mankind; but as anarchy can not exist in God's kingdom, only the willing and obedient can enter there. The terms of admission were declared,—the gospel of the kingdom. All who enter the golden gates must first consent to those terms. The terms were: 1. To believe in God and in his Son Jesus Christ. 2. To repent of all their sins. 3. To be baptized for the remission of sins; after which they should receive the Holy Ghost. This was the covenant imposed upon man.

The Almighty, on his part, covenants, "He that believeth and is baptized, shall be saved." "Repent and be baptized in the name of Jesus Christ, for the remis-

sion of sins, and you shall receive the gift of the Holy Ghost." This is the covenant of God unto us on the condition of our faith, and repentance, and baptism for the remission of our past sins. And on condition of our continued faithfulness, he covenants that "He that endureth unto the end, the same shall be saved." This refers to an everlasting salvation. Here then is the agreement entered into between the Almighty and every one of his children.

Now, with all the evidences of his love unto us, can we doubt his faithfulness? He has been faithful unto us thus far, yea, he has even given unto us more than we deserved, proving that "He is more willing to give than we are to receive."

What is the nature of the covenant we have made? "That we would believe his word, that we would forsake every sin, and hence obey his gospel, avoiding even the appearance of evil;" in other words, "that we would serve God with full purpose of heart, with all our mind and strength."

Latter Day Saints, Is not this the covenant we have made? Was it not for this purpose that we publicly renounced all evil, went down into the watery grave in token of our submission to his will; thereby declaring our death unto sin, and arising in token of our life unto righteousness? Are we keeping that covenant? This is a solemn question, it must be met and answered. If you will not meet it now, you will meet it in the great day of accounts.

Remember that we have no claim upon God if we fail to keep our vow. We have none here, we can have none hereafter. Faithfulness is the condition upon which all His promises are made. Without it we have no hope. Christ died, not to save man in his sins, but from his sins; but if we cling to them they will cling to us and sink us beyond the reach of His pardoning love.

It would seem that many of us either forget the nature of our vow, or that we never had a correct understanding of it; or if we understand and remember it, we are very careless about keeping it. When

I remember that I promised that I would devote the entire powers of my mind and body to God's service, I fully realize that I am not keeping that vow when I am indulging in the sensual pleasures of the world, imitating the follies and fashions of the same, wasting precious hours in reading trashy novels; for these things only waste my time—the time I vowed to devote to God's service—waste my energies, once consecrated to God, to his perpetual service. When I am spending all my time, talents and strength, to procure the riches of this world, heedless of the interests of God's kingdom, I realize that I am breaking that solemn vow. When I am using my powers of mind to outwit, cheat, defraud, or rob my fellow man of his just rights, I know that I am not keeping my vow, "to live honestly before all men." When I wink at corruption and let it pass without reproof, I know that I am an unfaithful steward. When I barter my honor for favor, place or power, I know I am forfeiting all right to the favor of God and all good men. When I use my tongue in defamation of another's character, I am conscious that I am not serving God. In fine, if I indulge in any course that does not redound to the glory of God, I cease to be his servant, and if not a servant how can I hope to be welcomed as his child.

I discover that there are many who have very loose notions of duty and pleasure. Duty is made secondary to pleasure; whereas our motto should be, Duty first, last, and all the time. If we are faithful servants, duty will be the highest pleasure. Yet how many who profess to be servants are sacrificing duty to the pleasures of the world? There are many who would feel insulted to see the Church of Christ treated with scorn, or to hear its doctrines ridiculed, and they would fairly bristle with arguments in its defense, when in reality their lives are a greater blot upon the fair fame of the Church than can be fastened upon it by all the poisoned pens, and virulent tongues that malignity can command. I would to God my experience had given the lie to the above

assertion; but it will remain an unpleasant truth, and it is painful to declare.

In the life of a saint, all things should be done with an eye single to the glory of God. How can I glorify God by drowning my reason with intoxicating drink; by slandering my neighbor; by falsehood; by dishonest dealing; by studying to imitate the vain and empty fashions of the day, or by indulging in filthy talk; winking at obscene actions; or by frequent association with those who love these things? "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Every act of a saint, should be performed with reference to the cause in which we have embarked; but what connection can the ball-room have with the kingdom of God? Am I illustrating its beauty, its doctrines and its blessedness, while whirling in the giddy maze, embracing and being embraced by the voluptuous form by my side. Is there any thing in that gaudy assemblage of vanity that points my mind to God; that fits me for his presence; that renders me more like him? Does the swell of voluptuous sounds that fills my ear raise my soul to Heaven, or does it rouse up the baser passions of my nature and set my heart on flame with inordinate desire? Am I a better, a purer man for associating with the gay, the giddy and unwise, who are undermining their health; neglecting their morals and sapping the foundations of their happiness, temporal and eternal?

"Can a man touch pitch without defilement?" Neither canst thou, blooming maiden, or robust youth, engage in and mingle with these follies, without the smell of their fire upon thy garments. Matron nor maiden, manhood nor youth can avoid the polluting touch of the evil influence that attends these follies. It always strikes a pang to my heart when I hear of my young brethren and sisters indulging themselves, or yielding themselves an easy prey to the tempter's snare; but what shall be said of the Elders in

Israel, the Lord's anointed, who will barter away the interests of the kingdom of God, trail the eternal flag of truth in the dust, and lay the sword of truth to rust; while he not only indulges in these follies, but seeks to entrap the tender feet of those whom he should shield and protect from the tempter's power? My brow crimson with shame for such men; and my heart trembles with fear, lest I, too, should be overcome and after all barter away my birthright for a mess of pottage even more worthless than was that of Esau. Yet the warning voice must be given, and why should I wait for other tongues to speak, or other pens to warn the unwary and unsuspecting?

Young friend, listen not to the syren voice that tells you there is no harm in the dance. That voice is a deceiver, be it whose it may. To-day it is one of the preparations of Satan, glossed over with the look of innocence to entrap you into his coils. It is an evil, because it is made an instrument of deception leading to a thousand evils that you know not of. "Avoid the evil, pass not by it, turn from it and pass away."

Does not David say, "Let them praise his name in the dance?" Yes. Is that the purpose for which such assemblages meet? Is that your purpose in attending? You blush, then avoid it, until you know that God's people are indeed joining in the dance with no other motive than the glory of God; when the sacred influence of the Most High shall surround his people and keep them from the polluting touch of evil of every grade and color.

This is the day of preparation. The Bridegroom is coming, the bride must be prepared before he leads her in the dance. Now is the time for work. Strip off the habiliments of sin; come out from the "unclean thing," "Be ye clean who bear the vessels of the Lord."

Let duty be our motto. Are you ready, if the bursting heavens revealed him? If not, there is no time for the dance,—no time for the follies of the world,—and if you were ready, you would willingly wait for the Bridegroom. Remember your vows unto the Lord.

In keeping the covenant there is great reward. The covenant breaker is despised of men and rejected of the Almighty; "but he who keepeth his word, happy is he.

C. DERRY.

### Phrenology.

It was an old saying of the Hindoo sages:

"The Gods have inscribed the destiny of every man on his skull."—*E. G. Holland.*

Homer describes the shape of Thirstie's head—as retreating and peaked, so that a phrenologist can read his insolent disposition by it. A knowledge of the rudiments of phrenology has always been intuitive to, or attained by observation by intelligent men. When could there ever have lived an eminent painter or sculptor who did not know the difference between the head of a philosopher and a fool, or scholar and a savage? What man of genius ever felt the pulsations of thought in his own brain, without realizing that his brain was the source of thought. Shakespeare recognized the correspondence of the head to moral character, in the sentence, "Men like apes, with foreheads villainously low."

This knowledge that had floated undefined throughout the ages, was first reduced to system within the last hundred years. Dr. Gall's first observation was that those of his schoolmates who had prominent eyes excelled in verbal memory and power of expression. This fact, like the falling apple, led to great discoveries. Dr. Spurzheim aided in laying the foundations of the new science. Next in order as a founder stands George Combe. O. S. Fowler and J. R. Buchanan made some additions, connecting it with facial expression, etc., and the science is irrefutable; and if not complete, it is because man is too much like his Creator to be understood by man. Any candid man may confirm the truth of phrenology by submitting his own head to the test of competent examination, but it has not passed the Sanhedrim of the savans, nor been admitted to the curriculum of the colleges, and the very apostle of the "Descent of Man" discards it—its own receives it not.

There is nothing very strange in this fact; it is as natural for men to run with their particular mites of truth as it is for a chicken to run away with a crumb and leave a whole loaf behind it. The Catholic takes his text, "Thou art Peter," and around it crystallizes his creed and the very gates cannot prevail against his construction. The Protestant's scheme is rounded out and symmetrical to his eye and it is nothing to him that the whole Bible is full of a very different doctrine. From Thales to Copernicus (not to Plane Facts) the world had a false system of astronomy, but they constructed theories upon a system of cycles and epicycles that answered their wants so well that Gallileo came near losing his head for not going with the majority.

So the world has had a system of mental philosophy that is baseless, and yet has served a great purpose well. It originated with the old Greeks. They had as great minds as men of any race ever will have. They could not travel to explore, for they were hemmed in by barbarous nations and unknown seas. They could not bridge the way to other worlds, for they had no telescopes; so they turned their thoughts upon themselves; they questioned their own consciousness. If they attributed some emotions to the heart, some to the spleen, some to the bowels and others to the fluids, that did not prevent them from correctly classifying and analyzing all the emotions and powers of the mind and they did attain to great knowledge of the mental constitution of man. The case has its parallel in music; there were beautiful sounds in the world when there were no notes to represent them, and melodies transferred from one generation to another without the gamut.

And too as a man may learn notes and not become a musician, so he can learn the "bumps" by name and be ignorant of mind. Phrenology is only the basis of metaphysics: the locating of the organs is only the A, B, C, of the science of mind. Man is too complex a machine to be understood by a few day's study of a plaster bust. The first lessons are easy and that makes many pretenders,

and many pretenders have caused a reproach, and many patrons will be offended that phrenology is so much as named in the *Herald*.

"Size is the measure of power—other things being equal," say the professors: but that last clause is the biggest half of the rule. The "other things" are numerous and are more difficult to determine than size. So far as they can be determined phrenology is an exact science, and an infallible guide. The rules of phrenology are correct, but to be a successful reader of character one needs to be born with a peculiar aptitude; and I think that some of them have a proficiency that exceeds all the rules, and cannot be reduced to formulas.

Phrenology is charged with fatalism; take phrenology away and does not fatalism remain? Are there not some cases quite hopeless by any rule we can apply? Phrenology teaches a hopefulness that common sense demurs to. It claims that if a man has a bad head he can improve it: make the horns of passion draw back, and the organs of grace and excellence branch out like antlers. O, well, we must make some allowance for enthusiasm.

What is the relationship of phrenology to religion? The parables of the talents and the sower cover the case. Religion is adapted to man as he is. There were in Paul's day certain "honorable women," and certain "lewd fellows of the baser sort." Those classes still prevail and the gospel net gathers all kinds of folks. The hand can not say to the foot I have no need of thee. When the Saints are in the Spirit they are much alike. Under temptation and trial their original natures assert their powers. The besetting sins will be old familiar acquaintances. The fellows of the baser sort might be lewd again; and the honorable women might give way to pride. None are perfect, no not one. All need the transforming power of the Holy Ghost.

Phrenology is a teacher of natural religion. As friendship finds gratification in friends, so the religious faculties find

gratification in God and a life to come; and the existence of these faculties is proof of the existence of their objects of desire—a proof that no rational phrenologist can question. This is a low faith, but it makes a man look upward and leads toward the truth.

Phrenology is the science of mind; mind is God-like; and that makes phrenology second only to theology in dignity. He who understands the mind of man is brought to the verge of divine truth. No man can get to know the higher truths of anthropology and not believe in the realities of spirit existence. One merges into the other, as the bud into the flower. The difficulty is that there are two forms of spirit life and that can not be distinguished one from the other by the ordinary methods of study; and many phrenologists lose the way and wander in the mazes of modern Spiritualism.

Dr. Trall has enunciated the relationship of phrenology to medical practice in one compact sentence, "The physician who can not analyze the mental powers physiologically, is not fit to medicate their maladies."

Phrenology has disappointed the hopes held out in its youth. Gall, Spurzheim and Combe were philosophers, but could not provide a succession to their line; and the greatest thinkers of the day seem to be pushing past phrenology without a nod of recognition. There is a parallel to the case in the fact that great sermons are being preached outside of the only true Church, but a parallel is not an explanation.

Dr. Morton developed the science of craniography, and by comparison of skulls solved many problems in ethnology, classified the races, and determined facts of conquests, colonizations, and affiliations of pre-historic nations; all without admitting the claims of phrenology. The house is divided against itself, but phrenology is awaiting its champion, and must become the capstone in the dome of exact science.

A man's inspiration partakes of his individuality. Each writer and actor in the sacred records has his peculiar

characteristic—his individuality. In addition to individuality, are national characteristics: and besides these is a reflex influence of conditions and surroundings called characteristics of "the age." But the main element in forming individuality, is the shape of the head. All the acts and thoughts of men, including creed making, Bible interpreting, and Bible making, are determined mainly by the shape of the head. The ancients, as shown by delineations of their artists, had imperfectly formed heads; low on the front. God could not inspire savages with generous sentiments; but as they had intellectual power he could inspire them with transcendent wisdom; and by sending angels to them he could reveal any kind of sentiment or law or purpose. In whatever way he gave revelations, however, the revelations had to be adapted to the conditions and needs of the time; and the Israelites were a "stiff-necked" people.

S. F. W.

### The Preaching of the Word.

As one whose active service in the cause of Christ may be counted only by weeks, and feeling deeply my own need of instruction; not only in the faith and doctrines of the church, but also in those matters which pertain to the establishment of His church upon earth—the effectual teaching and preaching of those great truths, by the acceptance of which, alone, can eternal salvation be secured. I would offer for the consideration of the saints, and especially those residing in our large towns and cities, a few suggestions as to the most effective employment of the means which God has placed in our power for the preaching of His His word.

We are all agreed, I think, that the preaching of the gospel of Christ is the one great object that we should keep in view; and that as compared with this all other matters are of but minor importance; and it is equally true, that each and every member of the Church of Jesus Christ of Latter Day Saints has a part assigned him, or her, in this great work.

Some are called upon to devote themselves exclusively to the work of the ministry—in many instances to leave their families entirely dependent, for their support, upon the voluntary contributions of the saints; others, the great mass of us, are under equal obligation to labor diligently in our several vocations to acquire means which we may, even, if need be, at some sacrifice or self-denial, contribute to the support of those who have given up all to follow Him; not forgetting, meanwhile, to employ the talents, be they few or many, which have been committed to our charge, in earnest effort to awaken in our fellow men a desire to "walk in the light."

It is as to the disposition of this money which I trust we all feel it a duty to contribute as liberally as our circumstances will in any wise justify, that I desire to offer a few suggestions, especially to residents of towns and cities.

In many places—say of from 5000 to 25,000 inhabitants—there are thousands who know nothing whatever of the teachings of the Church of Latter Day Saints, and who associate the name of Mormon, only with the vices of Utah. If, in any of these places there chances to be a branch of the church, it is too often the case that the presiding officers, or resident elders are, either from want of natural qualifications, or because the nature of their secular occupations prevents them from giving the necessary time for preparation, unable to present the sublime truths of the gospel in such a manner as to induce the attendance at our meetings of those whom we should reach—the many, who, having regard for religion, yet know not the true from the false, and who will naturally go where they may be interested, as well by the force and intelligence of the speaker as by the importance of the subject presented for their consideration.

Occasionally a traveling elder preaches for them, and perhaps awakens some interest. After a few days he goes on his way to other fields of labor, and for weeks it may be that we have nothing that can fairly be dignified by the name



of preaching. The interest which had been excited, to a great extent dies out, so that in no true sense can it be said that in such places has the gospel really been preached—preached so as to reach the people—to interest the community—to induce even the seriously disposed to investigate our belief and learn for themselves whether they be true—to say nothing of that much larger and perhaps equally honest-hearted class who have never yet given serious thought to the things which pertain to the life to come, and for whose salvation we should strive most earnestly.

Now what is the remedy for this state of affairs? Obviously it is to provide, so far as lies in our power, frequent and if possible regular preaching, by men fitted by nature and education as well as by the gift of the Holy Spirit, to present the truth in such a manner as to attract and retain the attention of the public—men who will compare favorably with the ministers of other denominations—for, reason as we may as to what *ought* to be, men and women will go where they may be interested—will prefer to listen to an able speaker, or one of at least average ability, and will *not* go to hear a dull one, how *true* soever may be his words.

But how shall this be accomplished? Our people, generally, are poor and unable to give very largely of their hard-earned means for this or any purpose; yet I suppose there is not one of us but that gives something and am disposed to think that there are few who could not give more than we do to aid in the dissemination of the truth.

Would it not be well for us, keeping steadily in view the one great object—the effective preaching of the word of God—to look about us and see how success is attained in matters which pertain to this world only.

The successful merchant we shall find to be the man who concentrates, not only his energy and skill, but his capital also upon one branch of business.

The farmer who would increase the productiveness of his fields, does not scatter his fertilizers thinly over a large

surface, but applies it liberally to a few acres at a time, experience having proved that in this way only can he secure both remunerative returns and the means of fertilizing other acres.

So, in all the affairs of life, success is rarely attained but by the concentration of all our powers, whether of mind or body; and, where money is required, of all our capital upon the object in view. And this, it seems to me, is as true of that which pertains to the growth of the Church of Christ, as it is of our material interests.

Let us then, especially in our larger towns, apply at least the greater part of our contributions to the payment of the expenses incident to the frequent and regular preaching of the gospel; and it will be strange indeed, if the seed so sown does not, sooner or later, produce an abundant harvest. And let us not be discouraged if no immediate results are observable; let us remember that while, if we sow we shall surely reap, yet there is a long season of weary waiting, and oftentimes of careful cultivation between the seed time and the harvest, and that upon the degree of cultivation depends largely the abundance of that harvest.

W. R. S.

#### Children of Amulon.

In the *Herald* of March 15, 1876, page 177, an inquiry is made about the children of Amulon; how they came to Zarahemla, as there appears no account of their leaving Helaman.

To understand this matter and history of Amulon and Helaman, it will be necessary to find as much of their history as we can. The first we find of Amulon is recorded in the 11th chap. 2nd v of Alma. He says they had found those priests of King Noah in a place they called Amulon, and they had begun to till the ground. Now the leader of those priests was Amulon, and who was it that found those priests of King Noah and Amulon.

The Lamanites, after they had pursued the people of King Noah, and driven them into the wilderness, and pursued them and brought back all they had

overtaken; and conferred the kingdom on Limhi, one of the sons of King Noah; and the Lamanites persecuted the people of Limhi until they sought repentance; and the Lord delivered them out of their hands, and they went to the land of Zarahemla from whence they came. And the armies of the Lamanites pursued them again and got lost, and while wandering around in the wilderness found the priests of King Noah who escaped from them when they were in pursuit of King Noah, and are again delivered because they were so honest and pious as to go and steal the daughters of the Lamanites and carry them into the wilderness where they were found tilling the ground. Amulon finding favor with the Lamanite authorities, because of the stolen daughters of the Lamanites, joined them; so did his brethren, and were traveling in search of the land of Nephi in the wilderness, when they found the land of Helem possessed by Alma, who was driven out of the land of Nephi by King Noah, because he and his brethren believed the truth.

Alma believed Abinadi, the servant of the Lord sent to warn King Noah and his people. His brethren also believed him, Alma. The Lamanites promised Alma if he would show them the way to the land of Nephi their lives, and their liberty; but after Alma had shown them the way, the Lamanites would not keep their promise, but set guards around the land of Helem, over Alma and his brethren. And the Lamanites granted unto Amulon that he should be king, and a ruler over his people who were in the land of Helem. (Par. 2, chap. 11 of Alma.) Amulon began to exercise authority over Alma and his brethren, and began to persecute them, and caused that his children should persecute their children; for Amulon knew Alma, that he had been one King Noah's priests, and that he believed Abinadi. Please read the 11th chapter of Mosiah to the 11th paragraph. Amulon exercised authority over them, put tasks upon them and put task masters over them, and the affliction was so great that they began to

call upon the Lord; and Amulon commanded them that they should stop their cries, and put guards over them to watch them, and commanded that whosoever was found calling upon God should be put to death. Alma and his people did not raise their voices unto the Lord, but their hands were lifted up unto the Lord and he knew their thoughts.

So Alma, and the people of the Lord, were brought into bondage and being possessed of the genuine faith of the Lord, this faith brought them deliverance after wandering twelve long days in the wilderness; being led by the Lord. And the Lord led them to the land of Zarahemla, Mosiah being king over the land.

But the posterity of Amulon and his brethren were displeased with the conduct of their fathers, those who had taken the daughters of the Lamanites to wife, and would no longer be called by the name of their fathers; therefore they took upon them the name of Nephi, that they might be called the people of Nephi, and be numbered with those who were called Nephites. Now all the people of Zarahemla were called Nephites, and this because the kingdom had been conferred upon none but those who were descendants of Nephi: (Par. 10.)

Zarahemla and his people were descendants of Mulek, and those who came into this land with him, who was a son of Zedekiah, who was taken into captivity by Nebuchadnazar, king of Babylon. (Par. 8.)

Alma died in Zarahemla; but before his death, he ordained his son, Alma, to be high priest over the Church of Christ, and the people chose Alma to be the Chief Judge over the land and people of Zarahemla, and he lived in Zarahemla until he was translated. (13 to last par.) His translation is recorded in the 21st chapter, 3rd paragraph.

When the Zoramites departed from the truth, and separated themselves from the Nephites, Alma thought that the preaching of the word of God was the best remedy to apply to them; (16 : 11); therefore he took Ammon, Aaron and Omni with him, and Himni he did

leave in the church at Zarahemla. But the former three he took with him; he also took two of his sons; the eldest he took not with him, and his name was Helaman. Here, then, we find Helaman born and raised in the land of Zarahemla, or city, as the case may be. Now, Alma and Ammon and their brethren returned to the land of Zarahemla, etc. (16 : 31).

Then the children of Amulon did not have to leave Helaman to come to Zarahemla, but they had to leave the land of Amulon in the kingdom of the Lamanites, to come to Zarahemla, where Helaman the son of Alma was high priest over the church of God. R. H.

### A Few Thoughts on Conferences.

*Dear Herald*:—Conference is a meeting set apart by the district to transact business for the work of the Lord; therefore, the week before conference we ought to present ourselves before the Lord in fasting and prayer; that we might be freed from all evil spirits; and meet together, enjoying the Holy Spirit of God to guide us into all truth.

In reply to this, it might be said that we ought to live so every day. Very true; but how is the week before conference too often spent by the Saints? It is in making a great fuss, in making pies and sweet cakes for conference, which, when the time comes, I am afraid that some go there for little or no other purpose than to eat them up. Some have gone so far as to see who could make the best cake for conference. This I believe not to be right. If the rich can afford to do this, the poor cannot; although they will strain every nerve to keep up appearances. Some might say, Would you have people starve at conference? No, I would not. But let the sisters prepare plain and common food; and not a temporal feast, so that the mind is drawn away from God, to the things we eat and drink.

*Dear Herald*, I think if this was done we should not have so many sick at conference to be administered to, as there are under the present rule.

The next place, How should Saints conduct themselves at conference? I have seen brethren come to conference and tie their horses to an oat and wheat bin; the horses pulled away the partition between the oats and wheat and let them run together. Others threw so much hay to their horses that there was nearly as much wasted as eaten. Others carried oats and fed to their horses until a quantity of them was also wasted. I have also seen brethren complain that the pasture field was too far away and therefore wished to turn their horses into the brother's meadow. Such conduct I think does not become saints. Neither do I think it is doing to others as we would wish them to do unto us.

I do not mean to say that those things are done wilfully; but it is for want of thought. Brethren and sisters, let us consider the matter all over before we start for conference.

It has been stated by some that the branch where the conference is held should prepare a sufficient amount of food for the whole conference. This might do where there is a large branch and a small conference. But, just think of six or seven sisters preparing victuals sufficient for a conference of from two to four hundred. Why, certainly those sisters could not enjoy the conference much.

When we start for conference let us try to have ourselves ready in such a way as to be as little burdensome as possible. Let the sisters have their baskets of plain victuals, with a quilt or two, each prepared to go at the time of conference; and let the brethren who drive teams to conference be prepared to take a load; say from eight to twelve; and not do as I did once, I am sorry to say, drive a span of horses for myself and wife, and thus fill up the brethren's stables with horses and have very few saints at conference, after all. Some may here say that they cannot suffer to ride so far in a lumber wagon. Well, my dear brother or sister, if your body is so frail as that, you could not very well suffer the privations of conference, when we arrive at the place of conference.

After our teams are cared for, and we are about to enter the place of meeting, let us remember that it is the house of the Lord, and we have come to meet Him there, (by His Spirit), and let us try and keep order, and not get to talking, and whispering to each other during time of meeting; neither let us be continually going in and out of the place of meeting, as is especially the manner with some of our young brethren and sisters, and thus annoying the meeting or conference assembled.

The next idea I wish to remind my brethren and sisters of, is this: When a question is before the conference be careful to not vote until you have a proper understanding of what you are voting for; and not vote for both motion and amendment, as I have seen some.

I will now close this subject by giving my views as to who has a right to vote in conference.

I believe that every brother and sister has a vote in the Church of Christ, in their proper place; but I do not believe that every one should have a vote in conference. I believe that it is the right of every member to have a vote in branch business meetings, also to appoint the officers to preside over them in each branch; then I believe it to be proper and right for those officers thus appointed to go to conference and represent their branch to the district conference; and bring such business before the conference as is right for the conference to transact for their branches. Those officers with all the elders and priests in the district, I believe have a right to vote in conference; but I believe it is out of place for the laity to vote in conference, not excluding the sisters any more than the brethren of the laity from a vote in conference.

Ever praying for the good of Zion, I remain,

A BROTHER L. D. S.

#### Letter on the Priesthood.

Mr. David Landon:—Dear Sir, will you be so good as to kindly accept of this letter and read it. For I design it for good. And I pray that it may prove a savor of life unto life to you, while at

the same time my own soul shall be blessed with much of the assisting grace of the Holy Spirit. I will try to be as comprehensible as I can, by the use of so few words as is necessary in order to convey the ideas which I would like that you should understand.

I thank you, in the first place, for your friendly call here, yesterday, on so good and praiseworthy an errand, to make enquiry in relation to that portion of God's ancient church and kingdom, that has been lost from the knowledge of all nations, now 2576 years. That is quite a while for one whole nation as enlightened and powerful as they once were during a period of time four times as long as our republican government has yet lived. All that the world has known or can know of them since they were carried away by Shalmanezzer, king of Assyria, and placed in the cities of the Medes—I say, all that can be known of them since *that time*, which has been already 2576 years, can only be known by the prophets and holy ministry of Jesus Christ. How important then it is to us, who desire to know anything correctly, that we *know first* who that ministry are?

There is a point noted in the Holy Scriptures, well worthy of the attention of every man. Read II. Peter 1:20. Here you may take a word of caution, not to depend on your own ability to interpret prophecy, nor to depend on any man-made priesthood to do it for you; lest you land yourself where you may share a like fate, as did all that nation of Jews after whom you feel disposed so late in life to make inquiry. There is not a lesson in the divine science that stands before *this*, in importance for you to understand. For you know now that it was in consequence of following a man-made priesthood that all that dire calamity has happened to that nation. Wherefore it should be a solemn and fearful warning to us Gentiles who are subjected to an influence that will soon prove no less disastrous to all that host of Christendom who are now being led by a hireling priesthood, who are as unable to prophecy, or to give a true in-

terpretation of one of the prophecies relating to futurity as were any of those false prophets whom king Jeroboam made to himself, and who officiated as priests and divines before the king and his people, in pride and grandeur for four hundred years.

Remember too, how they despised and ill-treated such men as God sent into their assemblies to foretell and warn them of their coming destruction, which continually overtook them in accordance with the words of God which were sent, and denied or rejected.

To the all important point of "*knowing this first*," as Peter says we must, before going for light to the sure word of prophecy, I say we must first know who are God's chosen priesthood. Or the leaders of his church who are the called of God, as was Moses and Aaron, Peter and Paul, and not run after blind guides, and such as assume divine honor while they cannot divine, save it be for the people's money, and then it is in falsehood. If you, or I, or any other man were sufficient of ourselves, alone to take the Bible in hand and be our own interpreters, independently of that *holy order* of ministry which God in so many different generations has sent by direct revelation and ordination by the hand of angels; then I ask, why was it that a learned sectarian Jew with all of his religious zeal and knowledge had to go to the prophet Ananias in order to know what he should do after the Lord Jesus called him to be an apostle? Or why was it that the Lord sent him to Ananias, instead of sending him to one of the popular priests, among the more self-esteemed priests of those times? Or why was it that the man Cornelius, that great and good man, captain of the Italian band, with all his alms giving, his praying three times a day, and attaining unto the ministration of an angel, had to send a three day's journey for God's prophet to tell him words whereby he and his household might be saved.

Your ministers would now tell you that so good a man as he was could be saved undoubtedly without baptism, or the gift of the Holy Ghost; neither of which

could he or any other man get, or ever did get until after submitting to God's holy order of the priesthood, which he placed in his church by direct revelation and commandment. And if any man deny this, that man is an impostor or false teacher, however learned and popular he may be in the eyes of men.

Why was it, I ask again, if any man is sufficient of himself alone to take his Bible in hand and by it steer his course to heaven independently of the holy, inspired, living ministry of God, then why did God say to that great man, Philip, "Go join thyself to that Ethiopian's chariot?" For he not only had the Holy Scriptures with him but was actually reading a prophecy which had just been literally fulfilled, and yet he did not know it. And why did he not? I answer; for the same reason that none of the Jews who had read it, knew until after they attended unto the interpretations which that holy order of the ministry gave, whom Jesus called from their fish-boats and made them fishers of men. Some of them had never been at a school so high as Saul of Tarsus had before his call to the ministry, and yet they knew how to interpret all those prophecies relating to the age in which they lived.

And they knew how to preach God's testimony to that generation, and to baptize penitent believers, for the remission of their sins. And this was not all they knew, for they had power to lay on their hands after baptism in water, for the conferring of the Holy Ghost. And Jesus Christ worked with them; but not with a hireling ministry.

So you may discover by this light, also, that they not only knew how to interpret those prophecies which had just been literally fulfilled in that generation, but they went on to tell of the future, just as it has since been transpiring and and as it shall be down to the final end of time. A hireling, man-made ministry never did nor never can do it. Furthermore, God never sent nor owned a man-made ministry of any order. Nor did he ever own a church that "*procured to themselves*" their own teachers. Let any man deny this if he can prove it.

It is a plain apostolic prophecy, relating to our own times, that men would do so in the last days, just as they now are doing all over the world; and the consequences are that men "*will not now endure sound doctrine.*" Is it not so? Yes, verily. Such a gospel and doctrine as the apostles preached without money or price, promising the signs which the Lord Jesus said should follow even to the end of the world, the man-made churches will not endure as any longer worthy of their hearing, because they know by such a light they must stand condemned.

What then is the only alternative or necessary conclusion? I answer, as one of the witnesses for Jesus, that I do verily know that those signs of which the early ministry did testify are still the same in God's holy order. For I have witnessed them in many instances, as thousands of others do also affirm. And I certify that all who deny this doctrine do witness against Jesus as a false prophet; denying his word. Let God be true though all the Gentile churches belie him. For God never will cease to be a God of miracles. "Ho! all ye despisers and wonder and perish." "For behold I work a work in your day that ye shall in nowise believe, though a man declare it unto you." So saith the prophecy which relates to the unbelievers of this age.

Sincerely,  
ELD. J. S. COMSTOCK.

#### Letter From C. H. Eaton.

To Editor Herald.

Bro. Joseph:—It is now some two years, or thereabout, since I wrote a few lines for the benefit of your readers; and as now seems a good chance for a few lines I have much pleasure in embracing it. "Myself and otherself" have been connected with the Church of Christ just over six years, during which time we have been highly favored of the Lord. His mighty hand and stretched out arm have been over us for good, both in temporal and spiritual things. The testimony of the gospel, the peace and love we now enjoy, and the glorious hope of a happy life to come are blessings for which we feel thankful to our heavenly

Father. To-day finds us still onward in the warfare of truth, trying to serve God according to his commandments, and to be worthy the blessings which come from His hands. In His hands I am trying to do service towards the salvation of the human family.

In Birmingham we are favored with good meetings; the Spirit's presence is felt by all, and it disseminates amongst us that best of all good gifts—true brotherly love and kindness. We are sometimes favored with the gift of singing in tongues. And last, but not least, we have our prayers for the sick answered in a most wonderful manner. I will mention one is particular. On Dec. 13, 1875, a request came to the authorities of the Branch from a woman who was not a member of the church, that elders might be sent to administer unto her. She was suffering from erysipelas in the head, which rendered her delirious at times. Three elders went according to her request. They found her in a bad state of the above disease. What was the strangest thing is here given in her own words. After expressing her thanks that her request had been granted, she said, "Gentlemen, when I am right and know what I am doing, I try to pray to God, but at soon as I begin something comes up in my throat and almost chokes me; at the same time something tells me to curse God." "But," says she, "I shall not curse God. If you, gentlemen, would be kind enough to pray for me I think I shall get better, and when I do I will be baptized." The brethren felt encouraged by the earnest, humble manner in which she spoke. They administered in due form, and while their hands were on her head the room was filled with the power of God, and when they had finished praying she said, "Thank God! I can now pray." Her looks were changed, her heart rejoiced, and all present praised God. She was not able to leave her bed for two weeks afterwards, but she was not troubled with the dreadful feeling again. The Lord spared her life, and in fulfillment of her promise she came forth and was baptized on January 5th, 1876. She

now joins her voice with ours in thanks to God.

Well, I desire to say a few words concerning the work of God in these lands. The year 1875 has been a good one so far as the spread of the truth is concerned. There have been about thirty-five added by baptism; and the good feeling of amity amongst the brethren and sisters in the entire mission has grown firmer. Being acquainted with most of the brethren that compose this part of the Lord's vineyard; and occupying the position of district secretary, gives me some little chance of knowing the condition and requirements of this mission. I can assure you, and feel happy in doing so, that I am proud of the association of such noble brethren and sisters as those whom I am acquainted with at Birmingham, London, Hanley, Stafford, Farnworth, Sheffield, and other places.

We have good prospects for preaching the gospel this year; and the Spirit of God bears witness that a great many will be added to the church before 1876 is past away. There has been eleven baptized this year already. The affairs of the English Mission are ably attended to by Bro. Thomas Taylor; and things are looking better now than ever I remember to have seen them since I joined the church, without casting any reflection on the good labors of the brethren who have been sent from America to administer the word. Bro. Thomas Taylor is, in my opinion, the best man to preside over the English Mission. There are many reasons that I could give for this opinion, but I will only trouble you with two. First, he has the respect and confidence of the whole Mission; an elder from America could have no more. Second, he is truly economical—endeavors to do the most good to the greatest number at the least possible cost. The very best could do no more. I may sum up my other reasons in these words: He is a good man—elder. That old fogysm idea that an elder from America carries a certain "prestige" with him that is not to be found in the elders at home, is fast dying out of the minds of the people here. There may be some who remem-

ber how fast the gospel has been spread in these lands in times past, by the Brighamites, and think that they could do the same now, under the Reorganization. To such I beg most respectfully to call to mind the fact that since 1847 or 1852 at least, the Brighamites have been preaching a perverted gospel. According to their own account, the Brighamites have emigrated in all about 50,000 men, women and children. Think of the enticing words, the false statements, and the vain hopes and promises held out by those subtle messengers from Utah, to the people who gave them audience. They lead the people to believe that fortunes were found by the gross in Utah. But alas! how many have found to their sorrow that their fortunes in Utah are prefixed by those three mighty letters—"mis." Falsehood leads people astray; the truth does not. The enticements held out to the people, by the preachers in the past, have no doubt caused many to join their church through sinister motives. The gospel as taught by the Reorganization seeks those only, who will obey the truth for the love of it. And let whoever will publish the pure principles of the gospel in these lands, they will find it hard work. Example is the best teacher, and I am happy to say that the saints here are alive to that fact.

Some may think that Bro. Thomas Taylor has not time to travel from place to place on account of having his other business to attend to. This is not true. He certainly has other business to attend to during the six days wherein man may do "all manner of work." But from mid-day on Saturday to Monday is at his heavenly Master's service. During that time all traveling that is necessary to be done, may be. And for the past two years Bro. Taylor has not let one opportunity to do good slip by unfulfilled. Besides, the circumstances of the Saints and the funds of the mission do not admit of often and long visits.

Again, it must take a considerable amount of money to send elders over to England, and so long as things are on well, (as they are), perhaps the

ey that it would take to send some one here would be more useful in America—say the Utah Chapel Fund.

In writing thus I do not wish to be understood as writing in the name of the Birmingham District, but only my own views of the matter. I have spoken plainly on the matter because it is a plain subject; but if in my plainness I have spoken out of place, I crave your indulgence.

Notwithstanding my opinion herein expressed, I trust to the wisdom of wise men in Conference assembled, and who probably have the cause of Zion more at heart than myself, to direct the affairs of the church in all the world. And should they deem it expedient to send some one to preside over, and labor in the English Mission, they will find a helping hand and willing heart in the person of yours in gospel bonds,

C. H. CATON.

BIRMINGHAM, England, Feb. 20, 1876.

### Jerusalem.

Sir Moses Montefiore, now in the 92d year of his age, a few months back paid a seventh visit to Jerusalem for the purpose of collecting information relating to the actual condition of the Jewish inhabitants of the Holy Land, as to their capability and inclination to engage in mechanical and general agricultural pursuits. The report (the *London Times* says) is now published, with a letter to Sir Moses from two of the leading Rabbis of Jerusalem, in which they refute the charges of disinclination to work of the Jews of Jerusalem while there was a possibility of obtaining sufficient charity to enable them to live. It is known that, in order to give a refutation to these charges, Sir Moses Montefiore determined to undertake a mission to the Holy City and report on his observations. Sir Moses states that a whole village has been pointed out to him which might be purchased at a moderate rate. All the persons who reported to Sir Moses on this subject stated that there would be no difficulty whatever in securing as much land as might be required, either for cultivation or building purposes.

The Governor and Kadi of Jerusalem assured him of the readiness of the Turkish Government to render every possible assistance to encourage any industrial scheme for the promotion of the welfare of the people in the Holy Land. The French and American Consuls also assured him of their willingness to assist. Sir Moses states that a great struggle may arise in the future between the educated or Progressist party—those who do not come to the Holy City from religious motives, but from reasons connected with special circumstances—and the strictly conservative party, whose sole object in going to Jerusalem was the preservation of their religion. During his short stay at Jaffa, Sir Moses Montefiore noticed some indications to that effect. Sir Moses gives a long account of the different institutions established in Jerusalem for the benefit of the poor. There are a soup kitchen; a loan society, whose object it is to make advances without interest; a hospice, which provides every poor person coming to Jerusalem with gratuitous board and lodging until he may have procured for himself a suitable residence; three building societies, etc. Sir Moses says: "I had some conversation on the subject of general drainage in Jerusalem with a gentleman of authority. He told me that all the refuse of the city is now carried into the pool of Bethesda, which, strange to say, I was informed, is close to the house intended for the barracks, and the soldiers living there appear not to experience the least inconvenience on account of its vicinity. If arrangements could be made to clear that pool entirely, to admit pure water only, and to dig special pools for the purpose of conducting there the city drains, Jerusalem might become free from any threatening epidemic. All the doctors in Jerusalem assured me that the Holy City might be reckoned, on account of the purity of the atmosphere, one of the healthiest of places." Sir Moses speaks of the skill of Jewish mechanics in Jerusalem, where it has been said that there are no Jewish mechanics in the Holy City. Sir Moses saw watchmakers, engravers, lithographers, sculptors, goldsmiths, bookbinders



and carpenters, and, he says, "all did their work most satisfactorily." A watchmaker into whose hands he gave a valuable repeater for repair, put it within a very short time, into excellent order. The same man, in addition to his skill as a watchmaker, displayed also great talent as a Hebrew calligraphist. He presented Sir Moses Montefiore with a grain of wheat on which were written nineteen lines, forming an acrostic on the name of the venerable philanthropist. The traveler states that he has had every opportunity of convincing himself that the Jews are eager and willing to engage in any kind of labor, agricultural or otherwise, which will obtain for them the necessaries of life and place them above the need of the charity of their benevolent coreligionists. Sir Moses says that the great regard which he has always entertained toward his brethren in the Holy Land has now become, if possible, doubly increased, and he emphatically asserts that they are deserving of assistance; they are willing and able to work, their mental powers are of a satisfactory nature, and all Israelites ought to render them support. The Jews of Jerusalem, and in every part of the Holy Land, he observes, "do work," and he furthermore says that they "are more industrious than many men, even in Europe, otherwise none of them would remain alive; but when the work does not sufficiently pay, when there is no market for the produce of the land, when famine and cholera and other misfortunes befall the inhabitants, we Israelites, unto whom God revealed himself on Mount Sinai, more than any other nation, must step forward to render them help, and raise them from their state of distress." He suggests the building of houses in and around Jerusalem, with European improvements, also colleges and public baths. Each house should possess a plot of ground large enough for the cultivation of olive trees, the vine and necessary vegetables, so as to give the occupiers of the house a taste for agriculture. He states that many persons in the cities in and around Jerusalem have already announced their willingness to follow agricultural pursuits.

## DISCOVERY AT JERUSALEM.

A curious archaeological discovery has just been made at Jerusalem. The proprietor of a piece of ground outside the city, 150 yards north of the Damascus Gate and on the west of the north road, while digging a cistern on his property, came upon a rock twelve and a half feet below the surface. It appeared to him to sound hollow when struck. He broke it through, and found beneath a series of sepulchral rock-cut chambers. They present nothing remarkable in their structure, and consist of two irregular quadrilateral vaults, one of them being fifteen feet long by ten feet broad and eight feet high, together with a third, the plan of which is at present imperfect, and, under the smaller of the two vaults, another, with three *loculi* occupying the whole of its area, excavated to the depth of ten feet below the first. But in the larger chamber was found a stone chest of very unusual dimensions, which contained, when discovered, human bones. It is cut from a single stone, measures seven feet seven inches in length, two feet eight inches in breadth, and is three feet two inches in height. It stands upon four feet, and has a rim cut to receive the lid, portions of which—or what were believed to be portions—were lying in the chamber. The rock roof of the vault has been cut away to admit the chest, which Dr. Chaplin thinks of much later date than the tombs. He suggests that it was constructed to hold a wooden or leaden coffin, since rifled and removed. Near to this spot, and perhaps over it, stood the church dedicated to St. Stephen. "Is it possible," asks Dr. Chaplin, "that we have here the last resting place of Eudocia?" An excellent plan, with sections, has been made of these tombs by Herr Schick.—*Athenaeum*.

When you doubt, abstain.—[Zoroaster.  
True dignity is never gained by place,  
and never lost when honors are withdrawn.  
The drama is the book of the people.—  
Men would not live long in society were  
they not the mutual dupes of each other.—  
Hatred is self-punishment.—[Hosea Ballou.  
Mean spirits and disappointed, like  
small beer in a thunder storm, always turn  
sour.—[Randolph.

# The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., May 15, 1876.

THE readers of the HERALD will be advised by the reading of the minutes of the late April session of conference, that Br. Joseph Smith asked to be released from the duties of a membership in the Board of Publication; and that the conference acknowledged the correctness of the reasons assigned for asking such release, and granted it. Another was nominated and chosen to fill the vacancy thus created, and a reorganization of the Board took place.

This action of conference has relieved the Editor from the busy cares of the office; and also from the responsibilities of the financial concerns of the Board. In order that no misunderstanding may arise in the minds of any of the Saints, we wish to assure them that we are pleased with such change in the business management of the publishing interests of the Church, and would request that the same cordial endorsements and support heretofore extended to us in our effort to discharge the temporal duties placed upon us, may still be given to the Board; and we take great pleasure in stating that as men and co-workers in the cause, the brethren now composing the Board have our most hearty approval and sincerest confidence.

All business accounts heretofore carried in our individual name, should be closed out and the balances carried over, and new accounts opened, either with the Board of Publication, or with the Reorganized Church of Jesus Christ of Latter Day Saints; as the Board may hereafter direct.

BR. HENRY A. STEBBINS has been appointed by the Board of Publication, to succeed Br. Milton B. Oliver, as associate editor.

Br. Stebbins is making Plano his home, and his duties to the Church are of such a nature that he is required to be at the Office almost constantly; this, with his well known devotion and his ability make the

appointment a fitting one. We bespeak for our co-worker the support and countenance hitherto extended to his predecessor.

From and after June 1st, 1876, the business affairs of the Herald Office will be conducted under the personal direction of Brn. Israel L. Rogers, as President of the Board of Publication, and Henry A. Stebbins, Business Manager.

All persons having business relations with the publishing department will please bear this in mind.

Letters on business connected with the office, should be directed to H. A. Stebbins, Box 50, Plano, Kendall county Illinois. All remittances for HERALD or HOPE, should be made to him; all drafts, checks and money orders should be made payable to him; and all moneys or goods for the uses of the office forwarded by express, should be sent to him in his name.

Communications, correspondence for the HERALD, items of news, and letters connected with the literary conduct of the HERALD, may be directed to Joseph Smith, box 50, as heretofore.

Letters on Church doctrine, discipline, or general affairs, may be directed to H. A. Stebbins, Secretary, or to Joseph Smith, as usual. Letters intended for the president of the Church, or to Joseph Smith, the editor, as an individual, should be directed as heretofore, Joseph Smith, box 50, Plano, Kendall county, Illinois, and marked "Private" or "Personal."

A CORRESPONDENT states that a Mr. O. S. Betts, should have reported that Elder M. H. Forscutt stated in a public discourse, that Mrs Emma Bidamon, widow of the Martyr Joseph Smith, "never joined the Latter Day Saints and was not a member this day."

Mrs Bidamon was received into the Reorganized Church of Jesus Christ of Latter Day Saints, at Amboy, Illinois, April, 1860, on her former baptism into the Church, which occurred during the lifetime of her former husband, Joseph Smith the martyr. She has ever since remained a member of the Church, and is one to "this day."

We did not believe that Elder Forscutt ever made such a statement as the one re-

ported by Mr. O. S. Betts; and upon the occasion of the late April session of conference, which Br. Forscutt attended, we asked him the question whether he did or did not. His reply was, "I did not." He further stated, that upon one occasion while preaching, (in Iowa, we think), in reply to the question whether "Mrs. Smith was yet living," he stated that "she was living at Nauvoo, Illinois, with Mr. Bidamon, her husband, whom she married some time after the martyr's death, and who did not now belong to the Church and never had belonged." Out of this, it is evident, the story came.

MRS. VICTORIA WOODHULL, a well known defender of Spiritualism, states in regard to materialization, as follows:

"We are sorry to say it, but our regard for the truth compels us to do so, that if we have any spirit sight at all, all the manifestations called materializations that we have witnessed are not what they purported to be."

In a late issue of the *New York Weekly Sun*, the Eddy brothers were shown up to be impostors; and the *Chicago Weekly Journal* contains the statement, that the effort which Russia has lately made to investigate Spiritualism with a view to its adoption as the state religion, by means of a royal commission of scientific men, has resulted to the discredit of that "ism." Mr. Aksakof, one of the commission, and a firm believer in the subject investigated, himself paid the expenses of two American "mediums," the Petty brothers, whose manifestations were "completely exposed and explained away as well wrought tricks." Mr. Aksakof, however, not satisfied, obtained permission to send for Mr. Home, of England, who he felt assured would be successful. The following seems to be the result:

"It turns out that the report of the death, in a Russian railway train, of the famous medium, Mr. Home, was in so far well founded that Mr. Home was sent back from St. Petersburg "dead beat" on a profound investigation into his alleged spiritual powers. This investigation began some time ago at St. Petersburg before a joint commission made up of skeptics and of believers. Mr. Home was brought to the Russian capital, with other phenomenal "mediums,"

to confound the science of the skeptics and to confirm the faith of the believers. With all his fellows, he utterly failed to accomplish these results. None of the remarkable feats which have made him famous heretofore could be got out of him, and after a series of tedious and unsatisfactory sessions, the commission about a month ago suddenly adjourned *sine die*; and Mr. Home left Russia for Southern France.

INTOLERANCE in religion has been the bane of all ages. There is no possible excuse that can justify intolerance. Intolerance is the child of Superstition, begotten by Ignorance; born in cowardice; brought up in fear, and nurtured by twin foster mothers, Bigotry and Self Love; and has for sisters, Malice, Envy and Hate; and for brothers, Proscription, Despotism and Revenge, a cruel brood, born of the same parentage.

No Saint can be intolerant, and retain a truthful title to the name he bears; but is in imminent danger of being self-adopted into family relationship of the company above named. Those who like the relationship may choose their association.

ELDER M. T. SHORT, laboring in Indiana, wrote us from Wirt, in that State, April 4th, 1870:

"Br. Columbus Scott and myself start for Ohio county to-day; Br. Oscar Fisher conveys us in his wagon. We will return through Switzerland and Ripley counties, back to this place, for the June conference. Remember us in your prayers."

BR. D. T. GRAY, writes us from Sedgwick, Maine, that the work is prospering there. Brn. Foss and Banta will find an excellent reception along the coast.

BR. D. F. LAMBERT, of Montrose, Iowa, has taken the agency for selling the Forscutt and Shinn Discussion in the counties of Hancock and Henderson in Illinois, and Lee, Van Buren and Des Moines in Iowa. He intends canvassing those counties and delivering as he sells, but any wishing to order by mail or express may address him at Montrose, Iowa. Orders from all territory outside of these five counties should be sent to us. They will not be ready until June, or perhaps July. Price fifty cents per copy whoever ordered from.

Br. J. C. Foss wrote on the 25th of April, from Syracuse, Ohio, that Br. J. Ells and himself arrived there from Conference safely. Br. Ells was permitted to preach in the cabin of the steamer on the way up the river from Cincinnati. Br. Foss states that Br. Ells spoke with good liberty. They met a fellow preacher on board with whom they had some conversation. Br. Foss expects to start for Maine the last of the present month.

The *Globe* of Council Bluffs, Iowa, says: "The Church of Latter Day Saints in Council Bluffs numbers one hundred and nineteen members. Five members were recently received into the Church by letter."

Seven converts to the faith of the Church of Latter Day Saints, were baptized by immersion in the river, at this city on last Monday, the Rev. Mr. Forscutt performing the ceremony.—*Nauvoo Independent*.

Send us the name of your friend over in Ohio, Indiana, Kentucky, or some one of the other states or territories, and a dollar or two, and we will send the money's worth to that friend; by doing this, you may perhaps spoil a poor sectarian and make a good Saint of him or her.

### Epistle of the Twelve.

*To all the Saints:*—In the discharge of our duties, and in obedience to the promptings of judgment and conscience, as well as that of the Holy Spirit, we address unto you this, greeting:

Peace be with you and remain forever, is our prayer in this behalf. And that it may remain, and that you may abound in every good work, it is needful that your "pure minds be stirred up" in respect to some things—duties undischarged, hopes deferred, which maketh the heart sick, and the whole body to languish.

The increase in our numbers in all the fields of missionary labor has been steady, but slow; too slow, for want of laborers; for the field is ready for the harvest, but the laborers are few.

To remedy this the following instructions were given.

"In order to place the Church in a position to carry on the propagation of the gospel, and as a means of fulfilling the law, the Twelve will take measures, in connection with the Bishop, to execute the law of tithing, and *let them, BEFORE GOD,* see to it that the temporal means so obtained is truly used for the purposes of the

Church, and not as a *weapon of power in the hands of one man* for the oppression of others, or for the purpose of self aggrandizement by any one, be *he* whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."—*Herald*, vol. 10, No. 11.

Fifteen years have elapsed since this charge was given; and the first object contemplated, viz: "to carry on the propagation of the gospel," has not been attained to any degree of satisfaction to us or to the Church at large, or to the localities whence the cry is heard, "Come over and help." And this implies: 1. That the proper "measures" have not been taken to *execute* that law; or, 2. That there is a lack in understanding those measures and the law itself, or both; 3. Or there is an unwillingness to comply on the part of the Church.

We think the defect is in the two former, and not in the latter.

Now the first step in the execution of a law is to define it, and the second to then carry it out. In our communication to the Saints, dated November, 1861, a compliance with that law is defined to be "a systematic free-will offering."

This definition is based upon the fact, that all means set apart to the proper uses of the Church, is recognized as a tithing. And in that same communication, the presidents of branches are charged with the duty of teaching this principle, and receiving means under it; and in the communication of the quorum of "the Twelve and the Bishop," is the following: "It is the duty of presidents of branches to present this duty, with others, in its time and place, *equal* with any other requirement of the gospel." And in the absence of a resident Bishop, or special agent, it is *their duty* to act as agents of the Bishop in this matter. The question has been asked, How shall the needy in the several branches be relieved? We would say, let such be relieved first, when needed, out of the tithing, and send the residue to the Bishop, or to the treasury of the whole Church. Tithing and (or) offerings, it is evidently contemplated, *shall* supply every want of the poor and needy; and therefore it is *improper* for *any* to *solicit* means of the members of branches, *individually*, in the name of the Church, or as an *Elder*." See *Herald*, No. 10, vol. 11.

These were the measures adopted to carry out, or execute the law as thus defined; which places the responsibilities and duties relating to this matter upon many, acting in unison, and not therefore liable to become "a weapon of power in the hands of one man." If but a small part of the contributions made for the work is credited upon the book of the treasurer of the

Church, it is owing to the neglect of the contributors, and branch officers or agents to report in proper form for such credits; and for lack of credits, the contributions have been withheld, to the serious detriment of the work. Missions are not appointed, because it is understood that there is no means to prosecute them; others are appointed and then postponed, or but feebly sustained for the same reason. The bad effects of this are wide spread, and the responsibility for such a state of things is *equally* wide spread.

Let every branch, district and mission manage its own finances; but withal, remember that "the propagation of the gospel" is the first object in the law of offerings; and the general mission fund should be in the general treasury, kept by the Bishop. We earnestly appeal to the judgments and consciences of the Saints, to strengthen our hands, by means necessary to prosecute the missionary fields in force, and to prosecute them effectually. It should be remembered that at the first conference held in June, 1852, and at the April conference of 1863, it was declared that "In the opinion of this conference there is no stake to which the Saints on this continent are commanded to gather, at the present time;" therefore *this* is the rule that should govern us in our teaching upon that subject, inasmuch as no later commandment has been given or recognized by the Church. Evidently the *quorums* will *assemble* before "the pure in heart shall *gather*," and the latter take place as counselled by the former.

In view of the baneful influence of the great apostasy from the faith, and the concentration of that power in Utah, whence the wicked perversions of the gospel are propagated, and morals corrupted; and that the General Conferences have authorized the building a house of worship in Salt Lake City, for the maintenance of the true faith of the Latter Day Saints; we trust the Saints will help the same liberally, and speedily "as God shall bless you with the things of this world."

To the Elders in their several missions, we suggest; that they seek to better systematize their labors; and to do this, we advise that each labor in their own fields, in union with the district authorities, and with their advice; and seek to open new fields, and not to follow continually in the tracks of others.

The contracting debts, borrowing money and failing to repay, or doing so without reasonable grounds for promising to repay, creates suspicion, does violence to a rule of conference touching the indebtedness of Elders taking missions, and gives just grounds of grievance to creditors. Such must not be tolerated.

In the discharge of the various duties enjoined upon us let us seek to do so, without ostentation or arrogance; but in humility, as becometh the servants of him who, though invested with "all power in heaven and in earth," condescended to the lowly; that our ministrations may be ratified in the heavens and the gospel vindicated upon earth, as the power of God unto salvation.

And may the peace of God be with you and all Saints through our Lord Jesus Christ. Your brethren and fellow laborers,  
 JASON W. BRIGGS, JAMES CAFFALL,  
 JOSIAH ELLS, JOHN H. LAKE,  
 EDMUND C. BRIGGS, ALEX. H. SMITH,  
 WM. H. KELLEY, ZENAS H. GURLEY,  
 THOS. W. SMITH, JOS. R. LAMBERT.  
 PLANO, ILL., April 15th, 1876.

## Correspondence.

WEISSPORT, El Paso Co., Colorado,  
 April 26, 1876.

*Br. Joseph*:—I left home last Tuesday, April 25, preached in Denver Wednesday evening. The saints there are all well and trying to do well. Nine members of the Denver Branch have moved away, and one or two more are going next week.

I came to Castle Rock, yesterday; was made sad to learn that some who were almost persuaded to unite with us had been led captive and joined Babylon. To-day I came here; found Sr. Watson and family, (Br. Watson is up in the woods; he will be home this evening), all well and strong in the love of the truth. I will preach here to-night. From here I expect to go to Peubla, then to Hufano, where I learn there are some old time saints from Utah; then to Ft. Garland, where I expect to stay a few weeks.

I received a letter from Br. Stewart; he desires me to come as soon as possible. I also have good news from Del Norte and Fairplay. The saints desire that I should abandon the idea of going back east. They express their love to God, and me as his servant, by their works. Brn. Ellis and Standring have each given me a pony, and I am fitted up with a good spring wagon, so that I can carry my photographic instruments with me, and work my way through. Yours as ever,

F. C. WARNKY.

LAWRENCE, Michigan,  
 May 3rd, 1876.

*Brother Joseph*:—The bright little *Herald* is a welcome visitor. I am glad that we have such a paper for the instruction of the Church. The work of the Lord moves slowly in this region of country, but we are hoping for the better and not for the worse.

Brother H. C. Smith and myself opened a new place in Hartford township almost one year ago; I have kept up meetings ever since, but I am glad that some have been led to see the kingdom of God and enter into it. I have baptized eight into the fold, and more are about ready to join with us. Please remember one so weak. Yours truly,  
M. McHARNES.

STAUNTON, Augusta Co., Va.,  
March 26th, 1876.

*Bro. Joseph Smith.*—During the time of writing the following letter to Bro. Joseph Flory, of Craig, Holt Co., Missouri, I felt somewhat moved upon by the Spirit of the Lord to retain a copy and send to you for publication in the *Herald*. Please use it as you may think it deserves, and may I ever prove a faithful servant of Christ.

O. E. CLEVELAND.

MERRY OAK, Va., March 26, 1876.

*Bro. Joseph Flory.*—I suppose by this time you begin to think me a little tardy in answering yours of 23rd January, 1876. Well, though I may be somewhat behind time, yet I have not either "misplaced or lost" yours as you wrote you did mine; therefore, I will endeavor not to misrepresent what you write, either intentionally or unintentionally.

You write: "I suppose you are posted on the movements and results of Bro. T. W. Smith's labors in this part of the country." Well, I am, so far as the *Herald* gives them. And I am glad to learn from your letter, that since he has left, things have been working very satisfactorily to all parties. And I pray that the Father of all good may continue such to be the case, until Zion shall be fully redeemed and established, not to be thrown down, or her children scattered. My constant prayer is, to be gathered to, or into the "regions round about the land of Zion;" and I believe the Lord is beginning to open up the way for me to do so. But I cannot yet say with any certainty how soon I can come; my will is good even now, but I must wait patiently and abide the Lord's time. Pray for me, that that time may speedily come. I should be truly glad to see you all out there.

You also write as follows, viz: "I think you very much mistake I. C.'s position when you say that he still holds his faith or connection with B. Y. sacred. I think I understand him pretty well, and I do not believe that he has any more faith in B. Y. than you or I have. But I suppose he will, or intends to do as I did,—make a move whenever he is fully prepared to do so."

Now, in the foregoing there are some misrepresentations, (of course unintentional), only made by "misplacing or losing my letter." Now if you ever find my letter, you will see that I wrote nothing of I. C.'s

faith in B. Y., as you have it; but that I believed that I. C. held sacred his connection with the Brighamite organization. And even now, if he has ever withdrawn from the Brighamite organization, I am not aware of it. As to my "very much mistaking I. C.'s position," I feel quite sure that I am not at all inclined to judge with unrighteous judgment. O! no, be it far from me. Yet I know of no other way to judge a tree than by its fruit. As to your thinking you understand him pretty well, and supposing that he (I. C.) will or intends to do as you did, make a move whenever he is fully prepared to do so, I will say that such may be the case, yet as procrastination is said to be the thief of time, and as this is about the eleventh hour, and the Lord is pruning his vineyard for the last time, perhaps some of those who wait to be more fully prepared, may find themselves standing without; knocking after the master of the house has risen up and shut to the door.

Perhaps there are some who despise the day of small things; and undoubtedly there are those, who, when urged to their duty by the faithful servants of God, who "knowing the terror of the Lord, persuade men," that are ready to make any excuse, and even censure those who would be their benefactors, with wishing to force them into measures whether they will or not.

I must confess that I have had some experience personally, in some things which I have written, for notwithstanding my anxiety last fall a year, for Bro. T. W. Smith and wife to visit my house; and notwithstanding my knowledge and sense of duty, I was slow to obey the gospel. But, being urged to my duty by Bro. Smith, I did it, and have abundant reason to rejoice.

I have extended my letter beyond what I expected when I commenced it. But having felt moved upon to do so, I have no other apology. As ever yours in defence of truth.  
O. E. CLEVELAND.

GREEN'S LANDING, Maine,  
April 24, 1876.

*Brother Joseph.*—I have just enjoyed one of the best conferences that it has ever been my lot to attend. I had the pleasure of baptizing two during conference, and the work is onward; but labor is needed. Souls are famishing for the bread of life and but few to feed them. I am glad that Br. J. C. Foss is coming to our assistance. He is just the man to travel the rough coast of Maine, and break to hungry souls the bread of life. I doubt not the Lord will be with him as he is with all his faithful servants; and he will have the privilege of adopting souls into the kingdom of God in this Eastern Mission.

Yours in the one faith,

THOMAS AMES.

BOTHWELL, Ont.,  
April 3, 1876.

*Bro. Joseph*.—I went to London, Ontario, in company with Bro. R. Davis. While there we dedicated the Saints' meeting house, Nov. 21, 1875. We continued to preach the word for a week or so; I baptized one. I then went in company with Bro. Davis to Lapeer Co., Michigan. We remained together eight weeks, preaching in different vicinities in the county. I baptized ten while there. Bro. Davis writes me that he has baptized six others. I have just returned home from a short tour in London, have been in company with Bro. Joseph Snively. We had good liberty to preach the word. I baptized one while there. I still wish to do what I can for the Master.

The state of the District is not as good as I should like to see it. Some of the branches are firm in the work and enjoying the Spirit of God; others are almost in a disorganized state. There has been but few additions to any of the old branches, but the work in the London Branch is growing very fast. It is only seventeen months since we preached the first sermon in London; now, with the help of Bro. J. J. Cornish, we have a meeting house 30x40, neatly finished, and a branch of seventy-four members, with a good prospect of more coming in soon. Yours in love of the cause of God, ARTHUR LEVERTON,

*President of the Kent  
and Elgin District.*

COUNCIL BLUFFS, Iowa,  
April 11th, 1876.

*Bro. Joseph Smith*.—I arrived here from Denmark on the 9th inst. I promised Bro. M. Fyrand to give a report to the General Conference about the Scandinavian Mission; but, as I was too late, I herewith inform you:

When I left Copenhagen, March 17th, the prospect was very good. Bro. Fyrand stated that there was twenty-five good souls who attended meeting steadily; some of them have been Brighamites, and they wished Bro. Fyrand to stay at Copenhagen, which he was willing to do if you would send him a good brother; as Bro. Hanson intended to come home this summer. Since the tracts were printed the opponents have cooled down; and there is desire by some of the old Latter Day Saints, in Denmark, to learn the real truth. I did what I could, and Bro. Hanson was over on Moen and held some meetings.

In regard to myself, I am still the same, and stronger in the faith than ever I was. You promised to write to me and give me your good counsel, but up to this present time have not received a word. I desire to be baptized. I will do all in my power to fulfill the requirement. My brother and

four or five more are ready for baptism. They are good people and will be a blessing for the Danish Mission; but they want to come here to Zion's land. I had three of their children with me. I had a pleasant journey, and got my affairs in good order. I think much good will spring out of it. I bore my testimony in many places where the brethren could not get admission; and opened the way before them. I hope and pray that God will raise up some good men for the Danish Mission, for there is much to be done. I send my love, peace and blessing to you, and all the Saints; and remain as ever,  
FRANK PETERSON.

SWEET HOME, Oregon,  
March 30, 1876.

*Brother Joseph*.—The work of the Lord seems to be onward here; and the Saints are trying to perform their duty, and to exercise their most noble powers in behalf of Zion's cause. We have built us a church house, and now hold meetings every Sunday. Several have been added to our number recently, and others are investigating, and prejudice is fast giving away; God grant the honest in heart may have and obey the truth. Bro. Joseph Clapp paid us a short visit from Southern Oregon a short time ago. His health was rather poor, but was improving slowly. He contemplated on starting to California the 20th of this month, may the Lord bless and prosper him on his journey, for I think he is a good man and much beliked by all the Saints here.

Ever praying for the prosperity of the work of God, I subscribe myself yours in hope of eternal life, JOHN F. MORRIS.

NEBRASKA CITY, Neb.,  
April 18th, 1876.

*Bro. Joseph*.—Last Sabbath I was permitted to preach at Rock Bluff, Cass county. The attendance was large, and the deepest interest manifested; a large supply of tracts were received by the people. I spoke twice, and baptized five. The people seem ripe for the gospel; and are not only willing to hear, but continually invite that the gospel be presented by the elders. I believe that the Lord is accomplishing much through the Spirit in preparing the way for the preaching of the word. My prayer is for the spread of truth and the ingathering of the honest in heart.  
R. M. ELVIN.

HYDE PARK, Cache Co. Utah,  
March 30, 1876.

*Bro. Joseph Smith*.—It is now about 23 years since I emigrated to Utah; or the secret chambers, so called, the place where the Latter Day Saints were to be hid up until the indignation of the Lord or the destruction of the Gentiles was to be over

past. But instead of the gates being shut, they have been opened wide; and the Gentiles are fast filling up these secret chambers. It is said that experience is a dear schoolmaster, but a good one. If disappointments, trials and tribulations lead to perfection, I sometimes think I ought to be growing toward perfection. The prophet Daniel said: "Many would run to and fro and gain knowledge, but the wise should understand." I sometimes think of a saying of your father's that the "Heavens may gather blackness; the elements may combine against us, and death and hell may open its mouth wide after us; but know, my son, that all this shall give thee an experience. Hold on thy way, and thy voice shall be more terrible to the wicked than the fierce lion."

I expect to move my family to Malad City, Idaho Territory, the coming summer, as that is a city of refuge, or a Zoar where a Lot can flee for safety, if not from fire, from priestcraft, which is equally cruel. The branches in the Malad Sub-District are improving; the Providence Branch are mostly Germans; they are a zealous, good people. They have organized a branch at Soda Springs, Elder James Bowman as President. Letters from there show that they are feeling well. The Malad Branch is improving; five have been baptized there lately, and more are believing. There is a growing disposition with the elders in the district to spend some time in the ministry this coming summer. Our quarterly conference will be held at Providence, Cache Valley, the last Saturday and Sunday in April.

I wish to be remembered to the brethren that have invaded Utah and helped to break the bulwarks of superstition; may their courage never grow less.

Yours in the gospel of peace.

ANTHONY METCALF.

MARMATON, Bourbon Co., Kansas,  
April 27, 1876.

*Bro. H. A. Stebbins*:—Any of the saints in Scotland, Wales, England or any other European nations, wishing information respecting gathering and settling in this southern border of Zion—here—by writing to us, enclosing postage stamps to prepay return postage, will receive such information as they wish, by letter or through the *Herald*.

The gathering at least is consistent with human nature, our better nature, because inharmonious surroundings will unbalance the best of minds. So does the importance of being surrounded by congenial souls loom up before the altar of reason, self-evident and much to be desired. Harmony and congeniality, so desirable, are worth all they cost; at least our best enjoyment

is in the mental intercourse with those with whom we come in rapport. The interchange of ideas, feelings, joys, emotions, griefs and religious hopes, form humanity's connecting links. Yours, &c.,

WM. G. ELDER, M. D.

RUDD, Floyd Co., Iowa, April 5, 1876.

*Bro. Joseph*:—I have been anxious for a long time for an elder to come into these parts; but as yet no one has come. My earnest desire is, that one might, if possible, be sent from this Conference. There seems to be a great desire for something better than these sectarians can offer to them. I think if some good, faithful man could be sent here, it would be the means of much good in this vicinity. There has never been any preaching around here. I wrote to Bro. T. W. Smith a few days ago; he wrote me he would do what he could to have some one sent here. Bro. Patten joins me in this request. If possible, please send some one and oblige your sister in the gospel,

MRS URANIA E. CONNER.

HARLAN, Shelby Co., Iowa,  
April 6, 1876.

*Bro. Joseph*:—It is sometime since I last wrote you, thinking some one more able and talented than myself would write you concerning our prosperity here, and the efforts made for advancement of truth as we understand it. Brn. Forscutt, Lake and Derry have done some excellent preaching here; reasoned down much prejudice; contended for the truth valiantly, causing some to believe that we have some truth and some rights which ought to be respected. And others have been added to the Church and numbered with God's people. These brethren also exhorted the saints to live the life of saints; to be virtuous, and practice all those virtues growing out of that commandment, "Do unto others as you would have them do unto you." That excellent principle which distinguishes the true christian from the fraud and hypocrite was also urged upon the attention of the saints, viz., the principle that if we have said or done aught against our fellow man, the necessity of leaving our gift at the altar and going and making it right; then, and not till then, should our gift be accepted. Repair the injury. "Bring forth fruits meet for repentance." Then are we in a proper condition to worship God and officiate in his cause.

Unfortunately for the few here who desire to live the above and have yet tried to let their "light shine," not by loud speech or noisy declamation, but by their daily walk and conduct, circumstances have occurred, facts have been demonstrated concerning one, who was once thought to be a fit representative of the gospel of Christ,



that have worked great hardship to the saints here. It is said in consequence that we, like the Utah people, tolerate, uphold and sustain those who practice deceit and defraud their fellow men, and wherein do we differ from them. It seems in vain to deny, while we have those among us who practice the above. The iniquity of such characters is blazoned abroad, while our virtues are lost sight of. Our branch seems somewhat depressed, and many appear to be cast down. The above looks like a stumbling-block and hinders our prosperity.

Trusting that all things will work together for our good, and that we shall come out of the "furnace of our affliction" more pure and more determined to live the life of saints indeed, ever desiring and praying for the prosperity of the church, I remain your brother in gospel bonds,

THOS. HAFRORD.

WEST WHEELING, Ohio,

April 20, 1876.

*Bro. Joseph.*—The saints here in general are striving to do their duty. Bro. Craig initiated one into the kingdom recently, in this place. Bro. Brown is with us now, preached a few times; he is on his way to West Virginia, where he intends laboring until the June conference, which will be held on the 10th, in this place.

We are expecting Bro. J. Ells and wife in this region soon. He stated in a note to me that he intended to visit this part after his return from Plano, if not otherwise directed. Your brother in hope of Zion.

L. R. DEVORE.

SAN BENITO, Cal.,

March 19, 1876.

*Bro. Joseph.*—Hearing some of the brethren expressing their views concerning the article, "Past and the Present," I give mine. My view is that it is well worth an insertion in the columns of our much beloved *Herald*. My reasons are these: to me it proves the validity of the Bible.

"How does it do that," says one, "for it is designed to show the errors which are found in the Bible;" and to this we add, the *causes of them*. This none can deny who has ever carefully perused it; however unwilling they be to acknowledge it, even to themselves. "But," says another, "many are not aware of the many contradictions that exist in it; and by exposing them, it has a tendency to weaken their faith in it. When it is in that, it is in God. The Bible is our chart, our compass, and our all."

To such I reply, that their faith cannot be very strong, if they have not read the Bible enough to know that such contradictions are in it; because we are told, that faith comes by reading the word. The Bible being our guide, so much the more need

of its being plain and comprehensive. God has given us reasoning faculties, by which he expects us to read and understand his law. And when we read his word and find in it contradictions, conflicting passages,—what then, shall we say they came there by the will of God? No. If we find things in the Bible that do not harmonize with the general teaching of it, would it be right to charge God with it? I think we ought to look elsewhere, and to another source. And can we find more reasonable ones than those explained to us by Br. J. W. B. God being pure, his law must be the same. We must have perfect faith in the Bible, for upon it we stand to receive higher blessing. If we believe all we find charged to God in the old Testament, I cannot see how we can worship him as a God of truth and purity.

Some will reason thus, "Ah, but that was under another dispensation, and all things have changed." So they have; but God has not. The God of that dispensation is the God of this, and he changes not; neither is there in him the shadow of changing; and what was justice then is justice now.

I conclude by saying that my faith is stronger since reading the article.

HIRAM L. HOLT.

LONDON, Ontario,

April 24th, 1876.

*Brothers and Sisters.*—I do not see much news from this part of the vineyard, I thought, therefore, that I would write that there might be something of cheer to the Saints in other parts of the world.

In *Herald* editorial you may see a little of my labors. During this time I was working, running an engine, and had a good deal of over time to make, and those baptized were immersed late in the night, after my day's work was done. By so working I began to fail, so I concluded I would leave the work and take a rest for a season. Since I have quit my labor I have been laboring continually for the Master. I went to Exeter, a distance of thirty miles and got an opening there and did a good deal of fireside preaching, and also spoke in public. Then, (as they generally do in Canada), they began to mob me; they smashed the windows and broke up all our seats. We got the majority out after some time; then with a stone in a snowball, they knocked down the gentleman of the house and got up top of the house with a wide board to put on the chimney, and thought probably to smoke us out. But God would not allow that. After that, they were taken up and fined three dollars each, and were told to leave us alone. The next night I preached again, and the next day I broke the ice by bap-

tizing one into the kingdom and left four more near the door. I then went back to the city, in order to preach in our church on Sunday. The next week I went to Lambeth, and opened up a new place there, and one is ready for the water. I am going to start for that place again this afternoon, and baptize him and preach a little more there and perhaps more will unite. Last Thursday I baptized one and yesterday five more, this makes six added since I last wrote you; and more in this city are nearly ready.

The majority of the Saints here I believe are living their religion. And since I have been trying to work for the Lord in this way the good Saints have helped me by paying my rent; and declare they will whilst I endeavor to work in this way. May God bless them, is my prayer; for truly the harvest is great, but the laborers are few in Ontario.

J. J. CORNISH.

## Conferences.

### Nauvoo and String Prairie District.

Conference held at Farmington, Iowa, on the 4th and 5th of March, 1876. Br. John H. Lake presiding; Brn. Samuel Ferris and James McKiernan, clerks.

Branch Reports.—Burlington: (American): 48 members, 7 baptized.

Burlington: (German): 19 members.

Vincennes: 27 members, 1 received by letter, 1 died.

Farmington: 42 members, 2 removed without letter, 1 died.

Keokuk: 31 members.

Elvaston: 17 members.

Pilot Grove: 51 members, 7 baptized, 1 received by letter, 1 died.

Rock Creek: 27 members.

Bishop's Agent's Report.—On hand last report 14.52, received since \$10—total \$24.52. Paid Br. Lake \$10. Balance on hand March 1, 1876, \$14.52. J. W. Newberry, Agent.

Brn. J. H. Lake, John Lambert, Eber Benedick, J. G. Bauer, James McKiernan, Henry Stevens and Henry Pitt reported.

The committee appointed in December, 1875, to investigate Br. G. Hall's case, was released, and Brn. Henry Pitt, John Matthews and Eber Benidick appointed as a new committee.

A motion approving the *Herald* being published weekly, being put to vote, was lost.

Whereas, considering the deficiency in branch records, in items of birth, baptisms, confirmations, ordinations, removals, expulsions, &c., and realizing that the General Church Recorder has just right to ask of branch officers that their records be properly kept. Therefore, be it

Resolved that presiding officers of branch-

es, or of branch meetings, are hereby constituted a standing committee, to see that such items are properly recorded, and they shall see that at all branch meetings, where business is transacted, that a clerk *pro tem.* be appointed, if the clerk is not present, to keep a record of all business done, and of baptisms, confirmations, ordinations, blessing of children, with all the items necessary for a correct record; and be it further

Resolved that all Elders laboring in this district outside of the branches, who shall bless children, baptize or confirm members, or ordain any person to an office in the Church, shall report the same with all the items to the District Clerk, and if such ministration is within the limits of a branch, and the clerk not present, such elder shall report to the clerk of the branch all such ordinations performed, or see that it is done, with the necessary items accompanying.

The committee on Br. Hall's case reported:

We your committee on investigation of Br. George Hall's case, upon the examination of evidence, sustain the decision of the String Prairie Branch. Eber Benedick, Henry T. Pitt, John Matthews, committee.

Resolved that all members who shall appeal to this conference, shall hereafter specify their reasons for asking an appeal and state wherein they have been wrongfully dealt with.

Preaching in the evening by Br. Salisbury. Sabbath morning by Brn. Salisbury and Lake, prayer and testimony meeting in the afternoon, and preaching in the evening by Br. Benedick.

Monday Morning.—Resolved that we consider that members who have not attached themselves to any branch, shall be amenable to the branch the nearest to them, and that the branch officers should visit and labor with them.

That this conference send the presidents of branches, in this district, a copy of the resolution passed at the conference held at Rock Creek, with the instruction to lay it before their several branches.

That Br. James Newberry be authorized to pay to Br. Lake means for his support the ensuing quarter, if such means should come into his hands as Bishop's Agent.

Adjourned to meet at String Prairie, Iowa, June 3d and 4th, 1876.

### Des Moines District.

Convened at Des Moines, March 4, 1876. Br. Alfred White president, Br. John Sayer clerk, Br. T. E. Lloyd assistant. Br. John S. Patterson was requested to take part in the business. Minutes of last conference were amended to read that the collection taken up at the last conference was approved by the conference in paying the bill presented by the district clerk.

Branch Reports.—Independence, tabled. Newton, 2 received by letter, total 45. Des Moines, 6 baptized, 5 received by letter, 1 removed, total 62. Des Moines Valley, 9 baptized, total 30. Pleasant Grove no report. The resolution previously passed requiring branches to sanction their reports by vote was amended so as to read "unless in exceptional cases, when it is circumstances prevent the chance for a vote to be taken, as may be made clearly apparent to the conference. The Independence branch, 40 members, was then accepted on this ruling.

7 p.m.—Preaching by Elder J. S. Patterson. Sunday, 10:30 a.m., preaching by Br. Thomas E. Lloyd. 2:15 p.m.—Elders Reports.—Brethren Bartly Myers, John Watkins, John S. Patterson, N. Stamm, Thomas E. Lloyd, Alfred White, John Sayer, and Priests Evan Morgan, E. Batty, E. D. Bullard, and Teacher William Tully reported.

Alfred White stated that the adjustment of affairs at Pleasant Grove branch committed to Br. I. N. White was deferred through sickness. It was then given to Br. Bartley Myers, but he could not get the members together. Report received. The president was continued in this case, and to report at next conference.

Br. J. X. Davis, bishop's agent, had received \$7.29 from the Newton branch, and nothing from any other branches. Brother John Sayer had received \$2.10 from the Independence branch, and given it to the Elders' fund.

Resolved that the Elders' fund remain with Br. John X. Davis until it is needed, and that he be sustained as treasurer.

Brethren J. S. Patterson and T. E. Lloyd ordained Wm. H. Ray as an Elder.

Br. I. N. White was sustained in his present field, and brother N. Stamm requested to labor with him.

7 p.m., preaching in the Court House by Br. J. S. Patterson.

Adjourned to meet at Newton, Iowa, June 3d, 1876, at 3:30 p.m.

### St. Louis District.

Conference held in St. Louis, March 5 and 6, 1876. Wm. H. Hazzledine presiding; Thos. R. Allen, clerk, assisted by Charles Hall.

At 10:30 a.m., Br. James Whitehead preached an interesting sermon. At 2 p.m., a fellowship and sacrament meeting. The gifts of the Spirit were enjoyed, tongues, interpretations and prophecy.

A vote of thanks was tendered to Eveline and Sybilla Allen for their past services as organists in the choir.

At 7 p.m., a very instructive sermon by Br. T. W. Smilh.

Monday the 6th.—Branch Reports:

St. Louis: 284 members, 4 baptized—no

names, dates or items given—1 died, no date given. W. T. Kyte, treasurer, reported: Received \$95.21; expended \$84.75; on hand \$10.46.

Gravois: 60 members, 1 baptized, 2 removed, 1 died. Alma: 45 members, 1 baptized, 4 removed by letter. Alton: 27 members, no change. Belleville: 59 members, 1 baptized. Cheltenham: 32 members, 1 removed by letter—no date. Coon Creek: 23 members, 2 baptized, 1 removed by letter—no date—1 died. Whearso: 12 members. Caseyville: 18 members, 1 received by letter, 2 by vote.

Resolved that we require each branch to send, hereafter, a list of names, with dates and place of birth, dates and places of baptism, by whom baptized and confirmed, also names and date of removals by letter, death or expulsion, also full reports of additions, and if possible that they be made out on the blank forms, sold at the Herald Office.

Adjourned to meet June 4 and 5, 1876.

### Kewanee District.

Held at Canton, Illinois, March 4 and 5, 1876. Br. H. C. Bronson, presiding; J. A. Robinson, secretary.

Branch Reports.—Peoria: 15 members, 1 baptized, 1 ordained Teacher. Kewanee: 121 members, 1 baptized, 2 removed. Princeville: 20 members, 2 removed. Henderson Grove: no change. Millersburg: 31 members, 1 baptized. Canton: 50 members, 7 baptized, 17 received by letter, 3 expelled. Buffalo Prairie: 78 members, 2 removed by letter, 1 was ordained an Elder. Bryant: 15 members, 3 removed by letter.

Reports of Presidents of Branches.—Elders H. C. Bronson, J. Jeremiah, J. A. Robinson, C. M. Brown, Wm. Baath, reported in person; Ezra Bryant and J. M. Terry by letter.

Report of Missions.—J. S. Patterson reported by letter, T. F. Stafford in person.

A letter was read from Brn. J. M. Terry and J. Chisnall about Br. Russell's standing.

Resolved that the Kewanee Branch be and is hereby instructed to hold in their possession Br. Russell's license, and deal with him as a member of their branch.

The resolution of last conference preventing any but Elders from voting was rescinded.

Resolved that we sustain, by our influence and means, the call for building a house of worship in Salt Lake City.

The Canton, St. Davids and Bryant brethren were requested to cooperate with Br. Stafford to sustain the St. David's Branch for the next six months.

At 7 p.m., a prayer and testimony meeting.

Sunday morning one was baptized by Br. Robinson. At 8:30 a.m., prayer meeting.

The brother baptized was confirmed by Brn. Stafford and Jeremiah. At 10:30 a.m., preaching by Br. J. W. Briggs. The sacrament was administered. At 7 p.m., preaching by J. W. Briggs, followed by a prayer meeting. The saints enjoyed the blessings of the Father.

Adjourned to meet at Henderson Grove, June 3, 1876.

### Decatur District.

Conference held at Davis City, March 10, 1876. A. W. Moffet, president; E. Stafford, clerk.

The Elders engaged in exchanging views on points of doctrine, in a good spirit and a kindly manner.

Branch Reports.—Little River: 81 members, 5 baptized, 5 removed, 1 died. Lamoni: 164 members, 4 baptized, 5 received by letter, 7 by vote, 11 removed to form Davis City Branch. The clerk of the branch was requested to send a full list thereof to the General Church Recorder, for him to check all names that he can find items of on the Church Record and return the list to the clerk. Davis City and Chariton reports received, and their clerks instructed to perfect their records as soon as possible, and to send a copy of them to the next conference.

In view of the call of the General Church Recorder for full lists of names, and items of each branch, the extent of the task for branch clerks was considered, and it was

Resolved that each member of these branches make it a special duty to furnish the branch clerks with the needed items.

It was ordered that the president of each branch be furnished with a copy of the above.

Resolved that hereafter we pursue the course marked out in the B. of C. 17: 25 in our conference reports.

Elders' Reports.—J. McDiffitt, G. Spencer, E. Stafford, W. N. Abbott, S. Ackerly, A. Kent, J. Johnson, E. Robinson, O. B. Thomas, C. H. Jones, Geo. Sweet, J. W. Mather, A. J. Blodget, A. W. Moffett, and Z. H. Gurley in person, and S. H. Gurley, O. J. Bailey and C. Blodgett by proxy. They report a desire to hear and a good feeling manifest among the people. Priests J. F. Green, Silas Madden, C. Dillon, L. Fowler and H. Harder reported.

Br. J. M. and Sr. R. J. Elder were granted letters.

Request of Davis City Branch that S. J. Madden be ordained an elder, and Lars Rasmussen a priest was granted, and they were ordained by E. Robinson and E. Stafford.

Bishop's Agent reported \$24.85 on hand. Ministers were requested to prosecute the work with vigor. Preaching during

the session by Brn. W. F. Seward, E. Stafford, A. Kent, E. Robinson, Z. H. Gurley and C. H. Jones. Good liberty enjoyed, and peace and harmony throughout the session. Two were baptized by Br. George Sweet.

Adjourned to meet at Lamoni June 2, 1876.

### Southern Indiana.

Convened at Eden, Floyd county, Indiana, March 25th, 1876. Br. M. H. Forscutt was chosen to preside, J. S. Constance clerk.

Elders Reports.—M. H. Forscutt, Harbert Scott, M. T. Short, Columbus Scott, M. R. Scott, J. A. Scott, Wm. H. Chappellow and David Scott. Each one had endeavored to do what he could for the cause of Christ. Priests Wm. Burton and J. S. Christie and Deacon T. J. Bell reported.

Branch Reports.—Eden: 38 members; no change. New Trenton; no change. Union: 31 members, 2 removed by letter. Pleasant Ridge: 34 members; after correction by Br. C. Scott it was accepted. Low Gap: 23 members, 3 baptized, 1 received by letter; report corrected by C. Scott and J. S. Constance.

The Bishop's agent was requested to make a quarterly report to the conference.

Br. Short was requested to labor in connection with Br. C. Scott, as the Spirit may direct.

All officers of the district, not locally engaged, were requested to labor as their circumstances permit.

Br. Forscutt spoke at 7 p.m. Saturday, and on Sunday at 3:30 and 7 p.m. M. T. Short and C. Scott at 10 a.m., Sunday.

March 27, 11 a.m.—Olive Branch report read and accepted.

Br. J. R. Lambert was requested to represent the district at the Annual Conference.

A vote of thanks was tendered Br. Forscutt for his labors with and for us during conference.

At 1 p.m., met in prayer and testimony, a good degree of the Spirit being enjoyed. At 7 p.m. preaching by Br. C. Scott, assisted by J. S. Christie.

Adjourned to meet at Union, Jefferson Co., Indiana, 10 a.m., June 3, 1876.

### Northern Minnesota.

Conference held at Oak Lake, Becker Co., Minnesota, November 27th and 28th, 1875. Bro. Marcus Shaw president, Bro. Henry Way clerk.

Branch Reports.—Hope of Zion 19 members. Oak Lake 33 members, 1 baptized.

Elders J. R. Anderson, Geo. Gould, Henry Way, B. B. Anderson, S. J. Martin, C. A. Sherman, and Priests R. B. Anderson and C. J. Gould reported.

Marcus Shaw was sustained as president

and Henry Way as clerk of the district.

Evening: prayer and testimony meeting, in which the Spirit of the Lord was greatly enjoyed by the saints in the gifts of the gospel. Sunday, November 28th, was devoted to preaching by brethren Shaw, Martin, and others. Evening: J. R. Anderson was recommended as a bishop's agent for this district.

Adjourned to meet at 1:30 p.m., June 3d, 1876.

### Petaluma Sub-District.

Conference convened at Santa Rosa, California, February 12, 1876. Br. P. C. Briggs, president; Br. Wm. Potter, clerk.

The president gave a review of the work done in the district, and reported three branches in it, Santa Rosa, Healdsburg and Pine Mountain, with a total of 97 members.

Brn. P. C. Briggs, I. Root, G. W. Oman, Albert Haws and Wm. Potter reported.

At 7:30 p.m., preaching by A. Haws.

February 13, preaching by D. S. Mills at 11 a.m. and 7:30 p.m.; good attention throughout. The attendance of the distant saints, small, owing to previous stormy weather, yet the weather was clear and beautiful during the session.

### Eastern Wales.

Sessions of the conference of this district were held, one November 7, 1875, at New Tredegar, and the other February 13, 1876, at Aberaman, Wales.

Session, November 7, 1875.—Bro. Robert Evans presiding; Br. Evan Morgan sec'y.

Branch Reports.—Aberaman was reported by Brn. D. Williams and Wm. Morris as only in a tolerable condition; New Tredegar by Br. E. Morgan as not prospering because of scattered condition; Ton Yr Ystrad by Br. R. Evans as being scattered, but brethren feeling well.

The President was requested to go and reorganize the latter branch, and to visit Brn. David and John Jenkins, and report at next session.

Brn. R. Evans and A. N. Bishop asked and obtained forgiveness for offense given in a former council meeting.

The release by the General Conference of Br. J. T. Davies from charge of the Welsh Mission was accepted, and the appointment of Br. Robert Evans in his place was accepted. He therefore resigned his charge of the Eastern District. Brn. A. N. Bishop and J. H. Pope were sustained as his fellow laborers, the latter being released from the charge of the Fleur de lys District, and requested to labor in Old Tredegar and vicinity. A fellowship meeting was held, in which faithful testimonies were given.

Session, February 13, 1876.—Bro. David Williams president, Br. E. Morgan sec'y.

After discussion it was decided that Ton Yr Ystrad is not considered as a branch. New Tredegar was reported by Br. E. Morgan, and contains 31 members; Aberaman, by Br. Wm. Morris and P. Price and contains 18 members; Lanfabon by Br. T. E. Williams as in pretty good standing. Brn. Wm. Morris, P. Price, D. Meredith, D. Williams, T. Smith, J. Williams, A. N. Bishop and Dan Davies reported.

President Joseph Smith and all the general authorities of the Church were sustained, also Bro. Thomas Taylor, in charge of the European Mission, and Br. R. Evans in Welsh Mission.

Brn. R. Evans, E. Morgan and T. E. Williams preached during conference, and a testimony meeting was held, in which the gifts of the Spirit were manifested.

## Miscellaneous.

### Michigan and Canada Districts.

Michigan Conference will convene at the Lawrence Branch, in Van Buren county, Michigan, on Saturday and Sunday, 3d and 4th of June, 1876. Private conveyance will meet trains at 9:54 A.M. and 2:50 P.M., on Friday, and at 9:54 A.M. Saturday, at Decatur Station, on the Michigan Central Railroad. The place of meeting is known as the Nauvoo School House, near Brn. H. C. Smith and S. M. Bass, about six miles northwest of Decatur. Brethren, may the good Master bless our assembling in his name.

I also anticipate being present at the session of the Canada Conference, June 10th and 11th, 1876, and earnestly desire to meet the brethren of Canada; and hope that the Lord will greatly bless our assembly, at that time, by his Holy Spirit.

E. C. BRIGGS.

PLANO, Ills., May 6th, 1876.

### Nevada District.

This is to notify all the absent members of the various branches of the Nevada District to report to their presidents, on or before June 1, 1874, [6?] or their names will be dropped from the books.

G. SMITH, *Dist. Pres.*

[The figure of the year in the above notice is evidently an error. We also think that there is not time for proper reports, it is so late in the *Herald*. It seems to us better that all names not reported, should be entered on the District Record as scattered members, and be so reported to the Church Recorder. This is the rule in some districts.—ED.]

### Northern Illinois District.

Conference will convene at Braidwood, Will county, Illinois, at two o'clock p.m., June 3d, 1876. Letters or reports may be addressed to John Keir, as above. We desire to see all the saints there who can come, as it will be necessary to chose a new president of the district, and we would like as full a vote of the district as can be obtained.

H. A. STEBBINS, *Dist. Pres.*

### Information Wanted.

Wanted the whereabouts of Mr. John Rowley. When last heard from he was in Utah, in 1858. Information about him will be gladly received by his son, Wm. Rowley, Pine Grove, Colorado.

### Minutes of Seventy's Meetings.

The quorum of Seventy met at Plano, April 7th, 1876, at 7 30 a. m. C. G. Lanphear presiding, Duncan Campbell clerk.

Bro. E. M. Wildermuth presented a request for a license through J. S. Patterson.

Whereas, in revising the list of the names of the Seventy, we find many who have not been heard from for years, and are not known to the members present; others have become unfit for active service on account of extreme age, and may be said to be superannuated, others though active, do not officially recognise the quorum;

Therefore, be it Resolved, that we ask counsel from the quorum of the Twelve, as to the proper action to take; whether to still recognize them as members, or to drop their names from the list; in short what would be wisdom in these different cases.

Resolved that we further ask counsel of the Twelve in relation to the action of this quorum pertaining to the cases of Stephen Bull and Jonathan Delap.

The case of Bro. Hatt was entertained, and a letter from him read by the president, after which it was Resolved that inasmuch as Bro. Hatt is not present, further action in his case be postponed until properly called for.

The names of Bro. Joseph F. McDowell, Heman C. Smith, R. J. Anthony, R. C. Elvin, R. M. Elvin, James Craig and George W. Eaton were entertained as being eligible for ordination to the office of Seventy.

Resolved that the clerk is hereby instructed to present the minutes of the meetings of this quorum for publication in the *Herald*.

Resolved that we sustain all the spiritual authorities of the Church in righteousness.

In reply to the request for counsel from the Twelve, the following transcript of action on their part was received and read before the quorum:—

1. Resolved that the act of the Quorum of Seventy, in the cases of Stephen Bull and Jonathan Delap, in its ignoring the acts of

the branches to which they belong, be considered illegal.

2. Resolved that we recognize the fact that the various branches have jurisdiction over all their members in regard to moral conduct.

Resolved that the Quorum of Seventy be advised that they continue upon their record the names of all who are morally worthy.

The following preamble and resolutions then passed the quorum: Whereas, this quorum has demurred to the action of certain branches for cutting off some members of the Seventy without our knowledge, and, whereas, the Quorum of the Twelve has decided in favor of the action of said branches, and pronounced our demurrer illegal; Therefore, be it, Resolved that we ask the conference to speak authoritatively regarding the right of trial in the various quorums, that in future we may have some definite rule to govern us, and in order to reach this matter the following resolution is offered:

Resolved that, while it is the privilege of Districts, Branches, or individuals, to prefer charges against members—official or non-official—the right to try an official member is held only by the, quorum to which he belongs, or by a court of his peers, in the event of his not being united with any quorum.

The foregoing was presented to Conference and acted upon as will appear in its minutes.

Resolved that the Secretary of this Quorum, Frank Reynolds, of Harlan, Shelby Co., Iowa, is hereby authorized to issue licenses to Bros. Joseph F. McDowell, Heman C. Smith and R. J. Anthony, on their application for the same, after their ordination to the office of Seventy, and that he be further authorized to issue licenses to Bros. John T. Davies and E. M. Wildermuth.

Adjourned to meet at the call of the President of the Quorum.

### BORN.

At Plano, Ills., May 1st, 1876, to the wife of Elder E. C. Briggs, a daughter. Mother and child doing well.

At Braidwood, Ills., April 25th, 1876, to the wife of Br. Jas. Pettigrew, a daughter.

### MARRIED.

At Looking Glass, Douglas Co., Oregon, by Elder J. C. Clapp, Mr. Henry Churchill to Miss Olive Brown, both of Douglas county, Oregon. [No date given].—Eds.

### DIED.

At Dennisport, Mass., April 25th, 1876, of disease of the lungs, Sr. Sylvia C. Young, aged 43 years, 8 months, and 8 days. She was a kind and affectionate wife, a loving and tender mother, and beloved by all who knew her. A large circle of friends deeply

mourn her loss. Her dying testimony was that she knew this gospel which she had embraced was the gospel of Jesus Christ.

At Nebraska City, Neb., April 22d, 1876, of consumption, sister Catherine Susan Nielson, aged 34 years, 1 month and 19 days. She was baptized by Bro. M. H. Forscutt, October 23d, 1875. Her end was a peaceful one, and the pleasant smile left upon the lips after the spirit had departed, bespoke the faith and hope of the child of God. Funeral services by R. M. Elvin.

### Memorial to Congress.

*From a Committee of the Reorganized Church of Jesus Christ of Latter Day Saints, Petitioning Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah: setting forth, with documentary evidence, that the Church of Jesus Christ of Latter Day Saints does in no wise favor the criminal policy of Brigham Young, &c., &c., &c.*

TO THEIR EXCELLENCIES, THE PRESIDENT AND VICE PRESIDENT; AND THE HONORABLE SENATE AND HOUSE OF REPRESENTATIVES, OF THE UNITED STATES, IN CONGRESS ASSEMBLED:—

At the Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Council Bluffs, Iowa, on the eighth day of September, 1875, the following resolution was adopted.

*Resolved*, That Phineas Cadwell, H. J. Hudson and Jason W. Briggs be hereby appointed a committee to draft a petition for the consideration of this Conference asking Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah, embodying such statements of fact and documentary evidence as the interests of the Reorganized Church of Jesus Christ of Latter Day Saints demand; that the world may be warranted in believing that 'Mormonism' does not endorse nor favor in any degree the criminal policy of Brigham Young and assistants, and further that we request the press of the United States to keep the matter before the public continually, and make such statements that are due us a corporate body, which desires the welfare of our beloved country and the just and supreme administration of the laws thereof.

The committee to whom was referred the foregoing Resolution, would most respectfully present for your consideration, and action, the necessity for "Congress to inaugurate more decisive measures in the suppression of misrule and tyranny in Utah." That there is a distinctive line of demarcation between the tenets and practices of the Reorganized Church of Jesus Christ of Latter Day Saints, under the leadership of Joseph Smith, and those under

the leadership of Brigham Young, in Utah, has been fully set forth before your honorable body in a former Memorial, and presented to the Senate of the United States by the Hon. Lyman Trumbull, May 5th, 1870, and was referred to the committee on Territories.

Your Memorialists do not deem it necessary to recapitulate those doctrines at this time; but in brief, would say that in Utah, "doctrines are held and practiced which are at variance with the proper usages of civilized nations, and opposed to the law of our common country;" whilst on the other hand, "we do most fully, freely, and unreservedly affirm, that there is nothing required by the law or polity of the Church, that can render its members violators of the laws of the land in any of their legal provisions."

We would respectfully represent that from our knowledge of the teachings and practices of the leaders of the Utah Church organization, it is opposed to all free governments, and especially to the government of the United States; in proof of which we refer to the following declarations from their leading men, and published by themselves:

"Our ecclesiastical government is the government of Heaven, and incorporates all governments in earth and hell. It is the fountain, the mainspring, the source of all light, power and governments that ever did, or ever will exist. It circumscribes the governments of this world."—Brigham Young, *Journal of Discourses*, vol. 7, p. 141.

"The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized—any people attempting to govern themselves by laws of their own making and by officers of their own appointment are in direct rebellion against the kingdom of God."—Orson Pratt's Kingdom of God, part 1, page 1.

And in accordance with the above teachings, the government of the United States is considered illegal; and in Utah, an intruder. In proof of which, we refer to the forcible resistance to the entry of United States troops and federal officers, and the obstacles thrown in the way of the Federal Courts, and the constant evasion of the United States law.

We further represent, that in accordance with the foregoing statement of belief respecting all governments, (except their own), being illegal; it is held, that oaths administered by officers of such courts, or governments, are not binding upon jurors, or witnesses; and to this may be attributed the well known fact that not one criminal in fellowship with that "Ecclesiastical gov-

ernment," in Utah, has ever been found guilty and punished by jurors in the same fellowship, however clear the evidence has been; and that it is the cherished design, and hope of these leaders, to throw off, what they call the shackles of the United States; and to this end they urge the emigration to Utah of all their adherents, which are mainly of foreign birth, and from the humbler class; who, on arriving in Utah, are sent into the far off settlements, that they may not come in contact with any who entertain other views. The results are, that communities are forming, and the young are growing up, all over the Territory, with just such sentiments respecting the governments as its sworn enemies and haters inculcate. And, while no Territorial Statute law exists in Utah regulating marriage, there do exist Territorial laws respecting property; which, by the ruling of the Probate Courts, places the wives of Utah, and their children, upon a level with mistresses and their illegitimate children; and, under certain circumstances, discriminating in favor of the latter, against the former; the design of which, is apparent; viz., to disarm and discourage the wife, and protect polygamy. Further; that the mail service is practically abridged to publishers of newspapers and periodicals opposed to this Polygamous Oligarchy, at some Post-Offices through which it is impossible to transmit such mail matter, with regularity and certainty; pre-eminent among them, is the Post-Office at Ogden.

We, your memorialists, while representing the Reorganized Church of Jesus Christ of Latter Day Saints, throughout the United States; we, also, represent those members of the said Church now resident in Utah, which constitutes no inconsiderable part of the population of that Territory, as before stated, in common with those of other sects, and of no sect; have felt, and still feel, the pernicious effects of this unwarranted and unnatural union of Church and State, sought to be forced upon us by an Oligarchy of Priests; who, declaring against human governments, assume to be the government of God, and rule the legislature and territorial courts, to the detriment of all law abiding citizens.

We ask on the part of (Congress) your Honorable Body:

Firstly;—An examination of the Statutes of Utah; and the diapproval of all such enactments as are inconsistent with the constitution and laws of the United States, justice and republicanism in its true sense.

Secondly;—To provide for the untrammeled exercise of the right of franchise, by disallowing the present practice of so marking the ballot, and numbering the votes as to show how each votes.

Thirdly;—To so amend the jury law, as to exclude from the jury box, such as are confederates with criminals on trial; this would, among other results, throw open to actual settlers thousands of acres of land now fraudulently held by Brigham Young, and others of the ruling Oligarchy in Utah.

Fourthly;—The placing of the Post Offices in the hands of persons who recognize the authority of the government, and the sanctity of the oath of office.

And we further implore Congress to apply the needed remedy for the "suppression of misrule and tyranny in Utah," and thus bring to justice criminals of every character; as Congress has the unquestioned power to legislate over the Territories.

And for the peace, prosperity, and perpetuity of the Government of the United States of America, we, your memorialists, will ever pray.

P. CADWELL,  
H. J. HUDSON, } Committee.  
J. W. BRIGGS, }

### THY MISSION.

See now Lebanon is blooming,  
Soon to be a fruitful field;  
And the Latter Day returning,  
Judah's plains begin to yield.

See the nations in commotion,  
See the wicked in their strife,  
See the forms of false devotion,  
See the lusts and pride of life.

O, ye Elders of the kingdom,  
With the holy work begun,  
Rest not, faint not in your labor,  
Till the holy work is done.

Go ye forth, thrust in your sickles;  
See, the day is growing late;  
Bind your sheaves upon your shoulders;  
Lo, the judgments on you wait.

Think not of the crown awaiting,  
Of your great and sure reward;  
Think but of the suffering millions,  
Faint for bread you can afford.

Lighted windows in the distance  
Beacon you with cheerful gleam;  
Waiting ones with anxious faces  
Welcome you with kindly beam.

Tell them, Jesus died to save them;  
Tell them, he is still their friend;  
And is ready to receive them,  
If they to his call attend. S.F.W.

Discretion in speech is more than eloquence.—[Bacon.

Who purposely cheats his friend would cheat his God.—[Lavater.

Dishonesty is forsaking permanent for temporary advantages.—[Bovee.

A good heart is worth gold.—[Shakspeare.



**Severe, but Merited.**

"The ladies of Trinity Church, Aurora, Ills., will furnish costumes, gratis, to those who wish them on Friday evening. If you would have a "big day," you should take in the Phantom. If you don't dance, go in the gallery and see the ghost show. Dance tickets one dollar; Gallery twenty-five cents."—*Aurora News*.

"In another item, urging everybody to go, the same paper states, "The dancing will commence promptly at eight o'clock and the masks will be taken off at ten." We print this for the consideration of sincere, honest, every day christians. These things are done in the name of religion, for religion, and are defended by clergymen as pious amusements. But if this is christianity please tell us what worldliness is. The church, to sustain itself now, resorts to various kinds of gambling, dances, parties, suppers and sprees of all sorts. This is true, and how it must make the heart of the true christian bleed. Reader, picture to yourself one of these gay parties, the assembled wealth, fashion and vice of Aurora, in the heat and excitement and passion of a fascinating and enticing dance, and then imagine that you see Christ step in among them. What think you, would be the result? How, think you, they would look? And what think you, they would say? Where then would you find the clergyman brazen enough to face Christ and say, "This is done for and in the name of Thy religion, and for the glory of Thy cause?" No, no! they would slink away speechless and cover their faces in shame. Christians, so-called, to-day, are tearing out the pillars of christianity, and pulling down the church upon their own heads."—*Kendall County Record*.

This fashionable church fandango came off in Aurora, fourteen miles from Plano. We had no invitation, and did not go; but it is said, "We had a big time."

**The End of the World.**

News of the approaching end of the world is always interesting reading. Many a time and oft have the Adventists figured out the date of the end of all things here below; and though the predictions have invariably failed, their renewal from time to time has always been the cause of interested discussion. The universal mash-up which Elder Thurman predicted for last year did not come off, but the prophecies have been looked up anew, and an error in the computation corrected. The Adventists of New York have arranged for the second coming of Christ during 1876. The prophecy of Daniel says that the world will end in just 1,335 years from the "time when the daily sacrifices shall be taken away, and the abomination which maketh

desolate be set up." The abomination that maketh desolate, of course, is the Roman Catholic Church, which the Adventists understand to have dated from 541, when the Emperor Justinian gave the religion of Rome its papal character. Then followed the period of 1,290 years, spoken of in the prophecy, bringing the time up to 1831, when the allied powers of Europe took away from the bishop of Rome as much power as Justinian had given him. To this 1,290 years the prophecy added "a month and a month and a half," meaning forty-five years, thus fixing the grand *finale* in 1876. Nothing can be plainer. Figures cannot lie. The end has got to come this year, and it is to be lamented that the New York Adventists are not able to fix the month and day. The catastrophe is to come like a thief in the night. It behooves every prudent citizen, therefore, to make the necessary preparations, and, in the language of Joyce to McDonald, to put his house in order.—*Chicago Times*.

The art of life is to know how to enjoy a little, and to endure much.

To confide too much is to put your lemons into another man's squeezer.

No one can be happy without a friend, and no one can know what friends he has until he is unhappy.

If ever I should effect injustice, it would be in this, that I might do courtesies and receive none.

Most of the rules and precepts of this world run this way—to drive us out of ourselves into the world, for the benefit of society.

People, like plants, grow pale and puny if the sun is shut out. Good health is the sunshine of the body; a cheery disposition is the sunshine of the soul.

There is nothing like taking all you do at a moderate estimate; it keeps mind and body tranquil; whereas grandiloquent notions are apt to hurry both into fever.

**Addresses.**

- E. C. Briggs, Plano, Kendall Co., Ills.
- M. H. Forscutt, care R. M. Elvin, Nebraska City, Neb.
- John C. Foss, Machias, Maine.
- John T. Davies, box 38, Cherokee, Crawford county, Kansas.
- David Dancer, box 50, Plano, Kendall county, Illinois.
- Heman C. Smith, Clyde, Antelope county, Nebraska.
- M. B. Oliver, 318 North 4th Street, Burlington, Iowa.
- Alexander H. Smith, Nauvoo, Hancock county, Illinois.
- James Kemp and Albert Bishop, Stewartsville, DeKalb county, Missouri.

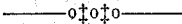
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# THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

Vol. 23.

PLANO, ILL., JUNE 1, 1876.

No. 11.

## Spiritualism.

### PART FIRST.

I have received by mail from an unknown source several works on Spiritualism. I shall not name them, for I do not wish to advertise such unholy communications; but before dismissing them and the subject, I wish to contribute my mite to the elucidation of a subject which none but believers in the Latter Day faith can form any thing like a just conception of. I begin with the revealed truth that the one word that affords a key to the subject is priesthood. It is an old and well established truth that there are two kinds of spiritual manifestations. Those that come through and by the authority of the priesthood of Melchizedec are of God; are related to the plan of salvation, are christian, are religion. All else in all ages and every variety are Spiritualism—Ancient, Medieval, Modern. Spiritualism, as distinguished from christianity, includes the inspiration and manifestation of Satan—the prince, as yet, of this world—the prince of the power of the air—Lucifer the fallen angel, the orders of devils and demons under his control, and probably of human spirits that have passed from earth and whom God does not think enough of to take to himself, the spirits of persons living which can leave their bodies and spirits inhabiting bodies—human beings in the ordinary state.

Part of these manifestations are psychological, but it is not possible to distinguish with certainty the different phases of occult phenomena. The same may be said of manifestations connected with religious experience; it is difficult to

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draw the line of demarkation between what is human and what divine. The distinction however between divine and diabolical is plain, and persons who confound the two classes are beyond the pale of controversy.

Some animals are guided by sight and some by scent. Some persons who have had their eyes opened and, as in Mr. Hull's case, illumined by the radiance that heralds the coming of the Son of God, have closed them again; and then, if the light that was in them be turned to darkness, "how great is that darkness?" It has happened to them according to the proverb. Mr. Hull went from Adventism to where he now is, and not having held the true priesthood can not be called a son of perdition, but the principle that attaches unpardonable sin to full apostasy, applies to every degree of apostasy in proportion to the light sinned against. Spiritualists include in their number many who have professed a knowledge of Christ, and many more who have known his truth from childhood; so they avail themselves of the advantages granted to the heathen, who not having known the law will be judged without law.

Satan being as yet the "Prince of this world," has power to deceive all but the elect, with all power and signs and lying wonders. Starting with this premise the reasoning of the christians is plain; the facts that establish the premise are interspersed throughout the whole Bible.

The way to disentangle a tangled skein is to find one end of it. One end of Spiritualism reaches back to the coun-

cil in heaven when the devil said, "send me" \* \* \* "give me of thine honor." The other end reaches into the bottomless pit, into which the devil will at last be thrown. It is a long line to follow and I shall not attempt to do it, but whatever of fact I offer shall be suspended on it.

Another preparatory distinction necessary to be made is between Spiritualists and mediums. There are doubtless many mediums above reproach, in this age as there have been in ages past. Socrates, the great light of the Pagan world, acknowledged the guidance of a spirit of some kind. The Seeress of Provorst played with spirits from her childhood, and was guided to the last. Joan of Arc steps forth out of the darkness of her age in the beauty of innocence, and the radiance of human truth. We need not call good evil nor evil good. That Baal was supported by mediums and the apostles opposed by them, does not prove that the devil enlists all of that class at this day. He can do better by going to the colleges and enlisting the oracles of science; or by going to the pulpits and getting their aid against all forms of spiritual gifts. I am not willing for the sake of the consistency of this article to deny the good that is in Spiritualism. The good and bad grow together like tares and wheat in all systems, sects and schools. The old classifications were necessitated by ignorance; but we have come to an age when we may follow Paul's injunction: "Whatsoever things are pure, whatsoever things are honest, whatsoever things are true, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

I know a worthy christian gentleman who believes that his dead daughter comes back from the abode of bliss to play her favorite tunes on the piano—for him. He is not consoled. I do not think there would be any consolation in hugging a ghost. It is a cheat and delusion, this visit from dead friends, and drives men mad. It is better to say with David, "I shall go to him, though he cannot come back to me." The be-

lief is not harmless, but not wicked; it is a pitiful misunderstanding of a fact in nature. If, however, he should make this manifestation, whatever it is—and I do not know what it is and Mr. H. does not—a basis from which to hurl forth blasphemies against his Creator and Redeemer, I would then say the devil had him in his lists.

I knew a true prophet inspired of God, who knew nothing of the priesthood nor of the true church. His case is explained however by the fact he has lost his gift after having heard the truth. Other cases cannot be explained by any principle I know of.

It was priestcraft that crucified Christ, and priestcraft is still the engine of Satan; but it is declining, while Spiritualism is growing, and when Spiritualism gets to be the head of the beast it will have all the forms of evil for its allies. As yet it has no organization; it is upon the supposition that it will organize and thus supply the place of the tottering establishments, that my guesses of its future are based.

The spiritual faculties and psychological powers are like the senses or the gifts of intellect, and one is not blameable for having them, but for perverting them. It is from the mediumistic class that God chooses his prophets. Those mightiest in Satan's kingdom will be of that class also; but the powers being natural belong to God the Author of Nature. Spiritual communication, as a *phenomenon*, is a thing of nature, as much as a geological stratum, has its laws and is a part of the economy of God. But as the testimony of the rocks has been turned against God, so this spiritual power of man is being perverted to a hellish purpose. Spiritualism rises on the horizon as a harbinger but is a portent. It is still developing; it is striding to its destiny. Of course there is a silver lining to this cloud, but there surely is in it blackness and darkness, and fury and storm, and awful destruction.

In teaching immortality, Spiritualism would seem to be a stepping-stone to higher truth, but it is not so. Why sensible, practical men continue to "seek

unto them that have familiar spirits and unto them that peep and mutter; should not a people seek unto their God?"

Those who have turned from Adventism to this abomination have forsaken "the fountain of living waters and hewn to themselves cisterns, broken cisterns that can hold no water."

Recurring to Mr. Hull's book, it is— if there be such a thing—blasphemous. He is unnaturally wrathful against the God of the Jews, calling him a tutelar divinity, like those of ancient persons and cities. That however is not denying his existence. Now if ever the God of the Jews did exist, does he not still exist? If he ever had power, has he not power yet? Has not Mr. Hull reason to fear a being whom he proves so bad, and acknowledges the reality of? Does not fear inspire somewhat of his wrath? And, after all, is not the issue well taken? What more reasonable than for Mr. H., having "surrendered" his flag, to overthrow, if he can, the power he has betrayed? He must not stop with having proved him a tutelar god; there is no safety in that. He must prove him out of existence, and then only can he have peace. He is working hard to that end, as if he appreciated the case. He is ransacking past records and all heathen lands, for adverse facts, and hurling them forth, like the Titans that assailed heaven. He, in common with his associates, has revamped the arguments, witticisms, false accusations, misapprehensions, and ungenerous slurs of Volney, Voltaire, Hume, Paine, Gibbon and all other infidels from Celsus to A. J. Davis.

I wish Mr. H. to adhere to his assertion, "Jehovah a tutelar god" and test it by the record—Mr. H. is familiar with that. We see that Jehovah destroyed the Egyptian army, gave the law from Sinai, destroyed—"Stop," says Mr. H., "we have only Moses' authority for that." True, but Moses you claim is a fellow medium; I meet you on your own plane. You think it candid and liberal to admit all the Bible authorities into the brotherhood. A house ought not to be divided against

itself. If so great a medium as Moses cannot be believed, how shall modern mediums gain credence? But this exposes a pretence of Spiritualists; they appropriate dignity to themselves by claiming the same inspiration the prophets had, and at the same time deny the truth of all that the old authorities said. This is absurd; if that long succession of mediums taught nothidg but lies and horrors, why depend upon inspiration at all for truth. Paine was much more reasonable in rejecting inspiration to depend on reason alone.

The author of the Pentateuch was a prophet, and the first prophecy is given in the beginning of his writings, and said to have been uttered in the garden of Eden, when and where the first spiritual manifestation occurred, viz.: "The seed of the woman shall bruise the serpent's head." A great many men of judgment and learning have believed in prophecy and that this prophecy, though not as explicit as some, epitomizes the history of the world, culminating in the final triumph of Christ over Satan. It seems to me that the fact should especially interest Spiritualists that this oldest of human records, that they hate so much, begins with a prophecy that can be applied to the very conflict in which they are engaged. It is significant that the first utterance of prophecy should recognize the classification on which this article is based—two agencies in the control of human affairs; one represented by the seed of the woman and the other by a serpent. It was apparent long ago, that some bruising was to be done. The bruising is still going on and it is well for those who take up weapons, as Mr. H. has done, to know which side they are on, lest haply they be found to fight against God.

Moses propesied the triumph of Japhet over Shem, the siege of Jerusalem, the scattering and gathering of the tribes, &c. All the other prophets took up these and other themes and the whole course of time is marked out, and Mr. H. well knows it to be so. Of course, I cannot elaborate this point—I am not writing a book—but it cannot be that a

man who has preached the near coming of Christ does not know these things. Mr. H. calls his book "The Question Settled." I do not believe he thinks the question settled, and I know whereof I affirm. But his unbelief can be forgiven him. If he is not so far committed to evil courses that no place can be given him for repentance, he may yet come back; and in the truest kindness I tell him how I knew one like him brought back. It was at sight of a familiar line: "I love the Lord for he first loved me."

Recurring to Moses: he was a prophet because he held the priesthood of Melchisedek, and was a law-giver by that right. It connected him with those who had held it before him; (and this is Spiritualism); but it did not bring him into communication with any other than those commissioned of God to come to him. It is the *promiscuous* intercourse of the two worlds that God condemns. It is upon this point that all my propositions turn. We cannot follow out the ramifications of spirit intercourse, to always tell whence it comes and just what it is in all cases, human, spiritual-disembodied or unembodied; but we can say, let God be true though every man be found a liar. He has instituted government: he has appointed a method of communication, and has said from heaven, "This is my Son; hear him!" He has undertaken to regulate our affairs in all important matters, and we have no more right to go to a woman of Endor, than to any other wicked character.

This priesthood also connected Moses directly with his Maker, Jehovah, who alone has a knowledge of the future. One of God's claims to allegiance is this transcendent wisdom. If the tutelary divinities have it, let us bow down to them too. So this is the issue yet, Mr. H.: "If the Lord be God, follow him; but if Baal, then follow him;" and do not evade it, by substituting Father in Heaven or God of the Universe for Jehovah as against Baal.

A prominent idea in the minds of Mr. H. and his associates is that the uni-

verse is great, and the God of the Jews small. They live in this late age and have the benefit of the extended visions of the telescope: and see suns—

"Thousands of suns beyond each other blaze,  
Orbs roll o'er orbs and glow with mutual rays."

But what is a sun? We have one so near that we can examine it as we would a specimen. It is matter—a good deal of it, but—inanimate matter: made to support man's little world and give him light and heat. What more can Spiritualism make of it. It is not so much to the rational apprehension as yonder Indian boy driving cattle: and if time is given him and he do not make such a mistake as many do and sell his birth-right, he will prove this assertion, and beat the course of the sun. Hear Jehovah:

"Worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. \* \* \* Behold there are many worlds that have passed away by the word of my power; and there are many worlds which now stand, and numberless are they to man; but all things are numbered unto me; for they are mine, and I know them."

This is the God of Israel, ancient and modern.

There are a great many people in the world—many millions—who are dissatisfied with the character of God as portrayed in the Old Testament. I wish I could remove their difficulties, but I cannot; a sincere scruple is sacred, and I shall in deference approach an avoided topic, hoping only to incite those more capable of treating it, to do so. If the Church of Jesus Christ is the hope of the world, it ought to endeavor to meet the wants of the world.

We have seen that the Spiritualists put the odium of some questionable acts upon a tutelary God. B. Young, Sen., says that Adam was and is the God of Israel. There were angels concerned in those ancient transactions: one slew the firstborn of Egypt, and an angel slew the Assyrian host; but these angels were in a subordinate relation, and poetry and not crime were associated with their acts. It was an angel that "made the people go up from Egypt," and

brought them "into the land which he swore unto their fathers." An angel led them through the wilderness "to keep [them] in the way," and "to bring them into the place prepared." They had to "beware of him"—"provoke him not" for he "would not pardon their transgressions." God said his name was in the angel. This angel brought them to the "Amorites, and the Hittites and Perizzites, Canaanites, Hivites and Jebusites." That was the way God cut them off. If the Spiritualists wish to call that angel a tutelary divinity I will have no controversy with them; if B. Young, Sen., thinks that angel was Michael, the great prince, I will not dispute prophetic authority; if Bro. J. W. B., author of that masterly paper, "Past and Present," wishes to put the responsibility of blood and battle on that angel, I shall think it better than casting doubt upon the record. That angel should be tried as a general looking to the final result, at the end of time. But all that I will contend with either party for is, that it was God's angel and God can take the responsibility. "What I have spoken I have spoken, and I excuse not myself." I shall not then apologise for God. It is he that has turned the horns of the beast against the woman of Rome, directing the tide of battle all through these years. It is he that is taking the breath from the sick man of Turkey. It is he that is defeating the plans of the false prophet of Utah. It is he that gathers and scatters those councils in Brooklyn. It is he that is bringing the political villains to punishment. It was he that turned the anger of the South against itself. It is he that is heaving the sea beyond its bounds and sweeping main and land with tornadoes. He sends the grasshoppers to eat out the substance of those who have unrighteously possessed the borders of Zion. Villainy is everywhere being brought to judgment.

All Latter Day Saints know that it is Jehovah, God of Israel, doing all these things, for the angel has announced, "Fear God and give glory to *him*, for the hour of his judgment has come." "Even so, Father, for so it seemeth good in thy

sight." "Though thou slay me yet will I trust thee."

As the son of one who never said "great is Diana," I have been buffeted from my childhood up through all the thorny way from early Abolitionism to late "Mormonism," I've had no rest for the sole of my foot; (Isa. 19 : 15); and it is only just lately I waken to the consciousness that God is on our side, and I feel a little like hurrahing for him, and I am not particularly offended at finding that he has back-bone.

The wind bloweth where it listeth, but we know it is part of a great body of air, fifty miles high and enveloping the whole earth—stretching over and above the torrid plains and the frigid poles. The plains expand it, and the frigid zone contracts it; currents ascend and descend, and side currents move to fill the vacant places, and it knows no rest; and it is so vast in extent that when set in motion it has incalculable momentum, and opposing currents meet with a whirl and roar that appalls weak man, and leaves his strongest works in ruin. It is the weight of the super-ambient air and its vast extent that turns the wholesome medium in which we live into the destroying hurricane. So man lives in a lower stratum of spirit life—a world that stretches out to the farthest verge of creation; embracing the throne of God and also the place where Satan's seat is: and there is war in all that upper world. Man came to this life bringing with him a record and responsibility. Why else was Cain cursed; and Canaan and his posterity? And why else was Abraham and his posterity blessed? In the vallies of Canaan were met the representatives of the contending powers of the unseen world. "As captain of the Lord's host am I now come," said the angel with a drawn sword to Joshua; and above those lieutenants and captains were Christ and Belial, the contending chiefs; and that was the conflict of the ages, and with little altered aspect it is still going on.

The final scene is in the future, and depicted thus:

"And the devil shall gather his armies

even the hosts of hell, and shall come up to the battle against Michael and his armies; and then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, and they shall not have power over the saints any more at all, for Michael shall fight their battles and shall overcome him who seeketh the throne of him who sitteth on the thrones, even the Lamb. This is the glory of God and the sanctified; and they shall not any more see death."

It may be that no man hath seen God at any time—Him who dwells in everlasting light. It may be that he has been represented by angels, by the Son, and by the Holy Ghost, in all visitations to men in the flesh. Christ may have been the angel in the burning bush. It was Christ who appeared to the brother of Jared, and it was he who told the Nephite prophet that he would come the next day into the world. This subject pertains to the mystery of mysteries; and shall we not be glad that it is so? We will have scope and verge to grow in, if we do not find out all things now; and it is well in dealing with the subject to bow low the head, in deep humility, accepting, where reason cannot reach, the guidance of the Holy Ghost.

I see no encouragement for Mr. Hull in his mad war against the God of the Jews; nor can he escape him: "Whith shall I go from thy Spirit?" says the royal singer; "Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there."

After all is said, still perhaps, gentlemen will have to abate something of native prejudice, and pride of opinion. The immortal Son of Man did it, and the learned Paul, and an illustrious line of saints, martyrs and heroes since their day. Spiritualists are not saints nor heroes.

This view of the source and nature of Spiritual manifestations explains the severity of the Mosaic law against them and against the nations who practiced the forbidden rites. God is never charged with injustice for destroying Sodom with fire, and the cause for destroying the Canaanites was as great, as will be seen by the 18th chapter of Le-

viticus. It is a record of horror. The land was defiled, and the land "spewed out the inhabitants."

Isaiah predicts a time when the earth will be defiled under the inhabitants, and when this our land will be defiled under its inhabitants, and when this our land becomes defiled by giving heed to seducing spirits and doctrine of devils, we may expect a repetition, in some form, of the ancient judgments; and those elders of Israel who for forty years have been sounding a warning will not say God is unjust.

We have seen that the Canaanites in addition to apostasy had inherited a curse. The Midianites, Moabites and other nations had had the true worship committed to them by their fathers, but had forsaken it and had become transgressors, corrupt and indecent. The idols that those nations worshipped were probably, by some at least regarded as representatives of invisible powers, with others probably considered real gods. But the chief deity of all these nations was Baal. The Phœnecians had apotheosized a king of that name, and the Assyrians had also deified a king of that name—by some commentators thought to have been Nimrod: but in making gods of these human beings they confounded them with the sun, and worship of Baal was sun-worship.

That there was an inspiration attending this worship cannot be doubted. The prophets prophesied by Baal—and Baal is every where spoken of as a real personage; and put in opposition to God. Baal had prophets and priests, and all classes of mediums under his control. The prophets had no more wisdom than fortune tellers of the present day. The inspiration, whatever it was and is, is identical. The proof accumulates, as we follow sacred history, that Baal was the devil. Milton makes him of many devils. Connected with his worship was a complete representation of the whole catalogue of modern mediums and manifestations—those who used divination, observers of times, enchanters, witches, charmners, consultants with familiar spirits, wizards and necromancers. Moses



in enumerating these mediums and their practices says, "because of these things the Lord God doth drive them [the nations] out before thee;" and he continues, "Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee to do so. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." The New Testament construes this promise as referring to Christ. The promise is made a reason for condemning those spiritual practices that had brought such degradation to the former inhabitants. The argument deducible is: If the practice of spiritualism was sufficient cause for the destruction of those heathen nations, and the like practice forbidden to Israel because God was intending to send them a teacher, can those practices be restored after that teacher has come? After his words have been the law of the nations for eighteen centuries, and every child schooled into them, can he and his works be set aside and the old heathenish practices restored with impunity? And, too, with the avowed purpose of overthrowing Christ's authority? Baal has changed his name—his character is the same.

God's character is the same. He is a jealous God. It is a reasonable assertion that Spiritualism will call down the judgments of heaven, and that they will be severe in proportion to the light sinned against.

"God a tutelar divinity"—fulfilling threatenings and promises from age to age—a covenant keeping God. What nation ever had a tutelar god to shew such care for it by such laws, such victories, such promises and provisions for its future through all time. It is from sheerest ignorance that Spiritualists can for a moment hold to such a theory. (And all of them cannot be ignorant as we have seen). They do not know nor care to know that Israel is to this day the especial care of Jehovah.

But Christians do not know or care to know it, and this gives cause for the vain speculations that flood all literature, and all systems of faith and philosophy. That fact is a key to philosophy, and men who do not recognize it but waste their time.

"Can a woman forget her sucking child? \* \* \* They may forget, but I will not forget thee. Behold I have engraven thee upon the palms of my hands:" and the prints of the nails will remain in his palms, till he come to his gathered people.

In what I have written I will presume to say I have met, refuted and disposed of the whole of the claims of Spiritualism. It is hatred of the God of the Jews. I have shown why and how it always did hate him, and that nothing is more natural than that it should hate him now. This hatred is its life. Take this thought out of it and it has no rallying cry, no purpose, no head. Its philosophy cannot stand alone. Its morality cannot be trusted. It is nothing if not critical.

Take from latter day spiritualism its infidelity, its immorality and its blasphemy, and it resolves at once into the poetic fictions of the Pagan world, and the vagaries and mummeries of the middle age. What follows, therefore, will be chiefly history, [and—for the sake of brevity—opinion. S. F. W.]

#### On Reforms In the Church.

Br. Joseph has invited those who think they have weightier objections to the reform proposed, (of voting in conference), than those he named in *Herald* of February 1st, to present them for consideration, I give the following:

1. It is a law of mind that we lose interest, if we ever had any, in those topics in which we never participate.
2. Men's politics never get much better than their religion.
3. History repeats itself from generation to generation, both in church and state, the thing that has been, is that which shall be. And the cause of the decline and fall of every nation that has fallen has been serfdom, or slavery;

and the cause of the fall of every church, (churches of Christ, not churches of men), has been priestly assumption.

4. It is not sections of country we wish represented, but the Saints, the entire body of Christ from head to foot.

It is as impossible for one privileged class to represent the church as it is for one man to do it; or for the hand to represent the foot, or the eye the ear. It is impossible for those who have always been free, to know what it is to walk in fetters; for those who always sleep on beds of roses, to know what it is to drink life's bitter cup without the sugar. It is impossible for one class to enter every corner of the human heart, or look at life from every point of view. I am aware that it is easier to find errors than to find remedies. The plan proposed might do very well for a while, for I hope we have enough good men at the head to prevent any serious wrong, but are we sure that we will have ten years hence. We are allowed to choose our representatives, but not from the body, but from a class, and that class as near the head as possible; which means the best talkers. If we were sure always to have good men at the head, it might do; but the mistakes of good men often work more harm than the crimes of bad ones.

Bad men always claim that they are carrying out the policy of some good one. Every usurper that has ever misrepresented Christ and the Church, from Pope Alexander IV. to Brigham Young, has claimed to be just like Paul, only a little better, and quote some of his sayings to prove it. Ever since the first article on voting in conference appeared in the *Herald* I have tried to look at it from every point of view accessible to me; and for every one reason why none but Elders should vote, and I admit that there are some, I have found two why none but the *President should declare what is the law of the Church.*

All who favor Elders' conferences, suppose cases that never did, nor never will happen; to offset which, let me give one that did happen. Some time between the years 1843 and 1852, some

one received a revelation which was not presented to the body for their sanction, but was whispered among the privileged upper class, and fostered in secret chambers until it became strong; then was forced upon those who knew they must vote as they were told, or be cut off. And we have the word of this same upper class, that "we have women here that like anything better than the celestial law." They would compel them to keep silent in the Church and vote as they were told; but they would not prevent them from talking it to their husbands, their daughters, their neighbors and saying that they "had not seen a day's happiness since they became acquainted with it."

Brethren, you will soon meet again in conference, and this question will be again brought up; let me give you a text, "We have no case on record where one man, who really was a servant of God and not a usurper, has led entirely astray, but a privileged class always has."

There have been a good many reforms suggested of late, and though conference has acted on few of them, yet the Saints, ever modest and quick to take a hint, accept and act upon them, insomuch that even in our social meetings they talk like men and women in fetters, as though they feared that they would say something that some one else ought to have said, or do something that some one else should have done. I fear, that if we reform much more in that direction, the body of Christ will be so covered with resolutions and boundary lines between castes and grades, that we will lose sight of the liberty whereunto God hath called us; and it will take all our spare time to learn which round of the gospel ladder we stand upon.

If it were sections of country we wished represented, it would be unjust for all to vote who might attend conference; but one branch will come nearer representing every branch, than one class will come representing every class. I am not a believer in the theory that, that government is best which governs itself, but I do believe that the more

form, ceremony and rec. tape (other than is necessary to guard the Saints from being humbugged by those "who say they are apostles and are not") there is in religion, the less spiritual life and power.

I have tried to be unbiased, and desire nothing but the best good of Saints; and from the history of the past and the omens of the present, I believe that we should have universal suffrage, or the absolute authority of one thoroughly good man.

It is a great thing to be a reformer, brethren; but in reforming yourself, place no needless fetters upon those who love the cause of Christ no less than you.

It is a great thing to be a teacher. As you would teach, be kind enough to hear.

I hope the above will not be understood as that I accuse those who favor exclusive elders' conferences, of arrogance, or a desire to rule. I believe that most, and I hope all of them, desire nothing but the best good of the Saints, and that all things should be done according to the will of God. And, as they are honest themselves, I hope they will be kind enough to believe that it is nothing but a desire to protect the Church from bad men, who may hereafter creep into Moses' seat, as they have done heretofore, which leads me to think it wiser to guard against what always happens, than to suppose a case that never did happen. MORMONIA.

### The Air We Breathe.

One of the most startling things in life is the little attention we pay to the laws of our being, particularly to the law of ventilation. This is confined to no class or station in society; although many books have been published treating on this subject, yet the evil continues unabated.

To enter a lecture room, church, or social gathering of any description, or even a private house, is in many cases at the risk of health and perhaps life. The houses of the present day are built, generally, without the least regard to

the circulation of fresh air for breathing, one of the most important functions of the human body.

The writer has attended lectures on the evils of bad ventilation, delivered by learned professors, where the rooms were so close, and the air so foul from the breath of the number of persons present, as to occasion nausea and violent headache. This is significant.

Many persons become so accustomed to breathing impure air as to be but little troubled by its presence, and foolishly think it does them no injury; but if they would examine closely into the actual state of their health, they would find that many ills that "flesh is heir to" have their origin in impure air. It is stated on the highest authority that twenty-five per cent. of civilized people die of diseases caused by foul air.

Professor Scott, of New York, asserts that all diseases have their origin as parasites, and as such are taken into the system by the mouth. Professor Tyndall, of London, experimenting with the air found in the cleanest and purest part of London—after repeated washings with acids and alkalies, found some little notes or bubbles in the glass tube which could not be driven off nor destroyed; these he concluded were the germs of diseases which float in the air ready to be breathed into the system.

Dr. George Sigerson, of Dublin, found in the air of an iron foundry a black friable dust, made up of particles of iron, ash, and carbon; carbon furnishing the largest proportion. The ash particles were reddish and white, or opaque; some transparent with a glassy fracture, and were regarded as glass resulting from the fusion of sand in the welding process. An extremely fine powder—the dust of dust—was examined for germs or spores, but it presented shape and color identical with the other matter. In the air of a shirt factory were found fine threads and fragments of cotton and linen with a few ova. In the air of an oat mill, fibres were seen in unexpected numbers, together with minute fragments of the hull and a few granules of starch. Near a thresh-

ing mill some smut balls were found in the air. The air of a flax mill was found to be especially deleterious; fine particles, together with pointed particles of hard and brittle wood were seen; so that direct injury were done to the lungs and concretions formed by the filaments. The mill people were great sufferers from this cause. The air of a printing office contained minute particles of metal, principally antimony. Dust taken from eleven feet above the floor of the printing office, was analyzed by Professor Sullivan, and found to contain antimony, but no lead. The air of a hair dressing saloon contained scales and minute hairs; in the room where the machine hair brush was used the amount was proportionately increased.

Tobacco smoke examined with the microscope was found to hold little globules of nicotine, floating and whirling in it.

"Quite recently the subject of the gasses produced by locomotive engines has occupied the attention of humanitarians; especially, from their action on the system when passing through underground tunnels. The surplus carbonic gasses evolved being not only very disagreeable, but exerting an irritating effect on the mucus membrane of the eye and nose. It has been lately suggested as a satisfactory method of overcoming this effect, to make use of certain metallic oxides; either in solution or otherwise, with which the gasses in question are brought in contact and decomposed or absorbed. Caustic soda, among other substances, is said to be best adapted for this purpose."

The chemical aspect of gases of various manufacturing establishments has frequently been the subject of investigation on the health of plants and animals in the vicinity. It has been shown that serious injury may result therefrom. In the course of recent inquiry in a village near Berlin, Prussia, it was found that vegetation was seriously affected over a circle covering an area of from 2,202 to 6,500 feet; the establishment occupying the focus of an ellipse of noxious action elongated in the direction of

the prevailing wind. In the case of rye plants, the stalks were green, a few inches from the roots, while above this the color was gray and the flowers did not fructify. Potatoes appeared as if they had been attacked by the potatoe disease, and plants of all kinds showed evident signs of more or less injury. The English Health of Towns Commission, after many careful experiments upon the air breathed by large masses of people, say that the atmospheres of large manufacturing cities, is in reality, less injurious than the air of close and unventilated rooms occupied by human beings. Thus in the city of Manchester the factory chimneys throw out daily 2,000 tons of carbonic acid gas, and yet the air is not seriously contaminated.

The greatest enemy to man is his own breath, as has been proved by a table prepared by the "Health Commission." The number of parts of carbonic acid is given as follows: Pure atmospheric air contains 4 parts of carbonic acid; streets of large cities 6 parts; stables 7; pit of comic opera house at Paris 15; near ceiling of opera house 28; asylums 17; hospitals 30; dormitory of same at night 52; bedroom on rising in the morning 48; same after two hours of ventilation 16; railway carriages 34; workshops 19; lecture hall 32; and a well filled school room 72 parts of carbonic acid.

The principal object of breathing is to free the system from the worn out particles of the principal substances that compose the human body. Besides several metals, sulphur and phosphorus, which contribute to the formation of the frame; there are four different kinds of matter combining in various proportions, composing nearly the whole mass of every animal. The first is carbon, oxygen, which supports life and combustion, and one of the constituents of the air we breathe. Nitrogen, a gas which will not support life or combustion, also a constituent of the air, and hydrogen one of the constituents of the water. Now, as these four substances comprise nearly the whole animal, and as the particles of all parts of

the animal require to be taken by absorption from time to time, to be carried into the circulation and rejected from the body, it follows that the blood, as it travels through the capillaries in the substances of the different organs, becomes so impure from these four substances, as to require to be continually purified from them, and as the arteries are the organs that convey the blood to all parts of the body, in its pure state, to nourish the frame, while the lymphatics which empty into the veins, and the capillaries themselves which receive all the worn out matter, it is in the veins that you would expect the blood most in need of purification. The oxygen and hydrogen are easily discharged from the body in the form of water, or watery vapor, in the sensible and insensible perspiration and other secretions. The nitrogen escapes in many ways from the body. But the carbon is not so easily got rid of. Now a part of the carbon is got rid of in the secretion of bile. In order to free the blood of the excess of carbon, it is necessary that the blood be brought to the external air, that the carbon may unite with the oxygen of the air; for it is well known among chemists that wherever the living blood is thus placed, the carbon will unite with the oxygen and form carbonic acid. Wherever a portion of air has been breathed by an animal it is found that a part of the oxygen has disappeared and a proportionate amount of carbonic acid has taken its place.

Carbonic acid exists in a fixed state in vast quantities as a part of the compositions of limestone or marble. It is composed of one part of carbon and two parts of oxygen. This gas is inodorous, colorless, and elastic. It is an extinguisher of burning bodies; and is so deadly that a small quantity mixed with the air destroys animal life. It is given off from burning bodies, stoves, lamps, gas lights, and all impure air where people crowd into close rooms is strongly impregnated with this deadly gas.

To show how much of this deadly gas a person throws off from the lungs, take a small glass vessel—a plain thin tumbler

will do—put into it a small quantity of lime water; that is, the clear water off of slacked lime, get a small glass, or tin, or wood tube, about six inches long and one-half inch in bore, put it into the bottom of the glass; now fill the lungs to their utmost capacity, then blow through the tube into the glass until the lungs are emptied, the clear lime water will become cloudy and turbid, and instead of lime water in the glass you will have carbonate of lime from the union of the carbonic acid from the lungs and the lime in solution in the vessel. This simple experiment will serve to show how much poison a person passes into the air at every emptying of the lungs.

"460,800 cubic inches of air, or 266,66 feet, are required by the lungs of an ordinary adult human being in twenty-four hours. 10,666 cubic inches will become carbonic acid; 2,386,27 grains, or 5,45 ounces of carbon. This gives 96,6 grains per hour produced by one adult."—*Philosophical Magazine*.

Carbonic acid when diffused through the air to any great amount, is fatal to animal life; for it prevents the dry excretion by the lungs of that which has already been formed in the body, and the latter accumulates in the blood and exercises a depressing influence on the various actions of the body especially on the nervous system. The usual proportion is not more than one in 1000, but when this is increased to one in 100 parts, its injurious effects will be felt in headache, languor and depression of the system. Now as an adult throws off in twenty-four hours about\* ten cubic feet of carbonic acid—if he were confined in a room ten feet square and ten feet high, containing 1000 cubic feet, in one hour he would communicate to the air as much as one in 100 hundred parts of poison from the lungs, provided no exchange

\* Dr. Henry estimated that an adult person makes on an average twenty inspirations per minute, and draws into the lungs at each inspiration twenty cubic inches of air. Pelet allows forty cubic inches for each inspiration. Taking the mean of the two estimates, we have six hundred cubic inches inspired per minute. But according to Dr. Arnott, air expelled from the lungs is found to vitiate so as to render unfit for respiration, twelve times its own bulk of pure air. Dr. D. B. Reid, found from observation, that not less than ten cubic feet should be allowed to each person, in order to insure healthful ventilation.—*Brand's Encyclopedia*.

took place with the outer air. Now, it is evident that if twenty-four persons should occupy the same space for one hour they would poison the air as much in one hour as one person would in twenty-four hours. Now suppose 1200 persons to remain in a church or hall for two hours, they will have produced 1000 cubic feet of carbonic acid gas in that time. Let the dimensions of the church or hall be 80 feet long, 50 feet broad, and 25 feet high, then its cubical contents will be  $80 \times 50 \times 25$  or 100,000 cubic feet, and thus an amount of carbonic acid equal to 1—1000 part of the whole will have been communicated to such a building in two hours\* by the action of 1200 pairs of lungs if no means of ventilation be provided and if stove, heater, lamps or lights of any kind be used, the amount will be proportionately increased. Carbon is derived from sugars, starches, fatty, and other articles of food.

"M. Forder states that in the year 1806, a family residing at Marseilles, consisting of seven persons, were all rendered apoplectic, in consequence of breathing carbonic acid, which was extracted from an oven in the yard of the house, where limestone was burning. The gas had come into the house through the doors and windows, and by some means it was found during the night that the family were in danger, and the alarm was given, but not in time for any one to escape. In the morning all the seven were found in different places, one on the stairs, one on the steps of the door, with lamps in their hands in the attitude of flight, but the deadly gas had taken away their strength and put out their lights. They all appeared to have fallen down of apoplexy while attempt-

ing to escape by flight. Five were dead beyond recovery, but the other two were brought to life."

"All have heard of the horrible suffering of the prisoners confined in the celebrated Black Hole at Calcutta, where 146 British subjects were confined in a cell 18 feet square, having but two windows, both on one side, so that ventilation was impossible. Scarcely was the door shut on the prisoners than their tortures commenced, and in a short time a mad and terrible struggle ensued to get to the window. Within two hours the survivors lay in the silence of apoplectic stupor, and at the end of six hours ninety-six were relieved by death, the most ghastly and horrible sight ever exposed to the gaze of mortal. Twenty-three only were found alive in the morning, many of whom subsequently died of putrid fever, caused by the dreadful effluvia and corruption of the air."

There is an anecdote of Crabbe, the poet, who, when a boy, was sent to school at Bungay. Soon after his arrival he had a narrow escape of his life. He and his companions had been playing at soldiers, and being detected were put, by way of punishment, into a large dog kennel. Crabbe entered and the place was soon crowded full of the offenders. In a few minutes the air became pestilential; Crabbe shrieked out that he was suffocating, at last in despair he struck the boy next to him violently on the hand. "Crabbe is dying! Crabbe is dying," roared the sufferer. The sentinel alarmed, opened the door, and the boys rushed out. "In a minute more," said Crabbe, "and I should have died." It is this gas, says Dr. Comstock, which kills so many people in the winter; in consequence of warming close rooms with charcoal in open vessels. In such cases, the coal, or carbon, takes the oxygen from the air, leaving only the nitrogen, which will not support life; but this is not all, the air is not only deprived of its oxygen, but uniting with the charcoal forms an absolute poison. This when pure, causes death when taken into the lungs, by producing a spasm of the glottis, entirely closing the

\* If we assume with Lavoisier and Seguin, in order to obtain a foundation for our calculation that an adult man receives into his system daily  $32\frac{1}{2}$  oz., (46,037 cubic inches—15,661 grains French weight), of oxygen, and that the whole mass of his blood of which 80 per cent. is water, is 24 lbs., it then appears from the known composition of the blood, that in order to convert the whole of its carbon and hydrogen into carbonic acid gas and water, 64.103 grains of oxygen are required. This quantity will be taken into the system of an adult in four days and five hours. \* \* \* it follows that an adult, taking moderate exercise consumes 13.9 oz. of carbon daily. This 13 and 9-10 of carbon escapes through the skin and lungs as carbonic acid gas.—Leibig.

passage to the lungs, and when mixed with the air in sufficient proportions to be taken into the lungs, acts as a narcotic poison, causing loss of sight and strength, suspension of respiration, finally insensibility and death."

It is not alone the presence of carbonic acid in the air which renders it unfit for breathing, but other disagreeable odors, as exhalations from the skin, old clothes, rags, decaying matter, gases emanating from plants and flowers, etc. The amount of fluid given off by the innumerable pores of the body, furnish no inconsiderable amount of the poison in the air. The amount given off by the skin and lungs in twenty-four hours probably averages three or four pounds. The largest amount ever noticed, except under extraordinary circumstances, was five pounds, and the smallest two and two-third pounds. It contains a small amount of solid animal matter; beside that of other secretions of the skin, which are mingled with it, and there is good reason to think that this excretion is of much importance in carrying off certain substances which would be injurious if allowed to remain in the blood.

One of the uses of the carbonic gases is the nourishment of plants. The gases are absorbed by their leaves during the day; but at night they absorb oxygen and return to the air the carbonic acid; hence the poisonous influence of plants in a sleeping room or chamber of an invalid. Much suffering, no doubt, has its origin in this cause.

On the approach of the cold weather, people begin to make their houses air tight, by carefully closing all openings through which air might enter, and nailing strips of list on the doors, they are then comfortable for the winter. Now what follows,—suppose the house is warmed by heaters—remember the cellar windows are hermetically sealed. On the first day—the air comparatively pure is heated and sent to all parts of the house—now in the night, the heater being covered up, less heat is sent through the house, and, as a consequence the air becoming colder and being charged with vapor from the lungs,

becomes heavy and descends to the lower part of the house, into the cellar, to be sent again over the house during the second day more poisonous than the first day. Day after day this is repeated, only on each repetition its poison is more concentrated than before. Can it be wondered at that people contract scrofulous diseases and consumption, and those rise in the morning irritable, nervous, and vent their ill-humor on whom they should love and honor, with headache and prostration of the entire system. The breathing of vitiated air is one of the chief causes of scrofula, as can be proved by the united testimony of hundreds of scientific men. The habit that many people have of sleeping with the head under the bed covering has the same result, because they are compelled to rebreathe their own breath. If people will continue to poison themselves in this manner, at least teach your children to do differently; teach them that no morbid or blood-fouled being can as such enjoy happiness in the celestial kingdom of God, because there is such a sympathy existing between the spiritual and animal nature of man as to preclude its possibility. "He who would worship God acceptably, must worship him in spirit and in truth;" that is, by obeying all the laws of purity and holiness, and so on to perfection. You may differ from me in these things as you may; perhaps consider those as spiritual results which I regard as natural. I protest in the name of humanity and of God against the cruelty of parents in this respect. Little ones who have not the power or knowledge to take care of themselves, are subjected, night after night, to the pestilential air of bed-chambers, reeking with foul odors, and so the foundation of disease is laid. Parents, did God give you the power of life and death over your children. Think, fathers and mothers, you are robbing your children of health; nay, of life, of their right to do good and be happy—consequently of their free agency. Think, fathers; and you, mothers, you are robbing them of their constitutional right to "life and the pursuit of happiness," this in the

land of the free, parents to become the executioners of their own children. I appeal to you by the ties of a common humanity; by the love you bear your children; in the name of him who died for all, let not this thing be.

"The recent illness of the Prince of Wales has called the attention of the English scientific journals to the subject of indoor ventilation. It is believed that the foul air of the public sewers obtains admission into houses through soil pipes and bath room pipes, when connected with subterranean drains. The remedy proposed, is to place the sinks or traps outside the walls of houses, and to employ charcoal strains and filterers. The numerous small pipes it is recommended should be collected and made to discharge their contents into a closed well so that the sewer gas cannot be driven back into the house."—*Philadelphia Ledger*.

Sulphureted hydrogen is a transparent elastic gas; it is nauseating and unpleasant in its odor, resembling rotten eggs; in fact eggs do contain a small quantity of sulphur which on boiling is converted into sulphureted hydrogen. This gas is instantly fatal to animal life when pure and even when diluted with 1500 times its bulk of air, has been found so deadly as to destroy a small bird in a few seconds. It is combustible and burns with a pale blue flame though it instantly extinguishes flame. This gas is generated in sinks, drains and pools during the decomposition of animal matter.

Light carburetted hydrogen is found to exist in stagnant pools or ditches, and may sometimes be found mixed with the air of houses situated near such spots. It is fatal to animal life and a nonsupporter of combustion, but is inflammable. It burns with a blue flame. Mixed with atmospheric air it is explosive.

There can be but little doubt that the prolonged nausea from which some persons suffer and which often ends in dyspepsia, is frequently due to the presence of sulphureted hydrogen which finds an entrance through the waste pipes of buildings, and while the sufferers and physicians vainly seek for a remedy

the true cause remains unsuspected, but which might be cured by a proper attention to the waste pipes. The effects of sulphureted hydrogen vary with its degree of strength. If strong it acts like a narcotic, and the person faints, but is restored if taken at once into the fresh air, and on the application of stimulants and cold water douche. There is always more or less nausea even though the gas be very weak. Its poisonous effect is doubtless due to its absorption by the blood and the subsequent action on the iron of the discs whereby that fluid loses its color and becomes black.

The test by which this gas may be detected in the air of a room is very simple. Take the white unprinted margin of a paper, moisten it with a solution of sugar of lead, and suspend it in the room to be tested. If the air contains even a faint trace of this sewer gas the paper grows darker and finally becomes black. The rapidity with which the change occurs, gives data for finding the amount of gas present. The air of the room may at the same time be compared with that of the street, by suspending another strip of leaded paper outside one of the windows in such a position that it may be in the shade all the time.

The best mode of ventilation yet discovered, was the open fireplaces of our fathers. Let those people remember that an open fire that sends a third of the heat up the chimney is the best ventilator for a moderate sized room, and the heat lost up the chimney is the price paid for it.

Another simple mode of ventilation is mentioned by recent writers, which is to fasten a piece of wood—about three inches wide and the length of the sash rail—to the upper part or rail of the upper sash, which, causing a corresponding opening where the upper and lower sashes meet, allows the passage of fresh air. This is a very simple plan and can be adopted universally. No person should allow themselves to become used to the breathing of impure air for many obvious reasons which will become apparent on second thought. In the first place, it don't pay, because it ruins the



health and consequently the happiness of the individual, requiring the frequent attention of a physician, which costs money and time. Secondly, a person in ill health can see nothing beautiful in the world; all is colored by their own internal feelings. Thirdly, he is a *suicide*, and, consequently, a *murderer*; because he violates the natural law of health and of God; for God is the creator of these immutable laws and will not hold him guiltless who violates them knowingly. In the beginning God created man with power to live long and happily; but without a strict adherence to these he can neither live long nor happily.

The Lord, we are told, delights not in the death or misery of any of his creatures. Can he behold with pleasure the sight of his children dying, stupidly and in ignorance of the simplest law of life; with the blood foul with poison and corruption? Children brought into the world with a heritage of disease and misery, marked with the hand of death to exist a few brief years and then fade away, a shame to the father who begot them and a misery to themselves. Are the Saints blameless in these things?

The united testimony of scientific men has this one burden, "that the constant violation of the laws of health is the chief cause of nearly all the misery and crime in the world. The reason is simple. Men and women who thus live at war with their own health, become diseased and enervated and can not be the parents of healthy offspring; for the diseases of the parents are transmitted to the child, and the offspring of such are deformed, scrofulous, consumptive, imbecile, insane, or morally depraved. The result is inevitable, it can not be avoided, but by a return to the laws of purity and health. It is the fiat of the great Jehovah.

Brethren, we as Saints have no sympathy with medicines or doctors; let the world at large do as it pleases. Brethren, God has left the wicked to the devices of their own hearts and the corruption of their own bodies unto the day of destruction that disease and death may sweep them from the earth, preparatory

to its possession by the saints of the most high. Brethren, remember the angel's cry, "Come out of her, my people, that ye partake not of her sins, and receive not her plagues, for her sin hath reached unto heaven, and God hath remembered her iniquities." Return to the simple laws of purity, and remember if you do not, you cannot escape the plagues and frightful diseases decreed by the Most High against the wicked. Perhaps the reason why the ministrations of the elders are of so little efficacy among the Saints, is because many live in open violation of the laws of life and cannot be cured, but by a complete overturning of the present law of nature. Brethren, this is a subject worthy of the higher consideration of those who wish to walk with Jesus in a purified world. Brethren, under all circumstances breathe nothing but the pure unadulterated air of heaven. It is given to you without grudge or stint. Will ye take it and live? or will you die?

This is an apt translation by Longfellow from the German of Uhlend:

Air, sunshine, and repose,  
Slam the door on the doctor's nose.

This brings me back to my subject, "Follow your nose." It is a noble leader. "It is highly sensitive to odor of the most poisonous substances. It readily detects hemlocks, henbane, monkshood, and the plants containing prussic acid. It recognizes the fetid smell of drains, and warns us not to smell polluted air. The nose is so sensitive, that the 200,000 part of bromide vapor will be detected by it. It will recognize the 13,000,000 part of a grain of the otto of rose, or the 15,000,000 part of a grain of musk. It tells us in the morning that our bedrooms are impure, and catches the first fragrance of the morning air, and conveys to us the invitation of the flowers to go forth into the fields and enjoy their sweet breath. To be led by the nose has hitherto been used as a term of reproach; but to have a good nose, and to follow its guidance, is one of the shortest and safest ways to the enjoyment of health."

Brethren, in conclusion we say, "FOLLOW YOUR NOSE."  
HYGIA.

**The Book of Doctrine and Covenants, and the Book of Mormon do Harmonize.**

In the *Herald* for February 1st, an effort is made to prove that the Doctrine and Covenants conflicts with the Book of Mormon, and that the Doctrine and Covenants is not reliable. Permit us to say that in respect to "eternal torment," and the length of time wicked persons may suffer it, the testimonies of the two books are identical.

The Doctrine and Covenants 18 : 2, says, that "eternal punishment is God's punishment," by which we are to understand that it speaks of the *nature*, and *quality* of that punishment, rather than of the extent of time that the wicked are to endure it; and that though the wicked endure "eternal torment," or "eternal punishment," they may nevertheless be released from it, and delivered out of it.

Now the Book of Mormon teaches precisely the same thing. The Prophet Alma said to his son Helaman, Alma 17 : 2, that at the time he was convicted of his sins against God and his people.

"I was racked with *eternal torment*, for my soul was harrowed up to the greatest degree and racked with all my sins. Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell."

Here was a man who suffered "eternal torment," and yet was soon delivered out of it; who was "tormented with the pains of hell," yet was presently released therefrom.

Alma, then, for his "sins and iniquities" was "tormented with the pains of hell," of which M. Harris "tasted" "in the least degree," D. C. 18 : 2, and from which both were delivered in the Lord's good time. Inasmuch as Alma suffered "eternal torment," and yet was delivered out of it, so may others as is revealed in the vision, D. C. 76 : 46. "God is no respecter of persons."

In Book of Mormon, 4 : 6, we read that the death and resurrection of Christ "bringeth to pass a redemption from an *endless sleep*, from which sleep all men shall be awoke by the power of God, when the trump shall sound." Now if

persons may be awakened from an *endless sleep*, by the interposition of God, they may likewise be delivered from "endless punishment," by a like interposition.

In Alma 19 : 10, we read that Adam, because of his transgression, "became lost *forever*;" yet in the contexts we learn of the fact and of the means by which man was to be redeemed from his lost and fallen state.

The *justice* of God doomed the sinner to "an endless sleep," to be "lost forever;" hence, to "eternal punishment," or, "eternal torment;" but the *mercy* of God was interposed to deliver him from this "endless sleep," and from "eternal punishment," on conditions of repentance.

When a man commits iniquity he steps in under the curse and becomes the subject of God's punishment, "which is eternal punishment;" but when he breaks off his sins by righteousness, "and does that which is lawful and right," he places himself under the shielding power of mercy, and is released from conditions of punishment. So that, man being "lost forever," through sin, yet he may be restored by God. And though "the justice of God consigned them *forever* to be cut off from his presence," (Alma 19 : 12), yet the wisdom and mercy of God provides a way of redeeming them from that condition.

The slave in Georgia, in 1860, was doomed to *endless* bondage by the law of that state, but when his feet touched the shores of Canada, his shackles fell, and he was then a free man. The blacks in the southern states were subject, by law, to perpetual, eternal slavery; but when President Lincoln proclaimed their freedom, their condition was reversed; the manacled slave was now made free.


A change in our state or situation, works a change in our conditions. And to this agree all the books—the Bible, the Book of Mormon, and the Doctrine and Covenants. When we misinterpret words and sentiments, or misapply them, fixing a meaning to them that was not intended by their authors, and apply them in a manner different from their purpose, we err in our reasonings, and

are faulty in our conclusions. To rightly interpret an author we must obtain from his works what he means, and what he intends.

When we find in the Doctrine and Covenants what "endless punishment" really means, and how, and to what extent it applies to man, by careful study of the Book of Mormon we find similar teaching in respect to the same thing. So of "eternal torment," "forever," "eternally," and other words of similar import. There is no conflict between the books.

W. W. B.

### SPECIAL NOTICE.

 **Look Here.**—The small colored label with your name printed on, shows the date to which your subscription is paid. 15 Jun 75 means that your *Herald* subscription will run out on the 15th day of June, 1876. Renew subscription in time.

## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., June 1, 1876.

THE removal of the Business Center of the Church to some place where it might be more centrally and permanently located has long been considered as but a work of time. That there has been and now is a necessity for such a concentration needs no argument. The only things to be considered in the matter have been, and are still, the time when, the place where and how to accomplish the change.

There have been several attempts to perfect designs and accomplish a centralization. The latest of these, and apparently the one most promising of good results, was the appointment of the committee on location last year. This not meeting the active cooperation which the members of the committee deemed essential, as stated in their report, was discontinued; and a resolution was adopted asking those persons in whose hands the authority to *decide* as to such change had been placed by our Articles of Incorporation, to take "active steps" to secure the object desired.

In compliance with this request, those

persons met at the HERALD Office, in Plano, by agreement, on May 11th, and took the matter under advisement, and decided upon "active" measures, the progress and results, of which the Saints will be advised of in due time.

In justice to the former committee; and also to those whom the conference has asked to act, and who propose to act, it should be said, that the time when, and the place where, were left *absolutely* to the discretion of those called to act in both cases. This is still the fact in reference to those of whom some steps, active steps are required; and while they will be thankful for prayers in their behalf that wisdom and grace may be given to them; and will be pleased to receive advice, and suggestions in regard to both time and locality, and how to proceed in the performance of their duty, they do not hold themselves under obligation to report specially to any except the body appointing them. Furthermore, any and all attempts to forstall the action of the persons requested to now take active steps; by inuendo, as to their unfitness, or lack of knowledge of their duties, or by forecasting their decision, before their report and decision shall be published to the Saints by themselves, will but tend to embarrass and discourage them in discharging the difficult yet necessary work demanded of them.

It is quite time that there was an approaching to unanimity and harmony; but harmony does not mean a constant turmoil and disturbance created by a minority, about matters decided by a strong majority; more especially when it is conceded by all, that that majority is composed of just as wise, able, conscientious, law loving and God fearing, and honest men as are the minority.

We believe that the leading men have tried, as officers, and as men, and as servants of the Church, to bear with the captious bickering and objection finding of those who either can not, or do not point out any better methods of doing what is demanded to be done, than are those which they aid to deter and frustrate, until we believe it to be time that a reproof is necessary. And we take this method of saying to the Saints that until they are assured

there is good evidence to show that an effort is being made to lead them captive to the will of man, there should be no suspicion cast upon those men of whom you expect public movements as leaders.

THE mail from the west on May 11th, brought a letter from Bro. Daniel Marriott, President of the Hunter River Branch, New South Wales; and also copies of the *Evening News*, *Miners' Advocate*, and the *Manning River Times*, all published in Australia. From the last named we learned that Bro. Glaud Rodger was preaching at Tinonee and Cape Hawke, provincial towns of that Island of the sea. The following will convey an idea of what he is doing at Tinonee:

"Josephites.—Mr. Rodger, according to announcement preached in the Town Hall, Tinonee, on Sunday evening last, to a crowded congregation, and is stated to have eloquently explained the tenets of his belief."

From the Cape Hawke correspondence of the *Times* we quote:

I hear that Mr. Rodger intended to visit the Manning River, and I dare say if he does he will get an overhauling. I know most of our leading people think a great deal of Mr. Rogers, but as I hadn't the pleasure of hearing his eloquence, I can give no opinion. But I must say I didn't expect to see Josephites plant itself at Cape Hawke. Who can say after this how far the celebrity of Joe Smith may extend in time. I hear we are to have another minister visit us, but I forget the name, but as he is to come from the Manning I suppose you know his name."

The same mail brought a clipping from the *Harlan (Iowa) Herald*, sent by Bro. H. Halliday, from which we learn that Rev. Ashton, of the M. E. Church, gave the "peculiar people" an overhauling at Pleasant Ridge School-house, intending to knock "Mormonism on the head." His effort raised a storm, as the friends of fair investigation objected to that sort of denunciation. The same paper notices two accessions to the Church there.

THE project of the HERALD as a weekly is growing in favor with the Saints. We look confidently forward to the time when it will not only be wanted, but will be a necessity. If it be once established

as an experiment, we think that there will be no doubt about its being confessed as a necessity. Saints need to be fed with the written word as well as with oral testimony. Dont starve for spiritual food, brethren.

Bro. B. Bowman, of Pennsylvania, is in favor of the HERALD as a weekly.

There is a letter in the Post Office at Bevier, Macon county, Mo., from the old country, directed to Mrs. Samuel Sanders. The Post Master, W. J. Rees does not know where to send it. If Mrs. Sanders will send the Post Master word he will forward it to her.

Br. J. C. Clapp writes from San Bernardino, Cal., May 9th, 1876, that he has been preaching at Gospel Swamp and Los Nietos. He intends soon to return to Oregon, where he says some one is greatly needed this summer.

The *Rock*, a strong Protestant journal of England, suggests to Parliament to enact a law requiring the "Thirty-nine articles of the Church of England to be legibly written upon two tablets and placed in some conspicuous place in each church and chapel."

A Mr. J. R. Elliot is said to have left the Saints at Sweet Home, Oregon. We trust that he will see his error and retrace his steps. He proposes to start the church of God on his own hook. So writes a gentleman by the name of W. L. Splawn, not a member of the Church. He says that he heard Mr. Elliott bear testimony to the work, after which he heard him deny it.

Br. James Squires, of Lexington, Sanilac county, Mich., writes us dated since April 15th, that our statement that Br. E. C. Briggs had been there and baptized some, as published April 15th, is a mistake. We willingly acknowledge the correction. We should have made the statement to apply to St. Charles, Saginaw county, but so wrote it that it applied to Lexington. We ask Bro. Squires' to pardon our blunder.

Bro. R. J. Anthony writes quite feelingly and encouragingly of affairs in Tennessee and Kentucky. He baptized two on the 9th in Tennessee.

Br. C. H. Barr, of York Center, Indiana, says that the HERALD is their most wel-

come visitor, and that they would much like to see it every week, and are willing to do all they can to aid in making it a weekly guest.

Bro. J. J. Cornish, of London, Ontario, writes May 16th that nine more have been baptized, since his previous letter, in that branch.

Bro. Joseph A. Stewart baptized one at Allentown, N. J., April 28th last. Prospects for the work are good.

The Saints at Streator offered the use of their meeting room for preaching, to Eld. Cumming, from Utah; but he declined upon the ground that if he did preach there the Saints would oppose him. This same man refused to meet the brethren at Peoria. Conscience and a weak cause make them afraid.

Bro. J. S. Patterson delivered four lectures in the Court House at Peoria, on the 10th to the 14th of May last. An Elder I. T. Ghormly of the Christian Church, of Minonk, was thinking of discussing some of the articles of doctrine, if it could be so arranged.

In *Times and Seasons*, No. 10, Vol. 2, p. 362, the name of the brother of Jared is given as Moriancumer. Also in No. 10, Vol. 3, occurs the following: "Moses beheld the coming of Christ, and saw a striking similarity, and said unto his people, A prophet shall the Lord your God raise up unto you of your brethren, like unto me."

BRO. T. W. SMITH says in a postscript to a letter to the editor:

"I baptized two at Kewanee since Conference, six at Hannibal, fifteen at Bevier, two here; twenty-five in all; two more ready here."

The Lord aid them to remain unto the end in faith.

THIS is hard on the Spiritualists.

"SNIDE SPIRITUALISTS.—*New York*, May 17.—The report of the Spiritualists' protective committee, now nearly ready, will show that of a score of leading mediums from Boston, Chicago, Cleveland, and other places, who have been tested, more than one-half have proved frauds. One well-known Boston medium was shown to have practiced an exceedingly transparent deception in the production of spirit hands. Another, who claimed to produce flowers

from the spirit land, was detected in bringing to the seance natural flowers from a greenhouse. She also used artificial flowers from a millinery establishment, and some of the wires and colored paper used in the manufacture were found on the carpet of the parlor in which she gave the seance."—*Chicago Times*, May 18, 1876.

THE following is from *The Rock*, an English Protestant journal, of May 5th.

#### "IDENTITY OF JOB.

"TO THE EDITOR OF THE ROCK.

"SIR,—Is it not a mistake to suppose that Job lived so near the time of Moses, considering that his friend Elihu (who was no doubt nearly related to Abraham) was young at the time that Job was very old, and three of his friends still older, having seen a multitude of years (Job 32: 6-7);—some of them even older than Job's father (Job 15: 10)? Was he not more likely the Jobab mentioned in Genesis 10: 29, whose dwelling was in the East (5: 30)? In the preceding verses we also meet with the words Uz, Sheba, Ophir, words likewise found in the book of Job. JOBAB.

"[We cannot doubt that Job lived long before Moses, and we think there is a high probability that he was the Jobab of Gen. 10: 29.—*Ed. Rock.*]"

What say our researchers?

WHAT follows was handed us by a brother. It is significant, when the source is remembered:

Brother Joseph:—The following letter comes from a source from which the questions therein contained would naturally be least expected:

"Editors *Woodruff and Clapin's Weekly*:—Whether spirits can and do manifest themselves? will soon cease to be a question of the day, and in its place will be the all important one:

"Is Modern Spiritualism the second coming of Christ? or is it the same power that said to mother Eve, 'Thou shalt not surely die?' And is it not making its last desperate effort to deceive woman in the same direction that it did in the Garden of Eden, knowing that its time is short?

"MARY ELIZABETH ADAMS."

The following from the same source, may seem to many like light shining out of darkness:

"Great men have differed and still differ on questions of religion, and scientists use this as an argument against all religion. But the following from the *N. Y. Sun*, puts the argument in the right light: 'Some of

the lights of modern science are adherents of the Catholic Religion; others are followers of Protestantism; others belong to the Jewish faith; others are called deists; others are atheists; others spiritualists; and still others, strange to say, cling to the heathenism in which they were born. In fact, it would seem that even men of the largest scientific knowledge may differ totally from each other in religious belief. Look how Newton's theology differed from that of Kepler and Laplace; look how Goethe's differed from that of Wm. Herschell; look how Father Sechi's differed from that of Humbolt's; look how St. George Mivart's differed from that of Charles Darwin; and this again from that of his co-laborer Wallace; look at the difference between that of Tyndall and Agassiz; look at that of Herbert Spencer, and so keep looking round from the right to the left. Scientific men differ in their religious views just like common mortals.' If religion is a myth because all people do not have the same religion, what shall be said of science for the same reason?"

M. DeLesseps in his late report to the Academy of Sciences, at Paris, France, after a five-month's trip to Suez states.

"Formerly rain was unknown on the Red Sea, but since the building of the canal there are showers about once-a fortnight. This has started vegetation up even upon the Asiatic side, where the infiltration is only of salt water. The study of the ancient geography and history of that section has been begun again by order of the khedive. Recently pieces of splendid monuments were found upon the site of one of the old cities of Rhamses. M. de Lesseps laid two specimens before the academy. One was a young shark with the umbilical cord, which attached it to the mother, still intact; the other, some oyster-shells, taken from a bed 14 feet above the level of the sea. These details appear trifling, but they are important to the savans."—*Chicago Times*, May 19, 1876.

## Correspondence.

COLUMBUS, Platte Co., Neb.,  
May 7th, 1876.

By the request of Bro. Charles Derry, I enclose you the copy of a letter written by my father to Mr. George Thorpe of Alton, Ills. My father was first to receive the gospel in Cheshire, England, in the spring of 1840; under the hands of Hyrum Clark was ordained an elder; and in the year that Orson Hyde took his mission to Jerusalem to consecrate the land prior to the return of the Jews, he was ordained a high priest, at a General Conference held at

Manchester, England, under the hands of several of the Twelve, there being at that time either ten or eleven of that quorum in England, to whom there was a large cake sent from Nauvoo, which was distributed throughout the conferences, by the elders representing the same. I well remember my father bringing some home and distributing it among the Saints. He was also chosen to preside over the Macclesfield Conference, including Cheshire and Staffordshire, which office he held for a number of years, and was well known throughout Cheshire, Lancashire, and Staffordshire. I know that he would have been proud to enlist in the cause of the Reorganization. He died in 1860. He wrote some letters to Mr. Plant in our native town, in England, who was about to publish them; but the Brighamites hearing of it, went in a body and prevailed upon him not to do so, as it would do them irreparable damage. I state these items that you may have some knowledge of the influence he bore.

Yours respectfully, GEO. W. GALLEY.

"COLUMBUS, Platte Co., Neb.,  
"March 30, 1860.

"Dear Friend:—For such I esteem you for your kindness to me when I wanted a friend, being alone in a strange land and wholly dependent on a kind superintendent providence who opens the hearts of the generous in times of need; for he loves a cheerful giver of alms to the poor and needy. You gave me a kind invitation to stay with you until spring, but public duty called me away. I wish to be kindly remembered to your kind lady, and hope she and your family are in good health and enjoying every comfort that you may reasonably need, and a comforting hope for the future, without which we can not be happy.

"I left your city for St. Louis, in order to prepare for my return home to the mountains of Utah, in the spring of 1858. I succeeded tolerably well, by industry and economy in getting my outfit, by the additional help of friends everywhere. I bought a promising mare seven years old, having had one eye destroyed by some means; but the other looked well but unfortunately turned blind before I reached home, notwithstanding she traveled uncommonly well. We had a pleasant journey and quick. We started from Florence, Nebraska, on the 3rd of April, and reached Salt Lake City on the 23d of June; slept in the city and went home next day, being thirty miles south of the above place. I found my family living on the banks of the river Jordan, fifteen miles from their proper residence, owing to the general movement of the people from the north to the south part of the territory by Brigham's orders. They were all well and glad to see me. We shortly returned to our dwelling place in

Cedar Valley, where the troops shortly followed us, and built their camp and permanently settled down. They brought plenty of money with them, which was a God-send to Utah; and especially to the settlers in Cedar Valley. We took the advantage of opening a boarding house; had all the respectable sutlers and their store hands, as well as contractors and wagon masters. We did well and realized considerable money; enlarged our premises and finally wound up our affairs and quitted Utah society.

"Thus I have briefly wound up a conclusion; and now you will reasonably ask me why I did so. I will answer, because I am satisfied by careful reflection and comparison with the Scriptures; and also from their own writings, they are not governed by the former, nor living according to the latter. They falsify all revelation by their conduct in Utah, while they preach up the truth in England; thus deceiving the people in order to make merchandize of them, or to enrich themselves by their labor. You may ask why did I not see that before? Because I was afraid to hear reports from an enemy. It was their own deeds and false prophesying during my absence on mission, and the massacring so many innocent people at the Mountain Meadows, that opened my eyes to see and my ears to hear; also, the apprehension of so many persons concerned in committing those deeds that brought home the many reports which I had heard for years past, but could not believe. Many of the bishops and their counselors are concerned in these matters, and had to screen themselves from justice when the trials came on. The Mormon juries would not give a verdict against their brethren so that justice was defeated and the law defied. They, the presidency and their friends, seem to have two particular ends in view; viz., to get the consent of the general government to grant them a state government, which would make Brigham Governor, and places for all his friends. They would then have absolute control over the people, and compel them to do as they were bid. And then woe to the man that durst complain. They have been hinting at this for years, but the people are asleep and can not see with their eyes, nor hear with their ears.

"We made a clean sweep of it, and came away with my sons and daughters and sons-in-law and their children; also, Bro. Taylor's son from Bollington, making seventeen souls, four wagons, and twenty-four head of cattle. We have settled at present near Columbus, eighty-four miles west of Omaha City, Nebraska Territory.

"If you think proper to write, I should be glad to hear from you; and in doing so speak freely your mind as to the rise of the

doctrine of polygamy. This practice is corrupting and debasing the whole population. They come up to the declaration of the prophet, "They have wanton eyes and full of adultery." I think Mr. Whitehead must have some recollection how this practice of polygamy commenced.

"I still believe Joseph was called of God to make a proclamation of the gospel and to organize the priesthood; but we are now without a prophet, and the priesthood have not kept his sayings; therefore they have fallen into darkness, and God has left them to themselves. This I know to be a fact, for I have a revelation in my journal given in my house, to my wife, in the year 1852, declaring, "They shall walk in darkness, but I will gather the lambs of my flock." It was given to us at a time when I was uneasy at seeing so much evil in the church. I feel thankful that I have always kept close to the law and the gospel, and God my Father has always instructed me in wisdom and prudence, and preserved me from pinning my faith on other men's sleeves. May the Lord preserve the meek of the earth from oppressors and seducing spirits.

"The Mormons are becoming very superstitious; having no will of their own, believing Brigham all in all. His position is an awful one, almost equal to the Pope of Rome. Wishing every blessing and good will, I remain yours respectfully,

JAMES GALLEY."

The above is the copy of a letter written by my father, to Mr. George Thorpe, of Alton, Illinois; copied verbatim, by his son, George W. Galley.

WARATAH, New South Wales,

April 6th, 1876.

Bro. Joseph.—I feel that I ought to say something of the work that my partner and I have embraced, and as our President is away striving to bring in the lost sheep of the fold of Christ, and may not be able to write to you, I feel it my duty to say a little, being an old time saint. Though young in years at that time, we knew the work was of God, and sat under the instructions of Bro. Rodgers, our President, in Chesterfield, England, when he was a traveling elder, we know that he is a man of God and one that is striving to bring the honest in heart into the fold of Christ. We thank God that such a man came into our place, for I was going the downward road to destruction till he came, one evening, to our cottage porch; as you will see in *Herald* April 1, 1875, of a dream and in its fulfillment. And glad we were when we found that it was not Brighamism that he brought with him, but the pure gospel.

Bro. Rodgers is at Tinonee, 190 miles from Sydney, on the Manning River. I got

a newspaper this morning from him. I see about one sixth of the paper is taken up by letters from the Rev. Hawkins, Church of England minister; and Bro. Rodger's replies. They would like to drive him from there, but he says they will not.

The *Heralds* are eagerly sought after, every mail that we get them; likewise the *Hopes*, and the little *Messenger*, for its pages are good, and we hope the *Heralds* will continue in book form so that we can have them bound and see them hereafter. I close hoping that God will prosper you and all the Saints, not forgetting sister Rodger, hoping that she will see her husband again, bringing sheaves of everlasting joy with him. I send you *Evening News* and *Miner's Advocate*. Your brother in the New and Everlasting Covenant,

DANIEL MARRIOTT.

POETICAL LETTER.

RELIEVE THE ELDERS' HANDS.

Amid this world of sin and strife,  
The saints must tread the paths of life;  
When tempted to forsake the way,  
They must have faith and ever pray.  
Worldly honors they must pass by;  
They'll be no help when called to die;  
Worldly wealth, though they live at ease,  
Is not beyond the reach of thieves.

When their hearts upon their wealth is stayed,  
Then their minds from God are strayed.  
Wealth is good, and so are laws  
When they are devoted to God's cause.  
All these are sin when not used right,  
And will drive the saints from the true light;  
Then close your ears from their idle noise,  
And ever strive for celestial joys.

How good to have our treasures in store  
At God's right hand, we'll want no more;  
If all would lay up treasures above,  
And strive for that celestial love.  
They'll strive to keep all God's commands,  
And with their love relieve the Elders' hands.  
Some may think I am hinting close,  
They say they love the cause the most.

They cry out, "I am at God's commands;"  
And yet they don't relieve the Elders' hands.  
If all were saints, like days of old,  
Who brought their gold for land they sold,  
And laid it at the apostles' feet;  
Then they received as it were mete;  
If you will read the truths of God,  
You'll find the way the saints then trod.

They kept the most of God's commands,—  
Perhaps relieved the Elders' hands.  
In these last days we hear commands,  
"Ye gospel go to all the lands."  
The saints we find are calm as lambs,  
Must yet relieve the Elders' hands,  
I will say no more upon this plan;  
But will help relieve the Elders' hands.

W. C. KINTON.

Wilmot, Ray Co., Mo., May 9, 1876.

PAWTUCKET, R. I.,

May 19th, 1876.

*Br. Joseph*:—I thought I would write these few lines, hoping they may find a place in the *Herald* to encourage those that live far from church or Saints.

Wednesday, 17th inst., I went to make a long promised visit to Br. and Sr. Brearly, now living at Stillwater, R. I. Their family consists of themselves and an only son, Br. Abraham Brearly, the only one left of twelve children, and spared to them in answer to prayer, and I thought that no king of proudest empire could excel this brother brave, who ever faithful to the right, and to no vice a slave.

Their practice is to have a family prayer meeting Wednesday evening, and Sunday afternoon of each week, to encourage one another and to keep strong in the faith; as the nearest branch is twelve miles away and there are no Saints near them. They had their meeting as usual Wednesday evening, and such a blessed holy time I never witnessed before; God was with us and that to bless. Such prayers as they offered in your behalf, and in behalf of your counselors I never heard before. I thought a few such prayers could but help to bring heaven's choicest blessings upon you.

I was ashamed of myself; living as I do, near Saints and Church, to think that I have had so little faith, and have done so little for this glorious cause. I feel determined to profit by their example, and I hope others will do the same.

Thus we see that we might be faithful though we lived in the remotest parts of the earth. God can and will be with us, if we obey his commands. I hope there are many such faithful ones, I should like to hear from them. I close lest I weary you; Your sister in the gospel of Jesus Christ,

ANNIE HOLT.

SHELBY STATION, Shelby Co., Iowa,

May 7th, 1876.

*Bro. Joseph*:—As I feel interested in the Latter Day Work, and rejoice to hear of its prosperity in this and other lands, I think that others would like to hear how the work of the Lord is prospering here. It is onward, and the cry here is as almost every where, "Come and preach for us." Many of those places have to go unsatisfied.

Bro. David Chambers and myself went to Edwards' Schoolhouse, two miles north of Shelby Station, last fall and winter. We took some tracts and distributed them. Quite an interest was manifested and they would like more preaching.

There have been invitations for preaching at Shelby Station. My desire is, and always has been, to do all that I could for the cause of God. I have been greatly blessed in my labors; and as a branch we have



been greatly blessed in our assembling together, and warned of many dangers that have been strewed in our pathway by the adversary. We have had an increase of nine through the labors of Bro. John H. Lake. He spent several days with us last fall and came back again in February; and I would there were a great many John H. Lakes; that they could be deputed among the branches to strengthen, to teach and exhort the saints. His timely instructions will be remembered by the saints here. Bro. Lake spent quite a time at the Harlan Branch, and also at Pleasant Ridge and baptized five or six at the last named place; and I am happy to say that they with these that he baptized here, are rejoicing in the Latter Day Work. There are many others on Pleasant Ridge who are believing, and who feel very much interested in the cause. We also had a flying visit from Bro. J. Caffall. I took him over to Pleasant Ridge; he preached there on Tuesday evening and was going to preach there on Wednesday evening. He was gladly received; and though they are all farmers, and it was a busy time with them, there was a full house. Bro. Charles Derry has also visited Harlan and Pleasant Ridge. While in Harlan he was very sick and did not preach much. He preached twice at Pleasant Ridge. The saints need such timely instruction as was given by these brethren; as the adversary is busy at work striving to thwart the purpose of God. Two more have been added to the Church there, Mr. and Mrs. Goreham. I am thankful to God that my faith in the Latter Day Work is increasing, and that I have still an abiding testimony of the work that I am engaged in. There has been considerable sickness here this winter and spring, no death among the Saints; though many of them have been sick and lingered some time; others have been restored through the ordinances of the gospel.

Yours for the truth,

HENRY HALLIDAY.

KIRTLAND, Lake Co., Ohio,

Friday, May 19, 1876.

*Bro. Joseph Smith:*—I arrived home Tuesday evening, 16th. The folks were pleased to see me. I had a very pleasant visit at Plano. I spent six days in Chicago, preached once, all were pleased with it. Brother Earl is a very humble young man, and has considerable zeal. I left there for Cold Water, Mich., but I did not find the Saints in a "hot water" condition but quite cool, with a zeal for and knowledge of the Latter Day Work. A better set of Saints I never met with than I did there. I remained with them two weeks, preached ten times to good and attentive congregations, Bro. D. Campbell opening meetings for me. He is a straight forward Saint. There were tears shed by

the Saints when we took the parting hand. They would have liked for me to have staid longer, but I could not, my time being limited. All the Saints here are usually well. Some derangement—spiritually, which I contemplate attending to according to the law of the Church. Yours &c.,

JOSEPH F. McDOWELL.

ROSBY, West Virginia,

May 2d, 1876.

*Bro. Joseph:*—Since our last quarterly conference, which was held March 12th, I have been trying to do something for the cause of truth, though my labors for awhile were confined to Washington and Allegheny counties, Pa. I did not feel like leaving home very long, on account of the illness of my wife, whom I found sick when I came home from conference of lung fever. Through the mercies of the good Father, she is again restored to health; to God be all the glory.

March 18th I visited Emsworth, Allegheny Co., Pa.; preached a few times. The people did not turn out very well on account of bad weather; still there was a good feeling and we were blest. Bro. Garrett will continue to hold meetings in that place; he is a faithful brother and bids fair to make a useful man.

Sunday, April 2d, I preached in Mingo school-house, to a large and attentive congregation. On the 5th baptized Samuel Hamilton. Bro. H. had formerly belonged to a faction calling themselves Latter Day Saints, known as Bickertonites, William Bickerton being their leader. Bro. H. held the office of an elder, and was a very efficient man, a man of energy and bearing a good christian reputation among his neighbors; he had been the means of proselyting many to that faith. It is to be hoped that his zeal will be no less in the true Church.

April 9th I preached in my own house at 10 a. m., and in the afternoon baptized Annie Hamilton. Many came to witness the baptism. I spoke to them for a short time on the mode and design of baptism, the spirit accompanying the word spoken. Some were made to weep. In the evening I preached in the school-house, the house filled to its utmost capacity, good order and good attention. At the close I announced preaching on the following Sunday, for Bro. Hamilton. I learned by letter from my wife that he filled it with credit. In obedience to the voice of the Spirit we had ordained Bro. Hamilton to the office of an elder.

On the 13th I left home for West Virginia, stopped at West Wheeling, Belmont Co., Ohio; found the Saints in quite a trouble, arising from a cause common to the human family; and as some of the Saints are not

as careful as they should be to follow the admonition of James that we should bridle our tongues, they sometimes make unwise use of them. Yet the good father was with us, and we had good meetings; blessed with the Holy Spirit of Truth, and by it peace in a degree was effected. The Saints in general are striving to keep the law of God, although the powers of Satan are trying to hinder; yet the promises of the Lord are towards them, in as much as they are faithful. May the good Father help them thenceforth to live more careful in their daily walk and conversation before the world.

On the 28th I arrived at the above named place, preached same evening in Gorley's School-house, and continued meeting over Sunday. The meetings were well attended. I hope to be able in a few days to move on, trusting in the blessing of God. I am grateful for the kindness of brother and sister Davis for administering to my wants. May God bless them. I remain yours in hope of Zion,

JAMES BROWN.

MIDDLETOWN, Butler Co., Ohio,  
May 8th, 1876.

*Br. Joseph:*—I am not doing much preaching, except among the Saints, and to those who happen to come to our meetings. The world looks upon us very favorably; (that is, non-professors); but those who profess to know God, (most of them), look upon us as their enemies; because we tell them the truth. Those who think will investigate, while the other class is led about by diverse and strange doctrines,—strange because they are without life, and because they claim to be divine and still deny the power of God to reveal his mind and will to man; and because their advocates profess to trust in God when in health and when sickness overtakes them, immediately they put their trust in man and make flesh their arm.

We have all manner of evil spoken about us falsely, because we believe that God is the same unchangeable being that he was when he spake face to face with Abraham, and others who kept his commandments. They dare not come out and face the music, knowing that they can not stand.

Amid all this, the Saints are trying to wear them out by kindness.

We are having good meetings, and are in the enjoyment of some of the gifts of the Spirit. Yesterday we were blessed with the Spirit of God in great power, which made the ladies of some of the Saints tremble exceedingly, and others were pale with determination to do the will of the Master.

The signs that the Savior promised do follow those who believe; for the sick have been healed, and evil spirits have

been seen coming into our midst and have been overcome by the help of God. O, how I rejoice in this great work of the last days,—I know it is of God and can not be overthrown.

Praying for the welfare and redemption of Zion, I remain, your brother in hope of eternal life,

M. B. WILLIAMS.

NEBRASKA CITY, Neb.,

May 10th, 1876.

*Dear Herald:*—Having cause to feel thankful in the many blessings bestowed by the giver of every perfect gift, I offer this for your pages, that are ever interesting and instructive. Our quarterly conference closed a peaceful session on Monday evening. There having been continued storm for several days, ending on the Sabbath, it looked very gloomy for the fulfillment of the promise made by the Spirit, three months previously; namely, that the Lord would be with us, and that our joy should be full.

Notwithstanding the storm, Brn. Caffall and Forscutt arrived during Saturday, and only three others late that evening. Br. Caffall preached an able sermon, illustrative of our faith and duties. Sabbath morning was still gloomy, but it had stopped raining. The brethren from Mill Creek and Shenandoah arrived by the morning train. Br. M. H. Forscutt spoke in a clear and powerful manner of "Human Agency." During the afternoon we engaged in sacrament and fellowship meeting. Although that flow of the Holy Spirit was not as full as we desired, yet we were made to rejoice under the peaceful, hallowed influence of the divine love that fired each heart. In the evening Br. Mark occupied the pulpit, and preached an able sermon to a crowded house.

The brethren from Plum Hollow arrived on the evening train; after preaching we had a good old fashioned prayer meeting, in which our spiritual strength was renewed. Many strong and faithful testimonies were presented in power.

The business session was active and peaceful. Monday evening Br. Caffall preached a very powerful and able discourse on "Our Reason of the Gospel established in the Latter Days, through the Martyr." At the close of the sermon and conference, we met in prayer meeting, and we can say with pleasure that the gleanings were the sweetest fruits; we did certainly stand in heavenly places, for God spoke peace to our souls and comfort to our hearts. Some who have for years held a membership, testified that for the first time were they satisfied. But why should I in my feeble way try to describe such a glorious outpouring of God's love. None but those present, or those who have en-

joyed like seasons: can either understand or appreciate the unspeakable richness and satisfaction felt. God is surely working in the hearts of the people for his own glory and purpose, and we believe that an ingathering unprecedented in the history of the Reorganization is just at hand.

On the 3d instant Br. H. Kemp baptized three, and next Friday Br. Mark is going to baptize again, we can not tell in advance how many will obey.

Enclosed find copy of letter from Rock Bluffs, a place where only two public sermons have been preached in behalf of the faith once delivered to the Saints. Next Sabbath, the Lord willing, I will again lift up my voice at that place. Praying and laboring for the onward and victorious spread of truth, I am yours in the covenant of peace,  
R. M. ELVIN.

MARMATON, Bourbon Co., Kansas,  
April 17th, 1876.

*Br. M. B. Oliver.*—In 1874 there was quite a stir among leading Spiritualists in different parts of the United States respecting buying up the lands in Bourbon county, Kansas, to colonize with Spiritualists; when Thomas Cook, at that time editor of a little paper in Boston, Massachusetts, that he called the "Kingdom of Heaven," published in June, 1874, that which seemed to kill all their arrangements. His remarks are so strange, coming from such a source, I thought I would copy them off and send them to you; it might call forth further remarks on that subject. It is as follows:

"Brother Goodwin may be one that will go there and help, as he suggests; but neither he or any other human being can 'raise a colony' to go there. The gathering that will be made there will be wholly guided and managed by and through the angels, or spirits. Neither Goodwin, Cook, Elder, nor any other man, woman or child can have a lot or part in such a colony, except they fully realize in their whole nature that God and his heavenly hosts are king. Its workings will be entirely spiritual. No materialistic, by-law-instituting communist can be one of that number. None in short save those who can come entirely and completely under the control of their spiritual natures, as Jesus did, need expect to participate in such a great and mighty work as the beginning of the kingdom of heaven on earth will be. The planting of the 'grain of mustard seed' will be entrusted to none but true and tried and faithful soldiers of the Spirit. They who can not be governed by the spirit in their own souls, who join in this mightiest spiritual work ever begun on earth, must yield to angelic wisdom in others, or be thrown out. Spirit power,

like a mighty flood, will sweep all before it, until all nations, tongues and kindreds shall be spiritualized. Then come one, come all, and become spiritual, if you would be in at the gathering to found a spiritual kingdom."

WM. G. ELDER, M. D.

ADAM CENTER, Wis.,

May 6th, 1876.

*Br. Joseph.*—We try to live as becometh Saints. There are only myself, wife and two youngest children, one fifteen and one eleven, and some old people living about six miles from us. We can only visit each other occasionally and talk over the things that pertain to our present and eternal salvation. All the preaching I can do, is to keep before my neighbors what I believe and why I believe it, by a well ordered life and a godly conversation. I send you a paper which announces the death of an old veteran in Charlevoix, Michigan. He seemed to be very much interested in the Reorganization, and was a reader of the *Herald*. When I was on the Island, I lived neighbor to him; he was a fine man. His name was Rice.

I remain, as ever, your brother in the new and everlasting covenant,

ADAM SEE.

## Conferences.

### Western Wisconsin District.

Conference met at the Willow Branch, Richland county, February 12th, 1876. Wm. Savage, pres.; E. C. Wildermuth, clerk.

Reports.—Brn. C. W. Lange, M. Cooper, Wm. Savage, John Bierline, E. C. Wildermuth, Cyrus Newkirk and D. Wildermuth, reported; also, Priests, Robert Oehring T. J. Ward and D. H. Carpenter; also, Teacher, M. Trobough, reported.

Branch report.—Freedom (German) 14 members, 1 expelled.

2 p.m.—The president spoke on the subject of love and unity; followed by Br. Oehring on the duty of members of the church not belonging to a branch to unite with some branch.

Resolved that all members in this district not thus united, are hereby requested to join some branch.

That those holding the priesthood should devote more of their time to the ministry.

That we approve of, and desire, the contemplated change in the form of the *Herald*.

That Bro. Wm. Savage be sustained as president of the district.

At 6 p.m., preaching by Ern. W. Savage and C. W. Lange.

February 13th, at 10 a.m. and 2 p.m., preaching by Br. Wm. Savage.

Resolved that all the clerks of this district

send to the Church Recorder a correct record of their branches.

Br. E. C. Wildermuth was chosen district clerk.

The Sandusky Branch was declared disorganized, and the organization of the members thereof with the Willow Branch was ordered, which was accordingly done, with E. C. Wildermuth president, T. J. Ward priest, J. Smith teacher, D. H. Carpenter clerk.

J. Smith was ordained a teacher by C. W. Lange and Marion Cooper.

Adjourned to meet at Freedom, Sauk county, Wis., at 10 a.m., June 9th, 1876.

### Kent and Elgin District.

Conference was held in the Buckhorn Branch, Canada, October 10 and 11, 1875. Br. Arthur Leverton, president; Brn. Emmett and John McKenzie, clerks.

After opening services, preaching by Br. Robert Davis; at 3 p.m. by Br. Arthur Leverton, and at 7 p.m., a prayer and testimony meeting was held, Bro. John Shippy in charge. A general good feeling prevailed, and all were encouraged.

Monday, October 11.—Branch reports.—Buxton 11 members, 1 baptized; Buckhorn 88 members, 3 baptized, 2 received; Puce River 11 members, 2 baptized, 1 decrease; Botony, rejected; Zone 38 members, 3 removed by letter.

Reports.—R. Davis has baptized fifteen, eight of these in Michigan, where there are good openings. G. Shaw reported his labors in Michiaan. A. Leverton has organized a branch at London, Ontario. Geo. Cleveland has baptized one, John Shippy six, John McKenzie two, and Joseph Shippy two. Joseph Snively reported. John Cornish, president of the London branch, reported by letter.

Priests John Traxler, James Robb, Samuel Reynolds, Archibald McKenzie, John Taylor, Benj. Blackmore, John Hartnall, William Cairnes and Joseph Emmett; also, teachers, Eliphalet Coburn and David Johnson reported.

2 p.m.—Committee on books of district clerk reported the work of revision to have been done in a correct and satisfactory manner.

Resolved that Jas. Robb, Norm. Blakely, J. Shippy, P. Shaw and J. Emmett be appointed a committee to act as "Trustees-in-Trust" for the "Reorganized Church of J. C. of L. D. Saints," in regard to the "Lindesley Meeting House," and the lot on which it stands; and that said committee be empowered to act in unison with the now existing committee, and have them sign an "acquittal to the bond."

That a letter from Bro. E. C. Briggs (of the Twelve) to Arthur Leverton, president

of the Kent and Elgin district, be read before this conference.

That the letter from Brn. Joseph Smith and Wm. W. Blair (of the First Presidency) to John Shippy, be read before this conference.

That as the "license" of John Shippy has been called in question by Br. E. C. Briggs, president of the Canada Mission, therefore this conference respectfully request the First Presidency of the Church to publish a statement in the *Herald* of the restoration of the said John Shippy's license in April, 1875: for this conference has made inquiry concerning the matter, and found that John Shippy's license was restored to him by the First Presidency of this church; therefore we still consider him duly authorized to labor for God. \*

Brn. Arthur Leverton and Jos. Emmett were sustained as president and clerk.

7 p.m.—One who had been baptized in the afternoon was confirmed by Elders John Shippy and R. Davis.

Resolved that the Bishop's agent of the Kent and Elgin district report to conference in the future, an account of all moneys received and expended.

The president reported the state of the Osborne and Botony branches, and he was requested to take one whom he may appoint and go to visit the Osborne branch.

He chose Robert Davis to go with him, and they were directed to call upon the Bishop's agent for means.

Adjourned to meet in the Zone branch, at 10 a.m., June 11th, 1876. [Since changed to June 10th.]-Ed.

### Eastern Maine and Nova Scotia.

Conference convened in the Mason's Bay branch, March 11, 1876. E. C. Foss, president; S. O. Foss, secretary.

Branch reports.—Kennebec 31 members, 3 died. Mason's Bay 27 members, 6 expelled, 1 died. Olive 27; May 35, Jason C. Crowley having been unlawfully dealt with and expelled, was received back by the vote of the branch. Pleasant River 20. Union, verbally reported, John Benner has been ordained as an elder.

Brethren E. C. Foss, J. D. Steel, A. D. McCaleb, J. Benner, B. K. Rogers, G. W. Eaton, S. O. Foss, reported.

Resolved that all officers in this district labor under their present licenses for the ensuing quarter.

E. C. Foss was sustained as president and clerk. The evening was devoted to preaching. At the morning and afternoon sessions of Sunday, two interesting discourses were delivered by G. W. Eaton, to attentive congregations. Evening session a prayer and

\* This license was returned to Elder John Shippy, April 15th, 1875.—Ed.

testimony meeting, and the sacrament was administered.

Adjourned to meet at the Pleasant River Branch. [No date given.]-Eds.

### Nevada District.

The above conference was to have been held on the 11th and 12th of March last, but owing to deep snows and impassable roads, the conference was postponed until April 9th, when the conference met at Franktown. Br. G. Smith, president; T. R. Hawkins, clerk.

Reports of branches called for, and after some discussion about the uncertainty as regards the number of members belonging to the district, it was decided that the reports be laid over until next conference.

The elders present reported. At 2 p.m. the elders met to council about the interests of the church in this district, followed by a testimony and sacrament meeting, in which many saints bore a faithful testimony.

Resolved that the Nevada district shall hereafter be represented at the General Conference of the church, and at the Pacific Slope mission conference, by delegates chosen by the district conference, or by letter signed by the president.

That all officers of the church in this district meet, if possible, the first Sabbath of every month, (place to be selected), to council together for the work of the Lord in this district.

Whereas the list of members for this district being incorrect, and names being represented that ought not to be, therefore, be it resolved that the presidents of branches should not hereafter represent any members to conference who have not, or do not report themselves in person or by letter, once in six months, and that all not doing so should be dropped from the branch records.

That each branch obtain forthwith a suitable record book, as published by the church.

That each branch ought to donate according to their means to aid the Utah Chapel fund, the same to be placed in the hands of the president of the district.

Preaching in the evening by Elder Millard. Adjourned to meet in Genoa, June 10th and 11th, 1876.

### San Bernardino District.

This conference was held March 18th and 19th, 1876. Conference opened with the usual exercises. Brn. D. S. Mill, president, and Richard Allen, Jr., clerk.

Brn. A. Whitlock, John Garner, Sen., E. P. Prothero, G. W. Sparks, and M. McKenzie reported; also priests J. Ward and A. E. Jones, and teachers Richard Allen, Sen., and E. Ridley reported.

San Bernardino branch 300 members, 10

received by letter, 84 died, 37 removed by letter, and 73 are scattered, leaving in the branch 156 members..

Br. J. Brush on his request was released from the charge of the district, with a vote of thanks for his services. Br. Alma Whitlock was chosen in his place.

The expression of the conference was for the *Herald* and *Hope* remaining in their present form and size, but be published weekly, and to contain advertisements.

Br. D. S. Mills was sustained in charge of the Pacific Slope mission. The Bishop's agent was sustained.

Resolved that we heartily endorse the movement of the committee in their effort to buy lands for the saints to gather to, and that we do all we can for it.

That a committee be appointed to gather means to build a meeting house at Gospel Swamp.

That we contribute of our means for the purchase of tracts for distribution.

Sunday morning, preaching by D. S. Mills.

P.M.—A saints' meeting was held, and many faithful testimonies were given to the truth of the latter day work.

Adjourned to meet three months from today.

### Malad Sub-District.

Conference convened at Providence, Cache Valley, Utah, April 29, 1876. Henry Hershey, president; John Van der Wood, clerk.

Branch Reports.—Providence: 24 members; branch in good standing. Malad: 43 members, 6 baptized; branch in good standing.

Brn. A. Neeser, Pius Hirth, John Van der Wood and Henry Hershey, and Priests Edmund Richards and Wm. Bradshaw, reported. The latter has done considerable preaching outside the branch and has baptized five since last conference. Deacon John Price reported.

The members of the Malad Branch being much scattered, and as a sufficient number of them for a separate branch are living ten miles from Malad City, they were on their request, granted the privilege to organize themselves.

The Malad Branch recommended the conference to ordain Henry John and David Lewis as elders, which was approved.

2 p. m.—The president spoke in exhortation, desiring all to engage in the duties of their calling, and the officials present all expressed their desire to labor as their circumstances shall allow. A prayer and testimony meeting was held, and a good portion of the Spirit of God was enjoyed.

7 p. m.—Br. Anthony Metcalf reported. The meeting was then devoted to prayer and testimony.

April 30, 10 A. M.—Br. James Bowman

reported the Soda Springs Branch as containing 8 members. Preaching by Brn. J. Van der Wood, Wm. Bradshaw and Anthony Metcalf. 2 P. M., sacrament and testimony meeting, and the Spirit of God was truly manifest through the gifts of the gospel. 7:30 P. M., preaching by Brn. Jas. Bowman, Wm. Bradshaw, Henry Hershey and A. Metcalf.

Adjourned to meet at Malad, June 24 and 25, 1876.

#### North-East Wisconsin District.

Conference met in the Saints' Meeting House, at Black Creek, Outagamie Co., Wisconsin, March 11, 1876. Wm. Savage, president *pro tem*.

Br. Savage said that he had traveled considerable and had good congregations; also a great many calls that he could not fill. Some of the sick have been immediately restored under his hands. Br. J. M. Wait has had good liberty and very fair congregations, with good attention. Br. H. Bemis has preached some and tried to do all the good he could, distributing tracts and going from house to house teaching them the way of truth. Br. Peter Harris has held meetings every Sunday in branch and prayer meetings every Thursday. Priest P. O. Cornell has done all he could for the spread of the gospel.

3 P. M.—By resolution the trial of Hiram King and wife, Eunice Franklin, Henry King, Wm. Strobe and wife, Julian Woodward and Lydia Strobe, was postponed till next conference.

Resolved that Br. Savage labor as the Spirit of the Lord may direct.

March 12, 10:30 A. M.—Preaching by Brn. J. M. Wait and Wm. Savage; 2:30 P. M., sacrament meeting; 7 P. M., preaching by Br. Wm. Savage.

Adjourned to meet at same place, June 3d and 4th, 1876.

#### Pittsburgh District.

Conference was held at Pittsburgh, Pa., March 12, 1876. Br. James Brown presiding; Br. W. H. Garrett, secretary.

Branch Reports.—Pittsburgh, Pa., 75 members, 1 baptized, 1 received by vote. Church Hill, Ohio, 15 members, 14 removed by certificate. Belmont, Ohio, 26 members, 12 removed by letter, 2 expelled, 2 died. West Wheeling, Ohio, 13 members. Br. Luther R. Devore was ordained an elder, and Br. Benj. W. McCormie a deacon, by Br. James Craig, at West Wheeling, Ohio, January 12, 1876. Mansfield, Pa., no change since last report.

Brn. Josiah Ells, Jesse Price, Joseph Parsons, James Brown, W. H. Garrett, Wm. Lawrenson, A. Falconer, and priest D. Jones and deacon Geo. Hepworth reported; also

Brn. James Craig and J. R. Lewis by letter.

The following report of the District Treasurer of the Elders' Fund was presented and approved:

Balance in hand last report \$19.15. Received from Pittsburgh, Pa., branch, \$14.71. Belmont, Ohio, \$5.60. West Wheeling, Ohio, \$1.00. Total \$40.46. Paid Br. J. Brown, per order of December Conference \$19.15. Balance on hand \$21.31.

A resolution providing for the payment of Br. J. Ells' expenses to the Annual Conference of 1876, was passed.

Resolved that the moneys in the hands of the Treasurer of elders' fund be held subject to the order of the President of the District.

Preaching at night by Br. Joseph Parsons.

Adjourned to meet at West Wheeling, Ohio, June 10 and 11, 1876.

#### Montana District.

Conference held at Willow Creek, February 26, 1876. John E. Reese, president; John J. Reese, clerk.

Branch Reports.—Gallatin: 21 members, 1 removed by letter. Dry Creek: 16 members. Br. Gaulter's report concerning the saints in Willow Creek Branch was received.

Resolved that Br. Wm. Nelson be ordained a deacon.

Brn. Lewis Gaulter, J. E. Reese, A. B. Moore, J. W. Gillen and James Bamber reported.

The saints throughout Deer Lodge Valley having requested that some one be sent to organize them into a branch:

Resolved that we send one or more elders, and, if necessary, that we raise the means to enable them to go

Brn. J. E. Reese, A. B. Moore and Lewis Gaulter were appointed to that mission, and were authorized to deal with disorderly members, and to transact all other necessary business pertaining to the church.

John E. Reese was sustained in charge of the district, and John J. Reese as clerk.

Br. Wm. Nelson was ordained a deacon. Preaching by Brn. J. W. Gillen and A. B. Moore during session.

Adjourned to meet at Dry Creek June 24, 1876.

#### Addresses.

Heman C. Smith, box 78, Oakdale, Antelope county, Nebraska.

E. C. Briggs, Plano, Kendall Co., Ills.

M. H. Forscutt, care R. M. Elvin, Nebraska City, Neb.

John C. Foss, Machias, Maine.

John T. Davies, box 38, Cherokee, Crawford county, Kansas.

David Dancer, box 50, Plano, Kendall county, Illinois.

## Miscellaneous.

### AN EVENING PRAYER.

Softly the dews of evening fall;  
Twilight, with his friendly pall,  
Folds about earth's beating heart.  
Bids the weary day depart,—  
Through the cool and dark'ning air,  
Father, we raise our evening prayer.

Through the long, bright, busy day,  
Toil has worn our strength away;  
With trembling limbs and fevered brow,  
At thy mercy seat we bow;  
Thou canst lift each weight of care;  
Our Father, hear our evening prayer!

We are weak, temptations strong,  
In a vast and rapid throng;  
Oft our sinking souls assail;—  
Thou Mighty! Let them not prevail;  
Be thou our guard in every snare;  
Our Father, hear our evening prayer!

Keep us, till morn's early gleam  
Waken us from happy dream;  
Give us daily strength and peace,  
Till life's days and nights shall cease;  
Then thy final rest to share—  
O, Father hear our evening prayer.

ALICE L.

### Board of Publication Meeting.

Minutes of a called meeting held April 12th, 1876. After prayer, minutes of previous meeting were read.

The resignation of Br. Joseph Smith, as a member of the board, as made to and accepted by conference, and the appointment of Bro. H. A. Stebbins in his stead, were presented and considered.

Br. I. L. Rogers moved, Br. W. W. Blair seconded, that we accept the resignation of Joseph Smith, and the action of conference in making H. A. Stebbins a member of the board. Carried.

Br. D. Dancer moved, H. A. Stebbins seconded, that I. L. Rogers be chosen president of the board. Carried.

Moved by Br. W. W. Blair, seconded by H. A. Stebbins, that section five of the by-laws shall be so amended as to read as follows:—"There shall be appointed by the board, in addition to the officers provided for by the resolution of conference, an editor or editors, and also a business manager, who shall have charge of the office of publication in the absence of the president of the board; 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." Carried.

Br. David Dancer was, on motion of Brn. Scott and Stebbins, appointed treasurer, in place of Br. Rogers, who was released.

Several requests for bills of books and for appointments as agents for sale of books, etc., were considered and disposed of.

Brn. H. A. Stebbins and John Scott were appointed a committee to inquire into the propriety of publishing a tract containing the "Review of Mormonism," by Wm. W. Blair, and "Try the Spirits," by J. Smith, and if deemed advisable, take steps to publish it.

Br. H. A. Stebbins was chosen business manager.

Brn. Joseph Smith and H. A. Stebbins were appointed editors HERALD and HOPE.

Adjourned to time of regular session.

I. N. W. COOPER, Sec'y.

### Disfellowshipped.

James M. Eulitt was expelled from the Union Branch, Jefferson county, Indiana, on the 3d day of May, 1876, for apostasy.

ROBERT DUNLAP, Clerk.

### Information Wanted.

Whereabouts of Mr. James C. Knight. He once lived near Manhattan, in Kansas, and when last heard from he was in Greenfield, Adams county, Iowa. Any information concerning him will be thankfully received, and any trouble or expense will be paid for. So writes Robert Nelson, Barnard, Nodaway county, Missouri.

### Notified to Appear.

Andrew J. Hart, a member of the Union Branch, Indiana, is hereby notified to appear before a court of elders at Union school house, Jefferson county, Indiana, on the 5th day of June, 1876, at ten o'clock a.m., to answer charges of misconduct.

ROBERT DUNLAP, Clerk.

### Sisters' Meeting.

Minutes of a Sister's meeting, held at the house of Sr. T. R. G. Williams, Creator, LaSalle Co., Illinois, May 3, 1876, at 10 A.M., to consider the propriety of organizing a sewing society. Sr. Williams was called to the chair by unanimous vote. Meeting was then opened by prayer by the sister presiding; after which, the following resolutions were presented and carried:

That we organize ourselves into a sewing society. That the society bear the name of the *Sisters of Light*. That Sr. W. R. Reese be our permanent president. That Sr. Sarah Waltenbaugh be secretary. That Sr. Elizabeth West be treasurer. That we meet on Wednesday of each week, at 9 A.M., in the house of Sr. Waltenbaugh and spend the day in work. That we tax ourselves five cents each meeting day, to help swell the funds of the society. That Srs. Simpson and West be appointed to purchase the nec-

essary material, from the contributions on hand, with which to commence work. That while we are assembled together, we pledge ourselves to refrain from speaking disrespectfully of any absent person, member or non-member, and that we will discountenance it in visiting brethren and sisters. That a copy of these resolutions be sent to the *Herald* Office for publication. That the means of the society accumulated by their labor be used in helping the temporal interests of the cause of God, as wisdom shall direct.

There were nine sisters present at the organization, a good feeling prevailed and all felt as if God would bless the effort.

A motion to adjourn till next Wednesday prevailed; benediction pronounced by the sister presiding, after which all departed for their several homes, rejoicing in the future prospects of the society.

SARAH WALTENBAUGH, *Sec'y.*

STREATOR, May 3, 1876.

### BORN.

At Buffalo Prairie, Mercer county, Illinois, March 26th, 1876, to Br. and Sr. D. S. Holmes, a son.

### MARRIED.

At the residence of the bride's parents, Bevier, Macon Co., Missouri, April 9, 1876, by Elder E. Rowland, Mr. Samuel Sneed and Sr. Elizabeth Ann Rees, both of Bevier.

Two other hearts are made to feel  
The kindling flame of love;  
May He who holds the power to seal,  
Record the same above.—A. E. L.

### DIED.

At Joy, Mercer county, Ills., March 16th, 1876, Orlando C., infant son of Asa and Harriet C. Brown, aged 10 months and 11 days. Funeral service by Elder J. F. Adams.

At Sandwich, DeKalb county, Ills., May 15th, 1876, after a long and painful illness, Sr. Martha White, wife of Bro. Valentine White, aged 33 years, 5 months and 10 days. Sr. White was born at Eagletown, Hamilton county, Ind., December 5th, 1842, and was baptized August 13th, 1861, by Elder James Blakeslee. Sr. White was both a wife and mother, and is deeply mourned by husband, children, and a band of widowed sisters. Her labors are over. Funeral services by Elders J. Smith and H. A. Stebbins.

At Sandwich, DeKalb county, Ills., May 12th, 1876, Sr. Emeline Banta, wife of Elder E. Banta, aged 49 years, 7 months, and 2 days. Sr. Banta was born in the town of Bath, Steuben county, N. Y., October 10th, 1826, obeyed the gospel in 1865, and lived consistently trying for the crown to the end of her life. She was loved by her family, and is sincerely mourned. Funeral services by Elder W. W. Blair, assisted by Elder J. Smith. "She rests."

At Excello Mills, Butler county, Ohio, April 27th, 1876, sister Mary Ann Fulton, aged 67 years and 11 months. She came to prayer meeting on Wednesday evening, as usual, and seemed to enjoy the spirit of the meeting more than common. She went to bed about twelve o'clock, with sister McGlaughlin, and died sometime between twelve and three o'clock. She must have died without a struggle, the pains of death being removed.

At Bethel, Marshall county, West Virginia, May 3rd, 1876, Henry A. Greathouse, son of Hiram and Ann Greathouse, aged 2 years, 5 months, and 18 days. Funeral services by elder James Brown.

Henry, thou hast gone and left us,  
Thy prattling tongue no more we hear;  
Yet, dear lamb, how much thou cheered us,  
Though short thy pilgrimage here.

Near Hornerstown, Monmouth county, N. J., April 15th, 1866, sister Mary Q. Horner, wife of brother Joseph Horner, in the sixty-first year of her age. At the same place, April 25th, Bro. Joseph T. Horner, in the sixty-fourth year of his age. Funeral services of both the above were celebrated by elder Wm. Small, assisted by elder Joseph A. Stewart, of Philadelphia, Pa. Bro. Horner and wife were baptized in 1840, by elder Erastus Snow, and remained steadfast to the truth.

Near Brush Creek, Fayette Co., Iowa, April 28, 1876, Sr. Susannah Cramer, aged 73 years, 1 month, and 21 days. She embraced the Latter Day Work at an early day, and was received into the Reorganization on her original baptism, by General Conference, April 1875.

### Too Poor to Take a Newspaper.

An anecdote is told of a farmer going one day to the office of a New York journal and ordering his paper stopped, because he was too poor to take it longer.

"Suppose we make a bargain," said the editor, "in this way. Go home and select a hen that shall be called my hen; sell the eggs that the hen lays during the year, and send the proceeds to me as your subscription for the paper."

The farmer was pleased at so easy a way to pay for his paper, and readily consented. The result was, that during the year the hen paid for the paper at twice its regular price of subscription.

This is by no means a pure fiction, for the same may be true in a great multitude of cases. Almost every one wastes and throws away more than enough money during the year to get a weekly or daily newspaper that would furnish him with intellectual food, and keep him posted in the busy, stirring events of the day. A very small retrenchment in the luxuries that almost



every one indulges in would secure a daily visitor full of gossip about the doings of the great world around us; full of stirring events in the history that is every day being made in our own country, and full of useful general information, and facts in literature, science and art. Besides, it is the duty of the people to support the press, for it has always stood as a grand bulwark between them and political military oppression; it has sounded the notes of warning that has often aroused them to action; it has stripped the borrowed cloak from corruption and venality in high places, and showed them in all their deformity, and is to-day the great friend of education, justice, religion and peace. The press speaks everywhere, at all times, carrying light into places where otherwise perpetual darkness would reign. And when we remember what the world would be without the press—how darkness, ignorance, vice and oppression would flourish unopposed, let no one any longer say that he is too poor to take a newspaper.—*Printer's Circular.*

### Why They Went to War.

A certain king sent to another king, saying, "Send me a blue pig with a black tail, or else—"

The other replied:

"I have not got one, and if I had—"

On this weighty cause they went to war. After they had exhausted their armies and resources, and laid waste their kingdoms, they began to wish to make peace; but before this could be done, it was necessary that the insulting language that led to the trouble should be explained.

"What could you mean," asked the second king of the first, "by saying, 'Send me a blue pig with a black tail, or else—?'"

"Why," said the other, "I meant a blue pig with a black tail, or else some other color. But what could you mean by saying, 'I have not got one, and if I had—'"

"Why, of course, if I had I should have sent it."

The explanation was satisfactory, and peace was accordingly concluded.

The story of the two kings ought to serve as a lesson to all. Most of the quarrels between individuals are quite as foolish as the war of the blue pig with a black tail.

The tea tree was brought to England from China in 1768. The first barrel of tar made in New England was in 1688. The art of knitting lace was discovered in Germany in 1561. Cables made of chain were first used in the Royal Navy in 1812. The manufacture of silk was introduced into Europe in the year 1551. The plant known as the "Dahlia" was discovered in Mexico in 1789. Steam was first used to produce motion in

1628, by Brancas, in Rome. Water was first conveyed to London by means of leaden pipes in 1237. Human hair varies from the 250th to the 600th part of an inch in thickness. Parched corn is not a modern luxury, but was common in ancient Bible times.

### GOLDEN GRAINS.

In this life we have misery and woe; but if we strive rightly, our suffering will all end at death.

In the millennial reign we are evidenced there will be kings, priests and servants,—heirs of celestial, terrestrial and teletial glories; if one is not able to live to reign, he may be able to live to serve, which would be great in comparison to losing all.

The gospel of Christ is a law of liberty, calculated for every nature of man; if one obeys it and does his or her best, according to faith and capacity, and is then not able to live for more than the least; such is not condemned; for all shall receive according to their works.

All who accept and obey Christ are commanded to lay up store in heaven; it is the priesthood's special duty to labor for souls, it is the privilege of all.

There is no word or action but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion.

Riches, honors, and pleasures are the sweets which destroy the mind's appetite for its heavenly food; poverty, disgrace, and pain, are the bitters which restore it.

To be once in doubt is once to be resolved. I love sometimes to doubt, as well as to know.—*Dante.*

There is more comfort and safety in the cultivation of belief and hope, than to indulge in doubt and despond. While we may, let us hope and pray. W. C. L.

### NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

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If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

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# THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 23.

PLANO, ILL., JUNE 15, 1876.

No. 12.

## The Jews.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, has come. For thy servants take pleasure in the stones, and favor the dust thereof."—*Psalm 102: 13 and 14*.

Whatever opinion may be formed as to the special mode in which the attempts are made to restore the Jews to Palestine, the circumstances that the attention of so many individuals, Israelites and Christians as well as some of the crowned heads of Europe, has been called to the national prosperity of God's literal Israel, cannot be overlooked by the Hebrew Nation. In view of the Providential interference at this time, the Jews feel that they are no longer outcasts and despised, and they cannot remain indifferent to what is taking place.

Political changes are every year taking place in the East, which augur well for the Jews, and present appearances favor the expectations that further changes will soon so dispose the nations about Palestine, that the scattered millions of Israel may be restored to their native land.

The late projects of two eminent Jews, Rothschild and Sir Moses Montefiore, the first to purchase Jerusalem and its neighboring places, as a refuge and home to all Jews wishing to return to a land consecrated by a thousand sacred associations, and the latter to secure, by a sort of lease, the possession of several towns and villages held sacred by the Jews, for the purpose of colonizing them there, may indicate one means by which the Jew may be reinstated into more than his original civil privileges.

Whole No. 348.

Sir Moses Montefiore, in 1849, on a mission to St. Petersburg, to negotiate with the Autocrat of the North, was graciously received by the late Emperor, who had favored his wishes to visit his brethren of the dispersion in Russia, and consented to the emigration of ten thousand Jews to Palestine, or some other settlement which Sir Moses may fix upon.

At that period the British Government, in appointment of a Consular Agent at Jerusalem, gave instructions that he should, to the utmost of his power, afford protection to the Jews.

Among various other circumstances that deserve notice in this respect, we may refer to the frequent visits of Sir Moses and lady to the land of their fathers, they being accompanied on their journey by a Christian gentleman who was anxious to carry into effect a plan for colonizing Canaan by the Israelites. In the meantime a venerable gentleman and friend of this people, W. Cunningham, Esq., of England, had published a letter to Lord Ashley, in which he advocated promoting the agricultural settlements in Palestine by Israelites, by assisting them with money to defray the expenses of their voyages, erect houses, and maintain themselves for the first year, and also with agricultural and other implements.

We notice also of Jewish colonies which have been planted by Jews in Palestine for industrial purposes, and to those whose attention have been directed to the agricultural purposes and prospects of the Holy Land, have furnished a tabular statement of the fall of the former and latter rains between the years

of 1846 and 1853, which rains were withheld by Providence during the nine-teen centuries of dispersion, so essential to the husbandman, and without which little can be realized in the cultivation of soil, more especially beneath an oriental sky, a literal fulfillment of prophecy declared by the prophet Joel more than 2,500 years ago. (Joel 2:23.)

The following tabular statements of the fall of rain between 1846 and 1853, as stated by Dr. Macgowan, then resident at Jerusalem, will doubtless prove interesting.

Register of the fall of Rain in Jerusalem, from 1846 to 1853, given in Inches according to Newman's Rain-Gauge.

Early Rains.	1846-7	1847-8	1848-9	1849-0	1850-1	1851-2	1852-3
October .....	4	0	0	0	0	0	0
November .....	6 2.5	0	19 16	6 2.5	0	1 4.5	0
December .....	0	19 16	0	33 4.5	15 1.5	9 2.5	0 2.5
January .....	9 4.5	24 3.5	19 2.5	14 3.5	13 3.5	4 1.5	4 1.5
Total.....	20 1.5	43 3.5	35 3.5	54 4.5	28 4.5	15 3.5	15 3.5
Latter Rains.							
February .....	32 4.5	5 4.5	13 1.5	24	25	4	4
March .....	6	0	11 4.5	4	8 4.5	21 2.5	1
April .....	2	1.5	0	2 1.5	0	1 1.5	2
May .....	0	1 2.5	0	0	0	2 2.5	2
Total.....	38 4.5	7 2.5	25	30 1.5	36 1.5	24 3.5	3.5

We observe next, that a party of wealthy gentlemen from England, at that period, left for Jerusalem, with the purpose of commencing a colony in Jericho. At Tyre and Sidon also, an architect from England proceeded, with men and means, to commence a colony.

An eminent Jew purchased land in the vicinity of Jerusalem, and about Jaffa, upon which Jews are settled and laboring. A wealthy Jewess, the widow of a rich banker, Madame Polac, resident at Königsberg, Prussia, purchased the Mount of Olives, in order to beautify the place with improvements at her own expense. The first thing she did was to plant the whole area with a grove of olive trees, and thus to restore it to the original state of beauty from which it derives its name.

The time having come to favor Zion, the rains occurring in their seasons, as

of old, as well as many other signs of returning mercy to the land long desolate has abundantly been demonstrated by actual experience and experiment in the last thirty-five years. The land is proven to be amazingly fertile, and is abounding in some favored localities, as about Jaffa, Artos, Bethlehem, and about Jerusalem, with fruits capable of sustaining the people during six months in the year, and an abundance of vegetables, of the largest size and richest flavor, promising three harvests during the year.

We extract from a London paper the following statement with reference to the change in Palestine. It says: "The land is looking up from her long nights of sorrow, and Palestine, once desolate, now a grain-growing country, is certainly a sign that her redemption is at hand." It further says: "There were lying, in 1851, in Falmouth harbor, forty vessels laden with grain from Syria and Palestine, to be followed by farther arrivals of the same character; many more vessels similarly freighted, are on their way to England."

And what do all these providences teach us, but that Jehovah is about to remember his covenant with his ancient people, and is preparing them to return to the covenanted land.

And in continuation of this, we notice that the late Prussian Ambassador at the court of the Pontiff, declared that throughout the vast dominions of Germany and Poland there is a general movement of inquiry, and a longing expectation abroad that something will take place to restore the Jews to the land of their fathers.

The Rev. T. Grimshawe says, in confirmation, a vast number of Israelites are preparing to emigrate from Germany and Poland to settle in Palestine; while throughout the whole of Europe and Asia, a general expectation is raised among them that the time of their deliverance is drawing near. Throughout Italy the same uneasiness and expectation may be observed. This movement of the Jews toward Palestine, whatever may be thought of it as an evidence of a literal return, is at least indicative of

a state of mind not to be overlooked in our present discussion.

In turning our attention to the prospects of this people, we behold an ever active Providence in preparing the way for restoring his chosen nation to the land of their fathers, and to the favor of their God, and to the beloved their Messiah, Prince and King. The time is near at hand when this standing monument of Divine displeasure, this once high honored but now scattered and dispersed family, is to be gathered from all the nations whither the Lord their God has scattered them. Ezekiel 36: 23-38; 39: 25-29.

When this period shall have come—come it must—it will be an eventful period for the world. (Mich 7: 15-20.) The Prophet, anticipating their restoration, says: "An highway shall be made for them, as in the days of Assyria, when they came up out of the land of Egypt." When this people went down into Egypt, the Assyrian oppressed them. When the Lord was about to deliver them, he called Moses, the man of God, and said unto him, "I have seen the affliction of my people, and am come down to deliver them." Every difficulty was taken out of the way, and they went out triumphantly. In like manner, when the seventy years of Babylon's captivity had expired, the Lord inclined the hearts of Darius and Cyrus, by whose decrees in their favor every hindrance was removed for their return to their own beloved land. In fact, the only plan which would tend to effectually secure the peace and prosperity of Palestine, would be the settlement of the many millions of them there; being an active, enterprising people, they would soon rid the land of the marauding Arab tribes and promote its welfare in every respect.

Recent discoveries made in Africa and Japan, among the Affghans and Chinese, will swell the number greatly. Having taken special pains within the last twenty years to collect carefully from missionary statistics furnished by the missionaries sent among the Jews throughout the world—missionaries numbering between two hundred and three hundred

—a source most reliable—the following is a table, in specified order, as to the actual number of Jews scattered.

China, including Ka-Fung-fu	60,000
Russian Provinces in Asia	3,000
Russia proper,	1,200,000
Poland,	2,000,000
Prussia proper,	135,000
Austria,	453,524
Confederate States of Germany	138,000
Amsterdam, in Holland,	35,000
The Netherlands,	50,000
France,	81,000
Italy,	200,000
England,	60,000
Ionian Isles,	7,000
Danish States,	15,000
Sweden,	1,700
Switzerland,	1,900
Gibraltar,	4,000
Galacia,	200,000
Netherlandish Colonies,	500
Kingstown, West Indies,	5,000
Demarara, Esquibo,	200
New Holland,	50
St. Domingo,	5,000
Porto Rico,	3,300
United States,	700,000
South America,	10,000
Fez, in Africa and Morocco,	300,000
Tunis,	130,000
Algiers,	30,000
Habesh,	20,000
Tripoli,	12,000
Egypt,	12,000
In the Turkish Dominions in Europe and Asia,	2,500,000
Those discovered in the East, as mentioned in 2 Kings 17: 6, the original country where the ten tribes were carried away captive, the identified ten tribes of which we have a complete history of recent dates,	7,000,000
A grand total of	15,000,000

Happy shall those be who shall be employed in accomplishing God's purposes of mercy to his ancient people, for they shall prosper, as the prophet says, who love Zion. The honor and happiness to be thus obtained, appears to be now within the reach of two maritime powers. It is foretold that the ships of Tarshish, first (Isaiah 60: 9), and next, the propelling vessels of the land of overshadowing wings (Isaiah 18), shall be employed in conducting the dispersed of Judah and the outcast of Israel to their home; and who are likely to be employed in this service, or who should

more easily accomplish it than the Anglo-Saxon nations, whose fleets have been long engaged in protecting and succoring the wretched, which have access to countries where the Jews are to be found. That the promises of Jehovah shall be accomplished by two Gentile nations is absolutely certain, and everything seems to indicate their speedy fulfillment. Who that has paid any attention to passing events for the last few years in the Holy Land, can fail of seeing that God, in his providence, is now opening a similar way for their return to the prophet land.

For nearly two thousand years have these interesting people been wandering as strangers in every country under heaven, mingling in society everywhere, occupying a conspicuous place in all the commercial and moneyed transactions of the world around; and yet, for all that, a distinct people, and a separate people from all others, as the generation that was first scattered, with a love for the land of Israel, as undiminished with hopes as strong, and expectations as undying as any preceding generation.

We ask what other emigrating tribe has retained for so many centuries such a love of country, or cherished with such ardent desire the hope of return, as this singular people? But they are a peculiar people; they are, in a sense singular, the people of God; their land, the land of God; their national city, the city of God; and no matter where they dwell, whether in the icy regions of the north, or in the burning sands of the south, their eyes and their hopes are turned to their fatherland; and generation after generation has expressed its ardent love in its race of pilgrims, who, notwithstanding all the difficulties and oppressions they have for ages been doomed to encounter, have braved every difficulty for what they considered the holy privilege of dying and being buried in the land of the prophets. Of late God has removed, in a great measure, the difficulties which stood so long in their way, and the pilgrim Jew can now visit the tombs of his ancestors freed from the long accustomed burdensome

tax, while Jews from every land can, undisturbed and unmolested, go there and present their petitions and their vows, if not in the temple (that the Shiloh graced) yet in the land where the temple once stood.

The Jews are allowed to build houses, and worship in their synagogues, none making them afraid. Thus a highway is opening for their return.

To the student of the Bible and church history there are few current subjects of more absorbing interest or deeper significance than the events now daily transpiring which point to the repossession of the Jews of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction, and the prayer long offered by that chosen, but now scattered people, that Judah may be saved and Israel dwell securely, and that the Redeemer may come to Zion, is undoubtedly hastening to fulfillment.—*Rev. S. Bonhomme, in Prophetic Times.*

#### Ancient Remains on the Little Colorado.

A correspondent of the *Tucson Citizen*, writing from St. Johns, gives an account of a cave recently discovered, containing relics of a lost race. He says:

This cave is in one of the many isolated cerritos (small mountains), scattered all along the valley of the Little Colorado. There are the ruins of one of those ancient pueblos on the opposite side of the river, about half a mile from the cerrito in which the cave is situated. The mountain has been strongly fortified at one time, one wall of the fortification running all around the hill, about fifty feet from the base, then, half way up, another wall of fortification, running, as does the lower one, clear around the cerrito. Near the summit is still another line of fortification. \* \* The base of the mountain, just below the lower line of fortifications, is literally covered with fragments of stones; probably thrown there by the slingers.

On the north side of the mountain, facing the old village, is the entrance to the cave. Supplying ourselves with

candles, Mr. Bradbury and myself started in on an exploring expedition. I was astonished to see immense quantities of bows, arrows, stone axes, painted sticks, pottery, pieces of baskets, and now and then a piece of matting. This matting appeared to be their clothing. All the pottery was of the ancient kind, fragments of which can be picked up near the many ruins found throughout this Territory. Everything indicated great antiquity; several baskets on being taken outside crumbled to dust. In fact nearly all the relics which were near the entrance to the cave acted in this manner. All implements found were made of stone, bone or wood, and all the arrow heads picked up were made of bone and very small. There were bows and arrows of all sizes, from five feet in length down to a child's bow one foot long. There were thousands of painted sticks, similar to those used by the pueblos on the Rio Grande, piled up in countless numbers. In any other climate but Arizona, except perhaps Southern California, everything would have long since rotted to dust, but owing to our dry atmosphere and the relics being in a cave perfectly water tight, everything would remain in a good state of preservation for hundreds of years.

#### The Children of Amulon.

The question of our brother, given in the editorial of No. 6, volume 23, of the *Herald*, can be best answered by giving a brief sketch of the Nephites; (more especially the people spoken of in the records of Zeniff); from the time of their going up into the land of Zarahemla, until a great part of the Lamanites, under the preaching of the sons of king Mosiah, second, became a righteous people.

It happened that when the descendants of Lehi and his friends had been in the promised land somewhere between three and four hundred years, that one Mosiah, being warned of God, gathered all those Nephites who would give heed unto his words and departed with them out of the land of Lehi-Nephi, and took their journey into the wilderness; where,

being continually admonished in the ways of the Lord, they were led by the power of his arm into the land of Zarahemla, where they discovered a people; who, (as they soon learned), had departed from the city of Jerusalem at the time Zedekiah, king of Judah, was carried captive into Babylon; and who had, at the time Mosiah and his people found them, become corrupted in their language, and had departed from the ways of the Lord, even denying his existence. After they had been taught by Mosiah in his language, and in the law of the Lord, they and the people of Mosiah became united, and he was made their king.

After Mosiah and his people had been but a short time in the land of Zarahemla, one Zeniff, in company with a numerous host departed out of the land of Zarahemla, to return to the land of Lehi-Nephi, and repossess their first inheritance; which was then in possession of the Lamanites.

Upon coming near to the land, Zeniff was sent as a spy to discover the forces of the Lamanites, that the army of Nephites might come upon them and destroy them. But he, not delighting in the shedding of blood, desired the leader of the Nephite army to make a treaty of peace with them. He being a cold, blood-thirsty man, commanded that Zeniff should be slain; for which cause there arose such a contention that father fought against father, and brother against brother, until they were nearly all destroyed, and the few who remained returned again to the land of Zarahemla. Zeniff, still being desirous to possess the land of Lehi-Nephi, made up a second company, and again took his journey into the wilderness; and after much afflictions and wanderings, they pitched their tents in the place where their brethren were slain. Zeniff, in company with four of his men, then went into the city that they might learn the disposition of the king, that he might enter into a covenant with him for a possession for his people; by which he succeeded in obtaining the land of Lehi-Nephi and the land of Shilom. The king also commanded his people to

depart out of these lands, that Zeniff and his people might possess them in peace; who accordingly began to repair the cities of Lehi-Nephi and Shilom, and also to till the ground and to prosper exceedingly. After they had been in the land for the space of twelve years, Laman, who was then king of the Lamanites, began to be uneasy and to stir up his people unto contention against the people of Zeniff; and in the thirteenth year he undertook, with a numerous host, to drive them off their possessions. They therefore called upon Zeniff for protection, who accordingly armed them with weapons of war and went forth with them to battle against the Lamanites, and overcame them and slew them with great slaughter, and drove them out of their land and again established peace.

After this little experience Zeniff established means for the protection of his people, by constructing all kinds of weapons of war, and setting guards all about the land; after which, they had continual peace and became exceedingly prosperous for twenty-two years; at the end of which time, the son of king Laman began to reign over the Lamanites and to stir them up to war against the people of Zeniff. Zeniff, however, detected their designs by sending spies among them, and accordingly made preparations to go against them to battle, that they might not come upon his people and destroy them, and succeeded a second time in driving the Lamanites out of the land, and did again establish peace among his people. Zeniff being now in his old age conferred the kingdom upon his son, Noah, who soon departed from the ways of his father; walking in the pride of his own heart, fulfilling the lusts of his mind; having many wives and concubines, causing his people to commit all manner of iniquity; and taxing them with one-fifth of all they possessed, which he used for the support of his wives and concubines; also, the support of his priests, their wives and concubines.

Having put down the priests who were consecrated by his father, he con-

secrated new ones in their stead who were wicked, like himself. He also built many strong towers and spacious buildings and gloried in the work of his hands; instead of trusting in the Lord who had at different times delivered his father from the power of his enemies. Now, when Noah began to be at the height of his glory and prosperity, the Lamanites began again to make excursions upon his people, robbing them of much property; he therefore sent his army against them and drove them from the land with a great victory; for which cause both himself and his people were lifted up in the pride of their hearts and boasted in their own strength; thus increasing in their wickedness until the Lord commanded one Abinadi to go forth among them and proclaim against their abominations; and to prophesy evil against them, except they repented and turned from their evil ways.

Noah and his people became so angry at this, that they threatened to take the life of Abinadi; but he departed from among them for the space of two years, when he again went among them in disguise, and still foretold evil against them; for they repented not of their wickedness and hardened their hearts against his word, and became so angry that they both cast him into prison and put him to death. But there was one among the priests of Noah whose name was Alma, who believed in his words, knowing that he had spoken the truth concerning the people; therefore, he did plead with the king, that he would spare the life of Abinadi and let him depart in peace. This made the king more angry, insomuch that he commanded Alma to be cast out from among his people, and afterward sent his servants after him to slay him; but he fled from them and hid himself in a thicket of trees by the waters of Mormon. After he had escaped from them he repented of his past life and began to teach the people privately, (for fear of the king), the words they had heard by the mouth of Abinadi; and many resorted to the waters of Mormon where Alma preached unto them faith and repent-



ance, and many believed his words, were baptized, and formed themselves into a church, with Alma as their leader. King Noah not being very well pleased with these proceedings, sent his army to destroy them. Alma being made acquainted with the design of the king, departed with his people into the wilderness, where they settled in a land which they called Helam, and did prosper exceedingly; but the army of king Noah which did search after the people of Alma to destroy, became reduced in number, and the remainder were filled with contention, and a portion of them began to threaten the king; and one Gideon drew his sword, swearing that he would slay the king, and did fight with him; but the king, being about overpowered, ran into a tower, which was near the temple, to which place he was pursued by Gideon where he also discovered that the Lamanites were upon them. Therefore, Gideon spared his life, and the king commanded his people to flee into the wilderness for their lives, to where they were pursued and overtaken by the Lamanites, who began to slay them. At this, Noah, his priests, and some others left their wives and children and fled for their own safety; but the remainder entered into a covenant with the Lamanites which permitted them to dwell safely on their lands, but compelled them to give one-half of all their possessions to the king of the Lamanites.

Now, those men who had fled farther into the wilderness became desirous to know of the welfare of their wives and children, and were anxious to return; but the king commanded that they should not return, which made them so angry that they took him and put him to death. They would have put the priests to death, also, but they fled from them into the wilderness. Now, having the king and his priests out of the way, they were about to return to the land of Lehi-Nephi, when they were met by Gideon, who was in search of the king, and who told them of the safety of their wives and children. After telling him of the death of the king they returned again to the land of Lehi-Nephi; where

Limhi became king in his father's stead, and established peace among his people; which prevailed for two years, when the Lamanites came against them to battle, but were driven back before them and their king left for dead; and thus was taken prisoner by the people of Limhi. The cause of the battle was:—The priests of Noah being ashamed to return to their wives and children, kidnapped a number of the daughters of the Lamanites, who, supposing the deed to have been done by the people of Limhi, came against them to battle; the result of which, we have already seen. But the Lamanites came again to battle against them, and brought them under bondage; and which caused them to murmur exceedingly because of its severity, and after several fruitless attempts to throw off the yoke, they did humble themselves and cried mightily unto the Lord, and were finally delivered by fleeing in the night, (while the Lamanites were intoxicated), into the wilderness toward the land of Zarahemla, in company with Amon and his friends who had just come from that place to learn of their welfare. As soon as they were missed, armies were sent in pursuit of them, who followed their tracks two days, but could not follow them any longer, and became lost in the wilderness. After these armies had wandered about for many days, they came upon the priests of Noah in the land which was called Amulon, and the name of their leader was Amulon. Now Amulon and his brethren did join the Lamanites for the purpose of searching for the land of Lehi-Nephi; and while they were thus searching they came upon the people of Alma in the land of Helam, and took possession of the land and made Amulon the leader of Noah's priests, king over the land of Helam. And these people of Amulon were made priests and teachers in all the possessions of the Lamanites, and they did persecute the people of Alma and bound heavy and grievous burdens upon them. And they did groan because of the burdens which the children of Amulon and his brethren did put upon them; but the Lord heard their cries and delivered them, by caus-

ing a deep sleep to fall upon their enemies; when they fled into the wilderness and went to the land of Zarahemla, where they arrived about the same time with Limhi and his people. Both parties were received with great joy by the people; and those among them who were of the children of Amulon and his brethren, being ashamed of the conduct of their fathers, took upon themselves the name of Nephi.

Now Alma being granted the privilege, went about all the land of Zarahemla, establishing churches in all the land, ordaining priests and teachers over them. Now Alma had a son, whose name was Alma, who, in company with the sons of Mosiah, went about doing much injury to the church of God which was established by his father. They were converted, however, by the power of God and became mighty men in establishing righteousness, both among the Nephites and Lamanites. After the death of Mosiah, the people began to be governed by judges, Alma, the son of Alma, being the first judge; while the sons of Mosiah went unto the Lamanites and turned many of them unto righteousness who did call themselves by the name of Anti-Nephi-Lehis. Now the Amulonites, Amalekites and the remainder of the Lamanites united themselves to destroy the Anti-Nephi-Lehis, and succeeded in destroying many of them; but being commanded of God, the sons of Mosiah led them into the land of Jershon which was given them by the Nephites for an inheritance. Being angered at this, the Amulonites, Amalekites, and Lamanites, joined themselves in war against the Nephites, but were overcome by the armies of Moroni and Helaman; and this is about the last of the Amulonites as a people.

So, to account for the children of Amulon and his brethren being at Zarahemla, is simply to say that they went with the people of Limhi; being those children who were abandoned by the priests of Noah when they fled into the wilderness from before the Lamanites. These children gained the same mercy that the people of Limhi gained; with

them suffered bondage; with them were delivered; and with them went unto the land of Zarahemla. They therefore left the land of Lehi-Nephi, instead of Helaman.

FRANCIS EARL.

### Spiritualism.

PART SECOND.

We have seen that one phase of Spiritualism is that allied with religion. While the lower orders of humanity are content with the low forms of superstition, there have ever been among heathen nations a class whose natures demanded an exalted system of faith and morals. Man, we believe, was created in the image of God, and a certain dignity is inseparable from his nature. In accordance with this view is the statement of Scripture that the patriarchs were superior men. When the nations were dispersed after the confusion of tongues, they of course carried with them traditions of God's dealings with former generations; and those who settled nearest to the centre from which they went out would be most likely to retain the purest traditions. In proof of this, one of the most ancient inscriptions found in the ruins of Babylon is an account of the flood.

Zoroaster, who lived near Ararat in very ancient time, taught a system that contained much absolute truth. It would not be unscriptural to assume that he had the true spirit of prophecy, as the three magi—his followers—had who brought gifts to Christ. His religion had, however, in their day, degenerated into worship of the sun.

The Brahminical faith, is as old as any false system, and its fundamental doctrines are not far from correct. The doctrine of the Trinity is defined with considerable accuracy; and prophecies are recorded concerning the advent of one person of the Trinity upon the earth, under the name of Chrisna; and a history is given of his advent and life. The similarity between ancient Brahmanism and Christianity is so great that Infidels argue that the latter is derived from the former.

The system taught by Confucius is pure philosophy, without Spirituality

enough to bring it under present notice.

The chief of all false teachers, and one of the wonders of the living world is, Gautama Buddah. The only way to account for such charaters is on the principle of evolution. A peculiarity of the Hindoo mind is an excess of the imagination over conscience. The Persians partake of it, and hence the common phrases, Oriental extravagance—exuberance—mysticism, &c. The European and African and American—either aboriginee or immigrant stock—understand each other perfectly; but the Bosphorus seems to divide the world of mankind into two classes—those who can tell the truth and those who will not. The latter class fashioned a religion to their wants, known as Brahmanism. This religion reacted on the race and heightened its peculiarities. Fathers transmitted to sons a tendency to mystic contemplation, till Gautama was produced; and he produced Buddhism. No matter what else it is—it is a monstrosity.

A true faith can only be maintained by true and constant revelation, and a true priesthood; and even these fail; so that all systems of all lands, the Latter Day faith excepted, are corrupt forms of more ancient faiths. Some fundamental doctrines may remain, but men's imaginations operated upon by spiritual manifestations, soon surround them with gross superstitions and false speculations.

It is probable that a pure form of faith and worship continued long in parts of Arabia, Phœnicia and Canaan; and the true priesthood was still held there when Abraham migrated thither; and the descendants of Lot and Abraham settled and occupied parts of those countries.

The religious system of Egypt was doubtless instituted by Mizraim, and continued, for many generations, sublime in morals, and wonderful in knowledge. The Greek nations growing up in the meantime from adventurous tribes, had lost more of their traditions, and the philosophers of that country went into Egypt and Phœnicia to learn the mysteries held and perpetuated by the priests. The Druids obtained their knowledge from the same source, and thus the pa-

ganism of all lands originated in the truth.

Moses was learned in all the knowledge of the Egyptians. He afterward became schooled for forty years in Abrahamic traditions. He doubtless loved the faith of his progenitors and wished, in rescuing his people from the tyranny of the task-masters, to also rescue them from Egyptian superstition. Among the traditions that he learned in Midian, we may be sure, was the promise God had made to Abraham that his posterity should possess the land of Canaan. We may further suppose that these great thoughts occupied his mind for many years, and that he prayed for aid and instruction many times before he had the great commission given him from the fiery bush. Thus he was fitted for the office of lawgiver and became the founder of a dispensation. He restored the faith of his progenitors, and adopted such ceremonies as were calculated to perpetuate it.

Although the ancients excelled the moderns in the highest gifts, they were lower in the moral scale, and their ignorance left them more a prey to delusion. They were prone to worship visible objects and heroes; and to consult wizards, astrologers, &c. On the other hand it was difficult for them to realize the unseen God, and difficult to meet the requirements of the holy law. The famous Elusinian mysteries were practiced in honor of Ceres, who was probably a female predecessor, and supposed to have introduced the cultivation of grain into Greece. Augurs were simply fortune-tellers, who interpreted entrails instead of shuffling cards, or looking at the palm of the hand. Astrologers were then what they are now. Rollin says they correctly predicted the death of Alexander at Babylon. It seems that in the earliest ages men had the greatest power of prognostication. Liresius is represented as an original colonist of Thebes, who foretold the destinies of the city, and its kings. A more reliable account concerning Rome, states that at the founding of the city a number of vultures appeared that corres-

ponded with the number of centuries the empire would endure. There may be principles of correspondence and enumeration that interpret the future; and there may be a connection between the motions of heavenly bodies and human affairs.

In the olden time Spiritualism took to itself the dignity of history and the beauty of poetry. The marshalling of troops, where there were no troops, was heard in the streets of Alexandria the night before Anthony's fall. Before the destruction of the temple by Titus a voice was heard in it, saying, "Let us go hence." And Brutus, before the last fatal encounter with his foes, saw a spectre that said, "Meet me at Philippi."

Soothsaying and divining by astrology were different manifestations of the power that gave the oracles. A pytho-ness, answering in every sense to a trance-medium, sat in a temple and gave responses—generally false but sometimes strangely true—to such persons as paid for them. The medium was violently agitated, and muttered responses that were shaped into rhymes, and improved upon, by priests in their natural senses. Responses were also given by vocal oaks, doves, brass basins, &c.

Julian, when attempting to restore the Pagan religion, professed to have been visited in person by Minerva, Appollo, Hercules, and other gods and goddesses; and that they touched him, spoke to him, and instructed him. The narrative lacks the dignity that Homer gives to the part the divinities took at the siege of Troy, where they hurled darts and rained hail, sent pestilence and spread confusion on either side at will.

The enthusiasm of earnest belief may have made occurrences possible then that cannot happen again; and human nature is not in every age the same. However it may be, the interest of the classic annals is heightened by such episodes. A third part of the ancient poetry is made up of such conceptions, and those works are the store-house of the poetry of the race. Their value to philosophy is much less.

Paganism was supported by its philo-

sophy, its poetry and its facts; and these supports were intertwined and interdependent. Christianity overthrew the philosophy, stripped off the fictions, and left the facts so naked they were like hideous skeletons—to be put out of sight.

Milton, in one of his gems, represents the gods as fleeing at the mere rumor of the birth of Christ; and the world pronounces it beautiful poetry. It may be Milton thought it truth. The devils in Judea said to Christ, "We know thee whom thou art." "Thou art the Christ, the Son of God." And he suffered them not to speak, and rebuked them, "for they knew he was Christ."

Man, proud man, "plays such fantastic tricks  
Before high heaven as make the angels weep."

The devils fled, the oracles were dumb, but man kept up his horrid mockery.

In the time of the apostles the line between divine and devilish manifestations was well defined. Certain signs "followed them that believed," and the special gift of discernment of spirits was bestowed on the faithful. Frequent warnings were given to the saints. St. John wrote, "Believe not every spirit." "Many false prophets are gone out into the world." "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach, and to seduce my servants," &c. "Thou hast a few names, even in Sardis, that have not defiled their garments." The Lord recognized the fearful nature of the strife from the beginning of his ministry, and John noted it down to the close of his; and then the book was shut and we have to go to profane history to learn the awful slaughter of Christians, the sickening strife of the sects, and the transformation of the church into a semi-pagan institution called the Mother of Abominations.

As the Apostolic Church declined the Church of Rome took its place—one merging into the other like dissolving views. The so called Catholic Church has had a zeal worthy of her claims, has preserved many fundamental doctrines, and was, through many cen-

turies, the centre and source of civilizing influence; yet her history is a horror and her crimes so inhuman they can only be attributed to the devil; and that is the way the ancient prophets and apostles dispose of them. The powers of the spirit world seem to have confined their energies to corrupting a faith they could not repress. There was a contest kept up against the theories of pagan philosophy, but they insensibly crept in; while pagan ceremonies were adopted from policy. Spiritual gifts or manifestations were, at one stage of her history, confined to heresiarchs; and at a later period they were made to support the pretensions of the priesthood. But they were not of the original type, and it is manifested by them, even, that the true Church had been captured by the opposing power, and turned over to a new phase of heathenism.

As the old hulk is doomed to dissolution, we can afford to say there was no more paganism in her pageantry than the poor humanity of the dark ages seemed to demand; and her painting, architecture and music filled a void in the great aching universal heart.

The seventh century is marked by the rise of Islamism. The faith of the patriarchs had lingered long in Arabia, but had at last given place to Sabeanism. Mahomed was a descendant of Abraham and undertook the restoration—of the ancient faith—his character was that of a reformer. He found his people sunk in idolatry and was himself too great to subscribe to such folly. Judaism was an effete system and Christianity corrupt. All he knew of the latter he learned from a monk. It was natural that his thoughts should turn to the faith of Ishmael and his progenitors. He incorporated as much of Judaism and Christianity into his system as he could harmonize with it, and retained many forms of the Sabeian worship. This much is comprehensible. He was aided by dreams and trance and vision, as all mystics are. It is enough to know that he has no place in the programme of prophetic vision, was not himself a prophet, had not the power of miracle, and was

blind to the excellencies of Christianity.

In this connection, though not in chronological order, we come now to Swedenborg.

The peculiar features of Swedenborg's system is that he gave a spiritual interpretation to all the prophecies that relate to the future. No one can disprove that they have a spiritual significance, but Swedenborg denied their literal interpretation and thus exposed his system to the assaults of common sense. The conclusion is, that if his careering through heaven and hell left him in such gross ignorance of the literal fulfillment of prophecy, he is not reliable in his profound, occult and exceedingly mystified spiritual interpretations. His heavens and hells are much alike and both exceedingly dreary and their inhabitants occupied with trifles. He should be held in reverence for his great qualities but no credence given him. We must suppose that he reported a particular phase of the abode of imprisoned spirits, or that lying spirits misled his imagination. His experiences differ, in some respects, from those of all others, and if his were true, all others must be false. When the christian world is given up to such vagaries, its condition will be as lamentable as the prophets of old described it to become in the last days.

Swedenborg watched and narrated the progress of a fire in Stockholm when he was fifty or a hundred miles away. In his researches in the spirit world he professed to have met persons from the interior of Africa who had a better appearance than their countrymen in general—were intelligent and eager searchers after truth. Subsequent researches proved that a corresponding nation does exist there. He described the moon also as destitute of trees, which was verified by the use of Rosse's telescope at a later period. He appears to be the greatest of all the mystics of all ages and climes. Viewed from his own standpoint he is colossal, but he lacked the saving grace of common sense. Who wishes to climb his winding, lofty stairways, whence he himself brought down

so much of error and so little truth.

It is necessary to bring those founders of systems all under review, because Spiritualists class them with the Lord, and seek in the boasted comprehensiveness of their learning, to base a Harmonical Philosophy on general facts and universal experiences.

Protestantism came up in protest against popish superstitions, bogus miracles and priestly vagaries, and was itself as barren of spiritual gifts as its edifices were of ornament. It acknowledged nothing of the kind but witchcraft, and tried to suppress that. Witchcraft is a low form of Spiritualism and is the religion of savage tribes. It got its harmful character from the imaginations of evil men more than from evil spirits; and whether spiritual or psychological or both, the phenomena were genuine and the narratives of it true history; but the killing of witches was a slaughter of the innocents, and a disgrace to human annals.

Finally; that Spiritualism precedes so nearly the second advent of Christ, gives it great significance. That it is an opposite power to him is deducible from general facts and principles. The method and time of its rising, with reference to the Latter Day Work, is remarkable. It first appeared in the form of animal magnetism almost synchronously with the proclamation of the "everlasting gospel." Very soon thereafter it imitated the current of sacred events by the wonderful performance of an illiterate youth, A. J. Davis. Without any preparation or forethought, he spoke words that were taken down by scribes, and published; making a large volume; and called "Nature's Divine Revelation and a Voice to Man." It was a work of great learning and of great interest, and was spoken of as a wonder no less for its contents than for the method of its production. It related to very many of the topics treated in the former work of God's Divine Revelation—the Book of Mormon. It, too, related histories of the origin of nations; and discussed subjects related to the plan of salvation; gave the history of creation, and re-

viewed the Bible in a familiar and comprehensive way. The evident purport of it was to supplant and supply the place of all of God's revelations; and strange to say the whole system seemed complete, philosophical and especially scientific. Indeed it was a forerunner of the most conspicuous theories that scientists have since then built up; and science has not since then contravened any teaching of the whole work. Of course it is false, but for ingenuity and plausibility it exceeds all false systems of whatever source. It is not much read now, but it is still the basis of the faith and philosophy of Spiritualists. It contained a prophecy that in a short time spirits would form a communication with mankind, and I believe it is a fact that the first pretended and authenticated communication of the kind in modern times was rapped out to the Fox girls in Rochester, in 1849.

Coming in such "questionable shape," Spiritualism spread alarm among Christians and created interest everywhere; but it may fairly be said it has disappointed reasonable expectations. Its first works and triumphs were its greatest. Its first enlisted names are still the greatest on its roll. It gains in adherents and is unfolding physical manifestations, but its literature turns sound minds away in sorrow or disgust. Its current revelations are a mass of gibberish and lies. Two of the works I have written in a pitiable tone of malevolence, and in a style that betokens narrowness of thought. A third is the "Summer Land," by A. J. Davis. Its tone is benignant, but alas its subject matter is vapidly, distended and diffused. It relates the personal observations of the author in the land of the after life. His descriptions correspond so nearly with Swedenberg's description of the three heavens, that it is probable the two observers had a similar experience, and not impossible that they describe the same realm. They conflict however enough to throw discredit upon both. Homer's description of hades, written three thousand years ago, is of the same character; and I infer that

Homer was a medium, or that he had conversed with a medium who, in trance or vision, had beheld the scenes described; and thus established a basis in something like reality for the poetic fictions of that olden time.

Brittain's Quarterly contains a communication from Col. Baker, to a lady in California, to the effect that immediately upon passing from the battlefield of Ball's Bluff he was taken in charge by Swedenborg and they began a profound and most improbable conversation without delay or introduction. The descriptions of scenes agree with Davis and Swedenborg and Homer; so it must be admitted Spiritualism has a definable idea of the other world; but it is a dreary realm—worse than life in the deserts of Nevada—worse than floating naked on a cloud. I am favorable to the supposition that they describe the realities of the prison spoken of in Scripture and that spiritual communications come from that realm; and for that reason never speak of heaven or hell, or Christ, or Raphael, Michael, or the redeemed; and contain no knowledge of value to man.

Reading spiritual books is well described in Isaiah, in the chapter concerning the finding of the Book of Mormon, "It shall be unto them even as unto a hungry man who dreameth and behold he eateth, but he awaketh and his soul is empty." If the heaven of Spiritualists is the celestial kingdom, to save them from it is a work of supreme benevolence.

Spiritualism is making headway against the churches; modifying their principles and doctrines, and checking their growth. It has the advantage of being a living system. It and the Church of Latter Day Saints are the only two live systems in the world; and that is proof that each is the antagonist of the other; and that they are representatives of the antagonistic powers and systems of the past eras. This being their character they must prevail over other systems, and stand at last contending champions for the dominion of the world. Spiritualists have the advantage of numbers,

and, perhaps, in natural talent. They can enlist the rising geniuses and the wealth and power and learning of the world; and can appeal to pride and passion and patriotism and all the natural affections; while the Saints have to crucify these as they hold up the single banner of a crucified Lord. The latter have the advantage of a knowledge of the true nature of the contest, and of the final issue. Those conscious of their power are ever generous in strife and they will give a fair field; but their foes will meet a persistency and earnestness that will cause them astonishment and alarm.

Provision is made for the contest with the Spiritualism of the last days in the following words from the Doctrine and Covenants:

"Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world. \* \* \* Wherefore it shall come to pass that if you behold a spirit manifested that you can not understand, and you receive not that spirit, you shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that is not of God; and it shall be given unto you power over that spirit; and you shall proclaim against that spirit with a loud voice that it is not of God. And the kingdom is given you of the Father and power to overcome all things which are not ordained of him."

I have endeavored to show that there were false and true manifestations at the beginning and to trace the two streams through history and note their variations.

We have seen that when Moses wrought miracles, the magicians did the same by their enchantments. At the time of revelation to Israel by Urim and Thummim there was much muttering and peeping and consulting with familiar spirits.

In opposition to the dispensation of the law from Sinai may be placed the inspired law givers of Crete and Rome. In opposition to Christ were Satan's temptations, false Christs and demoniac possessions. And now in these last times, when after the long silence of ages, the heavens have again opened and

"The Spirit of God like a fire is burning,  
And angels are coming to visit the earth."

This opening of the heavens seems to have given opportunity for the divisions of the nether world to escape their confinement, and their exploits so offset the blessings of the Church that the latter are ignored by the world. They seem to have begun the fulfillment of the prediction of St. John—"and are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." S. F. W.

### Reasons Why the Sick Do Not Always Receive Relief.

*Bro. Joseph* :—I will give your readers some reasons *why* by the following parable :

There once lived a merchant and a farmer who had plenty of this world's goods, and who in religion was a Methodist. Being somewhat radical in mind, he went to listen to all the preachers that came to the vicinity where he lived ; and among others he went and heard a servant of God preaching the gospel in its fulness, with signs following the believers, as in ancient times. His arguments, reasons, and scriptures were so convincing, (for he had the Spirit of God in him), that this Methodist soon declared that this is a gospel *indeed*, and better than any other ism, Methodism included ; consequently he obeyed the same. In process of time, he was afflicted ; then sorely sick, and sent for a doctor, who came and gave him the necessary pills and powders, with instructions how to take them ; but weeks, yes, months passed over him, and yet he was no better. His wife now suggested to him the propriety of sending for the elders to administer to him, to pray with and over him, according to James 5 : 14-15, believing that the Lord was able to heal him, and raise him up, up from his bed of affliction.

He sent, and they came and prayed earnestly over him, in faith, and with sincerity from their hearts ; but he felt no better, and this put him in a quandary to know what to do, for neither good nursing, the doctor, nor the elders with

their prayers could help him ; and death was staring him in the face.

Being in this condition now for a long while, he was vexed and anxious to know what next. He slept and dreamed a dream ; in which dream he saw a hand writing on the wall, that he could plainly read thus : "EXAMINE THYSELF." He felt somewhat startled and awoke, and the first thing that came to his mind was the word of Joel, when he said, and the "old men shall dream dreams," &c. Now he thought he had something to do, and how he did not know ; but, that task, without the Spirit of God, was too much for him. Not being able to get up and kneel before God, he put his hand on his heart, and with all the strength of the inward man, in humility, with faith, doubting nothing, he cried to the Lord, in the name of Jesus, for *aid now in time of need*.

Short as his prayer was, the Lord heard him, and he was satisfied that he had and felt something that he never had before ; took courage and began to examine himself and to compare his life past and present, to know what he ought to be according to the word of God. "It is the commandment for man to examine himself," said he, "but it is something that I never honestly did ; so, am *short* here, and that is one reason why. James, in 5 : 15, said that the prayer of *faith* shall save the sick. I learn by Acts 14 : 9 that the *applicant* must have faith, also ; and if the elders had faith in my case, I did lack myself. In Matt. 8 : 13, Jesus told the centurion, "Go thy way ; as thou hast *believed*, so be it unto thee." Now, when I lacked in faith, I could not claim the blessing, and that is another reason *why*.

I read, in Luke 18 : 1, "That men ought *always* to pray," and, if I understand the term right, it means something more than once a month, or once a week, or once a day either ; *always* means all times, or continually ; therefore I ought to keep the Spirit of prayer at all times within me and quench him not, when he urges me to pray, whether I be on the road, in the field, or in my house. Now I must confess that I am very,



very short of being up to this mark; and here I find more than one reason *why*.

Sometime ago brother Jones wanted to borrow five dollars of me to buy provisions for his family; but I, thinking that he could not pay it back, refused, and gave for an excuse that I did not have it. In a few days I learned that his family was suffering for want of bread, when I could have helped them; for what I told him was not exactly so; hence, my conscience hurts me, and that is another reason *why*.

It has been very hard times here, and the locust eat the substance of all the farmer raised, for the last two years; hence, all are poor, and one Mr. J. White was out of employment and came to me. I hired him for fifty cents a day and he was to take it in wheat, at one dollar per bushel. (Ten cents more than I could get in town). Now, after his time was up, I paid him off. And now my conscience tells me that I oppressed the poor; and that is contrary to the word of God; hence I must put down another reason *why*.

My business called me to travel, more or less every week, (when able to do so), from town to town, and I have not learned, as yet, to pass the saloons, without stopping and taking a little and at times a *little too much*; while the Word of Wisdom says that "it is not good for man." The elders also testify the same and my conscience can't deny it. So here is another reason *why*.

I also indulge in the "weed," and by doing so, I spend my money on what is not bread, and this is contrary to the Bible; and in the bargain it hurts my constitution also. So here is another reason *why*.

I use tea and coffee; while all the doctors say, that they do not nourish the body, and can't sustain life; but it takes money to get them, and they go for what is not bread. Indeed, a few centuries ago, our forefathers did not use them, and if we did not, how blessed we could be to-day. We could sleep better, ache less, and have a great deal less doctor bills to pay. And in addition to this, I *eat too much*, at least one third more than is required to sustain life, es-

pecially fat meat, pies, cakes and puddings, &c. Simple diet is the best for health, vigor and strength. If any one doubts this, let him look at the emigrants that come here from Ireland, Scotland and Wales; when they arrive, are not they stouter, healthier, and more robust than we are. There is no denying these facts, hence I see that I have transgressed the laws of life; hence there is a good reason *why* that I got sick, as well as that I could not be healed. I did not see my erring way, therefore could not repent; for them that confess their sins, and forsake them are worthy of the gifts of God. Next; it is a Mormon creed that a man should mind his own business. Now, I sometimes neglect this, and look at my neighbors and brothers; see their faults; and, must I confess it, yes, talk to others about them, when at the very same time, I am guilty of the very faults myself, and this engenders hard feelings; which interrupteth my desires to be answered, and this also makes another reason *why*.

I turned to and read Mark 11: 22-26, and when I tried to pray, I found here that I must not doubt, but "believe ye receive them and ye shall have them;" and not having importunity enough, I gave up, not doing like the woman did, insisting, telling him that even the dogs get the "crumbs that fall from the lord's table;" and this is surely another reason *why*. Also my conscience tells me that he withholds the blessings sometimes, to try me, in my patience, to see whether I am sincere, or in earnest about it, and this is also a reason *why*, for I must be tried like the gold seven times in the furnace."

Now these are not all my short comings, but merely a few drops, in comparison to a bucketful, in my life; and when I examine myself, I do not wonder that I got sick, and could not get my health by the administration of the ordinance; but rather I do wonder that I, yes, I, of all men, am yet alive, and now have my health restored. Now I must confess that God is infinite in his grace and mercy to me, and I do say from my heart, "Blessed be his holy name!"

JOHN RICHARDS.

### Colonization of Palestine.

The *Jewish Times* favors this scheme. We quote :

Sir Moses Montefiore, the venerable advocate of the Jews, has issued a circular letter urging the colonization of Palestine and the encouragement of Jewish agriculturists and mechanics. The project seems by no means impracticable. Whatever opinion people of a liberal turn of mind may entertain regarding the veneration due to the ancient home of the Jews, there can be no doubt entertained that millions of Jews look upon Palestine as the land holy par excellence, the place nearest to the future abode of bliss, and in direct connection with the Paradise of Saints. An irrepressible desire and burning longing dwells in the breasts of thousands of our brethren for the land which, in their opinion, is alone worthy to contain the temple for the worship of the true God, and where they may best secure the due preparation for entering the home of eternity.

15 June 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

## The Herald.

JOSEPH SMITH, } EDITORS.  
HENRY A. STEBBINS, }

Plano, Ill., June 15, 1876.

WISDOM should be justified of her children.

The old proverb is, "early to bed and early to rise, makes a man healthy, wealthy and wise." The Doctrine and Covenants counsels similarly, "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early that your bodies and your minds may be invigorated."

One of the acknowledged reasons why dancing is held to be a bad thing and evil in its practice and tendency, is the fact that it involves the keeping of late hours, with consequent loss of sleep,—sleep being "kind nature's sweet restorer," that "knits

up the raveled sleeve of care," and "re-builds again the frame worn down with toil,"—this loss of sleep creating an extra draft upon the vigor of the system, mental and physical, and consequently deranging the course of nature.

But it is not necessary to follow any further the facts or the arguments respecting the evils arising from loss of sleep resulting from indulging in dancing; for the larger number of our readers are familiar with them, and perhaps often urge them when discussing the subject of dancing.

If the argument is a good one,—and we do not say that it is not,—then the cause which produces the evil effect is a bad one; and, of course, should be avoided for the purpose of avoiding the result. Well, then,—it follows that other causes, productive of similar results must likewise be avoided; and for the same reasons.

We enumerate some of them. Late hours passed in reading and study, or in writing; long continued evening visits, passed in conversation, mirth and pleasantry; late vigils over business cares, work and money-getting; prolonged journeys at evening and night, to avoid breaking in upon the day; and lastly, religious meetings extended into the night, for preaching, prayer, or testimony. We have not mentioned the enforced loss of sleep, caused by sickness, for the reason that men sometimes fall sick in spite of precaution, and night-watching and care can not in such cases be avoided. Against all the causes for loss of sleep above named, except that of sickness, the very same objection lies that is good against dancing. In making this statement, we do not mean to be understood as comparing dancing with prayer and testimony, upon a question as to their relative merits of goodness or badness; but the fact that something results from the keeping of late hours; this something is the loss of sleep, and this loss of sleep may result from late hours spent in either of the ways referred to, as well as late hours spent in dancing, and the argument that the one is bad because loss of sleep is incurred applies with equal force to each of the others.

We feel confident that he who commanded specifically, that the saints should retire

early to bed that they might not be weary, did not intend to abrogate the commandment, as a rule, in favor of certain practices by which the hours of sleep are broken in upon; and discriminate against other practices, equally destructive of sleep, by rigidly enforcing the consequences which are said to follow in the case of dancing.

Wherever an elder who is traveling, permits himself to be *feted* and visited, night after night and week after week, frequently changing his company from once to six times a week, being thereby kept up late at night, he incurs the loss of sleep; this means, sooner or later, loss of vigor; first of the physical, then of the mental; for if the tissues of the muscles lose by wear and toil, so must the tissues of the brain lose by mental wear and tear. For an occasional and unavoidable loss, it may be reasonable to ask an intervention of divine aid; but for a continued loss incurred by deliberate sufferance, which is in effect deliberate willfulness, it is unreasonable and unmanly to expect such an intervention; to say nothing about the unchristian like character of such an expectation. Those who, by persistent continuance in such a course will find that they grow "weary," in both body and mind; or they must needs make up for late hours at night, in late hours in the morning and subject themselves to the charge of laziness; for it is not every family with which an elder stops that has spare room enough in which to let a man nap the forenoon away.

All elders are charged to "study to show" themselves workmen worthy to be "approved." This they must not do at the expense of health; for, without health they can not labor; hence, late hours disqualify them for study. Those among whom they travel are in some sort responsible for such short coming in this particular.

We do not desire to make this dissertation too long; therefore, we take up the cause named by us which is the most likely to excite distress, apprehension, or opposition; this is the holding of prayer and testimony, or preaching meetings to a late hour.

In most of the communities of the saints, the great majority are workers; to them

the hours of sleep are hours for the regathering of vitality and force expended in the prosecution of their daily labors. If this regathering of force does not take place the labors of the subsequent day, or days, are prosecuted with lessening strength until a breaking down is inevitable. A few out of the many, may be in such circumstances as to permit of an encroachment on the hours of daylight; and these may not feel the drag on strength that workers do; and may really enjoy the extended session, and may wonder why others do not. These, others, however, frequently stop at meeting when they are really weary, and remain only out of courtesy to their brethren, and for fear they should lack in duty if they should go away; more especially is this true of the ones weaker in body, and the women with children to care for and household duties to perform.

Now, the conclusion we reach is this, that it is not wisdom to break up and disturb the hours of sleep, unnecessarily, and that this rule applies to all causes which produce this result.

THE subscription lists of both HERALD and HOPE are increasing in number constantly, for which we feel grateful, but among them there are many who have been in arrears for some time past on the HERALD; also, in answer to our cards of notification of the expiration of subscription, many others have written desiring it continued to them, with promises to pay. We like to oblige all that we can, for a reasonable time and expect that all will make good their promises, because all these papers cost us or will cost us the cash, and we need the funds to replace expenditures, as early as possible, so that we may keep ourselves square with the world in our dealings. We send two numbers after the time is out, and then unless renewed, or its continuance requested with promise to pay soon, or we know that the paper is wanted on these conditions, we stop it; for the cost of postage and of extra paper to so many who remain delinquent for months, or would do so, is no slight burden to task the office with.

It is now, also, the close of the half year,

and we trust that those whose time is out, or is expiring will strive to promptly renew. We have no desire to, nor idea of crowding, but speak in behalf of the credit and permanency of our institutions, the publishing house being one of the chief ones.

Our paper should be sustained in numbers of subscriptions and value of contributions worthy of, and commensurate with, the number of our people, and the worth of the cause we are engaged in. In respect to the first we are assuredly increasing, and as to the second we certainly do not consider our work to be second in importance to any in the land, nor that any people love their faith, or have stronger hope in God and in his Christ than we have.

If so, then our zeal, and our search for more truth, and for a greater knowledge of the truth, should be equally characteristic of us as a people, in connection with our firmness in the principles by which we were nourished and in which we have been established. This even if we should deny ourselves some pleasures of the body and of the senses to obtain these greater riches, either for ourselves, or for those who are needy and *can not* purchase for themselves.

Let us have letters from brethren and sisters about good things being wrought, or attempted in the Master's cause; also sound articles on doctrine, morality, and the government of God, so that our columns may be constantly filled with that which shall be for the interest and well being of all people who do read or may read them.

WE note one more step toward removing the Business Center, to some more commodious and fitting locality than is now occupied.

The Board of officers, comprising the Presidency, the Bishopric and the Board of Publication, have authorized the renewal of the invitation to the Saints for active co-operation. This call will be found elsewhere in this issue.

It would seem that the church has at last authorized or demanded an action of the only parties, who could, in keeping with the Articles of Incorporation, take proper and legal steps in the effort to secure the

end so much desired, and so often talked about. We are glad to say that we see a gleam of daylight; and shall await with impatient anxiety, the further action of the Board of officers to which the difficult and portentous task is entrusted, and the developments looking to co-operation with them.

WE are exhorted to "watch unto prayer."

How fully do we realize the beauty and force of this expression? How indifferent are we to the spirit of this injunction? Let our barrenness, or our fruitfulness in spiritual things show.

That there is a power in prayer only those who have been in extremity of sorrow, distress, pain, or danger, and have then prayed in spirit and have experienced the sense of deliverance, relief, calm, or consolation are in a condition to know. Those who have never prayed can not know and are not entitled to speak in reference to it.

Prayer to be effective must be fitting. To ask for what is not needed is to pray for what, in the consistency of wisdom, should not and will not be granted. The heart must be set upon the thing prayed for, not only in desire, but in righteous and correct trust that it is needed; and that being needed it will be granted; the heart must be "set aright."

To pray, and not to feel a divine influence attending the prayer uttered, is to pray without fervency; for prayer, sincere, spiritual prayer, is the appeal of that portion in us that is divine to the Divine One who created us, and to whom we pray. Hence, the injunction, "be ye fervent in spirit," "watching unto prayer," is full of meaning unto the prayerful mind.

WE have never had any aspirations for political preferment; but if we had, the present appearances of the political arena would almost effectually discourage them, as it is seemingly impossible to find any honest outlet from the corrupt pool, and impracticable to find honest men in it. In every direction, the men nominated for office are assailed in the public print as being guilty of dishonesty, profligacy or

negligence; or as grossly incompetent to the duties of the offices they may have hitherto held. How strongly must the charge given the saints, "seek to put good men in office," be impressed upon their minds at the present time.

Good men neither lie nor steal, and if incompetent when chosen, they at once make strong effort to approve themselves as workmen needing not to be ashamed. Seek therefore to put good men in office.

BR. JOSEPH EMMETT, of Charing Cross, Ontario, writes May 23d, that he had just drawn up preliminaries for a debate between Br. Robert Davis and Elder Green of the Disciple Church.

Br. Andrew D. McCaleb, of West Gouldsborough, Me., some time ago applied for the use of a school house there to preach in; and was refused by a majority vote; subsequently, and that recently, by vote of a majority he was permitted the use of it; some of the minority, however, declaring their intention of preventing its occupation by force. Bro. McCaleb is in doubt whether to occupy or not. We suggest, that if the majority are willing that the house should be used, it will hardly be probable that a minority will violate the law to gratify a bigoted prejudice. We believe in all such cases, it is safe to preach the gospel, if the majority will permit.

Bro. Jason W. Briggs left Plano on June 5th, for Iowa, *en route* for Utah; he will labor, as opportunity offers, possibly holding a discussion with a Spiritualist, at or near Des Moines, Iowa, time and place yet to be agreed upon.

Bro. W. W. Blair made a visit to Pleasanton, Decatur county, Iowa, on business connected with Church affairs, of a local character. He returned on the last day of May; and is now preparing to go east.

Brethren E. C. Briggs and John S. Paterson left Plano June 1st, for Canada, by the way of Coldwater, Michigan.

Bro. E. Banta left for Philadelphia, *en route* for Maine, on the 6th instant. He expects to call at Boston.

Br. Francis Earl is still endeavoring to do all that he can for the work in Chicago, as opportunity and circumstances permit. He

is talking with, and circulating tracts among his shopmates and acquaintances, as well as holding meetings with the Saints and friends, who seem to be increasing in the Spirit.

We give in this issue an article written by Rev. S. Bonhomme, which we copy from the *Prophetic Times and Watch Tower*, for May, sent us by Bro. E. N. Webster, of Boston, Mass. All information respecting the chosen people will be acceptable to our readers we feel assured.

Bro. Charles N. Brown is still in charge of the New York and Southern New England Mission. The appointment of Bro. Ells did not affect local officers, unless they were specifically released, which was not the case with Bro. Brown.

Br. Thomas Bradshaw, of London, England, is waging a strong newspaper warfare in defence of the work, in the *East London Advertiser*, copies of which we acknowledge the receipt of.

Bro. J. F. Jemison, of Osborne City, Kansas, is very anxious that some one will come in there and preach the gospel to them. He thinks there is an excellent opportunity.

Br. J. C. Foss wrote from Syracuse, Ohio, May 22d, 1876, that he had baptized three the week before. He intended leaving there the 30th of May, we suppose for Maine.

Bro. Miller, of San Bernardino, Cal., writes in enthusiastic terms of wondrous things wrought for the people by the spirit, in California, of late.

Will J. C. Clapp please write to J. H. Hansen, at Farmington, Ky.

THE committee on Revision of the New Testament Scriptures, at work by appointment in England, dispose of the difficulty caused by the statement respecting signs following the believer, thus:

"The English New Testament Revision Committee have struck out as spurious the last seven verses of the last chapter of Mark. They have also struck out as being a false interpolation, a verse in one of the Epistles which is frequently quoted as a proof of the existence of the Trinity."

They have now only to adopt the advice given by a celebrated preacher, respecting the statement of another, "if he will cut off

a little at the beginning, and a little at the end, and a good piece out of the middle," they can easily dispose of the whole of it.

This action of the committee, if the statement be true, will fairly illustrate the saying, "The unwise zeal of the friends of a cause, often do it more injury than the most determined efforts of its enemies."

THE following notices of our brethren in California, tell what they are doing:

"**LATTER DAY SAINTS.**—There will be preaching at the church of the above Society this evening, by Elder D. S. Mills, from Washington Corners. Sunday forenoon and evening at the usual hours, Elder Hawes, from Nevada, will officiate."—*Watsonville Pajaronian*.

Bro. J. C. Clapp is thus noticed:

"Elder Clapp will preach in the Mormon Church, on Utah street, at 10:30 to-morrow. He is said to be a good speaker and a cordial invitation is extended to all."—*San Bernardino Weekly Times*.

WE cut the following from a religious journal:

"Some of the Baptist papers have started a new query: 'Ought women to commune?' claiming that the sacred ceremony was limited to males, as they only participated in the Last Supper! What next?"

## Correspondence.

GRAND PRAIRIE, Minn.,

May 19th, 1876.

*Br. Joseph Smith.*—We are living out here on this broad prairie; alone, as it were; one of our faith only. We have no meetings to go to. From the *Herald* I learned that Brn. Kelley and Lambert were to visit Minnesota. We expect Br. Kelley soon. I hope one of them will be permitted to stay here and raise up a branch. Do pray for me, I can not sit up all day. Your sister in the one faith.

MATTIE E. SPAULDING.

MANTORVILLE, Minn.,

May 23d, 1876.

*Br. J. Smith.*—After leaving conference, I had an opportunity of visiting the Saints at Union and Olive branches, Indiana. At the former place, the brethren turned out to hear and manifested an abiding faith in the work of the Master. Br. S. Rector is in charge, and has an excellent idea as to how things should be conducted.

Br. B. V. Springer resides near there, with whom we had the pleasure of spend-

ing a part of one day. He had two appointments for the Sabbath, which shows that his faith still abides. He was halting betwixt two, as all do sometimes, not knowing which would be best, "to depart" or "remain;" but will evidently do for the wisest.

Out of the chaos that existed around the latter place a year ago, that church has been evolved and organized, and contains some very excellent members. Br. Christie is in charge. A radical change has swept over that community since I first made an effort there, some years ago. Then, I was viewed with suspicion and contempt; as an intruder on the sacred domain. Now the rugged edge is somewhat worn off, and I could shake the sympathetic hand and sing and worship and rejoice with an excellent band of Saints. It seemed that there had been a thaw in the feelings of the community, and the spring time of life had really set in.

The enemies are all perplexed as to the best move to make to stop the spreading of the holy fire; but have fallen in with nothing yet, but Satan's old policy—act like the Mormons do in Utah—shut houses, ridicule and slander the good cause. But the brethren are there to stay and maintain the honor of the cause, in their lives and the presentation of the word. I met Brn. Fisher, C. Scott and Short there, all doing something in the good cause. Br. Scott has quite an enviable reputation as a preacher—a zealous laborer. I had a notion to get a little jealous of his good name—but—then I thought I would *not*. Br. Short is young in the ministry—making his first efforts—may the Lord give him good success, wisdom and patience to endure.

Brn. H. C. Smith and J. R. Lambert who recently left that field, live in the hearts of the brethren; may their virtues never be less.

At Galien, Michigan, I remained a few days with good friends—but held no meetings—no opportunity.

Did not tarry a week in Chicago as I designed, for the reason I lost Br. Earl's address and could not find him. Hence come on to this State. I am now reflecting as to the best plan of prosecution for the summer, and shall be very happy to report good success in due time. My address is Lake Crystal, Blue Earth county, Minnesota. As ever a co-laborer,

WM. H. KELLEY.

ADAMS CENTER, Adams Co., Wis.,

May 19th, 1876.

*Br. Joseph Smith.*—I have been laboring in the West District, and have, through the help of God, been able to reorganize the branches, so that they are in good or-

der. The spirit of love, unity, and the blessings prevail; and the calls for hearing the word are coming from every quarter.

I have been preaching every evening, when I have had time to stay; but can not fill half the calls. I am some times stopped on the road and urged so hard that I can hardly get along. I wish, if it is possible, you will send a good elder to North Freedom, to travel with me; for it is impossible for me to fill half the calls. I will try to write you after conference, June 10th and 11th, at Freedom.

In Christ, WM. SAVAGE.

SHENANDOAH, IOWA,  
May 30th, 1876.

*Mr. Joseph Smith, Sir:*—I believe the saints in this vicinity would be pleased with a weekly paper. Those I have conversed with thus express themselves. Bro. M. H. Forscutt has just closed a series of sixteen discourses and baptised three, left for Red Oak on the 29th. We had a feast; meetings were well attended; we hope good will result therefrom; saints feeling very well. We hope that Bro. Mark will become a citizen of our town. We should be highly pleased to have the press in the west; yet will not be found among the faultfinding ones, let it be located where judgment dictates. Times hard for this country but not as bad as they might be; getting rather dry for the crops. I remain as ever yours in Christ. Respectfully S. S. WILCOX.

MILLERSBURG, Ill.,  
May 23d, 1876.

*Br. Joseph.*—It is always good news to hear of the Saints trying to live their religion. For a long time past there has been an apparent stupor over the Saints here; but I am glad to chronicle their awakening. Of late there seems to be an earnest desire on the part of the Saints to labor more earnestly for the upbuilding of truth, being surrounded with so much error, under the garb of religion, they feel the need of it. There are quite a number who are thoroughly convinced of the truth of the doctrine, and will no doubt soon obey. A visit from Br. Bronson, our pastor, is expected soon; at which time, it is hoped, at least, they will unite. If they could see the importance, as plainly as I see it, they, as well as all who are convinced, would not hesitate, but obey at once. All who may read these lines, who are convinced, let me insist on you to obey at once, for life is uncertain, and procrastination is the thief of time.

From the 13th to the 17th ult., Br. H. C. Bronson was with us and spoke four times, cheering the Saints.

On the 18th, Br. T. W. Smith and wife

arrived at our place, and glad we were to see them. Br. Thomas labored earnestly for the truth and upbuilding of the Saints while he stayed, his companion also laboring with him.

While present he spoke three times. Though the effect was not visible while here, yet it was plainly seen after his departure.

With the blessings of God, we are also visited with trials and affliction and even death. Two children have been removed from earth's troubles—one of them was our own little Lillian, a bud of promise; but we desire to say, Thy will, O Lord, be done. How glorious is the hope of the Saints. We expect to see her again when death shall have been destroyed. May we all be prepared, is the prayer of your brother for the truth, JOHN M. TERRY.

PROVIDENCE, R. I.,  
May 22d, 1876.

*Br. Henry A. Stebbins.*—The work here is progressing slowly, yet the Saints are feeling quite well. They have passed through severe trials of late, but the dark clouds are departing and the prospects for the future look much brighter than they have for some time. I baptized a brother in Providence last Sunday, one that had been in the Brighamite church for twenty-five years. He went to "the valley," but was disappointed, and afterwards became disgusted and heart sick; so he returned to the States as soon as he could, but with much difficulty and in poverty.

I am pleased that steps are being taken for the better carrying out of the work generally. System is what is needed, providing they are good ones.

Remember me to Brn. Joseph, Scott, Pitt, and the brethren in Plano. Ask Br. Pitt if he remembers the meeting we had at his house, the Spirit promising certain things, if faithful. The promises that were made to me in that meeting at Br. Pitt's house have, in my case, been verified in a great measure, and the Lord has truly blessed me of late, even ever since I came home from the west, yet I have had many trials to contend with, as all the Saints do that try to live their religion. This is all I feel to write at present, praying God to bless the work in your hands, and to hasten the redemption of Zion's children, which is my prayer. From your brother in Christ,

WM. BRADBURY.

MILTON, Florida,  
May 27th, 1876.

*Bro. Joseph Smith.*—I again drop you a few lines. I remain in good health and try to advance the interests of the cause the best I can. The church is doing very well here at present, with fair prospects for the

future. I expect to leave this part of the mission for Kentucky about June 4th, and intend to stop a short time there, and then go on home for a visit. I propose to return here in the fall if I am continued in this mission.  
J. H. HANSEN.

FARMINGTON, IOWA,  
June 6th, 1876.

*Br. Henry A. Stebbins:* The conference of this district has just closed. We had a good and profitable time. The spirit of peace was with us. My wife is quite well again. Love to all; from your brother in the gospel of Christ.  
JOHN H. LAKE.

## Conferences.

### Eastern Nebraska District.

Conference convened March 25 and 26, 1876, at the Saints' Meeting House in Omaha, Nebraska. J. Caffall, president; H. Neilson, clerk.

Branch Reports.—Omaha: (English): 58 members. Omaha: (Scandinavian): 40 members. Platte Valley: 26 members.

Elders' Reports.—W. Ballinger, J. Avondet, Thos. Smith, Z. Martin, J. Caffall, N. Rumel and M. Lundwall reported.

Bishop's agent reported.

Committee on enrolling scattered members reported none yet enrolled. Committee continued.

Resolutions passed.—That it is our sincere wish to have the *Herald* issued weekly, and in newspaper form; and that we pledge ourselves to increase its circulation to the utmost of our ability. That we deem it unnecessary for branches to report their financial condition to district conferences. That the Eastern Nebraska and the Northern Nebraska districts be consolidated in one, and that the two thus united be called the Northern Nebraska District. That we petition the General Conference to ratify the consolidation of the two districts. That J. Caffall represent this district at the General Conference, April 6, 1876. That the elders and priests, whose labor is not demanded in their respective branches, be requested to labor elsewhere in the district as much as practicable.

Adjourned to meet in Omaha, June 24, 1876, at 2. P.M.

### Central Nebraska.

Conference convened March 26, 1876, at the Saints' Meeting House, Columbus, Neb. Br. Charles Derry being absent, Br. H. J. Hudson was chosen president *pro tem*, and Br. H. C. Smith, clerk.

Br. H. C. Smith being invited to speak, occupied the forenoon session.

2 P.M.—The president read a letter from

Br. Charles Derry, and made a few remarks. Branch Reports.—Columbus 38 members. Deer Creek: 15 members. Cedar Creek: 7 members.

Brn. H. J. Hudson, Charles Brindley and — Boulson, reported in person, and Brn. Spencer Smith and C N. Hutchins by letter. Br. Geo. W. Galley's resignation as secretary was presented and accepted.

Br. Chas. Derry was sustained as president of the district, Br. Heman C. Smith was sustained to labor in connection with Br. Derry. Br. Geo. N. Derry was chosen secretary.

The elders and priests of the district are requested to work under the directions of the president. A priests' license was granted to Br. Boulson. The affairs of the Shell Creek Branch were left with the President of the District, and he was requested to report at the next conference.

Adjourned to meet at Columbus, June 24 and 25, 1876, at 7 o'clock P.M.

### Alabama and Florida District.

Conference convened at Coldwater, April 1st, 1876. Geo. T. Chute president, A. J. Odom clerk.

Branch reports.—Mt. Olive 33 members, 1 baptized, 2 expelled, 2 died. Butler 27 members, 4 baptized, 2 received by vote. Santa Rosa 22 members, 1 expelled, 1 received by vote. Pleasant Hill 52 members, 15 baptized. Coldwater 76 members, 5 baptized, 5 removed. Eureka 33 members, 9 removed 2 died. Evening Star 25 members.

Brethren A. Kennedy, G. R. Scogin, L. F. West, A. J. Odom, J. H. Hansen and G. T. Chute reported. Bishop's agent reported no money received.

After discussion, the following was unanimously adopted. Resolved that the Alabama and Florida District be divided into two districts; one to be composed of the counties that are east and south of the Conecub river, and the other of the branches west and north of said river.

A vote of thanks was given to the president of the district, and conference adjourned *sine die*.

### Western Florida District.

Conference held at Coldwater, April 1st and 2d, 1876.

Br. J. H. Hansen being called to the chair, proceeded to organize the district. Br. L. F. West was elected president, and Br. A. J. Odom clerk thereof.

Resolved that elders should not labor outside of the branches to which they belong, without the consent of the district president.

Brn. J. H. Hansen, G. T. Chute, and A. J. Odom were appointed as a committee to draft a circular letter to be sent to the



presidents of the branches, urging them to see that regular monthly visits be made by the branch officers to all members of their branches.

Br. J. H. Hansen was sustained in his charge of the mission.

Resolved that this district does not favor the change of the *Herald* to any other than a pamphlet form, but is willing to sustain it as a weekly.

Br. J. H. Hanson preached in the evening.

Sunday, 11 A. M.—The committee on circular letter made their report, which was adopted and the committee discharged.

Preaching by Br. J. H. Hansen.

Adjourned to meet July 1st, 1876, at Santa Rosa, Florida.

### Western Maine District.

Conference was held at Green's Landing, Deer Isle, Maine, April 21st, 22d, and 23d, 1876; Thomas Ames presiding, George Carter clerk.

Evening of the 21st, a prayer and testimony meeting.

2 P. M., 22d; minutes of last conference were corrected: J. B. Knowlton was clerk, not J. B. Knowles; the ordinations of G. W. Cousins and Asa Carter were illegal, not their licenses; G. W. Cousins reported and not E. W. Cousins.

Branch Reports.—Rockland, 18 members, 1 baptized; Brooksville, 23 members; Bear Isle, 12 members; Green's Landing, 34 members, 2 expelled; Little Deer Isle not reported.

Brn. Jonathan Eaton and Thomas Ames reported, also Priest L. C. Gray and Teacher E. B. Gray.

Thomas Ames sustained as president of the district.

At 7 P. M. prayer and testimony meeting. April 23d, preaching by Br. Thomas Ames at 10 A. M., 2 P. M. and 7 P. M. A full house and the best of attention.

A testimony meeting was held, and the sacrament was administered. The Lord blessed the Saints with a refreshing season, and it was one of the best conferences ever enjoyed in the district. Two were baptized.

Adjourned to meet at Little Deer Isle, July 3d and 4th, 1876.

### Central Kansas District.

Conference was held at Saints' Meeting Room, Atchison, Kansas, May 7, 1876. Geo. Thomas, president; Daniel Munns, clerk.

Branch Reports.—Atchison, 3 baptized since last report; present total 37. Good Intent, present total 16. Leavenworth and Netawaka not reported.

A letter was read from Br. G. W. Pilgrim of Independence, which branch de-

sires to be transferred to the Missouri District, which was granted.

Brn. David Williams, George Thomas, Daniel Munns, E. Eustis, and priest Henry Stawpert and teacher Thos. Bailey, reported.

Br. Henry Green was appointed to take charge of the Netawaka branch until Br. Griffith George returns. Br. Geo. Thomas resigned as president of the district, and it was accepted. At 2 p. m. a sacrament and testimony meeting was held and a good season was enjoyed. At 7 o'clock, preaching by Br. D. Munns, followed by Br. D. Williams.

Adjourned to meet August 5 and 6, 1876, at Atchison, Kansas, when they hope to see all the officials present.

### Massachusetts District.

Conference convened at Fall River, April 15th, 1876. Br. George C. Smith president, and Brn. John Gilbert and Edgar W. Knight clerks.

Brn. J. W. Nichols, A. C. Nickerson, Wm. Pond, Edgar Woodward, John Gilbert, Geo. C. Smith, John Smith, Robert Farnsworth, Wm. Cottam and Wm. Bradbury; Priests John Potts, A. D. Moon, John Gardner, F. M. Sheehy, John McKee, N. C. Eldredge and George Lovell; Teachers C. H. Palmer, Henry Islieb, A. A. Warner; Deacons Samuel Smith, William Cliff, and Frank Steffe reported; also by letter, Brn. A. K. Whitmore and Erastus Vickers.

The reports of branches were referred to Brn. John Smith, A. C. Nickerson and Wm. Bradbury, as a committee of examination.

Evening.—Brn. E. N. Webster, G. S. Yerrington, C. E. Brown, and C. N. Brown reported; also Teachers F. A. Potter and Charles Coombs.

Committee on the case of Br. A. J. Cowden reported, and the committee was continued.

The request of the Fall River brethren for the conference to take action in the case of Br. D. F. Coombs, was received, and Brn. Wm. Cottam, Wm. Pond and Wm. Bradbury were appointed as a committee, and authorized to visit both parties, and adjust all difficulties.

Resolved that we do not consider any person competent to represent the Latter Day Work who does not teach the principles contained in the standard works of the Church, namely, the Book of Mormon, Doctrine and Covenants and Holy Scriptures.

That we consider it an innovation of the law of God for a priest to admit a teacher or a deacon to assist in administering the sacrament.

A document signed by Brn. Wm. Bradbury and F. M. Sheehy called forth considerable discussion in consequence of its personal allusions.

Brn. John Gilbert, Robert Farnsworth and E. N. Webster were appointed to visit the Providence Branch, and to make reconciliation.

Sunday morning.—Resolved that this conference does not recognize a revelation which condemns a brother or a sister; neither that it requires a revelation in order to appoint branch officers, but that in all such appointments, whether manifested by revelation or not, a vote of the branch is necessary to make the appointment valid.

Brn. J. Smith, C. E. Brown and E. N. Webster were appointed as a committee on grievances.

Branch reports.—Providence, (R. I.), 51 members, 1 received by vote, 2 removed, 1 died; Boston, 41 members, no change; Brooklyn, (Ct.), 8 members, 1 baptized; Dennisport, 58 members, 1 died; Fall River, 73 members, 2 baptized, 5 received by letter, 2 removed by letter; Plainville, 7 members, no change; Fairhaven, (Ct.), 9 members, no change; Simmonsville, 12 members, 2 received by letter, 2 baptized; Douglas, 11 members, no change.

Resolved that clerks of branches are not required to keep a record of marriages, when neither party belongs to the Church.

Brn. S. H. Morse and H. H. Thomson reported by proxy.

Bishop's Agent, Br. E. N. Webster, reported. Received \$34.50, subject to Bishop's order \$26.50, subject to order of the district \$8. He was authorized to write to the bishop and ascertain if money in his possession at the time of his report to the bishop, is still subject to the order of the district.

Committee on D. F. Coombs' case recommended that the branch at Fall River deal with the brother as though he was a member of the branch.

It was adopted, and the committee was discharged.

Committee on difficulties in the Providence Branch, reported that it was not deemed expedient to investigate the matter, and wished to be released. Report was accepted and committee discharged.

Brn. Bradbury and Sheehy were allowed to make a statement, and they said that they had no intention of making it a personal matter, nor to cast any reflections. Their apologies were accepted.

Resolved that we take into consideration the subject of dividing the district into sub-districts at the next conference.

Brn. E. N. Webster and Wm. Bradbury were released from their missions; priest A. D. Moon was continued to East Greenwich.

11 A. M.—One sister baptized in the morning was confirmed. A sacrament and testimony meeting followed, and the Spirit of God was enjoyed, the gifts being manifested.

3 p.m. Br. F. M. Sheehy was ordained an elder by Br. John Gilbert, and Br. F. A. Potter a priest by Br. John Smith, according to vote of conference and recommendation of Providence branch, and licenses were granted to them and to Br. Wm. Bradbury. Preaching by Br. Wm. Pond. At six o'clock p.m., the Bethel Sabbath School gave one of their best concerts; which was of a very interesting and entertaining nature. 8 o'clock: Br. G. S. Yerrington was released from his mission. Committee on grievances reported. Report accepted, recommendation adopted and committee discharged.

Resolved that we consider it the duty of every Latter Day Saint, who is able, to sustain the *Herald* by subscribing for it.

A vote of thanks was extended to Br. Jesse W. Nichols for the faithful performance of his arduous labors as president of the district, and that all moneys personally expended while prosecuting his labors be repaid to him.

Resolved that hereafter all bills against the district shall be presented every three months.

Adjourned to meet at Boston, at 2:30 p.m., July 29, 1876.

#### Central Missouri District.

Conference held in the Waconda Branch, May 6, 7, 1876. Br. J. D. Craven, president, and Br. A. J. Cato, clerk. Brn. E. W. Cato, E. Curtis and Samuel Crum were appointed an adjudicating committee.

Branch Reports.—Hazel Dell, 19 members 6 received, 1 expelled. Waconda, Knoxville, Carrollton and Valley branches not reported.

Br. A. J. Cato has labored all the time since last conference, in Carroll county, baptized ten and organized one branch. Br. E. Curtis had labored some with Brn. E. W. Cato and A. Woodin; Br. E. W. Cato has preached in Livingston county, and found the people very much interested; Br. Samuel Crum has assisted Br. Young; Br. J. D. Craven has labored in the vicinity of Richmond.

Br. A. J. Cato was continued in his present mission. All the elders were and are requested to labor as circumstances permit.

The committee appointed to try Br. John L. Traugher, Sr., John L. Traugher, Jr., Henry Ware, John Schiller and Frank Mossbarger, reported that they had given them a fair and impartial trial, and found them guilty of apostacy. Report was accepted and the committee discharged, and by resolution the parties named were expelled from the church.

Two-day's meetings were appointed as follows: Knoxville Branch, July 15, 16; Waconda, June 24, 25; Valley, June 10, 11.

Br. John Allison was ordained a priest by Brn. E. W. Cato, J. D. Craven and E. Curtis.

3 p.m., preaching by Brn. A. Woodin and W. J. Booker. 7:30 p.m., prayer and testimony meeting.

Resolved that we grant licences to the elders and priests who are in good standing.

That the clerk give letters to Br. and Sr. Payne.

Adjourned to meet at Hazel Dell branch, at 10 a. m., August 5, 1876.

### Pittsfield District.

Conference convened March 11, 1876, at Pittsfield, Pike Co., Illinois. Br. C. Mills, president, and Sr. Emma E. Williamson, clerk.

Branch Reports.—New Canton, 13 members; no change. Alma, 17 members, 1 died and 1 expelled. Pittsfield, 28 members, 3 baptized, 1 received by vote, 1 died.

Elders' Reports.—Br. C. Mills had held a discussion with a Campbellite, and visited the saints at Barry, New Canton and in Schuyler county, besides local labor; has baptized three in Pittsfield. Br. D. Wetherbee had labored principally as presiding elder of the Alma branch; has been greatly blessed in administering to the sick. Br. J. Goodale reported. Priest J. Miller reported labor in his branch, and feels growing faith in the work.

Br. J. Goodale was appointed to represent the district at the Annual Conference.

The conference voted to purchase a district record. The rest of the session was devoted to preaching.

Adjourned to meet in the New Canton Branch, August 5 and 6, 1876.

### North Kansas District.

The above conference met in the Campbellite Church in White Cloud, May 6, 1876. J. W. Brackenbury, president.

Resolved that the district president presides by right over the conferences, without a resolution being taken at each conference.

J. F. Clemensen, clerk *pro tem*.

The president gave the members some good instructions.

Branch Reports.—White Cloud, 22 members, 1 expelled; all present members in good standing.

The case of Sr. Gurwell was examined. Upon its consideration, and the reception of additional testimony, Sr. Gurwell was restored to her former membership.

Brn. Blatt, S. O. Waddle and J. W. Brackenbury, and priest J. F. Clemensen and Deacon W. H. Blatt, reported having done all that they could.

Sunday, May 7.—Brethren were requested to preach as their circumstances will

permit. Br. J. W. Brackenbury offered his resignation as president of the district, but it was not accepted. Brn. S. O. Waddell and J. F. Clemensen preached at 11 a.m. Afternoon, preaching by Br. J. W. Brackenbury.

Adjourned to meet at White Cloud, Aug. 5 and 6, 1876.

## Miscellaneous.

### BETTER THAN GOLD.

Better than grandeur, better than gold,  
Than rank and title, a thousand fold,  
Is a healthy body, a mind at ease,  
And simple pleasures that always please.  
A heart that can feel for a neighbor's woe,  
And share his joys with a genial glow,  
With sympathies large enough to enfold  
All men as brothers,—is better than gold.

Better than gold is a conscience clear,  
Though toiling for bread in an humble sphere,  
Doubly blest with content and with health,  
Untried by the lust of cares or wealth.  
Lowly living and lofty thought,  
Adorn and ennoble a poor man's cot;  
For man and morals, or Nature's plan,  
Are the genuine tests of a gentleman.

Better than gold is a thinking mind,  
That in the realm of books can find  
A treasure surpassing Colorado ore,  
And live with the great and good of yore,  
The sage's lore and the poet's lay,  
The glories of empires passed away;  
The world's great drama will thus unfold,  
And yield a pleasure better than gold.

Better than gold is the sweet repose  
Of the sons of toil, when their labors close.  
Better than gold is the poor man's sleep,  
And the balm that drops on his slumber deep,  
Brings sleeping draughts to the downy bed,  
Where luxury pillows his aching head;  
His simpler opiate, labor, deems  
A shorter road to the land of dreams.

Better than gold is a peaceful home,  
Where all the fireside charities come;  
The shrine of love and the haven of life,  
Hallowed by mother, or sister, or wife;  
However humble the home may be,  
Or tried with sorrow by heaven's decree,  
The blessings that never were bought nor sold  
And center there, are better than gold.

A. C. BUCK.

Prof. Seelye has been studying the Indian problem, and finds that each Indian costs the government about \$2,000 a year to keep him alive, but it would bankrupt the country to attempt to kill them off for that seems to cost about \$1,000,000 for every Indian. It only costs \$2.50 a day to board them in Washington, so that it looks almost as if it would be economical to bring them all there.

### A Call to the Saints.

This will notify all the Saints; that an adjourned meeting of the officers composing the Board of Removal of the Business Center of the Church, was held at the Herald Office, Plano, Illinois, June 7th, 1876, pursuant to a resolution adopted at the conference session of April, 1876; and that at said meeting the undersigned was authorized to give this notice, and to request those willing and desirous, and who are intending to assist and co-operate in the removal and re-location of the Business Center, to perfect their arrangements and determine the amount and kind of aid they can render.

The sums donated, or loaned to this Board of Officers, are to be used for the benefit of the Church; the land bought and buildings erected, will be the property of the Church, just the same as other properties now owned by the Church, the Board of Officers being only charged with the duty of securing and disbursing an amount of means sufficient to accomplish the object designed by their appointment.

From five to fifteen thousand dollars will be required, and of this amount about seventeen hundred dollars are in the hands of the Bishop, subject to the call of the Board. To raise the remaining amount, the Board request all those designing to assist, to send the sums they devote to this measure to Bishop I. L. Rogers, Sandwich, De Kalb county, Illinois, stating to him, distinctly, the object for which it is sent, and whether the sum sent is to be a donation, or a loan; if the latter, state the time for which it is loaned. All loans should be for two years, or longer, as it will not be practicable to pay sooner.

Those who advanced means last year to the Committee on Location, will do well to notify Bishop Rogers, whether, or not, they design the means advanced to be placed at the disposal of the present Board; or whether, or not, they desire it returned to them, as he was directed to do by the April Conference. Also, those who offered aid to the late Committee on Location, are requested to notify Bishop Rogers, whether, or not, they will

aid the present Board; and if so, to what extent, with statement of amounts, times and terms.

It is the intention of the Board of officers to do all that they can to carry the resolution of the late conference into effect; whether they shall succeed, or fail, will depend to a great degree upon the character of the co-operation that they shall have.

We commend the effort to the consideration of all.

JOSEPH SMITH,

*Chairman of Board.*

Done by order of Board of Removal, at Plano, Illinois, June 8th, 1876.

### Pottawattamie District.

TO THE OFFICIAL MEMBERS OF THE POTTAWATTAMIE DISTRICT, IOWA.—*Brethren:*—In consideration of there having been but few in attendance at the conference of May 27th, 1876, and in further consideration of the probable non-appearance of the minutes of said conference in time, owing to the crowded condition of the columns of the *Herald*, I take this method of informing you that a special conference is appointed for the second Saturday in July, at Council Bluffs, at twelve o'clock, m., to arrange for the Semi-Annual Conference, which by action of the conference of April, 1876, is to be held at or near Council Bluffs.

It is hoped that there will be a general attendance, the necessity of which must be apparent to all. All should come prepared to stay until the business is finished, without being actuated by the spirit of haste. Should any be prevented from attending by uncontrollable circumstances, their duty would then be to report by letter, that those who may be present may know what to expect. It will be expected that presidents of branches will come prepared to state what their respective branches will do.

Do not let this notice slip from your minds. There is reason to expect that as long as life lasts you will be busy, and if duty is omitted while you are busy, without an effort to sacrifice some time or pleasure, what will be the reward when it comes. The second Saturday falls on the 13th day of the month. Yours in Christ,

JAMES CAFFALL, *in charge of Mission.*

### For the Herald.

*Bro. Joseph:*—As a number of brethren have offered to aid us in building a home for Bro. T. W. Smith, here in De Kalb Co., Missouri, as soon as we were ready to receive help; to such brethren and any others

I would say, that we would be glad to receive donations for that purpose, so that Br. Smith, who is devoting his entire time to the ministry, may have a little home for himself and wife in this beautiful country. This is not asked as money to be credited as tithing, but as a gift and as a token of respect; of sympathy, and brotherly love for Br. Smith and companion. Contributions may be sent to the undersigned at Stewartsville, DeKalb, Co., Missouri.

Yours in Christ, ALBERT BISHOP.

#### BORN.

At Buffalo Prairie, Illinois, May 4th, 1876, to the wife of elder I. B. Larue, a son. Mother and son doing well.

At Blenheim Ontario, May 19th, 1876, to the wife of Samuel C. Reynolds, a daughter.

#### MARRIED.

At Council Bluffs, Iowa, May 28th, 1876, by elder James Caffall, Alexander H. Smith and Emma C. Peterson.

At Union Fort, Salt Lake county, Utah, May 21st, 1876, by elder Wm. P. Smith, Mr. Hyrum Smith to sister Lucy A. Griffiths, both of the place above named. May their lives be long, happy, and prosperous.

#### DIED.

At Cottage, Hardin county, Iowa, April 11th, 1876, after several months' illness, Dr. Lewis Bronson, in the 65th year of his age. He was a member of the first organization of the church, and for many years was connected with the reorganization, and died full in the faith, as expressed in his last moments.

At Millersburg, Mercer county, Ills., May 21st, 1876, Lillie B., daughter of John M. and Mary J. Terry, also grand-child of Timothy and Sarah Cadman, aged 5 years, 8 months and 25 days. Funeral sermon by elder D. S. Holmes.

Near Manti, Fremont Co., Iowa, of dropsy of the brain, Inez E., only daughter of Mr. James and Sr. Vina Wood, aged 10 months and 5 days. Funeral services by Elder J. R. Badham.

In Crawford county, Iowa, April 24th, 1876, Mrs. R. M. Herrington, aged 35 years and 10 months, daughter of Mrs. M. E. Forney of Woodbine, Iowa, and grand daughter of Mr. Wm. Marks, of Plano, Ills. She was baptized by elder Phineas Cadwell, February 20th, 1876. Five children will miss the kindly teachings of a loving mother; and many friends will feel the loss of a christian woman.

Dearest mother, thou hath left us,  
And thy loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal.

Near Volcano, Amador county, California, May 2d, 1876, of lung fever, sister Harriet, wife of Bro. Joseph Howell, aged 53 years, 4 months and 18 days. Was born in Wolverhampton, England, December 14th, 1822. She connected herself with the latter day work in 1846; was received into the Reorganized Church by baptism, December 22d, 1866, Alex. H. Smith officiating. Sr. Howell was a devoted saint. A few days prior to her death, and after the hand of disease had stricken her low, in a conversation she rehearsed, as expressive of her feelings, the following words of a familiar hymn:

"The friends that most cheer me on life's rugged road,

Are the friends of my Master, the children of God."

We have often enjoyed the hospitality of her house, and we sympathize with the family in their bereavement. M.B.O.

At Des Moines, Iowa, January 26, 1876, of lung disease, Br. John A. Williams, aged 46 years and 25 days. Just before his departure he said, "I am appointed unto death, but my pain has been taken through the administration of the elders." The night before this, the saints assembled in his room for prayer and a vision of angels was beheld, one clothed in most beautiful white, whose countenance was as the sun, and he had a starry girdle in his hand. The other two were clothed as in soldierly apparel who appeared to be waiting for something when the vision closed. Br. Williams was loved by many. He was a deacon in the church and leaves a wife and children to mourn him. Funeral services by elder J. R. Evans.

At Omaha, Nebraska, April 17, 1876, Br. Olaus Warner, aged 31 years, 5 months and 22 days. Funeral services by elder J. Anderson. Br. Warner was born at Christiana, Norway, in 1844. He was a missionary under Brigham Young for four years, but united with the Reorganization by baptism, Sept. 27, 1875, administered by Br. M. H. Forscutt.

At Millersburg, Mercer county, Ills., May 19th, 1876, of scarlet fever, Timothy, son of Timothy and Sarah Cadman, aged 4 years at 16 days.

#### Addresses.

Charles Derry, Deer Creek, Madison Co., Nebraska.

John H. Hansen, Farmington, Graves county, Ky.

J. S. Patterson, care John Traxler, Louisville, Ontario.

E. C. Briggs, care John Traxler, Louisville, Ontario.

Alexander H. Smith, Andover, Harrison county, Mo.

M. H. Forscutt, care R. M. Elvin, Nebraska City, Neb.

### Conference Notices.

The South-Eastern Ohio and Western Virginia Conference will meet at the Syracuse Branch, Saturday and Sunday June 24 and 25, 1876. DAVID THOMAS, *Dis. Pres.*

### Selections.

HERE is what Ruskin says about preaching. How will it agree with so called theological distinctions, and orthodox denunciation:

"There are two ways of regarding a sermon—either as a human composition, or a divine message. If we look upon it entirely as the first, and require our clergyman to finish it with the utmost care and learning for our better delight, whether of ear or intellect, we shall be necessarily led to expect much formality and stateliness in its delivery, and think that all is not well if the pulpit have not a golden fringe around it, and a goodly cushion in front of it; but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and have but allowed him an hour or two in the seven days to speak to them; if we make some endeavors to conceive how precious those hours ought to be to him, a small advantage on the side of God, after his flock have been exposed for six days together to the world's temptations, and he has been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat had been scattered there, snatched from the wayside by this wild bird and the other; and at last, when breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weakness, shame them for all their sins, warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened—thirty minutes to raise the dead in—let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must

be delivered, which either breathes upon the dry bones that may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them."

### A Foot Lamp.

One of the most interesting things in the Holy Land is the fact that one meets everywhere, in daily life, things that illustrate the word of the Lord. The streets of Jerusalem are very narrow, and no one is allowed to go out nights without a light. Throw open your lattice in the evening and look out, and you will see what seem to be little stars twinkling on the pavement. You will hear the clatter of sandals, as the late traveler rattles along. As the party approaches, you will see that he has a little lamp fastened to his foot, to make his step a safe one. In an instant the verse comes to your memory written in that same city 3,000 years ago: "Thy word is a lamp to my feet and a light to my path."

### Abraham and Moses.

Under the Divine guidance the men who made the deepest impress upon the life of the world, were not the men who founded cities, and conquered nations, and governed empires, but the pilgrims and wanderers who dwelt in tents and found in the Almighty God their shield and exceeding great reward. We cannot point to fallen columns, and ruined temples, and desolate cities and say: These are the works of our father Abraham. But we can find his living memorial in the life and character of the best and bravest men of all succeeding time. \* \* Moses lived eighty years in the desert, and his only home was a tent. And yet these two mighty men of faith are still monarchs in the realm of mind, friends and fathers in the sacred empire of home.—*Daniel March, D. D.*

### A Cheerful Atmosphere.

Let us try to be like the sunshiny member of the family, who has the inestimable art to make all duty seem pleasant, all self-denial and exertion easy and desirable, even disappointment not so blank and crushing; who is like a bracing, crisp, frosty atmosphere throughout the home, without a suspicion of the element that chills and pinches. You have known people, within whose influence you felt cheerful, amiable, and hopeful, equal to anything! Oh! for that blessed power, and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good; to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnani-

mity. It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and honesty, and of that quiet, constant energy which is like soft rain gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely for the asking.—*Country Parson.*

### Brother Jonathan's Adventures.

1620. Lands on Plymouth Rock, and sets up for himself.

1621. Keeps Thansgiving—in no danger of overeating.

1622. Builds a Meeting-house.

1623. Proclaims a Fast Day.

1628. Cuts down a May Pole at Merry Mount as a rebuke to vain recreations.

1635. Is crowded for accommodations, and stakes out a new farm at Connecticut.

1637. Makes war on the Antinomians and the Pequot Indians, and whips both.

1638. Starts a College, and

1640. Sets up a Printing Press.

1643. Goes into a Confederacy—the first Colonial Congress.

1648. Lays down the Cambridge Platform. Hangs a Witch.

1649. Sets his face against the unchristian custom of wearing long hair, "a thing uncivil and uncomely."

1651. Is rebuked for "intolerable excess and bravery of apparel," and is forbidden to wear gold and silver lace, or other such gew-gaws.

1652. Coins Pine-Tree Shillings, and makes the business profitable.

1663. Prints a Bible for the Indians.

1680. Buys a "bang-up" Clock, and occasionally carries a silver watch that helps him guess the time of day. About this period learns to use Forks at table; a new fashion.

1692. Is scared by Witches again, at Salem; but gets the better of them.

1701. Founds another College, which, after a while, settles down at New Haven.

1704. Prints his first Newspaper, in Boston.

1705. Tastes Coffee as a luxury, and at his own table.

1707. Constructs another Platform—this time at Saybrook.

1710. Begins to sip Tea—very sparingly. It does not come into family use till five and twenty years later.

1711. Puts a letter into his first Postoffice.

1720. Eats a Potato—and takes one home to plant in his garden as a curiosity.

1721. Is Inoculated for the Small Pox—not without grave remonstrance from his conservative neighbors. Begins to Sing by note on Sundays, thereby encountering much opposition and opening a ten years' quarrel.

1740. Manufactures Tin-ware, and starts the first Tin Peddler on his travels.

1742. Sees Faneuil Hall built. The cradle of Liberty is ready to be rocked.

1745. Builds an Organ; but does not yet permit it to be played in the Meeting-house.

1750. Buys a bushel of Potatoes for Winter's use—all his friends wondering what he will do with so many.

1755. Puts up a Franklin Stove in his best room; and tries one of the newly invented Lightning Rods.

1760. About this time begins to wear a Collar to his shirt. When he can afford it, takes his wife to meeting in a chaise, instead of on a pillion, as heretofore.

1765. Shows his dislike to stamped Paper, and joins the "Sons of Liberty."

1768. Tries his hand at Type Founding—not yet successfully.—In Connecticut.

1770. Buys a home-made Wooden Clock.

1773. Waters his Tea in Boston Harbor. Plants Liberty Trees wherever he finds good soil.

1774. Lights Boston streets with oil Lamps; a novelty (though "New Lights" had been plenty some years before.)

1775. Shows Lord Percy how to march to "Yankee Doodle." Calls at Ticonderoga to take lodgings for the season. Sends Gen. Putnam, with a small party, to select a site for Bunker Hill monument.

1776. Brother Jonathan—as he begins to be called in the family—declares himself Free and Independent.

1780. Buys an "Umbrillo" for Sundays, and whenever he shows it is laughed at for his effeminacy.

1791. Starts a Cotton Spinning factory.

1792. Has been raising Silk Worms in Connecticut; and now gives his minister (not his wife) a home-made silk gown. Buys a Carpet for the middle of the parlor floor.

1793. Invents the Cotton-Gin—and thereby trebles the value of Southern plantations.

1795–1800. Wears Pantaloons occasionally, but not when in full dress. Begins to use Plates on the breakfast and teatable.

1802. Has the boys and girls vaccinated.

1806. Tries to burn a piece of Hard Coal from Philadelphia; a failure.

1807. Sees a boat go by Steam, on the Hudson.

1815. Buys one of Terry's patent "Shelf Clocks" for \$36.00, and regulates his watch by it.

1817. Sets up a Stove in the Meeting-house, and builds a fire in it on Sunday; an innovation which is stoutly resisted by many.

1817. Begins to run a Steam-boat on Long Island Sound—and takes passage on it to New-York, after making his will.

1819. Grown bolder, he crosses the Atlantic in a steam-ship.

1822. Lights Gas in Boston (but doesn't light Boston with gas till 1829). At last learns how to make Hard Coal burn, and sets a grate in his parlor. Buys a Steel Pen (one of Gillott's sold at thirty-three dollars per gross). Has his every-day Shirts made without Ruffles.

1825. About this time puts a Percussion Lock on his old musket.

1826. Buys his wife a pair of queer-shaped India-Rubber overshoes. Puts on his first False Collar. Tries an "Experimental" railroad, by horse-power.

1828. Tastes his first Tomato—doubtingly. Is told that it is unfashionable to feed himself with his knife—and buys Silver Forks for great occasions.

1833. Buys his first Friction Match—then called a "Lucifer," and afterwards "Loco-Foco." Throws away the old Tinder Box with his flint and steel.

1835. Invents the Revolver, and sets about supplying the world with it, as a peacemaker. Tries a Gold Pen, but cannot find a good one yet—nor till 1844. Builds a real Railroad and rides on it.

1838. Adopts the new fashion of putting his letters in Envelopes (a fashion which does not fairly prevail till seven years later).

1840. Sits for his Daguerreotype, and gets a picture fearfully and wonderfully made. Begins to blow himself up with "Camphene" and "Burning Fluid;" and continues the process for years, with changes of name of the active agent down to and including "Non-Explosive Kerosene."

1844. Sends his first message by the Electric Telegraph.

1847. Buys his wife a sewing Machine—in the vain hope that somehow it will keep the buttons on his shirts. Begins to receive advices from the "Spirit World."

1855. Begins to bore and be bored by the Hoosac Tunnel.

1858. Celebrates the laying of the Ocean Cable, and sends a friendly message to John Bull. Next week begins to doubt whether the cable has been laid at all.

1865. Gets the Atlantic Cable in working order at last.

1875. Goes to Bunker Hill to pay honor to the illustrious men who were commanded by Gen. Putnam. Gets ready to celebrate his second golden wedding by a grand family reunion in Philadelphia.

### One of Moody's Letters.

Mr. Moody lately addressed a letter to Christians in Great Britain, a singularly persuasive appeal, urging them to do more to win the unconverted. One paragraph in that letter is as follows: "After good men, it seems to me we want good methods. Above

all, we want new methods. Not at all, however, that the old methods are bad, but simply that they are old. The best old methods are, perhaps, as good as, or better than any new ones; but they are old methods, and that is enough. The world has got tired of them. It will not have anything more to do with them—the worse for the world, perhaps, you say; but that cannot alter the fact. Men are crying out for novelty. Perhaps a better word would be 'variety.' Well, let them have variety. They want it: in everything else they get it; why not this? If we cannot win the people by old, plainly enough the only reasonable line of action is to try new means; and if the new bait does not succeed, let us try again; and if that does not do, let us go on trying till we find a bait that does."

### The Drought in Australia.

It appears from meteorological observations recorded at the Sydney Observatory, that the past four months,—August, September, October and November,—have had no parallel in Sydney as to smallness of rainfall, for at least thirty-five years (there were no reliable records before 1840). In other words, less rain has fallen during the last four months than—so far as is known—in any corresponding period since the country was first colonized. The following is the amount of rainfall for the past four months:—

	inches.
August	0.520
September	1.700
October	1.055
November	0.881
	4.156

The nearest approach to this was in 1867, when the rainfall was as follows:—

	inches.
August	0.980
September	3.350
October	0.210
November	0.200
	4.740

With the return of the Rev. Mr. Soares to his parsonage, after some nine weeks' traveling of 900 miles, chiefly among the residents in our back blocks, we (*Forbes Times*) have received further accounts of the prevailing drought. He describes the state of the country as something awful. Horses, cattle, and sheep are dying in great numbers, for where water can be obtained mobs, herds, and flocks congregate; consequently the ground for a long distance round has no more grass than a boarded floor, and where there is dried up grass it is so far removed from the water that it is unapproachable. In many instances the water is poisoned, and has a very offensive smell. The Rev. gentleman had thrice to replace his horse by purchasing others, and twice was he laid



up poisoned with the water. His little black servant bore up better than his master during the journey, but died three days after reaching home, and was buried in the parsonage paddock.

As showing the terrible effect of the drought in the Northern parts of the colony the following item of news taken from an Adelaide telegram will be significant:—"A letter from the Barrier Ranges reports that 40,000 sheep died on one station for want of water."

### Emphasis.

Some years ago there was a student at the Theological Seminary at Andover, who had an excellent opinion of his own talents. On one occasion he asked the professor who taught elocution at the time, "What do I especially need to learn in this department?" "You ought first to learn to read," said the professor. "Oh, I can read now," replied the student. The professor handed the young man a Testament and pointing to the twenty-fifth verse of the twenty-fourth chapter of Luke's gospel he asked him to read that. The student read, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." "Ah," said the professor, "they were fools for believing the prophets, were they?" Of course that was not right, and so the young man tried again. "O fools, and slow of heart to believe all that the prophets have spoken." "The prophets, then, were sometimes liars?" asked the professor. No; "O fools, and slow of heart to believe all that the prophets have spoken." "According to this reading," the professor suggested, "the prophets were notorious liars." This was not a satisfactory conclusion, and so another trial was made. "O, fools and slow of heart to believe all that the prophets have spoken." "I see now," said the professor, "the prophets wrote the truth, but they spoke lies." This last criticism discouraged the student, and he acknowledged that he did not know how to read. The difficulty lies in the fact that the words "slow of heart to believe" applies to the whole of the latter part of the sentence, and emphasis on any particular word entirely destroys the meaning.

### The Price of Slaves.

"What fault did Joseph's brethren commit when they sold him to the Ishmaelites?" inquired a Yankee schoolmaster of his head pupil. "They sold him too cheap," replied the ingenious youth. This, according to some curious information collected by the *Economiste Francais*, regarding the price of slaves, is an indiscretion with which the African dealers are chargeable. The tariff for human merchandise is lower in Africa

than anywhere else. In Soudan an ordinary charge for a male child in less than £3, and a full-grown negro is often exchanged for a donkey, an old musket or even a few pounds of copper. The price of slaves in the United States during the palmy days of the "domestic institution" was, on the contrary, very high. There in 1850, the average price of an adult black was not less than £150, while very young children, bought with their mothers, were sold by weight at one dollar per pound. Before the year 1860 the value of these goods had increased so much that a negro in good condition cost no less than £400, and young children were sold at from £150 to £200, according to their physical promise. The Russians, who in their late expedition to Khiva are said to have freed as many as 40,000 persons of different nationalities who had been enslaved by the inhabitants of the Khanate, found that a Russian was sold there at the rate of from £60 to £120, a Persian at £45, and women slaves at an average price of rather less than £40. The indemnity granted to their owners when the slaves in the French colonies were emancipated in 1848, which was supposed to represent about three-sevenths of the total value of each slave, amounted to an average of only 20 guineas.

### No Forgiveness Without Forgiveness.

Some one, overhearing a conversation of this kind, sends it to us.

Two ladies were the speakers. One Mrs. Dacre, a bright-eyed, brisk, energetic little woman, full of dash and sparkle and "human nature." The other, Mrs. Reed, was quieter, stronger, more intense than her friend, with a strange gladness in her dark eyes that told more eloquently than words, of a soul at rest in God. "There is no use in saying anything more about it, Jennie," and Mrs. Dacre started up from the low cushion by her friend's sofa and walked to the window. "It is too much to expect of any one. *I never can forgive her!*"

"Then you never can be forgiven." It was said sadly, but without hesitation. Mrs. Dacre started and looked at her friend in silent and shocked surprise.

"Jennie," she said at length, "that is an awful thing to say to any one."

"I know it," was the quiet answer. "It is Christ who says it. I speak on His authority."

She turned to the Bible. Mrs. Dacre came back to her place, and listened with her face in her hands. She had never heard her friend speak so before. It was so unlike her usual tender sympathetic words. She felt hurt, shocked, indignant.

"Forgive us our debts as we forgive our debtors," read her friend in her low, earnest voice. "For if ye forgive men their tres-

passes, your heavenly Father will also forgive you. *But, if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.*" "See how close the connection between forgiving and being forgiven?"

There was no answer. Mrs. Reed felt she must go on. "You have often asked me to pray with you for some certain person or object. Dear Kate, if those prayers of yours have not been answered, Christ gives you the reason in his own words:—"When ye stand praying, *forgive*, if ye have ought against any, that your Father which is in heaven may forgive you your trespasses. But, if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses."—*From The Parish Visitor.*

### Duties of a Mother.

She should be firm, gentle, kind, always ready to attend to her child. She should never laugh at him—at what he does that is cunning—never allow him to think of his looks, except to be neat and clean in all his habits. She should teach him to obey a look—to respect those older than himself; she should never make a command without seeing that it is performed in the right manner. Never speak of the child's faults or foibles, or repeat his remarks before him. It is a sure way to spoil a child. Never reprove a child when excited, nor let your tone of voice be raised when correcting. Strive to inspire love, not dread—respect, not fear. Remember you are training and educating a soul for eternity. Teach your children to wait upon themselves, to put away a thing when done with it. But do not forget that you were once a child.

### Police Statistics of Various Cities.

The Chicago *Times* has gathered the following statistics concerning the police forces of various cities: New York, with a population of more than a million, has 2,560 policemen, who cost the city annually \$3,330,367; Philadelphia, with a population of 750,000, has a force of 1,292 men, and the cost is \$1,400,000; St. Louis, with a population of about 490,000, has a force of 467 men, costing annually \$461,886; Brooklyn, with a population of 483,000, has a force of 592 men, whose annual cost is \$787,776; Boston, whose population is about 242,000, maintains 700 men, at a yearly expense of \$815,000; New Orleans has a population of about 203,000, a force of 450 men, costing every year \$582,000; Cincinnati has 216,000 inhabitants, 331 policemen, and spends for their support annually \$325,000; while Chicago's population is estimated at 300,000, and its police force of 591 men costs every year \$680,000.

### The Doctors and Dyspeptics.

We receive says the New York *Ledger*, a great many communications from correspondents who are suffering from dyspepsia, torpid liver, or some other disease caused by bad digestion, and who wish to regain their health. Some of them have tried many doctors and many kinds of treatment, but find themselves no better. They are "tired of bothering with doctors," they say, and would like to know if they "had not better not let them alone altogether."

It seems that most of the doctors tell their patients to take out-door exercise, to be careful with their diet, and to eat slowly. But it is seldom that the patients, according to their own statements, strictly follow these simple rules. So the doctors cannot be as much at fault as they are generally supposed to be. The last rule would go a great way toward curing a dyspeptic. Almost all people troubled with dyspepsia, or any kindred disease, eat too fast. They hardly ever take time to masticate their food, but *bolt* it almost whole. Let them eat slowly, and when it has become a habit with them to do so, they will have better health, and find life to be sweeter and in every way more desirable.

A good story comes from Rome, Ga., and is told by the *Courier* of that city. A party of gentlemen having sat down to dinner, one of them, Col. Waddell, was asked to say grace, and, bowing his head, said: "Lord, make us honest and rich." An editor who was present promptly responded: "Amen. Give the Colonel the former, and Thy humble servant the latter, as Thou seest we need, and do it quickly."

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# THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

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

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PLANO, ILL., JULY 1, 1876.

No. 13.

## A Memento.

TO MY SONS, FREDERICK AND JOHN,  
AND MY OTHER CHILDREN.

*Dear Children:*—It has often been in my mind to leave with you in writing something concerning what I have before spoken to you; and, as I am now old and soon expect to leave this tabernacle, I commence to-day to write you some instruction, so that when my existence has ceased, and your mother also has left this world, and our speech no more heard by you, that you may then have this to bring our instruction into memory.

The first and most important thing for you to do, and that will bring you most happiness in this world and the one to come, is, "Love the Lord thy God with all thy heart, and thy neighbor as thyself." You have all heard the gospel, the good tidings concerning peace and joy in Christ Jesus; and you have so far believed that this Christ is the Savior of the world, and that by him you have existed to that God that has created you; therefore, I say unto you, give heed to the word of the Lord; search it that you may know your duties so that you may receive the promised blessings; for remember this, that only those that do the will of God are heirs to his promises.

The world is full of wickedness and temptation to draw the hearts of the young into its snares; and the apostle says, that "the friendship of the world is enmity with God;" therefore, I say unto you, seek not its company nor its pretended joy, which is foolishness and will cunningly entice you away from

Whole No. 349.

God; "evil communications corrupt good manners."

"Be (ye) not conformed to this world, but be ye transformed by the renewing of your minds;" and seek for your society and company those who fear the Lord; for they will strengthen you; but the others will weaken you; and at last lead you away from the truth. Nothing is, and nothing has been more precious to me than to instruct you in the ways of truth. Have charity towards one another, and to all men; for he that "loves his neighbor fills the law." If ye consider yourself to be wronged, then seek no vengeance, for "vengeance is the Lord's." When you therefore feel to revenge, then remember him who did not "revile" when he was reviled;" but committed himself to him who judgeth righteously," and who exclaimed on the cross, "Forgive them for they know not what they do."

When that time comes that you will choose partners in life with whom you will share grief and joy; then go not after the lusts of the flesh, nor the sight of the eye; look not so much on beauty as on virtue. Consider that this union is for your whole life; and that happiness or misery depends a great deal on this choice. God's word says, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus;" therefore, pray earnestly to the Lord your God, that he will guide you to find the one who will and can bring you the greatest blessings. Make up your mind that you will not unite yourself with any except with such as are of the same faith as yourself. And here it is also necessary to be care-

ful as not all that have the name of saint are saints. I wish you could see how much is lost by uniting with them that are of another faith; for it is not only the inconvenience that it brings you daily, but the rearing of your children; for how could you learn your offspring to serve that God whose laws yourselves are not united upon. I hope that you will always feel it your duty to rear your children in the fear of God. Seek early to implant in their young hearts what is best calculated to preserve them from those temptations, troubles and weaknesses that are in the world. When this is implanted faithfully, and after your best knowledge, if you then should see that your offspring should walk on the road that leads to destruction, then you will feel sorry for them; but you will have this testimony, that you have done your duty. Abraham in the word of God is called the friend of God; and why? God says "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."

Beware of pride, for many have fallen by it. Seek not what is considered great and noble in the world; for it is abominable in the sight of God. If what is used to satisfy its pleasure was given to bring the gospel to them that are in the "shadow of death," there would many more of the servants of God would be liberated, and the kingdom of God would increase both in excellency and in greatness.

There might be much more said in this direction, but I will forbear, and request you to read the *Herald* for Dec. 15, 1874, page 746; not only once, but many times; consider it well, and receive benefit therefrom. I feel much more blessed for what I give to the furtherance of the gospel, than for what I am half forced to give in order to satisfy the pleasures of the eye; especially when the fashion disfigures a person who is created in the image of God.

There is another custom that is practiced too much among the Saints; namely, improper conversations; what the

apostle calls "foolish talking" and "jesting."—Eph. 5:4. Which ought not to exist. First, it is not proper. Second, it does not inspire the mind. It is not of the Father, but has its origin in the world. It fills the heart with vanity, and leads it to receive the spirit of the world. It often happens when brethren and sisters meet together that instead of entertaining one another with Godlike conversation, singing psalms, and spiritual songs, the precious time is spent in joking, foolish conversation, and jesting. This is not proper for Saints. It does not bring the spirit of God into their midst; but in the place thereof, grieves that Holy Spirit of God, and often brings sorrow; therefore I say unto you, cultivate the spirit of godliness, and let none deceive you with improper conversation; because of such comes the wrath of God on the children of the world.

Use economy with what God has trusted in your care; think not when you have an abundance of this world's goods, that economy is not necessary in the use of the same; if there is anything left, then remember the word of the Lord, "Seek first to establish the kingdom of God." If you are not yourself able to preach the gospel, then remember them who are its advocates. They leave house and home, beloved wife and helpless children, to carry the message of peace and salvation to the fallen sons and daughters of men. While these messengers of peace were at home, they could support their dear ones, but with faith in God and with a burning love for the children of men, they have felt that it was their duty to use the talent that was given to them,—these sacrifice all—therefore forget them not; for by so remembering them you may be co-workers for the truth; then will the Almighty God fill your hearts with heavenly joy; yea, with that peace that surpasses all understanding, which will preserve you in Christ Jesus our Lord; for what is the joy that is obtained in this world, in its company, its pleasure, its music and dancing, its riches, honors and glory, as compared with that peace and joy. Have you indeed had a taste

of the first, then will the latter not easily draw you to it.

Children, you have all seen how much evil intoxicating drinks have done. Much evil, misery and poverty have their origin in drinking; for this evil the tears roll down the mothers' and the children's cheeks. The tender-hearted mother is filled with fear and horror when she sees him whom she selected as a helpmate in this life, in an intoxicated condition, and fearing that he whom she loved as herself will misuse her, because that he has drank of the poisonous cup, and thereby lost his sense.

I have a word of advice for you; and if you will hearken, and give heed to the advice of your father, then will this enemy never overpower you. This advice is, total abstinence; never let this poison come inside of your lips; then are you sure. Think not that you will drink moderately, for so has every drunkard thought in the beginning.

I say unto you who have received the gospel, and believed on Jesus Christ, and in the Latter Day Work, keep steadfast unto the end; for many have commenced, but have not finished. Let these be an example unto you, so that you may strive earnestly to enter at the straight gate; for Christ says, "that many shall search for it and shall not find it;" therefore, it becomes so much more necessary to "watch and pray" that ye enter not into temptations. Keep yourselves nigh unto God, and he will be nigh unto you. Forget not to meet with the Saints, for this will strengthen you. Let neither carelessness, nor this world's care keep you back. A lack of desire to meet with the Saints is one of the snares of Satan, wherein he entangles you and leads you little by little, away from the truth. When Sunday morning comes, then let nothing unnecessary keep you from the meetings; work just as hard for your spiritual food as you do for your temporal, and your desire will not grow weaker, but stronger; and you will not feel satisfied, unless you meet with your brethren and sisters on the Lord's day, if possible.

Be righteous in your business. Re-

frain from misrepresenting what you have for sale; use no improper modes in conducting your business. Seek not to get possession of your neighbor's goods on any unrighteous principle; but do as you would be done by. When you have transacted business, do not recall your word; if even you should lose by it, unless it be agreeable to those you are dealing with. Be men who say a word and mean it.

Remember the poor. Let none suffer when you can help them. Christ says, "It is more blessed to give than to receive." Let not covetousness find place in your hearts; for it is the root of all evil. When I say the poor, I mean the worthy poor; those whom true sickness and other circumstances have placed in such a condition that they can not help themselves. Among these are the advocates of the gospel. They are engaged in the Lord's service; and as I before have said, so I say again, "remember them."

I have not told you anything new; but only what I have told you many times before; and all this is contained in God's word. But I have written these instructions and encouragements to you, so that you may always have them in your memory; that when your mother and I are gone, then, we may hope, this memento will be precious unto you. And if we should both be taken away before the younger have arrived to the age of maturity, then you who are older, see that they get a copy of this. In conclusion, I pray that the peace of our Lord Jesus Christ, the love of God, and the power of the Holy Ghost may be with you all, Amen, and Amen.

Your ever affectionate father,

HANS HANSEN.

COUNCIL BLUFFS, IOWA, Feb. 17, 1876.

### Woman's Privileges.

May I offer a few thoughts, suggested by reading "The Plea for Woman's Work"? I am glad this subject is introduced, and hope woman's duties in the church will be clearly defined by those who have the right to teach and direct in all things pertaining to Zion's weal.

The question is asked, "Is not woman

as capable of believing as man?" Undoubtedly she is. The promise of the gift of the Holy Ghost, is to all who believe; then we are heirs together of eternal life, through grace, and "the manifestation of the Spirit" is given to every one; but, "as he will." As there are differences of administration, we must appeal to the "law," to determine what our privileges are, that we may exercise our faith agreeably to his will, that "all things may be done in order."

I can not find any account, in the law or the testimony, that a sister ever officiated in any of the ordinances; while I find many that they enjoyed other gifts, prophecy, &c.; but, if any were sick, they were to send for the elders to lay on hands. Jas. 5 : 14. Yes, sister, woman has rights, God given, and freely sanctioned, by some of the "lords of creation," too; but let us try to find what are some of those rights. If she believes, she has the right to the gift of knowledge, and no one can say that Jesus is Lord, but by the Holy Ghost. She also has the right to receive blessings according to the measure of faith, and is it not her duty to "show forth the manifestations of the Spirit" at home, in meekness and truth, by being an obedient child, a loving sister, a faithful wife and mother? Also in prayer and testimony meetings, "for he that is warned let him warn his neighbor." "The Spirit and the *Bride* say come, and let him that heareth say come." Now, "to the law and the testimony." The Lord said to Sr. Emma :

"The office of thy calling shall be for a comfort unto \* \* \* thy husband, \* \* \* with consoling words, in the spirit of meekness. \* \* \* and thou shalt be ordained \* \* \* to expound scriptures, and to exhort the church, according as it shall be given thee of the Spirit."—D. C. 24 : 2.

Let us see if the testimony agrees. I do not believe Paul said, "it is a shame for a woman to speak in church." Paul said, it was not permitted for a woman to rule the church, (or try to rule.) We find Paul sending greeting to various sisters, fellow laborers in Christ. (See Romans 16 : 12). All these were termed servants, helpers, &c., with many more

noble examples in both the Old and New Testament, recording their faithful testimony. Then, again, I have noticed, in blessing female children, the Spirit has said they should be instruments in the hands of God, in teaching the principles of righteousness. What are the principles of righteousness, but the fullness of the gospel as revealed, when "truth sprang out of the earth" and "righteousness looked down from Heaven?" If, then, the law and the testimony and the Spirit, unite in assigning woman her duty as teacher in the great restitution, who will object? Ever praying that we may prove faithful to the covenant, I remain your sister in the gospel,

MARY J. STILES.

### Reasons For Our Hope.

The Saints of God have many reasons for their hope. And it is good to think that though there are so many different ideas in the world about God, and religion, hundreds of different churches and creeds, yet this is the only church that has the name of the Lord in full, "the Church of Jesus Chrst," the only one that has the ancient faith in full, leaving nothing, having the same form of doctrine, the same name for officers and ordinances and the same gifts or signs following those that believe, *i. e.*, who make their belief acceptable to God by obedience to what they believe is their duty to do, by uniting their works with their faith; otherwise their faith would be counted dead, like unto the body is dead when the spirit is gone to the care of God who gave it and the body is left alone in the dust, and has no life, but molders into earth; so is faith or belief without works or obedience. Then ye who are convinced that the gospel is restored in these last days, ask God to help you to bear the cross, and obey the gospel while you can believe, for the time is short, the set time to favor Zion is now, the short work will soon be accomplished else no flesh be saved, for Satan knowing that he must soon be bound is exerting his utmost power to the extent of his limits. And the privileged time of the Gentiles will soon be closed, and

Israel will be gathered from the islands and from the coasts of the earth. And they who obey and prove faithful will ere long have a home in Zion, an inheritance to possess, not only now but through the millennial reign, and in eternity forever. Only a few years at the most will roll away before the Saints as well as the Jews will be gathering home and they will be the only people on the earth who will not be at war one with another, and there will be no curse on this land when the Lord comes, and "when the Lord shall build up Zion, He shall appear in His glory."—Ps. 102.

W. C. L.

### A Conscience Murdered.

I was feeling blithe, almost jocund. I put a match to my cigar, and just then the morning's mail was handed in. The first superscription I glanced at was in a handwriting that sent a thrill of pleasure through and through me. It was aunt Mary's; and she was the person I loved and honored most in all the world, outside of my own household. She had been my boyhood's idol; maturity, which is fatal to so many enchantments, had not been able to dislodge her from her pedestal; no, it had only justified her right to be there, and placed her dethronement permanently among the impossibilities. To show how strong her influence over me was, I will observe that long after everybody else's "do-stop-smoking" had ceased to affect me in the slightest degree, aunt Mary could still stir my torpid conscience into faint signs of life when she touched upon the matter. But all things have their limit in this world. A happy day came at last, when even aunt Mary's words could no longer move me. I was not merely glad to see that day arrive; I was more than glad—I was grateful; for when its sun had set, the one alloy that was able to mar my enjoyment of my aunt's society was gone. The remainder of her stay with us that winter was in every way a delight. Of course she pleaded with me just as earnestly as ever, after that blessed day to quit my pernicious habit, but to no purpose whatever; the moment she opened the subject I at

once became calmly, peacefully, contentedly indifferent—absolutely, adamantly indifferent. Consequently the closing weeks of that memorable visit melted away as pleasantly as a dream, they were so freighted, for me, with tranquil satisfaction. I could not have enjoyed my pet vice more if my gentle tormentor had been a smoker herself, and an advocate of the practice. Well, the sight of her handwriting reminded me that I was getting very hungry to see her again. I easily guessed what I should find in her letter. I opened it. Good! just as I expected; she was coming! Coming this very day, too, and by the morning train. I might expect her any moment.

I said to myself, "I am thoroughly happy and content now. If my most pitiless enemy could appear before me at this moment, I could freely right any wrong I may have done him."

Straightway the door opened, and a shrivelled, shabby dwarf entered. He was not more than two feet high. He seemed to be about forty years old. Every feature and every inch of him was a trifle out of shape; and so, while one could not put his finger upon any particular part and say, "This is a conspicuous deformity," the spectator perceived that this little person was a deformity as a whole—a vague, general, evenly blended, nicely-adjusted deformity. There was a fox-like cunning in the face and the sharp little eyes, and also alertness and malice. And yet, this vile bit of human rubbish seemed to bear a sort of remote and ill-defined resemblance to me! It was duly perceptible in the mean form, the countenance, and even the clothes, gestures, manner and attitudes of the creature. He was a far-fetched, dim suggestion of a burlesque upon me, a caricature of me in little. One thing about him struck me forcibly and most unpleasantly: he was covered all over with a fuzzy, greenish mold, such as one sometimes sees upon mildewed bread. The sight was nauseating.

He stepped along with a chipper air, and flung himself into a doll's chair in a very free and easy way, without waiting to be asked. He tossed his hat into the

waste basket. He picked up my old chalk pipe from the floor, gave the stem a wipe or two on his knee, filled the bowl from the tobacco-box at his side, and said to me in a tone of pert command:

"Gimme a match!"

I blushed to the roots of my hair; partly with indignation, but mainly because it somehow seemed to me that this whole performance was very like an exaggeration of conduct which I myself had sometimes been guilty of in my intercourse with familiar friends—but never, never with strangers, I observed to myself. I wanted to kick the pigmy into the fire, but some incomprehensible sense of being legally and legitimately under his authority forced me to obey his order. He applied the match to his pipe, took a contemplative whiff or two, and remarked in an irritatingly familiar way:

"Seems to me it's mighty odd weather for this time of year."

I flushed again, and in anger and humiliation as before; for the language was hardly an exaggeration of some that I have uttered in my day, and moreover was delivered in a tone of voice and with an exasperating drawl that had the seeming of a deliberate travesty of my style. Now there is nothing I am quite so sensitive about as a mocking imitation of my drawling infirmity of speech. I spoke up sharply and said:

"Look here, you miserable ash-cat! You will have to give a little more attention to your manners, or I will throw you out of the window!"

The manikin smiled a smile of malicious content and security, puffed a whiff of smoke contemptuously toward me, and said, with a still more elaborate drawl:

"Come—go gently now; don't put on too many airs with your betters."

This cool snub rasped me all over, but it seemed to subjugate me, too, for a moment. The pigmy contemplated me a while with his weasel eyes, and then said, in a peculiarly sneering way:

"You turned a tramp away from your door this morning."

I said, crustily:

"Perhaps I did, perhaps I didn't. How do you know?"

"Well, I know. It isn't any matter *how* I know."

"Very well. Suppose I *did* turn a tramp away from my door—what of it?"

"Oh, nothing: nothing in particular. Only you lied to him."

"I *didn't*! That is, I—"

"Yes, but you did; you lied to him."

I felt a guilty pang—in truth I had felt it forty times before that tramp had traveled a block from my door—but still I resolved to make a show of being slandered, so I said:

"This is a baseless impertinence. I said to the tramp—"

"There—wait. You were about to lie again. I know what you said to him. You said the cook was gone down town and there was nothing left from breakfast. Two lies. You knew the cook was behind the door and plenty of provisions behind *her*."

This astonishing accuracy silenced me; and it filled me with wondering speculations, too, as to how this cub could have got his information. Of course he could have culled the conversation from the tramp, but by what sort of magic had he contrived to find out about the concealed cook? Now the dwarf spoke again:

"It was rather pitiful, rather small, in you to refuse to read that poor young woman's manuscript the other day, and give her an opinion of its literary value; and she had come so far, too, and so hopefully. Now *wasn't* it?"

I felt like a cur! I had felt so every time the thing had recurred to my mind, I may as well confess. I flushed hotly, and said:

"Look here, have you nothing better to do than prowl around prying into other people's business? Did that girl tell you that?"

"Never mind whether she did or not. The main thing is, you did that contemptible thing. And you felt ashamed of it afterward. Aha! you feel ashamed of it *now*!"

This with a sort of malicious glee. With fiery earnestness I responded:

"I told that girl, in the kindest, gentlest way, that I could not consent to deliver judgment upon *any* one's manu-



script, because an individual's verdict was worthless. It might under-rate a work of high merit and lose it to the world, or it might over-rate a trashy production and so open the way for its infiction upon the world. I said that the great public was the only tribunal competent to sit in judgment upon a literary effort, and therefore it must be best to lay it before that tribunal in the outset, since, in the end, it must stand or fall by that mighty court's decision anyway."

"Yes, you said all that. So you did, you juggling, small-souled shuffler! And yet, when the happy hopefulness faded out of that poor girl's face, when you saw her furtively slip beneath her shawl the scroll she had so patiently and honestly scribbled at—so ashamed of her darling now, so proud of it before—when you saw the gladness go out of her eyes and the tears come there, when she crept away so humbly who had come so—"

"Oh, peace! peace! peace! Blister your merciless tongue, haven't all these thoughts tortured me enough, without *your* coming here to fetch them back again?"

Remorse! remorse! It seemed to me that it would eat the very heart out of me! And yet that small fiend only sat there leering at me with joy and contempt, and placidly chuckling. Presently he began to speak again. Every sentence was an accusation, every accusation a truth, every clause was freighted with sarcasm and derision, every slow-dropping word burned like vitrol. The dwarf reminded me of times when I had flown at my children in anger and punished them for faults which a little inquiry would have taught me that others, and not they had committed. He reminded me of how I had disloyally allowed old friends to be traduced in my hearing, and been too craven to utter a word in their defense. He reminded me of many dishonest things which I had done; of many which I had procured to be done by children and other irresponsible persons; of some which I had planned, thought upon and longed to do, and been kept from the performance by fear of consequences only. With exquisite cru-

elty he recalled to mind, item by item, wrongs and unkindnesses I had inflicted and humiliations I had put upon friends since dead, "who died thinking of those injuries, may be, and grieving over them," he added, by way of poison to the stab.

"For instance," said he, "take the case of your younger brother, when you two were boys together, many a long year ago. He always lovingly trusted in you with a fidelity that your manifold treacheries were not able to shake. He followed you about like a dog, content to suffer wrong and abuse if he might only be with you; patient under these injuries so long as it was your hand that inflicted them. The latest picture you have of him in health and strength must be such a comfort to you! You pledged your honor that if he would let you blindfold him no harm should come to him; and then, giggling and choking over the rare fun of the joke, you led him to a brook thinly glazed with ice, and pushed him in; and how you did laugh! Man, you will never forget the gentle reproachful look he gave as he struggled shivering out, if you live a thousand years! Oh! you see it now, you see it *now!*"

"Beast, I have seen it a million times, and shall see it a million more! and may you rot away piecemeal, and suffer till doomsday what I suffer now, for bringing it back to me again!"

The dwarf chuckled contentedly, and went on with his accusing history of my career. I dropped into a moody, vengeful state, and suffered in silence under the merciless lash. At last this remark of his gave me a sudden rouse:

"Two months ago, on Tuesday, you woke up, way in the night, and fell to thinking, with shame, about a peculiarly mean and pitiful act of yours toward a poor, ignorant Indian in the wilds of the Rocky Mountains in the winter of eighteen hundred and——"

"Stop a moment, devil! Stop! Do you mean to tell me that even my very *thoughts* are not hidden from you?"

"It seems to look like that. Didn't you think the thoughts I have just mentioned?"

"If I didn't, I wish I may never breathe again! Look here, friend—look me in the eye. Who *are* you?"

"Well, who do you think?"

"I think you are Satan himself. I think you are the devil."

"No."

"No? Then who *can* you be?"

"Would you really like to know?"

"Indeed I would."

"Well, I am your *Conscience!*"

In an instant I was in a blaze of joy and exultation. I sprang at the creature, roaring—

"Curse you, I have wished a hundred million times that you were tangible, and that I could get my hands on your throat once! Oh, but I will wreak a deadly vengeance on"—

Folly! Lightning does not move more quickly than my Conscience did! He darted aloft so suddenly that in the moment my fingers clutched the empty air he was already perched on the top of the high book-case, with his thumb at his nose in token of derision. I flung the poker at him and missed. I fired the boot-jack. In blind rage I flew from place to place, and snatched and hurled any missile that came handy; the storm of books, inkstands and chunks of coal gloomed the air and beat about the manikin's perch relentlessly, but all to no purpose; the nimble figure dodged every shot; and not only that, but burst into a cackle of sarcastic and triumphant laughter as I sat down exhausted. While I puffed and gasped with fatigue and excitement, my Conscience talked to this effect:

"My good slave, you are curiously witless—no, I mean characteristically so. In truth, you are always consistent, always yourself, always an ass. Otherwise it must have occurred to you that if you attempt this murder with a sad heart and heavy conscience, I would droop under the burdening influence instantly. Fool, I should have weighed a ton, and could not have budged from the floor; but instead, you are so cheerfully anxious to kill me that your conscience is light as a feather; hence I am way up here out of your reach, I can almost respect

a mere ordinary sort of a fool; but *you*—pah!"

I would have given anything, then, to be heavy hearted, so that I could get this person down from there and take his life, but I could no more be heavy-hearted over such a desire than I could have sorrowed over its accomplishment. So I could only look longingly up at my master, and rave at the ill-luck that denied me a heavy conscience, the one only time that I ever wanted such a thing in my life. By and by I got to musing over the hour's strange adventure, and of course my human curiosity began to work. I set myself to framing in my mind some questions for this fiend to answer. Just then one of my boys entered, leaving the door open behind him and exclaimed:

"My! what *has* been going on here! The book-case is all one riddle of—"

I sprang up in consternation, and shouted:

"Out of this! Harry! Jump! Fly! Shut the door! Quick, or my Conscience will get away!"

The door slammed to, and I locked it. I glanced up and was grateful to the bottom of my heart, to see that my owner was still my prisoner. I said:

"Hang you, I might have lost you! Children are the heedlessest creatures. But look here, friend, the boy did not seem to notice you at all; how is that?"

"For a very good reason. I am invisible to all but you."

I made mental note of that piece of information with a good deal of satisfaction. I could kill this miscreant now, if I got a chance, and no one would know it. But the very reflection made me so light-hearted that my Conscience could hardly keep his seat, but was like to float aloft toward the ceiling like a toy balloon. I said presently:

"Come, my Conscience, let us be friendly. Let us fly a flag of truce for a while. I am suffering to ask you some questions."

"Very well. Begin."

"Well, then, in the first place, why were you never visible to me before?"

"Because you never asked to see me before; that is, you never asked in the

right spirit and the proper form before. You were just in the right spirit this time, and when you called for your most pitiless enemy I was that person by a very large majority, though you did not suspect it."

"Well, did that remark of mine turn you into flesh and blood?"

"No. It only made me visible to you. I am unsubstantial, just as other spirits are."

This remark probed me with a sharp misgiving. If he was unsubstantial, how was I going to kill him? But I dissembled, and said persuasively:

"Conscience, it isn't sociable of you to keep at such a distance. Come down and take another smoke."

This was answered with a look that was full of derision, and with this observation added:

"Come where you can get at me and kill me? The invitation is declined with thanks."

"All right," said I to myself; "so it seems a spirit *can* be killed after all; there will be one spirit lacking in this world, presently, or I lose my guess." Then I said aloud—

"Friend"——

"There; wait a bit. I am not your friend, I am your enemy; I am not your equal, I am your master. Call me 'my lord,' if you please. You are too familiar."

"I don't like such titles. I am willing to call you *sir*. That is as far as"——

"We will have no argument about this. Just obey; that's all. Go on with your chatter."

"Very well, my lord—since nothing but my lord will suit you—I was going to ask you how long you will be visible to me?"

"Always!"

I broke out with strong indignation; "This is simply an outrage. This is what I think of it. You have dogged, and dogged, and *dogged* me, all the days of my life, invisible. That was misery enough; now to have such a looking thing as you tagging after me like another shadow all the rest of my days is an intolerable prospect. You have my opinion, my lord, make the most of it."

"My lad, there was never so pleased a conscience in this world as I was when you made me visible. It gives me an inconceivable advantage. *Now*, I can look you straight in the eye, and call you names, and leer at you, jeer at you, sneer at you; and *you* know what eloquence there is in visible gesture and expression, more especially when the effect is heightened by audible speech. I shall always address you henceforth in your o-w-n s-n-i-v-e-l-i-n-g d-r-a-w-l—baby!"

I let fly the coal-hod. No result. My lord said—

"Come, come! Remember the flag of truce!"

"Ah! I forgot that. I will try to be civil; and *you* try it, too, for a novelty. The idea of a *civil* conscience! It is a good joke; an excellent joke. All the consciences I have ever heard of were nagging, badgering, fault-finding, execrable savages! Yes, and always in a sweat about some poor little insignificant trifle or other—destruction catch the lot of them, I say! I would trade mine for the small-pox and seven kinds of consumption, and be glad of the chance. Now tell me, why is it that a conscience can't haul a man over the coals once for an offense, and then let him alone? Why is it that it wants to keep on pegging at him, day and night and night and day, week in and week out, forever and ever about the same old thing? There is no sense in that, and no reason in it. I think a conscience that will act like that is meaner than the very dirt itself."

"Well, *we* like it; that suffices."

"Do you do it with an honest intent to improve a man?"

"That question produced a sarcastic smile and this reply:

"No, sir. Excuse me. We do it simply because it is 'business.' It is our trade. The *purpose* of it is to improve the man, but *we* are merely disinterested agents. We are appointed by authority, and haven't anything to say in the matter. We obey orders and leave the consequences where they belong. But I am willing to admit this much: we *do* crowd the orders a trifle when we get a chance, which is most of the time. We are

instructed to remind a man a few times of an error; and I don't mind acknowledging that we try to give pretty good measure. And when we get hold of a man of a peculiarly sensitive nature, oh, how we do haze him! I have known consciences to come all the way from China and Russia to see a person of that kind put through his paces on a special occasion. Why, I knew a man of that sort who had accidentally crippled a mulatto baby; the news went abroad, and I wish you may never commit another sin if the consciences didn't flock from all over the earth to enjoy the fun and help his master exercise him. That man walked the floor in torture for forty-eight hours, without eating or sleeping, and then blew his brains out. The child was perfectly well again in three weeks."

"Well, you are a precious crew, not to put it too strong. I think I begin to see now why you have always been a trifle inconsistent with me. In your anxiety to get all the juice you can out of a sin, you make a man repent of it in three or four different ways. For instance, you found fault with me for lying to that tramp, and I suffered for that. But it was only yesterday that I told a tramp the square truth, to wit, that, it being regarded as bad citizenship to encourage vagrancy, I would give him nothing. What did you do *then*? Why, you made me say to myself, 'Ah, it would have been so much kinder and more blameless to ease him off with a little white lie, and send him away feeling that if he could not have bread, the gentle treatment was at least something to be grateful for!' Well, I suffered all day about *that*. Three days before I had fed a tramp, and fed him freely, supposing it to be a virtuous act. Straight off you said, 'O false citizen to have fed a tramp!' and I suffered as usual. I gave a tramp work; you objected to it—*after* the contract was made, of course; you never speak up beforehand. Next I *refused* a tramp work; you objected to *that*. Next, I proposed to kill a tramp; you kept me awake all night, oozing remorse at every pore. Sure I was going to be right *this* time, I sent the next tramp away with

my benediction; and I wish you may live as long as I do, if you didn't make me smart all night again because I didn't kill him. Is there *any* way of satisfying that malignant invention which is called a conscience?"

"Ha, ha! this is luxury! Go on!"

*Concluded in our next.*

### Thoughts on Missions.

*Dear Herald:*—A few thoughts are suggested to me as to why so few elders are in the field. There may be various other reasons; but one is that they are greatly discouraged oftentimes; they (the elders) feel timid, and, to help it on, different ones will tell them that they are not qualified to preach; consequently, they will content themselves at home with the thought that they are not able to do any thing for the building up of God's kingdom upon the earth; but the greatest discouragement they meet with is from those of their own household, even their companions in life who persuade them that they are not eloquent enough; and even tell them that they were not called of God to preach. We oftentimes forget that every one is not qualified alike; to one is given one talent, to another two, and to some ten talents; but God is not going to excuse one more than the other; for he has given talents to different ones with the expectation that they will improve on them and gain other talents; and from those who will hide their talent, God will take it from them and give it to those who have improved on theirs. "But," says one sister, "If my husband was as well qualified to preach as Br. Blair, or Br. Mark, and a host of others I might mention, I would be perfectly willing to encourage him to thrust in his sickle and do all the good he could; but as it is, I am not going to have my husband set himself up as a target for others to shoot fun at and make sport of." Perhaps we have forgotten that God chose the weak things of this world to confound the mighty. Jesus chose the poor fishermen of Galilee to do his mighty work upon the earth, in first establishing the gospel. He also, chose a poor illiterate youth of the nineteenth century to reorganize his

church. Were his plans frustrated? You will answer in the negative. Then it makes no difference how illiterate our husbands may be, they can do something; and if we will only encourage them they will be able to do a great deal. There are many sisters who are willing to do a great deal in assisting other elders to preach by giving them means, and perhaps those elders at one time were no better qualified to do the work of the Lord than the husbands of those sisters.

Again we ought to think of the many privations that many of the sisters have to endure, and yet they bear it patiently. We ought to be willing to sacrifice a little. It is very nice to have fine mansions, and everything the heart desires, and above all things, the society of our companions; but, alas! how many precious souls are perishing for the bread of life, which might be imparted to them through our instrumentality, by a word of encouragement, and who otherwise, might never have the privilege of hearing. God will help those that help themselves.

I know the sisters are not called to preach the gospel, nevertheless we were given to the man for a helpmate, and we ought to be willing to do all we can. How many calls do we see through the columns of the *Herald*, "Come and preach for us." But the harvest being great and the laborers so few, there are a great many places neglected. Dear sisters, let each and every one of us throw in our little mite and do all we can and God will bless us till we are satisfied.

Again let us think of our dear sisters Rodger, E. Smith, and others that I might mention, who have sacrificed so much; yes, who have given their all, as we might say, for the spread of the truth; let us think, we are no better than they are and when those words "Well done thou good and faithful servant, enter into the joy of thy Lord" are pronounced we will be enabled to rejoice, to think that we have been instrumental in the hand of God in doing a little in helping others to do good. Your sister in Christ,

M. J. WARNKY.

Hutchinson, Col., May 4th, 1876.

### What Is Infidelity?

*Editors of the Herald*.—I have read with—not amazement exactly, an article in the *Herald* of March 15th, 1876, and also one in the *Herald* of April 15th. The former article was under the heading, "Is it Infidelity?" the latter was written as a "Protest" against the former. The question arises in my mind like this, What is Infidelity? That there is more than one form of Infidelity in the world to-day, will, I think, be admitted by all the readers of the *Herald*.

We will first ask the question, What is "Fidelity?"

Webster says it is, "Faithfulness: adherence to right; careful and exact observance of duty, or discharge of obligations." Here we learn, according to Webster, what fidelity is.

A man may have certain duties to perform, domestic or otherwise, and if he is not faithful in the discharge of those duties, he becomes unfaithful—infidel to those things. A person who enters into a marriage contract may prove unfaithful to the vow he has taken, and become infidel, as far as that one thing is concerned.

As a Latter Day Saint, I am, in many things or ways, an infidel. I can not accept of the theories advanced by the so-called orthodox world; I can not believe that they are true; I am to them an infidel. I can not believe Catholicism; I am to the Catholic an infidel. I can not accept many of the theories advanced by the Scientists to-day; I am in that respect an infidel. The doctrine advocated by Brigham Young I can not accept, nor endorse as heaven-born—as true; I am to them an infidel. I can not accept or endorse Spiritualism; I am in the true sense of the word, an infidel to the Spiritualistic faith and doctrines. To the men that sell and manufacture liquor and believe in themselves that it is right, I, not believing it right, am to them an infidel, in that particular thing.

"Well," says some one, "we know all that, but we are talking of the Bible doctrines." Very well, we will also.

Traugher says, in *Herald* of March 15, that he can not endorse, or "believe

in the binding force of the authority of any dispensation founded exclusively on the doubtful question of Bible validity;" because he can not "endorse those bloody stories related of the Bible prophets and patriarchs, and attributed to God;" and also that they "can not be endorsed or sanctioned or authorized of God."

Let me ask Traughber if the divine authority of the Bible rests upon the testimony or works or deeds of man? Does he count the narratives related in the Bible of such deeds, as scripture? Or would he have us call it scripture? Is there not a difference between scripture and history? What is scripture? Is it a record of the deeds or works of man or of God? Or is it something that has been spoken by men of God—inspired men of God? The apostle Peter says:

"Knowing this first, that no prophecy of the scripture is of any private interpretation." "For the *prophecy* [not narratives] came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Again Paul says, "All scripture given by inspiration (of God) is good for instruction," etc.—2 Peter 1:20, 21; 2 Timothy 3:16. I assert that the narratives related in the Bible do not claim to be any part of scripture. History is one thing and scripture another, altogether. Who called all the Bible scripture? Answer, man.

And another thing; the validity or truthfulness of the Latter Day Work is not built upon "bloody stories," nor upon any man's deeds, either; and the divine authenticity of the scriptures does not rest upon man's acts, or even acts committed by man attributed to God. Man's deeds cannot change the gospel of Christ. Its divine authority is un-moved by man, let him do what he will. If God's work—its truthfulness, its saving power, was to be founded according to man's acts, I would say "Good bye world." It don't make any difference what men believe or disbelieve, or what they endorse or renounce, the principle by which man is to be saved remains the same. Although Bible and God infidelity, has raged since the days of

Adam down until to-day, the blessed words "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned," remain just the same as they ever did; the sentiment is just the same; the one who expressed the words is just the same, and it rests with man to accept or refuse. It does not make any difference to me if a Latter Day Saint uttered one hundred false prophecies; it would not tell me there never could be a true one uttered; neither would I, always, attribute a false prophecy to an evil influence; for a person might prophecy, and what was uttered, be of the mind of the person speaking, and by his or her zealousness he or she have thought they had the spirit. Here then is "zeal without knowledge" manifested; more discretion is needed in the matter. Do not renounce the outward manifestations of the gifts, simply because a brother or sister has acted imprudently. The truthfulness of the Latter Day Work does not rest upon the outward manifestations of the gifts. It rests in the power of God, and it can be displayed in the church by other means and other ways than in prophecy or tongues. Wisdom is a gift much needed; which gift I think L. L. Traughber Jr. needs now, or did need, and also an abiding witness of the Spirit of God.

Not those who have been simply baptized and confirmed members of the church and received of the Spirit in the beginning will stand to the end; but those who continue to receive of the Spirit from day to day, knowing of their acceptance with God.

The validity of the Bible is not founded upon man's assertions or "says so," but upon a testimony of the Spirit of God. God is the same yesterday, to-day and forever. The God of many of the historical narratives of the Old Testament, is diverse in my opinion from the God of prophecy, and the God of the New Testament. One is war, bloodshed and tyranny, the other (N. T.) of love, compassion, &c. And the same Jesus of the New Testament said that he gave Moses the law and governed the Israel-

ish Church. Were all the commandments they received, and all the deeds committed by them and others, prompted and given by the same Christ who in the New Testament declared himself for peace? Let Bro. Robinson answer. Has he changed in character since then?

I admit that the destructions being had to-day by earthquakes, etc., are by the powers of God; but are diverse from olden time acts. Although I admit this much of the above, yet it is no reason why a man should renounce the Bible, or doctrine of Christ; and I further assert that no man will ever be justified in the sight of God for so doing. Our salvation does not rest upon the works of man, nor the wisdom of man; but in the power of God, and this by obedience to law of the gospel of Christ. Contradictions that may occur in the Bible are not the doings of God, but of men. I am for truth and right. Am I an infidel? And what is infidelity?

J. F. McDOWELL.

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### Cannot Christ Cast Out Devils To-Day?

Rather singular question for a Bible believer to ask; nevertheless it might be a query on the part of some, why it is that so very seldom it happens that such a miracle is known in christendom. But when we look into the history of gone-by days, we find that centuries before Christ came into this world, there was a time when God had a prophet living on the earth through whom miracles were wrought, even to the raising of the dead. But why, and wherefore, was *then* the marvel.

The Savior when here spoke of that time, and assigned the cause. He said there were many widows in Israel in the days of Elijah, but unto none of them was Elijah sent. Nevertheless in Serepta, a city of Zidonia, the Lord wrought a miracle by the hand of Elijah. Now why was it? The only reason can be given is, that there was at that time more true and living faith outside of the nominal Israel, or nominal church, than inside of it. Elijah was almost universally rejected. But that widow in Ser-

eptha recognized him as God's prophet, and kindly treated him as such; and this was the reason why she was so highly favored of the Lord. It is so in every generation. When the Lord sent out his chosen ministers to do business in his name, he gave them power over unclean spirits and to do miracles in his name; at the same time saying unto them, "He that rejecteth you, rejecteth me."

Now will any reasonable person wonder why it is that Jesus Christ does not cast out devils in that day, whatever day it may be, when and where the people kill the prophets and deny the power of miracles?

If the Master, when here in person, could not do many mighty works, because of "their" unbelief, why should he do it to-day? If there has been a period of time since the flood in which but little faith was found on the earth, this is that period.

Of course there are many kinds of beliefs in the world; but of the faith that was first delivered to the Saints, we discover very little of such fruits as the early Saints manifested.

If only a little, even as a grain of mustard seed, it would remove mountains. Before that Peter undertook to heal the impotent man he first saw that he had faith to be healed. He then said to him, "Look on us." If there be now no faith to be healed, how could God or man heal without it? If a man doubts of the power of Christ to cast out devils, it is not possible for him to hope in Christ. The Lord works by human agency. Those who look for miracles to be wrought, or for devils to be cast out, without any human agency employed in the matter, will look for a new thing under the sun. And beside this, even the devils themselves know the men who hold authority from God to cast them out. And once they said to a man who had assumed the honor and power to act in the name of Jesus, over one possessed, abjuring him to come out of the man, the evil spirit replied, "Jesus we know, and Paul we know, but who are ye." And instead of casting out the

devil, he got cast out of the house naked and wounded.

It is evident from the Scriptures that the devils know more of Jesus and of his ministry than most men now know of them.

The early ministry said of themselves, that "the world knoweth us not, because it knew him not."

It is now as difficult, and no more so, to know who are the men that hold power from God to cast out devils, than it was to know that Jesus Christ was the Son of God and the Savior of mankind. But the Bible being true, "there is nothing impossible to him that believeth;" and "nothing impossible with God," save inconsistencies.

But in answering the question, whether or not "Christ can to-day" do so, as he once did, I would simply say, that all that is needful would be, that like circumstances should exist. This idea, when properly understood, will unfold the whole mystery. "Without the holy priesthood, and the ordinances thereof, the power of godliness is not manifest to men in the flesh."

This revelation of Jesus Christ through the martyred prophet, J. Smith, Jr., has cleared up the grand mystery, why it is that all christendom have so long held on to some one "form of godliness" or other, while Roman Catholics and Protestants are agreed as to the power confirming it unto the apostolic age; until now since the rejection of God's testimony, and the murder of his prophets, the bold and infidel question it propounded, which casts a doubt upon the acknowledged fact, so long and so universally acceded unto, by all Bible believers, whether Christ himself can do to-day as he did yesterday, or in gone by days.

Is it not clear to every unprejudiced and unbiased mind, that if certain circumstances rendered it impossible for Christ to do many marvellous works when here in the flesh, when and where there was so much unbelief in his power and mission, that if a similar or worse state of unbelief now exists, why not the consequences prove somewhat similar.

It is now, and ever has been, a most sad affair indeed, in every age, to reject the testimony of God, and sanction the murder of his prophets. What kind of miraculous healing should such a people look for? Destruction and death are on their track, and soon it will overtake them. For it is not a common thing for a man, learned or unlearned, to stand up before the whole world, claiming the honor of a prophet, seer, revelator and translator, with Urim and Thummim by the hand of an angel; when at the same time his fruits appear, and yet a farce.

J. S. C.

### Evil Speaking.

*Dear Herald:*—The heading of this small article is to my mind one of the worst, if not the worst evil that exists among mankind. And when people have nothing else to talk about but to speak evil of their fellow man, they had better bethink themselves of how much evil and how little real good the result will bring; and in place of so speaking, take some good book, if there is no necessary work to do, and read. I have known of considerable harm being done in some localities arising from this unnecessary and uncalled for kind of talk.

Will people never learn to mind their own business; and if they cannot speak well of one, to hold their peace? But they will whisper it around, for fear that the one that ought to know it will hear it; and if they can do no better, they will say to some confidential sister or brother, (if in the brotherhood), "I do not think such a one is living just right. I would not do so by any means. No, indeed! You must not tell any one, but such an one told me, that such an one told them, that such an one told them, that such a brother cheated such a one." Or again, such an one tells a scandalous story about such a brother, or sister, &c., &c. So it runs.

Now Latter Day Saints are not all perfect, though they believe in arriving at a state of perfection through the grace of God; but when the evil growing out of such kind of talk is so easily perceived, it would seem that they



should cease their evil speaking one of another. Colossians 4:6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Mark 9:50, "Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

It pains me when those professing to be Latter Day Saints are continually talking about this brother or that sister, fearing they are not just right, and being plump full of wisdom, will tell some one privily their fears in such a way, as to warrant No. 2 in believing that it is all true, and imagine a great deal more. Now we are all more or less tintured with receiving too much; but I am writing directly to those who tattle so much. Let us not be deceived, "evil communications corrupt good manners." Psalms 34:13, "Keep thy tongue from evil, and thy lips from speaking guile." James 1:26, "If any man [or woman] among you seem to be religious, and bridleth not his [or her] tongue, but deceiveth his [or her] own heart, this man's [or woman's] religion is vain." James 3:6, "And the tongue is a fire, a world of iniquity; so is the tongue among our members. That it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell."

To my mind among all the perils that Paul was in, the peril among false brethren was the worst. They who perhaps had perceived the truth as it is in Christ Jesus, were members of the kingdom of God's dear Son; in whom brotherly love ought to have abounded; and to have that confidence broken by those being false, was certainly trying; as indeed it would be to a confidentially disposed mind. John 13:34, 35:

"A new commandment I give unto you that ye love one another, as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. Can a man love God and hate his brother."

If the love of God is shed abroad in our hearts, we certainly will love one another, and as much as possible seek

each other's good instead of trying to destroy each other's character. If one is in a fault go to them, in the spirit of Christ, and tell them of their error in place of helping to shove them overboard. Thessalonians 4:9:

"But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another."

Last portion of next verse, "But we beseech you, brethren, that ye increase more and more." 11v.—"And that ye study to be quiet, and to do your own business." "Judge not that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again."

And again; John 7:24, Judge not according to appearance; but judge righteous judgment.

Let us all strive to lay aside the sins that doth so easily beset us, that we may become Saints indeed; and though we must suffer, "in patience possess ye your souls." If in meekness of heart we bear the chastening hand, then we are the sons of God." Romans 8:2, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

But if we are bound down to any of the enticements of the devil, we are not free. Galatians 3:27, "For as many of you as have been baptized into Christ, have put on Christ." Leaving a plain inference, to my mind, that as many as have not put on Christ, have not been baptized into Christ; though they may have a name in the kingdom, in the Church of Christ. So then every one hath a work to do, not to live after the flesh but the Spirit; which is the Spirit of God, which alone will make us one in Christ Jesus. Turn to John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

But I fear I am intruding; so, praying that the wisdom and peace which cometh from God may be Israel's to enjoy, leading us all as by the right hand in the way of truth that finally, with all the holy prophets and Saints of old, we

may rejoice together in our Father's kingdom, I close, hoping that all those whom this jacket may fit, will put it on and wear it.

A SUBSCRIBER.

1 July 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

## The Herald.

JOSEPH SMITH, } EDITORS.  
HENRY A. STEBBINS, }

Plano, Ill., July 1, 1876.

BR. J. C. CLAPP sends us copies of the following papers from California: *Daily Examiner*, *Commercial Herald and Market Review*, *California Farmer*, *Evening Post*, San Francisco; *Daily Democrat*, Santa Rosa; *Union*, San Diego; *Weekly Delta*, Visalia; *Daily Record—Union*, Sacramento; *Tidal Wave*, Los Angeles; *Times*, San Bernardino; *Daily Appeal*, Marysville, California; *Northern Star*, Snohomish, Wyoming Territory; for all of which we extend thanks to Br. Clapp.

Br. James Crick, of Plano, favored us with the reading of *The Birmingham* (Eng.) *Daily Post*, of Saturday, May 6th, in which occurs a very favorable notice of the late conference of the Saints, held in Birmingham, for the Midland District, including Stafford and the Potteries. The influence of the meeting is admitted to be good.

Br. O. S. Goodin wrote from Greenup, Illinois, June 3d, that they are hungering for spiritual food, the bread from heaven, and very much wish that an Elder would come that way. He is in Cumberland county, three counties north of Wayne.

Br. Arthur Leverton, of Bothwell, Ontario, wrote May 31st: "The work is onward here, thank God for it." We also are glad to hear it, for the cause in Canada is of deep interest to us.

Br. J. F. Clemenson wrote from White Cloud, Kansas, June 3d, that he would like

to have the *Herald* a weekly, and would willingly pay the difference in the cost, as he thinks it indispensable, and the more frequent the better.

Bro. A. C. Inman, writing from Phelps City, Missouri, gives quite an account of his travels from Conference to Missouri. He lost or mislaid his license and could not prove his claim to the eldership at Gravois, when requested by the brethren there; the consequences of which were painful to him. Brethren traveling ought to know that local saints must have some assurance of who they represent themselves to be, or they are not to be blamed if they are mistrustful and are not so cordial as they otherwise might be.

Br. R. M. Elvin wrote from Nebraska City, June 8th, that Br. Henry Kemp baptized one there on the 4th and Br. Forscutt one on the 5th.

Br. J. J. Vickery wrote from Wellsville, Missouri, June 10th, that he has been trying to lift up his voice in the Master's cause, and hopes that he has done some good. He desires the prayers of faith in his behalf.

We have some fine pictures of the Nauvoo Temple on Sale. Size 18x26 inches. Sent by mail, carefully packed, postage paid, for \$1.25 each.

Do not order any more morocco gilt Harps at \$2.25. We have no more.

Letter from Br. C. A. Davis, in the correspondence column.

Don't fail to send for the HERALD.

QUERY.—Is it in keeping with the consistent duty of a Saint to partake the sacrament with (so-called) sectarian churches.

ANSWER.—We certainly should not wish, or dare to partake of the sacramental emblems, with a body of believers that we did not regard as the Church of Christ. We think that he who does fails to "discern the Lord's body" within the meaning of the term, as used by the elders and quoted from the books. The partaking of the sacrament is an ordinance to be observed within the church; and witnesses, besides the commemoration of the Lord's death and resurrection, the fact of fellowship with the Saints; that the hopes, faith and

prospects are the same; that the lot of one is the lot of all; that the one determination to live, bear and forbear, suffer and do for one common cause, marks all the members of one body; and it seems to us impracticable to witness all these things in communion with a church, or churches which we do not consider as the church of Christ.

The partaking of the Sacrament also announces a belief in the presence of the Spirit with the band of believers who are worshiping, and the denial of the means whereby the Spirit is conferred, warrants us in being assured that that Spirit is not with so-called sectarian churches; this is to us sufficient reason, if there were no others, why Saints can not consistently with themselves and their profession eat and drink of the emblems with unbelievers, so-called, sectarian churches.

OWING to the close time for funds and the temporary press of work for a few weeks, we can not have the pamphlet, called the Forscutt and Shinn Discussion, ready on sale until early in July. It contains 194 pages, and is the full text of both sides; and, as we think, an able argument, showing the truth triumphant on both subjects. It should be in the hands of every saint, so that each may be fully posted on these important doctrines. It will also be a fine thing to circulate among your friends and neighbors. Price 50 cents in paper, cloth 75 cents.

Owing to the same causes the Book of Mormon will not be out until early in August; but your orders and money may be sent in at any time, and will be filled as soon as possible. Price \$1.50 and upwards.

THE Danville, (Pa.) *Intelligencer* of June 2d, contained a bit of fun about having in the town "blessings (?) unseen wasting their sweetness on a desert air;" or existing among them as an "angel unawares," in the shape of "a little congregation adhering to the tenets of strictest Mormonism;" and it thinks the phrase "go west" would be peculiarly applicable to them as advice, yet says that "as they do not put into practice the later doctrine of Polygamy, no one will disturb them." Upon this

our brethren came to the front and responded by furnishing an "epitome" of our faith and doctrine. This the publishers insert in their issue of June 9th, and correct its ideas by saying that these people do not wish to "go west," and that they have "no connection with Brigham Young's church."

Perhaps the people will get enlightened after awhile, but they are a long time at it, considering the amount that has been published the last few years showing our entire opposition to the immoral doctrines and disloyal teachings of Brigham Young. Keep it before the people, brethren, until all men shall know our true faith, not only by our teachings of gospel truths, but also by our practical, every day religion, in word and deed.

As one of the evidences of good feeling towards the divinely appointed work of the Reorganized Church of Christ, and towards the HERALD as its advocate, we mention the receipt, through Br. O. E. Cleveland, of \$4.50 from Br. Isaac Coffman, of Augusta county, Virginia, on his HERALD subscription and as an aid towards making it a weekly by this advance, for he was already a year and a half ahead before this. Although not a member of the Reorganization, he thus manifests his faith in the work and in its permanency as being distinctive from B. Young's failing usurpation, whose system he personally investigated in seeking for the rest preached in the gospel as first received by him.

We trust that he will abide in love with the truth, and when revived, that he will freshen to new life in the Spirit of the Master and put on his armor again.

COL. MILLER, writing for the *Omaha Herald*, makes the statement that the three witnesses to the Book of Mormon afterwards "became apostates, and declared they had lied as the witnesses aforesaid, and that the whole thing was a fraud."

Both Oliver Cowdery and Martin Harris died in the fullest faith in the Book of Mormon, and had not up to the time of their death, denied the testimony they bore to that book. David Whitmer still lives,

and last summer declared that his testimony was true.

The fact that these three men were excommunicated from the Church while Joseph Smith, Jr., was yet living, is justly commented upon by the *Ogden Junction*, thus:

"The excommunication of these three witnesses is adduced by many persons as evidence of fraud in the origin of 'Mormonism.' But we consider this a strong point in its favor. If Joseph Smith and his associates were impostors, they would not have dared to expel from the Church his three most important confederates. The fact that he would not cover up their infraction of the laws of the Church, is evidence that he had nothing to fear from their defection."

It is an almost foregone conclusion, that whenever men make the attempt to seize upon the supposed opportunity which the notoriety of this "Mormon Question" may possibly give them, they can not tell the truth. Whether this is owing to the palpable fact that their knowledge is limited, and they for that reason have to draw on their imagination; or that, assuming certain facts to exist, the conclusions drawn by them from those facts are stated as truths, and thus become incorporated and identified with the facts; or, what is just as likely to be correct, the devil will not let them we do not say. Even the elders of the so-called orthodox churches (and of course preachers will not lie) are not exempt from this strange fatality, they do not—apparently can not tell the truth about "Mormonism."

The following, clipped from letters from Brn. Richard Ellis and G. Rodgers, lately received, indicate some stir in Australia:

"Br. Rodger is up on the Manning River, about three hundred miles from Sydney. He gets a very good hearing and many believe, but none as yet are baptized. He has been challenged to discuss Mormonism. I enclose some of his late letters to me that you may see how he is getting on. If you see Br. Earnshaw, please tell him that I have found his relative and he lives close to my place. Please remember me to all in the office and all that know me, not forgetting yourself, Sister Smith and family."

Br. Rodger to Br. Ellis, March 10th, '76:

"I have just walked sixteen miles to find

an old-time Saint, Br. Murdoc; he received me kindly. I have an appointment on Saturday at Bo Bo, six miles from here (Tinonee) and five miles further on in the evening at Kimbrakie, where next I know not.—But all's well, my way opens. I can find friends and convince many, but few see their way to obedience."

Again Br. Rodger writes to Br. Ellis:

"I have just seen the paper. I think my opponent is backing down, as I challenged him to a four hours' debate on the Book of Mormon, the next day on the claims of the church of England. \* \* \* I have been rather unwell with wet feet. I have new shoes and am on the war path again, for the enemy is on the alert. If well I preach twice to-day; good attendance generally, and the people divided.

"Kimbrakie, April 23d, 1876."

By request of Br. Wm. G. Elder, we insert the following two letters and his reply:

HEALDSBURG, Sonoma Co., Cal.,  
August 21st, 1876.

Br. Wm. Elder.—We have been reading your letters in the *Herald* and concluded to write to you. We feel it a duty as well as a privilege to try and settle in the borders of Zion, and will be thankful if you will write to us and answer a few questions.

Is it very windy where you live?

Ans. No.

Is there any land that could be entered?

Ans. No.

My husband has always seemed to think he would like Southern Kansas. If it is right for us to settle there, I hope the way will open for us.

My husband is a carpenter, but can farm or do any kind of work. We would like to go back and make us a home near Independence. My native State is Illinois; but Mr. Graumllich thinks that state is too cold.

MRS. JOHN Y. GRAUMLICH.

TABOR, Fremont Co., Iowa,  
May 25th, 1876.

Dear Brother:—I do not live in either England, Ireland, Scotland, or Wales; but nevertheless, I think you will answer my letter; for you must know that the gathering of the Saints into the regions round about, interests many in our own land, as well as those of foreign nations. I agree with you in thinking that the Saints in their return and general coming together, will include some of Kansas. I write to you to obtain information in regard to your country.

Have you any organization of the Church in your county?

Ans. Not that I know of.

What is the direction and distance from Fort Scott?

Ans. Nine miles west and two south.

Have you any college, or State institution of learning situated near you?

Ans. Yes.

What wages do school teachers obtain in your county?

Ans. *Twenty to seventy-five dollars per month.*

Respectfully,  
JORDAN B. CHUTE,  
Bennett, Lancaster county, Nebraska.  
To Wm. G. Elder, Marmaton, Kansas.

*Br. H. A. Stebbins:*—I am receiving so many letters like these two, that it is impossible for me to answer them all in detail. Will you please print them in the *Herald* under "correspondence." I have no promises to make to those who do not take the *Herald* and pay for it and read and study it. Those who do take it will get answered by letter in the *Herald* sooner or later. Those who do not take it will fall behind. These letters, picked up at random, and not written with the expectation of publication, show the Spirit is moving on the masses again. I have piles of letters like these two; though plain and unassuming, they have the ring of the right metal in them.

WM. G. ELDER, M. D.

The *Chicago Times* of Saturday, 3rd June, contains a letter from a special correspondent in Salt Lake City, Utah, in which there is a curious jumbling of incidents and names.

The writer restates the idea of an exodus from Utah into New Mexico; this we do not believe. We have already given the denial of the authorities at Salt Lake City, that such an exodus is contemplated. To us it appears improbable, we therefore discard it.

It is further stated that Pres. B. Young has finally elected to choose his son Brigham Jr., to succeed him, and that he will ordain the latter at St. George. Against this move it is said that John Taylor, Orson Pratt and George Q. Cannon have claims respectively, and each has partisan support. It is further stated by this writer that—

"These candidates each are supported by formidable factions; but the most prominent and formidable of all is Joseph Smith, the eldest son of the original Joseph. A few years ago his cousin, also named Joe, built a church here, and gained quite a number of adherents, called "Josephites." This sect are Mormons, but do not believe in polygamy, and they claim that theirs is the true and only church. Joseph, the son of the prophet, who lives near Council

Bluffs, is expected here daily, and it is shewdly suspected that he has selected Brigham's absence as an opportune moment to strike while the iron is hot and dissenting saints nearly ready for revolution."

There is a confounding of names most inexplicable. We have a cousin who is the son of Hyrum Smith, slain in Carthage, whose name is Joseph Fielding Smith, and he has always been a defender of Brigham; and unless ambition has of late entered his heart and bidden him strike a blow for himself, he is one still. The Joseph Smith who resides at Council Bluffs we do not happen to know anything about; but gather that the writer meant to refer to the Plano, Illinois one. We discard any intention of taking advantage of Pres. Young's absence, however.

THE EDITORS left the office to attend the session of the District Conference to which they belonged, as dutiful elders should do, on Friday, June 2nd, going forty-four miles by buggy to Braidwood, Will county, Ill., where there is a branch of the Northern Illinois District of about seventy members. We spent two happy days with a noble band of Saints, and tried as best we could to speak a word for the cause. On Sunday Saints from other places near by came to the meetings; the school-house was well filled, and we hope good was done. We bid the Braidwood Saints "God speed."

BR. J. M. HARVEY, of Magnolia, Iowa, writes June 5th, 1876:

"We are still increasing in numbers in this branch; and we hope, growing in knowledge of the Lord Jesus Christ. We now number one hundred and seven, with many more enquiring the way of life. 'Come over and help us.'"

THE following from Br. D. S. Mills, Mission San Jose, California, is one of the cheerful signs of the times:

"H. H. Bancroft, the famous Pacific Coast publisher, has just issued an able work in five large volumes, entitled *Bancroft's Indians; or The Native Races of the Pacific States*. He has faithfully compiled history, tradition, and archaeology; and thank the Lord, has done what none of his predecessors have dared to do; for I find that, in vol. 3, pages 96-103 he has quoted hon-

estly, without comment, from the Book of Mormon; thus giving it a place in history, giving the history of the Jaredites, Lehi, Zarahemla—Nephites and Lamanites; their travels and wars; Christ's ministry; apostles' ministry; prophets, records, battle of Cumorah; burial of plates, discovery and translation by Joseph Smith all given without comment by the author. I say, well done Bancroft. It is, and will be a popular work, proving a great auxiliary to the Book of Mormon."

Not many months ago, we met a band of good saints in a hall of public gathering, and partook of the sacrament with them. We did this because we had fellowship with them; but there were some things accompanying the services that were to us very distressing and with which we could not fellowship; the air was close, and heavily laden with the scent and dust of stale tobacco smoke; some half dozen well filled spittoons stood round the room, adding to the smell of smoke the pungent fumes from overchewed fine cut, saliva, cigar stumps and refuse from exhausted pipes. A general air of dustiness seemed to pervade the furniture, and by the time service was ended we had a severe headache.

Now while we cannot blame these saints for the bad condition of the room, we may be permitted to suggest to them and others who have to meet in halls occupied by other worshippers, and secret societies, as is the case with them, that an hour's opening of doors and windows before services will do much toward purifying the air. We mean no offence, and hope none will be taken.

THERE is something terribly significant in the following, which we clip from the Danville, Pa., *Intelligencer*.

DEVOTION TO CHURCH AND TOBACCO.—An observant pastor has sent to the *Milford Delaware News* some curious statements about the flock under his charge. He says: "I have 267 members in full connection and 100 probationers on my charge. Sixty-seven of them use tobacco, and on making inquiry of each one, I find they have spent for that article in a year \$845. The entire membership with the aid of outsiders gave to pay the pastor, Presiding Elder, Conference claimants, Missions, Church Extension and Freedmen, \$841. One member

confessed to spending \$145 for tobacco. His contribution for Church Extension was 66 cents. Another confessed to an expenditure of \$66 for tobacco. His contributions stood thus: Missions, \$1; Conference claimants, \$1.

We fully believe that if Br. Jason W. Briggs, our co-laborer of the *Messenger*, had the moneys spent by the Saints in one year for tobacco, he would have enough to build the chapel talked of in Utah. Take the sum expended and add the loss of time caused by the loss of energy, and we believe it would purchase a house in Zion for all the indigent but honest ones of the flock.

THE Bill regulating the elective franchise in Utah, has received another hitch in Congress. Representative Wigginton, of the house committee on territories, has reported a substitute, the chief features of which are—

"All voting shall be done by ballot, enclosed in envelopes of uniform size, to be supplied by the secretary of the treasury. Christianity's section in regard to polygamy is materially modified so as to restrict the elective franchise simply to male citizens of the age of 21 years and upward who are not bigamists and polygamists at the time they offer to vote, and who are otherwise qualified by the usual term of residence."

### NEWS SUMMARY.

In response to the call for general news in our columns, we would like to publish regularly a condensed account of such news as may be of most interest, and will try to do so when we have time. If we had more room it would be less work to give a large amount than a small one.

Late telegrams from Switzerland and the south of France tell of rising rivers, floods and inundations in those lands. Immense damage is reported by reason of these in the eastern cantons of Switzerland, caused by heavy rains and the melting of the snow in the mountains. Many railway lines injured, travel impeded, bridges and houses carried away, people drowned, etc., etc.

The plague in Mesopotamia, according to last advices, was increasing slowly but surely. The ancient city of Bagdad on the Tigris, now a city of but 40,000 inhabitants, and Hilleh, on the Euphrates, a few miles from the site of ancient Babylon, a city of 13,000 inhabitants are among the chief sufferers. The alarm also comes from Kurdistan to the north, and also to the east it is deepening and widening. Physicians

have been stationed at various points along the routes from Mesopotamia to Persia, Syria and Kurdistan, to watch for the first signs and earliest stages of that dreaded pestilence. It is believed to be widely scattered. We find that this disease varies in duration from three to seven days; but that often a patient dies within a few hours of the attack.

Ern. Rodger and Ellis of Australia send us paper clippings which show the extraordinary drouth of the past winter and spring there. The governer of New South Wales proclaimed April 14th as a day of humiliation, fasting and prayer to obtain a mitigation or removal of the great calamity, and calling upon all classes "to join in this solemn appeal." It was stated that seven or eight months had passed since sufficient rain had fallen to do material good, while hot winds had been more prevalent than ever known before. Water became a very precious article, and many horses, cattle and sheep died for want of it. Pastures were barren of grass, and around one station it was estimated that only 10,000 sheep would be saved out of 100,000. They were gathering their corn and winter's feed in April, and in some places feared for the supply; but the last clipping showed that rain had fallen and given a supply of water from April 5th to April 11th.

A heavy earthquake in New Zealand late in February is reported; also a destructive hurricane at Tonga.

The Wesleyan Mission Society in the Feejee Islands, reports a great loss by the measles epidemic, namely 8,000 members of the church, and 35,000 other attendants on their public worship. Besides these many thousands more have died, Catholic and unchristianized natives.

It is stated that the hungry "hoppers" have begun to harvest the crops in Minnesota, making a clean sweep of the wheat field as they go. They are just as lively where the ground was burnt over in the spring to destroy the larva, as they are elsewhere.

Late news from Spain reports the grain crops of some of the provinces to have been entirely destroyed by the locusts. Tons of the hoppers have been burned by using petroleum, and 15,000 soldiers have been set to work destroying them.

The Hessian fly is after the wheat in some parts of Missouri, and the chinch bug is doing his best in Wisconsin to make a living.

Now and then a tornado varies the list of horrors throughout the land, demolishing buildings and killing or wounding a few people.

The civil war in Mexico has been raging to the general discomfort and misery of the people, and to the damage of agriculture and trade in that unhappy country. La-

bor on public and private enterprise has almost ceased, and business is stagnated. Federals and insurgents alternate in their successes and reverses. Trains have been attacked, bridges and telegraph lines have been destroyed, and lawlessness reigns.

In Belgium the riotous attack of the Protestants upon the Catholics has caused much disturbance and the destruction of Catholic property. Mobs marched through the streets and the soldiers fired and wounded several and arrested others. Great agitation prevailed.

The "remnants of the land" still vex the nation grievously, and yet their presence is making fortunes to hundreds and perhaps thousands in what is called the "Indian Ring," including politicians, agents, traders, thieves, a great gang who are dishonest both to the government and to the Indians, and who are making piles of money out of them conjointly. General Sherman says that he does not attribute all the damage complained of by the whites on the frontier to the Indians, but considerable of it to bad white men.

The *Providence* (R. I.) *Journal* says that for the government to fight the Indians in front and the Indian ring in the rear, as is necessary, is tough business for it. That paper holds that many whites will be benefitted by an Indian war; also that the Indian has some good reasons to stand as excuse for repelling those he considers invaders on his lands. It says, "It is a shame to our whole system of dealing with the aborigines, that we have these constantly recurring conflicts. Government does what it hopes will be for the best, but contractors and agents cheat, and the frontiersman kills the Indian, on the slightest provocation. Honest and humane dealing seem almost if not entirely out of the question. Warm work is expected throughout the summer campaign.

It is reported that General Gibbons' command is or has been completely surrounded by Indians, and that battles have been fought, with considerable loss on each side. Many thousands of Indians yet exist on the plains and in the mountains. Of their numbers in Canada the Canadian Minister reports about 92,000. The careful treatment, and the aids to civilization furnished there, have made the natives of some importance as citizens. The minister reports that in the five older provinces they own, in personal property, real estate and invested capital, over eleven million dollars.

The revolution of affairs in Turkey, the home of "the sick man," has resulted in the placing of Mohammed Murad Effendi in power as the successor of Abdul Aziz Kahn, his brother, who was deposed for this purpose. The latter succeeded the father of the present Sultan in 1861, and is

said to have begun his reign by making reforms and giving other evidences of doing good to his people, but in later years to have squandered money, lived luxuriously, and left a pulic debt on which they are unable even to pay the interest, and otherwise appeared indifferent to the public benefit and the national prosperity. For the last ten years he was involved in almost continual hostilities by insurrections in his own provinces. He has died since his abdication, some say by suicide, others think by the hand of murder. There are apprehensions that the present Sultan will be no improvement upon the past. Meanwhile the Foreign powers, Russia, Germany, Austria, etc., Gog, Gomer, Togarmah "all of the north quarters," are waiting their time, in the providence of God, "to come up from the north parts," to the consummation of the latter day events, as plainly foretold by Ezekiel and other prophets. Turkey is the only barrier between them and "the mountains of Israel" and the people who shall be "gathered out of the nations" "in the latter years."

And apropos to this some of the papers are asking how about the restoration of a Jewish kingdom at Jerusalem, and saying that such a consummation is not altogether impossible. It is said that the English journals have the story in this form: that Baron Alphonse Rothchilds will propose to pay off the Turkish debt, repudiated by the Sultan, and for security, among other things, to have the feudal tenure of a large portion of Syria, including Jerusalem. It is also said that the ties of national feeling and kindred draw more strongly on Disraeli as he grows older and that he favors "the reconstruction of the kingdom, and the reconcentration of the wandering children of Israel."

These views are to be marked for their striking contrast to the ideas held forty years ago and more by the christian world, when the latter day work was first preached, including the restoration of Israel and the establishment of their nation during this century.

## Correspondence.

FONTANELLE, Nebraska,

June 7th, 1876.

*Bro. Henry:*—I love the truth of God and I want to live so that I may never bring reproach upon his Church. I have not the privilege of meeting with the Saints very often, as I live about twenty-five miles from the nearest branch, but the *Herald* is a welcome visitor, and I shall be glad when we can have it weekly, and I will do my best to support it. May God bless you and all the brethren that are striving to bring about the redemption and glory of Zion.

I am not much of a preacher, but I can talk by the fireside, by the work bench, in town or in the country, and I can use such important aids as the tracts now published by the Church to open the blind eyes, to unstop the deaf ears, and to bring light and truth to the minds of those who are in darkness. Our God shall have the praise, and if some wayward wanderer learn the way to his Father's house, if some honest soul be led to taste the joys that come through obedience I shall be repaid. Yours in the hope of eternal life,  
GEO. DERRY.

ROBERTS, Ford Co., Ill.,

June 19th, 1876.

*Editors Herald:*—Inclosed please find obituary notice of Sr. Moore. Yesterday I preached her funeral sermon. The day was wet, cold and blustering; and but a small congregation was in attendance.

This region is *under the cloud*. It has been deluged with rain for the past week, and they have had much rain here for the entire spring.

I start for St. Louis to-day. My address for ten days will be 515, St. Charles Street, St. Louis, Missouri. Respectfully and truly,  
W. W. BLAIR.

LOUISVILLE, Ontario,

June 9th, 1876.

*Bro. Joseph:*—We arrived here yesterday all well. Our conference at Lawrence, Michigan, was well attended. Saints there in good spirits, and the work is hopeful and looking bright. Brn. Patterson and Campbell have the armor on. Truly,  
E. C. BRIGGS.

FARMINGTON, Kentucky,

Feb. 21st, 1876.

*Bro. Joseph Smith:*—I have been thinking for some time of writing to the *Herald*; but believing that you had letters of more worth than mine, I have forbore until the present; but now I feel like it is my duty to inform the readers of the *Herald* how the Lord is prospering the Saints in this country. On the 22nd of August, 1875, I was seized with spinal meningitis, which was followed by convulsive fits. After the most skillful physicians had failed to give relief, and my disease was pronounced incurable, I sent for brethren J. H. Hansen and R. J. Anthony, who came immediately and administered to me, and now I am quite well. I was healed on the 16th of December last.

Dear Saints, pray for me that my affliction may never return, and that I may grow in faith and in the knowledge of God.

Your sister in the everlasting covenant,  
SARAH K. RYE.

We, the undersigned, citizens of Graves county, Ky., are personally acquainted with Mrs. S. K. Rye, and hereby certify that we witnessed her affliction and were



present when she was administered to. She has not been sick since:

David Crider, Sarah Crider, Emma Harrison, members of the Church; J. E. Crider, M. E. Brewer, D. V. Crouch, A. A. Miller, J. H. Harrison, J. D. Benson, not members.

LAMPTON, N. S. W.,  
May 4th, 1876.

*Bro. Joseph*.—We are anxiously waiting to hear from the April Conference, hoping that some one will be coming to help us. Bro. Rodger is still at the Manning River. You will see by the newspapers that I send that he is fighting hard with the enemy of truth. How hard to arouse the present generation. How truly the prophet Isaiah describes this generation. However, we know that Bro. Rodger will faithfully warn them and bear his testimony of the things that are coming upon this generation. By his last letter we expect he will soon be back, when he will receive a welcome reception. We have had a very severe summer, intensely hot with a drought of ten months duration, which has been the cause of much suffering among the people; and I know of a certainty, that the Saints of the Hunter River have experienced very little inconvenience in want of water. We have been able to give many in our street a bucket up to the very last. We mention this as showing God's care over his people. A great amount of sickness at present in this district; the Saints in general living up to their calling, with few exceptions, such as may always be found among the people of God. I send a few scraps. Yours in the gospel covenant,

CHARLES A. DAVIS.

COLUMBUS, Kansas,  
May 16th, 1876.

*Bro. H. A. Stebbins*.—The work is progressing here slowly, but surely. Prejudice is giving way and many are investigating. Considerable business was done at our conference, although the stormy weather and overflowing creeks prevented many from being with us who wanted to be present. The Book of Rules is what was needed for the conferences and business meetings. The brethren here are in favor of the change in the *Herald* and will sustain it. I am preaching once or twice nearly every Sunday, besides doing much talking about the gospel in my daily intercourse with mankind. Your brother in the cause of truth,

JAMES DUTTON.

WOODBINE, Iowa,  
June 2d, 1876.

*Bro. Henry*.—I send you an account of Brigham's movements. I sincerely pray that a change may soon take place for the benefit of that people, and that the yoke of

bondage may fall, and the true Saints find their home in a redeemed Zion. Br. Caffall preached at Sr. Adams on Sunday. I went to the school-house and had it given out, but the people do not relish the truth enough to turn out well and hear. I am asked by my friends why I joined such a class. Because I love the truth, and desire the advancement of the work of God under the charge of the co-workers with yourself. Kind regards from all.

ESTHER ROHRER.

MORGAN CITY, Utah,  
June 6th, 1876.

*Bro. Joseph Smith*.—I write to say that we are strong in the faith of God's work, and I am thankful to our Heavenly Father that he has given me strength to stand faithful to his kingdom, although there are none but Brighamites here besides myself and wife. I do not know what I should do without the *Herald*, for it is the only preacher we have and with the blessings of God I will try and pay for it.

Yours in the gospel of Christ,

JAMES PERKINS.

MILLERSBURG, Ills.,  
June 17th, 1876.

*Bro. Joseph*.—I am looking with much anxiety for the moving of the printing press, as I think it is a prominent step toward gathering. I would like to see more unity in regard to that movement, as discord will make ill to any enterprise. The confidence of the Church should be more centralized in the persons appointed to make the choice. I, for one, feel perfect confidence in them, and would be glad and willing to entrust any amount of money at their disposal if I had it. We are making an effort to build a house for worship, and will try and make arrangements for your presence at the dedication, if it is possible. In laying your plans for the future, please remember us, and make it one point of visit. If the blessings of God are with us we will get it up this fall.

Yours for the truth, JNO. M. TERRY.

[SCOTTSVILLE, Indiana,  
June 15th, 1876.

*Br. Joseph Smith*.—We have concluded a very interesting conference for this district. It was held with the Union Branch, in Jefferson county, on the 3d, 4th and 5th of this month. It was marked with great earnestness and unity of thought and purpose. The Saints were comforted and edified, while outsiders were instructed in things pertaining to their salvation. We had a fair turnout and good attention throughout the conference. On Monday, the 5th, we held a testimony meeting in which nearly all of the Saints took an active part; the love of God seemed to be

shed abroad in every heart by the Holy Ghost; all seemed to enjoy the meeting. Thanks to Br. W. H. Kelley for his flying visit to Ripley and Jefferson counties. I wish he could have staid longer and preached more. There are a great many places open for preaching in this district, and only one Elder that is devoting his whole time to the ministry; we therefore solicit aid from the traveling ministry. I learn by letter from Br. R. Ayers that the Pleasant Ridge Branch, Perry county, is in a better condition than it was before the debate of last March. The work in this district is in a fair condition, but is not as well sustained as I would like to see. Dear Saints, let us remember that "he is faithful who hath called us." Yours in hope,

H. SCOTT.

PERU, Ill., June 8th, 1876.

*Br. H. A. Stebbins:*—I failed in keeping my promise to meet with you at the district conference held at Braidwood. I much wished to attend but could not do so on account of other business. However, after the 20th of this month I will be at liberty, and I hope to spend some time among the branches in that direction, notwithstanding my age and infirmities; I was born Aug. 20th, 1794.

With all our hearts we thank the Lord for the blessing which has attended labor in the ministry of the words of life to men, and have hoped for its continuance in the same direction and for greater blessings to flow from the same source; but we pray that the Lord will raise up men who will fill vacancies and places of labor to the honor of his name and the salvation of souls.

Your brother in the Lord

JOHN LANDERS.

ST. CHARLES, Saginaw Co., Mich.,  
June 9th, 1876.

*Br. Joseph:*—I have been looking for one of the elders all the spring to help me. I have held two or three meetings a week for the past year. There are some here who believe, but no one to baptise them. I think if some one could come here there would a number obey, and I would like help if possible. Your brother in Christ.

OSCAR BEEBE.

DELOIT, IOWA,  
June 16, 1876.

*Bro. H. A. Stebbins:*—The question has been asked, How should we as christians celebrate the fourth of July? My humble opinion is that we should meet together for prayer and thank God that he raised Washington and others to gain our liberty in this land where we can worship according to the dictates of our own consciences, so that we do not interfere with the rights of others, and thanking him for the kind

care and protection of his people. Also thanking him for a living prophet, and for the gospel in this the nineteenth century; and asking him for his fatherly care to be still extended. We should remember the duties of the day, and in our feasts and sumptuous fare think of the sweet potatoes that Washington ate. We would be happy to see it so celebrated,

MARY JORDAN.

SOUTH BETHLEHEM, Pa.,  
June 4th, 1876.

*Dear Brother Stebbins:*—I am happy to inform you that the few Saints that live in this place, are, by the grace of God, blessed with very good health; and that spiritually they appear steadfast in the faith, though by the removal of four of our members the few remaining have become discouraged about holding meetings. We are only four active members, and one of our number does not meet with us, owing to the objections of her husband, notwithstanding he testifies by his right arm that he has been raised from the grasp of death through prayer in his behalf, and the administration of the ordinance, in the name of the Lord Jesus Christ.

My opportunities for ministerial labor in this part of the vineyard are very limited. There is a strong opposition here to meet, viz., Moravians and Catholics. Those who are religious are very superstitious, while on the other hand those who are not religious are so disgusted with religion that they are extremely depraved. If anything can be done it will be only by a strong effort.

I asked permission to speak in the Baptist church, but was refused, the pastor fearing it would bring on a discussion and he thought that would not profit their cause. Financially I am not in a condition to do much preaching, but with the grace of God I look forward for the dawning of a better day.

I was very near forgetting the Utah Chapel, concerning which I will say that the Church needs it, and it will be built. I will add my mite to that end at an early day. The *Herald* as a weekly would no doubt be a source of greater edification to the scattered Saints, if not to the whole body, but I am not in favor of changing the form.

In conclusion I will say that my heart's desire is with the work of God. Ever praying for its prosperity, I remain yours in Bonds,

L. D. MORGAN.

PHILADELPHIA, Pa.,  
June 15, 1876.

*Bro. Henry:*—I arrived here a week ago to-day. I have visited the brethren, preached twice on Sunday and spent three days at the Centennial Exposition. I suppose you would like to hear something about

the Exposition. Well I will give you a brief description. In the first place I can say that it is a magnificent display of every thing I ever thought of and many things I never saw or heard of. I was pretty well satisfied after my third day's visit, but I suppose that I did not see over a twentieth if I did over a fiftieth part of what is on exhibition. Yet I was at it faithfully for the three days, and at the end of that time I was ready to exclaim with one of old, "all is vanity and vexation of spirit."

The Chinese department is a wonderful display of ingenuity in wares and furniture. The furniture is carved by hand in magnificent style. I saw a mirror whose frame was set in a small block of wood upon which was beautifully carved twenty-three forms of animals and fowls. Think of one bedstead valued at \$4,800.

Everything throughout the exposition was of the grandes style. The parts of some machinery is plated with silver. To describe all that is interesting would make a large book. Not the least interesting to me was the ancient relics from Central and South America, discovered since the Book of Mormon came forth.

I go from here in a few days to Horners-town, N. J., thence to Boston, and from there to Jonesport, Maine. Your brother,  
E. BANTA.

MILTON, Santa Rosa Co., Fla.,  
June 6th, 1876.

*Bro. H. A. Stebbins:*—As it has been a long time and but little said about the Saints in this part of the land, I thought to write a note that we are making the best of it we can. We are trying, with the best understanding we have, to live to the law and the commandments. We hold regular meetings, and have good congregations, good attention and good behavior. We are thankful to the Lord that we have been able to give satisfaction, and to silence any opposers that have attacked us. We enjoy the gifts and graces of the Spirit of God, and have been greatly blessed in anointing the sick. Be all the glory to the one in whom we trust. Yours in the one faith,  
W. W. SQUIRES.

CANTON, Ills.,  
June 9, 1876.

*Bro. Joseph:*—I have been in this place since I came from Conference. I have been preaching in Canton, St. Davids and Orion; sometimes in Welsh and sometimes in English. On the 14th of May I preached to a large congregation at the Walnut School-house, in Orion Township, near the home of Bro. L. L. Jones; after preaching I baptized five, four grown persons and one little girl. I had good liberty to speak; I spoke under the influence of the good Spirit; thank God for it. After preaching, the

whole congregation came to witness the baptism, and everything went off in good order; and a good feeling was manifested. I baptized one more on the 7th of this month the wife of Bro. J. L. Jones.

I wish to mention here of two that I baptized before I came to Conference, they are husband and wife. He is the son of a Campbellite minister; she did belong to the Baptist Church, he also belonged to the Campbellite Church.

My health is not very good, but rather poorly. I am not able to do as much as I would wish to do; but whatever I do, I wish it to be done to the advancement of the good cause, and to the honor of our Father in heaven.

There is a good feeling with the Saints in Canton; and I believe they are trying to live their religion. From your brother in the gospel,  
JOHN T. PHILLIPS.

## Conferences.

### Pottawattamie District.

Conference was held in Council Bluffs, Iowa, May 27 and 28, 1876. Asa Walden, president; Frederick Hansen, clerk.

Officials present: 1 apostle, 1 seventy, 12 elders, 2 deacons.

Branch Reports.—Council Bluffs: 119 members. Boomer: 16 members. North Star: 29 members. No changes in any.

Elders' Reports.—Hans Hansen, William Strang, John McLand, James Caffall, Asa Walden, P. S. Guhl, Peter Olson, Andrew Hall, Samuel Longbottom, Louis Davies and A. G. Weeks.

Bishop's agent, A. Hall, reported that he had \$13.10 on hand at last report: received since \$4 50; paid to the poor \$7 50, to the ministry \$7.75; balance on hand \$2.35.

Resolved that we hold a special conference in Council Bluffs, on July 8th, to consider the propriety of sustaining the resolution of the Annual Conference in locating the Semi-Annual Conference in Council Bluffs; and, in the event of sustaining said resolution, to make arrangements for the conference; and that the presidents of branches come prepared to state what help their members will render.

Resolved that the resolution passed at the November conference of 1875, wherein the presidents of branches were authorized to visit members of the church within the limits of their respective branches who are not enrolled as branch members, and to inform such members that, if they have grievances the conference will hear them, be and is hereby re-affirmed.

Whereas, the frequent invitations and requests make and published to the elders to attend and report to conference is disregarded; therefore be it

Resolved that the secretary be and is hereby authorized to notify those elders, or as many as may be known to him on the record, to attend or report by letter to the next quarterly conference, and if they fail to do so the conference will no longer sustain them as elders. Those who are known to be enrolled in quorums will be reported to their respective quorums. The above course is taken in view of the fact that some elders do not take the *Herald* and we do not wish to take advantage of any.

Resolved that all elders and priests not engaged in branches, are requested to open new places and preach the word the coming quarter, as far as practicable.

The district was left in charge of Br. Jas. Caffall the coming quarter. The authorities of the church were sustained. Frederick Hansen was sustained as district clerk.

Preaching by Elders A. Hall, A. Walden and J. Caffall.

Adjourned to meet in Crescent City, at 10:30 a.m., August 26th, 1876.

### Spring River District.

The above conference was held at the Columbus Branch, Kansas, May 5th, 6th and 7th, 1876. J. A. Davies presided during the early part of the session, and J. T. Davies during the latter part; James Dutton clerk. Brn. D. Fisher and James Carrol, of Texas, were invited to participate in the deliberations.

Branch reports: Pleasant View 67 members, 1 baptized, 3 removed by letter; Columbus 22 members, 1 baptized; Galesburg 42 members, 3 baptized, 3 removed by letter; Joplin 14 members, 1 baptized, 2 removed by letter; Newtonia 7 members; Mound Valley, Jacksonville and Armstrong Cadamy not reported.

The following officials reported: John T. Davies of the seventy, elders John A. Davies, Ezra Depue, W. S. Taylor, D. Fisher, James Dutton, C. M. Short, D. S. Crawley and James Carrol; and priests C. Randall, B. F. Bird and Lyman L. Wight; teachers, Richard Bird and Evans Llewelyn; deacon R. M. Barmore.

The secretary reported that according to instruction of the last conference he had written to the brethren at Armstrong Cadamy, but the letter was returned unopened. The secretary was instructed to send a notice for insertion in the *Herald*, requesting some of the brethren at Armstrong Cadamy, or Br. Watson, late president of that branch, and who is now understood to be in Texas, to correspond with the secretary, relative to that branch.

John A. Davies tendered his resignation as president of the district, and his resignation was accepted. John T. Davies was chosen to preside during the next three

months, unless he should be called away by his quorum. The authorities of the church were sustained.

Report of the Bishop's agent from Feb'y 5th to May 5th, 1876: on hand last report \$42.45, received \$23.36, total \$65.81, paid out \$44.16, balance on hand \$21.65; Richard Bird, Bishop's agent.

Saturday evening, preaching by D. Fisher, assisted by Jas. Dutton. Sunday morning, preaching by C. M. Short, assisted by Ezra Depue. Afternoon, prayer and sacrament meeting. Evening, preaching by D. S. Crawley.

Number of officials present: 1 seventy, 8 elders, 3 priests, 2 teachers, 1 deacon.

A two days' meeting was appointed to be held at or near Pleasant View branch, July 8th and 9th. Considerable business of a local nature was done, and peace, love and unity prevailed throughout the conference.

Adjourned to meet at the Columbus branch, Friday, August 4th, 1876.

### Northwest Missouri District.

This conference convened at the house of Br. A. Bishop, near Stewartville, DeKalb county, Mo., May 13th and 14th, 1876. Br. T. W. Smith was chosen to preside; Fred. Collins clerk, J. Burlington assistant.

On motion, the Rules of Order published by the church for such assemblies were adopted.

Branch reports.—Far West 56, 12 baptized and 1 died; Hannibal 17, 6 baptized; St. Joseph 48, 4 baptized; DeKalb 54, 3 baptized, 3 received by letter; Starfield 24, 1 baptized; Bevier 49, 24 baptized, 2 received by letter, 3 received by vote, 1 removed by letter; Delano not reported.

Elder's reports.—J. W. Johnson had baptized 2; L. L. Babbitt had baptized 2; A. Bishop had assisted the brethren who are looking for homes in this locality, and had baptized 1; W. T. Bozarth had baptized 1, preached 14 times; James Kemp had visited all the branches in the district, attended all the two days' meetings, and also the General Conference; T. W. Smith had found good openings, and had preached at Kingston, Bevier, St. Louis, Bellville, Kewanee, Millersburg and Hannibal, baptizing 38 since last report here; J. Burlington reported the St. Joseph branch doing well; Br. Seelye had baptized 1; Br. McDonald had baptized 1; D. E. Powell had baptized 7; J. Wood, D. J. Powell, William Lewis, F. M. Bevins, L. W. Babbitt and J. Gouldsmith reported as doing the best they could.

2 p.m.—All visiting brethren were invited to take part in the conference.

James Kemp reported attending General Conference, to represent the district, as instructed to do. T. W. Smith gave a general

outline of the business done at April conference.

Report of Bishop's agent: in hand last report \$13.85, received \$131.22, total \$145.-07, expended \$127.61, in hand \$17.46.

Brn. McDonald, Lewis and Ross were appointed to audit the agent's books.

L. L. Babbitt and F. Collins were appointed to labor together; Brn. Worrell and Ballinger were released; Brn. Bozarth, Bear, Franklin, D. J. Powell, Wm. Lewis, W. Summerfield, D. E. Powell, A. Bishop and J. W. Johnson were sustained in their missions; Brn. Rowland and Thomas to labor together in Macon and Shelby counties, and Charles Perry and T. D. Reese in Macon and Lynn; Brn. Bevins and Ross to labor as they may have opportunity. James Kemp and F. Collins were sustained as president and clerk, and A. Bishop as Bishop's agent.

Resolved that the name of this district be changed to that of the "Far West (Mo.) District."

8 p. m.—Br. Wm. Summerfield spoke of some saints living near Turney Station. Brn. Kemp, Summerfield and Bevins, were appointed as a committee to visit the Turney saints, and to try to organize them into a branch.

The authorities of the church were sustained, and including T. W. Smith in charge of the mission. Officials present: 1 of the twelve, 1 high priest, 15 elders, 3 priests, 2 teachers and 2 deacons.

Resolved that we hold that any elder laboring in this district should not baptize any person who lives in the jurisdiction of a branch, without the knowledge and approval of the authorities of that branch, when the circumstances make it possible to obtain that approval.

Committee on auditing books of Bishop's agent reported, and it was adopted and committee discharged.

Adjourned to meet at Bevier, August 26th and 27th, 1876.

### Northern Illinois District.

The above conference was held at Braidwood, Will county, Ills., June 3d and 4th, 1876; Bro. H. A. Stebbins presiding; bro. John Keir, jr., clerk *pro. tem.*

Saturday, 2 p. m.—Usual opening exercises with prayer by the president.

Branch Reports.—Plano 159 members, 1 baptized, 5 received by letter, 5 removed by letter; M. B. Oliver resigned charge, and F. G. Pitt ordained and placed in charge; Frank J. D. Earl and Plutarch H. Briggs ordained priests.

Braidwood 70 members, 4 baptized, 1 received by vote, 2 removed by letter. John Kier, Jun., ordained a deacon.

Streator 26 members, 1 expelled; W. R. Reese ordained a priest, C. A. West a

teacher and J. Waltenbaugh a deacon. Financial report: Freewill offerings received \$44.73; to ministry and branch expenses \$39.32; balance on hand \$5.41.

No reports from Burlington, Janesville, Boone County, Marengo, Batavia, Sandwich, Leland, Amboy, Fox River, Mission and Pecatonica.

Delegates reports: Joseph Smith and H. A. Stebbins, of Plano, reported favorably of that branch; D. D. Jones, of Streator, said they had four meetings per week and are striving to keep the commandments; J. S. Kier, of Braidwood, said that they have preaching and prayer meetings regularly, and also a Bible class; the saints are seeking to live for the favor of God.

Elders' Reports.—T. R. G. Williams has preached some; Mad Madison says there is a good field for preaching where he lives; L. B. Scott has preached considerable along the Kankakee, and finds good openings and good feelings towards us; Peter Devlin preaches by turns with his brethren and thinks there will be much done this summer about Braidwood by them; Frank Lofty has had part in the alternate preaching and thinks that good is being done; Wm. Frisons shared in the preaching; Evan Griffiths has been and still is sick; priest Frank Mussell assists; Frank Earl has labored in Chicago; teacher John Teasdale labors in his office; deacon J. Kier, Jun., reported; Brn. C. G. Lanphear and Jacob Stanly by letter.

Report of Br. C. G. Lanphear on the Thompson case was read. It was received and the committee was discharged. President read a letter from W. W. Blair, asking a postponement of the case as he was trying to settle it between the parties. On motion it was deferred.

Br. H. A. Stebbins said that in accordance with his notification to the district last fall, that probably other duties would make it necessary for him to resign the charge this spring; and, as a worthy one seems now situated so as to take the field, he, after six years service therein, desires to be released.

His resignation was accepted, and Br. John S. Kier, of Braidwood branch was nominated, and on his acceptance and the expressions of favor by the brethren, he was chosen by an unanimous vote.

Br. Stebbins stated that Br. Kier would need some temporal aid, if he left his labor and took the field constantly, as he proposes doing in July. He also reported a buggy and harness belonging to the district, but no horse.

A resolution was adopted requesting the committee heretofore appointed to purchase a horse for the district to proceed to do so. Br. Stebbins said that they were only empowered to purchase when the funds should be sent in, and as this had not

been done the committee could not act. On motion Br. Stebbins was authorized to solicit aid from the saints for this purpose.

6:30 p. m.—Prayer by Joseph Smith; preaching by H. A. Stebbins.

Sabbath, 10:30 a. m.—Prayer by H. A. Stebbins; preaching by Joseph Smith. At 2 p. m., sacrament and testimony meeting, and great peace in the Holy Ghost was enjoyed, and testimonies of the gifts being received were given. At 6:30, prayer by Wm. Fribbons, and preaching by Joseph Smith.

Adjourned to meet at Mission branch, October 28 and 29, 1876.

### Fremont District.

This conference convened at the Saints' Chapel, Nebraska City, Neb., May 7, 1876. R. C. Elvin, president; Wm. Leeka and J. R. Badham, clerks. Prayer by Jas. Caffall, and M. H. Forscutt addressed the conference, from Rom. 6:16.

At 2 p. m., the sacrament was administered by S. S. Wilcox, G. E. Duel and R. C. Elvin. At 8 p. m., preaching by M. H. Forscutt.

Monday, 8th, 9 a. m.—Prayer by J. Caffall. Brn. Forscutt and Caffall were invited to take part in the conference. By resolution, the Rules of Order as published by the church, were adopted. The reports of branches were, after reading, referred to a committee, S. S. Wilcox and Wm. Gaylord being appointed by the president as said committee.

Branch Reports.—Platte River 16 members, 4 baptized; Palmyra 40 members, 1 received by vote; Nebraska City 98 members, 3 baptized, 2 died; Glenwood 15 members; Mill Creek 24 members, 1 expelled, 2 dropped from branch record for failing to report; Fremont 49 members, 2 baptized, 5 removed by letter; Shenandoah 36 members, 4 received by letter, 2 received by vote; Plum Creek 91 members, 1 removed by letter. No reports from Elm Creek, Nephi, Farm Creek, Moroni and Blue River branches.

Elders' Reports.—J. J. Kaster, E. C. Brand, J. V. Roberts, J. W. Waldsmith, R. M. Elvin, Wm. Brittain, M. H. Forscutt and R. C. Elvin reported by letter. E. C. Brand had preached several times, but sickness in his family prevented him from doing more. J. V. Roberts had labored some in connection with Br. Brand, but found it impossible to visit some of the points designated by the last conference. J. W. Waldsmith had been chosen president of Nebraska City branch and had confined his labors there. R. M. Elvin had labored as Superintendent of the Sabbath-school, also preached at Nebraska City, at Liberty and at Rock Bluffs; had baptized five and performed other duties. M. H. Forscutt reported that he had just arrived in the district, and hopes to work

in harmony with the others, and effectually for the glory of God and the advancement of his cause in this district. R. C. Elvin had attended General Conference and laid before them the desires of our district; had preached 35 times, administered to the sick with good results, and had received letters requesting him to come to still other places to preach. He reported the district in a good condition. Had paid out \$39.10 for railroad fare and \$22.90 for other expenses, total \$62.00, and had received \$38.05.

Verbal reports: G. E. Duel had preached at Bethlehem, Egypt and Glenwood and met with good encouragement. Isaac Roberts had preached some and baptized three; had many calls for preaching. Henry Kemp had preached several times and baptized eight or nine. J. R. Badham had labored in company with S. S. Wilcox and S. N. Matthews; baptized four; found a good opening for preaching about nine miles east of Clarinda, also found that much good had been done by a sister in the vicinity of Red Oak. J. W. Calkins, A. T. Mortimore, Moses Gaylord, Simon Dike, Sr., Knud Johnson, Wm. Gaylord and S. S. Wilcox reported.

Report of committee on branch reports was read, received and committee discharged. Committee on building reported that no definite action had been taken, as the committee did not fully understand the design of the resolution by which they were appointed.

Resolved that a written report of each elder be submitted instead of a verbal report.

Whereas, in the opinion of this conference, there is a necessity for houses of worship at Plum Hollow and Shenandoah, and

Whereas such houses of worship would be of service to the district, it is hereby

Resolved that the delegates from the various branches be and are hereby instructed to request their branches to aid such committees as their branches may appoint, whenever such committees shall report through the Bishop's agent of this district their readiness to erect such houses.

Report of Bishop's Agent.—Balance on hand last report \$33.20; received since \$40.95; total \$74.15. Expenditures \$87.36. Balance due agent \$13.21. Wm. Leeka, agent.

Resolved that all elders in this district are respectfully requested to report at the next quarterly conference by letter or in person, making known their desires and labors.

That it is the opinion of this conference that the Bishop's agent is required to supply the necessities of those appointed to labor in this district, before expending or paying any funds to those laboring in other fields.

Missions.—J. R. Badham and J. T. Kinniman were released from their mission east

of Clarinda, and J. R. Badham and S. S. Wilcox were associated there; James Caffall was requested to preach at Red Oak and Hastings; E. C. Brand, James Roberts, Wheeler Baldwin, William and Moses Gaylord and G. E. Duel were continued and sustained in their former fields, the latter to labor at Red Oak and Hastings; James Thompson, Geo. Kemp, John Goode, Wm. Redfield, W. C. Matthews, K. Johnson, D. Hougas, J. R. Badham, J. Kaster, Wm. Leadingham and P. Peterson were released from former missions; S. S. Wilcox was appointed to take charge of the Hamburg mission; K. Johnson and J. W. Waldsmith to labor among the Scandinavians and elsewhere; Wm. Leeka to visit the branches and teach the law of tithing and freewill offering.

The authorities of the church were sustained,

Resolved that the president of the district be authorized to enquire into the case of John Chapel, and, if necessary, call an elders' court and cite him to trial.

Resolved that president Elvin's financial report be received, and that the bill be paid by Bishop's agent, \$23.95.

Officials present: 1 apostle, 2 high priests, 13 elders, 2 priests, 2 teachers.

At 8 p.m. Br. Jas. Caffall preached, followed by a prayer and testimony meeting. A collection of \$8.85 was taken up and paid to Br. Jas. Caffall, for his expenses.

Adjourned to meet at Shenandoah, Page county, Iowa, at 10:30 a.m., August 6, 1876.

## Miscellaneous.

### Kewanee District.

Pursuant to instructions of our last District Conference, I have appointed the following times and places for two days' meetings: Millersburgh, July 8, 9; Henderson Grove, July 15, 16; Canton, July 22, 23; Buffalo Prairie, August 5, 6; Peoria, August 12, 13; Bryant, August 19, 20; West Buffalo, August 26, 27; Inland, September 9, 10; Butternut Grove, September 16, 17; Princeville, October 25, 26.

The presidents of the several branches will see to the securing of such help as they may deem wise, in order that the object of such meetings may be fully attained.

H. C. Bronson, *President*.

### Notice.

To the Brethren of the Armstrong Academy Branch, Indian Territory.—Brethren: Some of you are requested to correspond with the Secretary of the Spring River District, for we are desirous of ascertaining the condition of that branch. Also Br. Watson, late president of that branch, but

now we understand residing in Texas, will greatly oblige by sending his address, and what he knows of the condition of that branch.

JAMES DUTTON,

*Secretary of District.*

COLUMBES, Cherokee Co., Kansas.

### Bishop's Agent.

In accordance with the recommendation of the Des Moines District, Iowa, for the appointment of Br. John X. Davis as Bishop's agent for that district, I hereby announce that I accept said nomination and appoint him, trusting that it will be the means of doing much good.

I. L. ROGERS, *Presiding Bishop.*

### Pottawattamie District.

Br. James Caffall wishes us to correct the notice in *Herald* of June 15, by inserting that the second Saturday in July falls on the 8th, when the conference will convene, and not on the 13th.

### BORN.

At London, Ontario, June 9, 1876, to Br. and Sr. James and Lydia Tankard, a son.

### MARRIED.

At London, Ontario, June 9, 1876, Br. John Harney to Sr. Ann Johnston, both of London, Ontario.

O, may God bless the two,  
And guard their feet aright;  
That they may keep the prize in view,  
And reign with him in light. J. J. C.

At Newman's Grove, Madison county, Nebraska, June 4th, 1876, by Elder Heman C. Smith, Br. Hyrum O. Smith to Sr. Harriet Masters.

O, God protect the happy pair,  
O'er them extend thy loving care;  
And whilst they live a life of love,  
O, may they trust in One above.

### DIED.

Near Oroville, Butte, Co., California, Jan. 27, 1876, Cyril Benarde, a native of Canada, aged 53 years. Br. Cyril was raised a Catholic, but he heard our elders preach in 1867, and joining the church, he remained a faithful member till his death.

WM. McLEAN.

Near Roberts, Ford Co., Illinois, April 25th, 1876, Sr. Hannah Moore, aged nearly 72 years. She was the wife of Mr. Joseph Moore, and mother of Br. Wm. A. Moore. She was a member of the Victoria branch, Knox Co., Illinois, near which she with her family resided many years. A faithful disciple of Christ, she died in the triumph of gospel faith. Just previous to her death, as often before, she bore faithful testimony to her knowledge of the truth of the gospel, and with anxious solicitude entreated her husband to embrace it. She sleeps in Christ.

W. W. B.

At Keokuk, Iowa, May 25th, 1876, Mary M. Durfee, aged 7 years, 6 months and 9 days.

Also, on May 27th, Sarah A. Durfee, aged 5 years, 5 months and 5 days. Both died of diphtheria. They were the children of Br. and Sr. B. F. Durfee, who most keenly feel the loss of these little ones.

At West Oakland, California, May 22, 1876, Sarah Dungan, wife of Thomas Dungan, aged 62 years and 5 months. She was baptized at String Prairie, Lee county, Iowa, July 5, 1861, by Elder John Shippy.

Near Hydesville, Cal., May 15th, 1876, Br. Asa W. Lane, aged 64 years. He died full in the faith of the Latter Day Work. He was a native of North Carolina.

### A DREAM.

Comrades, I've again been dreaming,—  
Half awake and half asleep,—  
Dreamed that I, with many others,  
Stood before the judgment seat.  
By the Judge there stood an angel,  
In his arms he bore a scroll,  
And my life was spread before me,  
As its leaves he did unroll.

Oh! how dark were many pages,  
Filled with worldly care and strife;  
Oh! how few the deeds recorded  
Worthy of eternal life.  
Thoughts repulsive and unhely,  
Fraught with bitterness and pain;  
Thoughts which I had tried to bury,  
Hoping ne'er to meet again.

Then the Savior turned toward me,  
Showed his hands and wounded side,  
Said, in accents low and tender,  
"Daughter, speak; for thee I died.  
Make thy plea; I still will hear thee.  
Why didst thou so often stray,  
With the Spirit's light to guide thee,  
From the straight and narrow way?"

Though the memory of my errors  
Sent the crimson to my cheek,  
His kind visage reassured me,  
And I summoned voice to speak.  
"I have loved my neighbor truly;  
Pardoned all who injured me;  
Tried though oft I failed in duty;—  
This I make my only plea."

Then the angel dipped his fingers  
In the stream from Calvary,  
Passed his hand across the record,  
Leaving it from blemish free.  
Then I knelt, in grateful homage,  
At my dear Redeemer's feet,  
Listened to his words of welcome,  
Softly tender, low, and sweet.

But the angel spoke, in accents  
Half reproving and yet kind,  
"This is but a dream of warning—  
Keep the lesson in thy mind.  
Go, thy day of life is lengthened;

Live to plead for truth and right;  
By thy faith for work be strengthened,  
God shall gird thee for the fight."

Comrades, 'tis a day of warning,  
Not of idle words and strife;  
Ye, who love the Lord's appearing,  
Wake, and rise to nobler life.

MORMONIA.

### Addresses.

John J. Cornish, box 163 B, London, Ontario.

Wm. McLean, Wheatland, Yuba Co., Cal.  
Charles Derry, Deer Creek, Madison Co., Nebraska.

John H. Hansen, Farmington, Graves county, Ky.

J. S. Patterson, care John Traxler, Louisville, Ontario.

E. C. Briggs, care John Traxler, Louisville, Ontario.

Alexander H. Smith, Andover, Harrison county, Mo.

M. H. Forscutt, care R. M. Elvin, Nebraska City, Neb.

Heman C. Smith, box 78, Oakdale, Antelope county, Nebraska.

John C. Foss, Machias, Maine.

John T. Davies, box 88, Cherokee, Crawford county, Kansas.

David Dancer, box 50, Plano, Kendall county, Illinois.

James Kemp and Albert Bishop, Stewartsville, DeKalb county, Missouri.

Peter Canavan, West Oakland, Alameda county, California.

### Selections.

#### Whence They Originated.

Spinach is a Persian plant.  
Horseradish is a native of England.  
Melons came from Asia.  
Filberts came from Greece.  
Quinces came from Corinth.  
The turnip came from Rome.  
The peach came from Persia.  
Sage is a native of the south of Europe.  
Sweet marjoram is a native of Portugal.  
The bean is said to be a native of Egypt.  
Damsons came from Damascus.  
The nasturtian came from Peru.  
The gooseberry is indigenous to Great Britain.  
The pea is a native of the East and West Indies.  
Apricots are indigenous to the plains of Armenia.  
The cucumber was a tropical vegetable.  
Capers grew wild in Greece and North Africa.  
The walnut is a native of Persia, the Caucasus and China.  
Pears were brought from the east by the Romans.



The clove is a native of the Malacca islands, as also is the nutmeg.

Cherries were known in Asia as far back as the seventeenth century.

Garlic came to us first from Sicily and the shores of the Mediterranean.

Asparagus was a wild sea coast plant, and is a native of Great Britain.

The tomato is a native of South America, and takes its name from a Portuguese word.

Parsely is said to have come from Egypt, and mythology tells us it was used to adorn the head of Hercules.

Apples were brought from the East by the Romans. The crab-apple is indigenous to Great Britain.

The cantaloupe is a native of America, and so called from the name of a place near Rome where it was first cultivated in Europe.

The onion first came from India.

Cloves comes to us from the Indies.

### Nothing to Do.

We saw the man who can't find anything to do, the other day. In fact, we have seen him every day for weeks and months. It isn't that old, feeble and wornout wreck of humanity, who drags his limbs painfully along the street. He couldn't do any work if he found it, poor fellow, though heaven knows he needs what the wages of toil would procure. He can only beg, now, and hard enough work he finds to get a living at that. The individual whom we have in mind is a young man in the vigor of life. Indulgent nature has endowed him with a hearty constitution, strong arms and a muscular form. He was never sick a day in his life and has the use of all his limbs and faculties; and yet, piteous thought, this young man can't find anything to do. We know he can't, because he says so. He has sponged on all his friends, and never has a cent, unless he can borrow it. When he isn't sitting by a saloon table fondling the handle of a beer mug, he is standing on some populous street corner, looking for work, we suppose. The anxiety of that young man for work is something quite touching. But he wants a good job, of course. He has been out of work for a long time, but he is just as particular now as he was when he first started out to hunt employment, or pretended to. We have seen him sitting on the postoffice steps for hours, as if with a faint expectation that the postmaster might resign and he be called in to fill the vacancy. We have observed him halt in front of the railroad office, seemingly hesitating whether he hadn't better step in and inquire if they wanted a Superintendent. Work? of course he would if he could only get a good job. Good jobs are around hunting up just such young men, too; but somehow they miss

him. He sees people in good easy positions, and he wonders why he can't fix himself that way. He would scorn to accept any position he considered menial, and he is too lazy to embrace any opportunity to perform hard work, and so goes along from day to day, hunting a "situation," as he would tell you, and sinking deeper and deeper into the slough of confirmed loafers. There are many whom this coat will fit.—*Newark (N. J.) Sunday Call.*

### Kansas.

The statistics of Bourbon county, Kansas, foot up as follows:

Improved land, fenced 151,563 acres, improved land, not fenced 39,692 acres, winter wheat 2,915 acres, rye 135 acres, corn 62,970 acres, oats 8,835 acres, buckwheat 1,211 acres, potatoes, Irish 1,470 acres, potatoes, sweet 60 acres, sorghum 82 acres, castor beans 1,381 acres, cotton 18 acres, flax 2,169 acres, tobacco 39 acres, broom corn 216 acres, millet and Hungarian 1,933 acres, timothy, meadow 262 acres, clover, meadow 204 acres, prairie, meadow, 26,346 acres, timothy, pasture 7,345 acres, blue grass, pasture 26 acres, prairie, pasture 23,215 acres, garden produce, marketed \$4,241, poultry and eggs \$3,808, pounds of cheese 3,991, pounds of butter 272,311, No. of horses 5,060, No. of mules and asses 640, milch cows 6,068, No. of other cattle 11,856, No. of sheep 3,170, No. of swine 7,882, value of animals slaughtered or sold for slaughter \$128,031, pounds of wool 7,366, acres of nurseries 265, No. of apple trees, bearing 54,345, No. of pear trees, bearing 1,750, No. of peach trees, bearing 108,030, No. of plum trees, bearing 1,936, No. of cherry trees, bearing 16,506, No. of apple trees, not bearing 139,886, No. of pear trees, not bearing 2,574, No. of peach trees, not bearing 42,217, No. of plum trees, not bearing 1,280, No. of cherry trees, not bearing 17,827, acres vineyards 292, stands of bees 631, pounds of honey 7,623, pounds of wax 132.

### Three Hints Worth Taking.

1. Never attempt to do anything that is not right. Just so surely as you do, you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not until you are sure that your suspicions are groundless.
2. When you do attempt anything that is right, go through with it. Be not discouraged. Form habits of perseverance. Yield not to sloth, and sleep and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.
3. Do not waste your money. Perhaps

you have very little. Then take the more care of it. Besides helping to spread the gospel, buy some good books and read them well. A good book is one of the best things in the world. If you cannot buy as many as you need, borrow from others and return them safe and sound. Never let a book lie where it may be injured.

### “Every Man a Brick.”

Plutarch, in his “Life of Agesilaus,” King of Sparta, gives us the origin of the quaint and familiar expression.

On a certain occasion, an Ambassador from Epirus, on a diplomatic mission, was shown by the King over his capital. The Ambassador knew that though only nominally a King of Sparta, he was yet ruler of Greece—and he looked to see massive walls rearing aloft their embattled towers for the defense of the chief towns; but he found nothing of the kind. He marveled much at this, and spokē of it to the King.

“Sire,” he said, “I have visited most of the principal towns, and find no walls reared for their defense. Why is this?”

“Indeed, Sir Ambassador,” replied Agesilaus, “thou canst not have looked carefully. Come with me, to-morrow morning, and I will show thee the walls of Sparta.”

On the following morning the King led his guest out upon the plain, where his army was drawn up in battle array, and, pointing proudly to the serried hosts, he said:

“There, sir, thou beholdest the walls of Sparta—10,000 men, and every man a brick!”

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H. L. Hastings, Boston, Mass.

**HINTS TO TATTLERS.**—The heights and recesses of Mount Taurus are said to be much infested by eagles, who are never better pleased than when they can pick the bones of a crane. Cranes are prone to cackle and make a noise, (Isa. 38: 14), and particularly so when they are flying. The sound of their voices arouses the eagles, who spring up at the signal, and often make the talkative travelers pay dearly for their imprudent chattering. The older and more experienced cranes, sensible of their besetting foible and the peril to which it exposes them, take care

before venturing on the wing to arm themselves with a stone large enough to fill the cavity of their mouths, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger. Reader, hast thou an unruly tongue? Learn a lesson from the elder cranes, and bridle thy tongue by watchfulness and prayer, that thou mayest say with the Psalmist, “I said, I will take heed to my way, that I sin not with my tongue.”

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# THE TRUE LATTER DAY SAINTS' HERALD.

14  
W.H. Blair

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

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

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No. 14.

## Giving, as An Act of Worship.

The *Congregational Quarterly* for January contains an admirable essay, on this subject, written by the Rev. Henry S. DeForest, a Congregational minister. The purpose of the writer of the essay is to enforce the duty of "weekly systematic giving" as "the rule of Christendom." We extract some of the opening paragraphs:

Eighteen hundred years ago giving was certainly considered as much an act of worship as praying. Christ found fault with hypocrisy, but not with bringing alms. He scourged many things from the Temple, but he did not evict the system of offerings. That had been there from the beginning; indeed it was older than the Temple; it was there first, and the Temple was built around it. It was older than the Tabernacle; older than Moses and his laws; older than Jacob, who vowed to give the tenth of all; older than Abraham, who paid tithes to Melchizedek. It is a part of natural religion; it has been held a duty from the beginning, and as such has been observed by men of all colors and habits and times, and in all quarters of the globe. It is not peculiar to the Christian system, nor is it enjoined alone in Revelation. Classical writers tell us that it was a custom among their people to consecrate thank-offerings to the gods. One says, "As soon as the harvest was got in, before they had tasted of the fruits, they offered their libations. They held their fields and cities as gifts from the gods, and they consecrated a part for temples and shrines, where they might worship

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them." Ue classical heathen, as the aborigines of this country, were not unschooled in the doctrine of offerings. Wherever worshippers have been found, men have worshipped by giving gifts.

We conclude, then, that the consecration of treasure, like the consecration of time, has been held a duty from the beginning; the Sabbath and the thank-offering run back to the origin of the race; they have both been known since the first suppliant lifted voice and heart, with the smoke of incense, to the Father above. Moses, indeed, enforced, but he did not originate them. Before Abraham or Moses was, they were. It has been left for the moderns to discover that these twain, which God has united, should not go together; that the Sabbath is too sacred for the bringing of gifts; and that the contribution-box is a Vandal in the house of the Lord.

It should not be forgotten that temple worship made *very much* of oblation. In the language of a modern sinner, it was "Give, give, all the time." Well, why not? for it was Receive, receive, all the time. We pay tribute to the government, and no good citizen objects to it. Why not, then, by first-fruits and thank-offerings recognize the authority and beneficence of God? These temple gifts were continuous and various. The poor man's turtle-dove or young pigeon was accepted—yes, and required. To give was his duty. So there was a place for the costlier offerings of the wealthy. Not only the bullock and the lamb without blemish, but the most precious stones, the purest gold, the finest of wheat and oil, the rarest and most ornate of needle-work,

and other rich gifts of heart or hand, were brought for the service of the Lord's house. The offerings made in the old-time worship were not the leavings, neither were they the last. It was the first-fruits as well as the first-born son that were holy unto the Lord. The command ran thus: "Ye shall eat neither bread, nor parched corn, nor green ears until the self same day that ye bring an offering unto your God." The entire Jewish system was saturated and interpenetrated with the idea of sacrifice and offerings. Moses accepted and recognized this thought, which was world-wide, and had been held by worshippers from the first. He enforced it and expanded it, and it had full possession of the Jewish mind when Christ came and the Christian Church was established.

This root-thought that had so long grown and brought forth fruit to the Lord, did not then die. It was rather transplanted, and in the new Church it grew with new vigor. It was watered by the Pentecostal baptism, and then became more fruitful than ever. They that had possessions sold them. To meet a pressing necessity they brought their all—not their tithes, but their houses and lands—and "distribution was made unto every man according as he had need." In those Pentecostal days, when conversions were a daily experience, and Christian graces grew and blossomed like the flowers of Spring, giving was considered a part, and a *most important part*, of worship. Those disciples, trained in the system of tithes and temple offerings, would have thought it very strange to gather in a synagogue to pray and sing psalms and read the Word, and yet to come "empty before the Lord." Justin Martyr, a little later, gives an account of the way in which Christians then kept the Sabbath. He says, "Those of us who have the means assist all who are in want, and in all our oblations we bless the Maker of all things through His Son Jesus Christ and through the Holy Ghost. On the day which is called Sunday, there is an assembly in the same place of all who live in the cities or in the

country districts. The records of the Apostles or the writings of Prophets are read as long as the time will allow; when the reading concludes, the presiding minister gives oral instructions. Then we all arise and offer up our prayers. When we have concluded our prayer, bread is brought in and wine and water." He speaks of the observance of the Eucharist, and adds, "Those who are in a prosperous condition, and wish to do so, then give what they will, each according to his judgment. What is collected is placed in the hands of the presiding minister, who assists with it orphans and widows, and such as from sickness or any other cause are in distress; and he grants aid to those who are in bondage, to strangers from afar, and, in a word, to all who are in need."

The early Church, we conclude, linked giving and paying together, and to the advantage, too, of both. How the Church grew in those days! The disciple band was a great missionary society, but without any honorary members. All were active, few were rich; yet the Lord's treasury was never empty, and the Church was foremost in every act of benevolence. Even the Apostate Julian confessed, "It is a shame for us that the impious Galileans should not only keep their own poor, but even many of ours whom we leave to suffer."

The Apostolic Church made much of giving, and considered it an integral part of worship. We are not innovators, then, but only returning to the old paths, as we press this duty upon the Church to-day. We have the best of authority for saying, not only, Let us sing, Let us pray, Let us read the Word, but also, Let us give; and as singing and praying should be hearty and general, so there should be no monopoly in giving. As commanded at the Feast of Unleavened Bread, none should appear empty before the Lord. Every man, we are told, should give as he is able, "according to the blessing of the Lord thy God which He hath given thee."—*The Churchman*.

The license to shoot game in Scotland amounts to \$3,000,000 annually; or more than all the game is worth.

### “Death, Moral or Spiritual.”

Webster defines morality as “The relation of conformity, or non-conformity to the true moral standard or rule. The conformity of an act to the divine law, or to the principles of morals.”

As all moral laws originate with God, and as the purpose of God in man’s creation was the well being and exaltation of man spiritually and eternally, all his laws would be given with reference to that glorious purpose; hence those laws would be spiritual. We may call them moral, but that does not alter their nature.

On pages 117 and 118 of Doctrine and Covenants, we are told:

“Wherefore, verily I say unto you, that all things unto me are *spiritual*, and not at any time have I given unto you a law which was temporal, neither any man, or the children of men; neither Adam your father, whom I created; for my commandments are *spiritual*.”

From reading the whole of this revelation we shall find what appears to us to be of a temporal nature only, is really pertaining to the spiritual and eternal, and were created in the interest of man’s spiritual well being; and that the law given to Adam was a spiritual law.

The question presented is this, Did Adam die a spiritual death before he died a literal death? Or, was “moral death the sequence of the literal death? (What is called by a writer “moral death” I understand to be the spiritual death.)

Let the Lord answer. In the eleventh to twelfth paragraphs of the revelation referred to, He says, speaking of the transgression:

“Therefore I the Lord God caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression; *wherein he became spiritually dead*, which is the *first death*, even that same death, which is the last death, which is *spiritual*. \* \* \* But, behold, I say unto you, that I, the Lord God gave unto Adam and his seed, that they should not die as to the temporal death; until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural

death, he might be raised in immortality unto eternal life.”

In the minds of all Latter Day Saints, this will settle the question as to whether Adam died a spiritual death; and will satisfy them that instead of the spiritual death being a sequence, or following “the literal” or natural death, that the natural death is the sequence of the spiritual death.

The Book of Mormon, page 322, (English edition), says:

“And now we see by this, that our first parents were cut off, both temporally and spiritually from the presence of the Lord; \* \* \* therefore, as the soul (spirit) could never die, and the fall had brought upon all mankind a *spiritual death* as well as a temporal; that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from *this spiritual death*; therefore as they had become carnal, sensual and devilish by nature, this probationary state became a state for them to prepare; it became a preparatory state.”

Paul, in Ephesians second, shows that mankind were “*Dead in trespasses and sins*.” Thus we see the three records of God’s will agree that man became spiritually dead, and that the natural, or temporal death followed this spiritual death.

One brother thinks, “God did not inflict a moral death, neither will he inflict a spiritual death.” As the phrase moral death is not to be found in the word of God, and as I look upon it as only another name for “spiritual death,” I shall confine myself to the latter term. It is evident from the tenor of the word that spiritual death was the concomitant of disobedience, inseparably connected with it, “Wherefore, I, the Lord God caused that he should be cast out from the Garden of Eden because of his transgression; *wherein he became SPIRITUALLY DEAD*.” I understand this latter clause to mean, that by or through his sin he became spiritually dead; that is, dead unto righteousness; dead unto that spiritual law. He could no longer claim its benefits, but must endure its curse, the penalty of disobedience. God was not the cause of his spiritual death any more than he was the cause of his fall.

Since the penalty of a literal or natural death had passed upon all men, and that fact was well known by the Jews, the death threatened in Ezekiel 15th, must have been the spiritual death. We see nothing inconsistent in divine justice inflicting the penalty of a broken law. It is his sole prerogative. There was a redemption prepared from the first spiritual death. We know of none from the last. "As in Adam all die, so in Christ shall all be made alive," is said with reference to the first spiritual, as well as to the temporal death. "They can not be redeemed from their spiritual fall," is said of those who become the subjects of the last death, which is spiritual. The fact that they did not have the Holy Ghost in the beginning, did not prevent them from becoming dead in trespasses and sins, or becoming spiritually dead. "The wages of sin is death, but the gift of God is eternal life."

CHARLES DERRY.

### Reform.

Reform; you are at once downcast, no doubt, in considering this title to my composition! So much of heated, angry debate, so much of idle talk and endless homilies, with so little real results in the line of reformation, so sad a contemptuous bitterness, follows the paths of reforms and reformers, that to mankind the very word has become seriously distasteful. How many brilliant minds have set out in the path of reformation and meeting obstacle after obstacle, have conquered themselves in a measure, and pushing forward have sprang into notice, became heated into strife and bitterness, until the line of their life replete with good has merged into a warfare merely partisan, sectional or, alas! individual. So the class of religionists and freethinking men have fallen into disrepute, and a great effort is often needed to interest any one in any species of reform.

Social reforms, alas! how sadly have men come to hate the very mention of them; they never fail to terminate disastrously. One reason of this is because they excite the masses, a strong pitch of excitement is induced until the whole

mass under influence are strung to the highest notch, and a feverish interest induced that ends in entire neglect and subsequent prostration, that has ever to be roused again by the freshness of new speakers, writers and singers, until the sore multitude are either most thoroughly fleeced, or vibrate to as great an extreme in the other direction; this is most generally the case.

In regard to the subject of Theology, or the teaching of a belief in God, and attendant morality this is especially the case; and in no case do experienced men look for prostration mentally, and loose morality like they do immediately after a sweep of religious excitement.

Men chosen by society to represent them, really and truthfully, beloved and chosen by the society find this much to contend with; that although their best will, desire, supreme intention is to illustrate in life the value of their precepts, that society, or the subjects benefited by their discourse and example, are for the time untiring, they will not balance their leader, they use his talent for entertainment, merely observatory, merely as a delight and pastime. As long as this serves, the multitude will rejoice with them, and when this passes that man being unstrung or prostrated, or irritated, his self control is not that which under ordinary circumstances it might have been. He loses that gravity and decorum which with a change of habit is brought about. His people sometimes see this in him, and sometimes do not; by and by a revolution occurs in him mentally and physically, and another reformer is laid away from the minds of the people.

Any disturbance to the ordinary events of life is objectionable; for sometimes, humanity naturally illustrate that a degree of health, and development, are attained without reform. This is very seldom and we state with solemn conviction that reforms are necessary. Such instances of perfection in humanity, are the result of fatherly, or motherly care; or disastrous personal conduct, and consequent reform. Objections to reforms such as we have stated above, apply to

reformers also. The more intensity and exhausting anxiety the reformer uses with display of attractive grace, the less lasting impression he is liable to produce. Just in proportion to the steady, quiet strength of a reformer, just so lasting and life-like is the influence of his reform.

Money to a very substantial reform is necessary. Nothing causes more trouble than this principle illy handled; and the contribution box is an eye sore to both reformer and reformed. When we carefully consider that money is only valuable to an end, or an attainment, and that it is ever subservient to our best interests, reform can easily be supplied with all necessary ability in that direction, as far as compatible with probity and wisdom.

Without reform the state of the country would be sad indeed. Thieving, shirking responsibility, plundering, and drinking, hasty bargaining, neglect of steady habits, real labor and its profitable results would ensue. With reform, churches, attendance, schools, cleanliness, temperance, etc.

Society suffers from lack of reform. All those arts and graces, or solid merit, adorning her comfortable person depend upon reform. Heads of families, their personal and united interests, depend upon the same.

Sacrifice does not bring reform; an unhealthy irritability on the subject leads just to the opposite. To reform any person from evil or draining habits, one must be very cautious to advance steadily, entreatment, being kind enough in demeanor, and sincere enough in precept. How necessary the weight of reform for profitable lives we who look over the gaps and lacks of our lives well know. We often long with the weight of wisdom we now have, to retrace those footsteps and correct the errors then made.

2 The principal reform question before mankind is the liquor subject, or what is commonly called the temperance question. How weary we are of that subject, yet how evil the idea struck at; how degrading its energies. None may know

how hardly they toil who enter the ranks against it. How they suffer who come under its bane we are always telling. Here as before, the quiet spoken, the true, the steadfast approximate to the utmost perfection. You can not work radically in this work; no success attends such efforts. Quietly, silently and gently must we get hold upon the individual and wean him from the practice. How prone those under the bands of it, we too well know. How many we can not count, and must not notice; but the list of clean-hearted, home-abiding cool heads, is indeed great; let us forget such a subject.

Ask a common ordinary man in regard to this subject, and he has nothing to say. Ask a worldly minded, rich man, and he has a decided appearance in favor of all abandonment of the temperance question. Ask a victim, his answer will vary. In the time of his wretched, clear moments he will tell you to go ahead. Ask a fair father with sons growing up, and he will never despair. A traitor in the reform camp is to them a despicable object. Ask her who is afflicted by the presence of one who drains this cup, and she will plead with you never to forget, or relinquish your advocacy.

The minister who has any proper care over his congregation, and this is the bane he hateth, to cope with it, he should beware of outward demonstration, for several reasons. One is, that solicitation to reform often brings healthful promises that subsequently lack fulfillment, and the minister is thus betrayed.

3 The masses are wild without reform. Some fair minded, faithful teacher must ever lead them to better discretion. The barriers of old and cruel superstitions, are ever irksome, and despoil the full fruition of man's hopes and liberties. Personal safety, and the peaceful prosecution of the proper dues and opportunities of life are impossible without reform.

The extremes of lavish liberality, immorality and exacting superstition; national, sectional, and religious hatred work the most disastrous warfare; and endless strife, feuds, and countless crimes,

occur. The little that humanity pays to their reforms is seldom spent in vain.

To the effect that sectional, national and feudal hatred may disappear, reform in manners must inevitably be faithfully pursued. It is the harsh and divergent mannerism of the stranger that gains to him the hatred of the native; this begets in return the like mannerism. Forbearance, one of the greatest virtues, is thus graven indelibly upon the nature, the result is peace, peace is the proper passage of time to civilization, reform is the basis of peace. A coarse, objectional manner can never develop wisdom and gain in reform; it exhausts itself in disgusting exhibition of its own rudeness.

Peaceful reform allows the expansion of our energies in proper directions. Much that we could not otherwise gain is gained in this reform; for the bodily strength and mental vigor, curbed in, find it putting forth its energies in every direction in profitable effort.

4. In language. Our language is now so universal, so graceful and so simple, that to mar it becomes a cruelty. So, from the habitual use of the same we should prune every oath, evil adjective, and unnecessarily cruel expression. Narrowed to the expression of our wants; immediate salutation, ornamented with a few graces, will prove a better frame for a christian's intention.

5. May a person partly on the path of life reform from a long continued habit, may it, can it be possible, or permissible? To the eyes of a philosopher alone there is some question. It holds generally that a person's markings, ancestry, needs, and wants will influence their conduct alone, or should do so; that a person should consider a life in so wrecked a condition irrecoverable; that it must of necessity drift till there is complete wreck. Society indicates that a person so situated is past reform; that once down a step, it can never arise again; at least it was formerly so considered or acted upon; in later times, however, a person is considered arising as soon as they form the resolution to amend. It is then permissible. No harder, more cruel doctrine could ever

be taught, than to see a person debarred from reform. Nany a person has been reformed by that idea alone, the idea that they might never arise again displeasuring them, they sought again the fair prospects of peace.

6. To do this work, one must not only get rid of morbid anxiety and mortification, but impatience also. Remorse is a gnawing mordant, but steadfast determination assumed at once, will set about the creation of a happier influence more successful. Exalted happiness should not for a moment be indulged in in consequence of reform, thereby avoiding possible consequent greediness, irritation and defeat. Gravely consider the sin, or the habit; its consequences and its force; have no fear, for fear is paralyzing; at once engage in other pursuits; make some other harmless object your pleasure; regain the power of your will; pride yourself on will, but presume not. Too much humility crushes the power of reform, while too much pride destroys the ability to make solid progress, by giddiness. The clear conception of the nature of the crime, or habit, and its results, will the most readily explain to him the necessity for a different course than any other consideration. The greatness of his responsibility to God, and the fear of Hell, will more frequently frighten out of him any real courage, than anything else. Other hopes than those in any wise connected with evil; other entertainment besides that in any degree related to his enemy; any other haunts than those selected by the countenances, or abettors, will be needed to give him strength of purpose. To superintend a work of this kind in a life is something elevating, something ennobling. How good to see a young man or woman retrieving their steps, retiring out of an enemy's country; trenching and walking about their castle, or fort, with an unerring knowledge that it must be so done. Brave anything rather than a return to the ways vacated, anything than that. To carry it lightly, as if you already won power, and as if that easily besetting folly, whatever it be, were already of the far past might be a help.



7. The progress of reform may meet with many disastrous reversions. One surrender to the glass is not defeat; one purloining of drift-wood is not a defeat; the length of time elapsed between the acts of wrong considered, the longer the period the surer the progress; retain your resolution you are performing; a longer stretch will next be attained,—suddenly the habit is forgotten as if it never had been,—now curse him who crossing your path desires to put you on the same sliding scale of destruction.

The progress of reform is attended with health and strength; it begins to plant its footsteps with surer hold, it must not return; hour by hour, some gaining good will accrue. To some the memory of your fault will never be excused; the memory of fault will never, never be excused; now, never investigate such a person's character, never by any means ask them a question, for this reason, they are hiding their own poor misfortunes. Breast the wave with them, be meek as a dog, but never go back again. By and by, you will need no resolution; you will never think of those evils with desire, a theme of contempt will they prove to you, and your feet will be firmer on the path of life; so sure, that you will not regret anything, your fault will have bettered you.

The field of the minister, or pure reformer. A minister advocates a creed generally. To this work is added the advocacy of morality. A purely scientific, or philosophical reformer I have never yet met with. Such a one would not countenance the gnawings of remorse a moment, however he might see the need of reform. The deeds of life to him would be but acts; and the punishments, or weaknesses despicable inabilities that follow only consequences. The fear of any hell, save that which intemperance brings to the flesh, abides not before the face of such an one. His recommendations are just as strenuous as the others, however, but the fallibility of his own nature keeps his mouth closed many times.

That which I would say is, the field of reform is not an inviting one. The

free indulgers desire to get such an one down. His trial is as by fire; if he succeeds, as many have done, he will gain a position, that position is a mark of envy. The working classes in manual labor envy such a person, generally, as they do governors, statesmen, and kings. They gain, being central minds; their friends clothe them, feed them. They have saved thousands years of tranquillity. We know what we have done, how much we have resisted, but we never take into consideration that these reformers have pulled us out of the fire a thousand times. They have been scorched themselves; but what matter. They are berated by a certain class, who hate everything that does not absolutely toil as they do. What shall be done in this dilemma. Do we need men whose sole duty, whose absolute duty it is to save men from the evils they do? If they join the ranks of the laboring community they must abandon their devotion to reform. If they do not direct their energies in either direction, unless it be in connection with family and self, that is the common assertion. Do we need such men, men whose lives can be devoted to looking over the fields of humanity and saving them from the curses lying like weights on the shoulders, and standing like snares in their path? We need them. We sorely need them.

9. Now, who will dare to be a reformer. Young man, do you avoid it. Jennie, my cousin; Ann, my sister; Peter, my brother; you, save yourselves from it. It is a severe labor. Sometimes it is rarely rewarded, crowned with fruit, sheltered and fed, and loaded with blessings; but more frequently its reward is the consciousness of having done good. I dare not say abandon the field of reform, though I would like to do so. Elders and priest's, evangelists, philosophers, abandon the field awhile and give the world a rest,—that would suit me better. Or, if you can not do so; if you are by nature formed for this office, hide yourself in your work, and go on in secret; be crafty in darkness to do good, for the sound of reform savors of years of weariness.

10. Again; do we need new exhortations to do good? I will answer this question like this; although preaching is a state occupation, yet the young arise around us continually; their paths are as ours have been; from the dangers we incurred physically, they probably need no salvation; they must of course be brave enough, but from our mental and moral errors they must be saved; from these they must in all holiness be saved; then be patient with exhortation. A new and silent system of warning, or saving might be instituted, something like more work and less fun, or play. However to this important truth I felt to call your attention.

Peacefully rest the ashes of Reformers.  
D. H. S.

### A Conscience Murdered.

CONCLUDED.

"But come, now, answer me that question. *Is there any way?"*

"Well, none that I propose to tell you, my son. I don't care *what* act you may turn your hand to, I can straightway whisper a word in your ear and make you think you have committed a dreadful meanness. It is my *business*—and my joy—to make you repent of every thing you do. If I have fooled away any opportunities it was not intentional; I beg to assure you it was not intentional."

"Don't worry; you haven't missed a trick that *I* know of. I never did a thing in all my life, virtuous or otherwise, that I didn't repent of within twenty-four hours. In church last Sunday I listened to a charity sermon. My first impulse was to give three hundred and fifty dollars; I repented of that and reduced it a hundred; repented of that and reduced it another hundred; repented of that and reduced it another hundred; repented of that and reduced the remaining fifty to twenty-five; repented of that and came down to fifteen; repented of that and dropped to two dollars and a half; when the plate came around at last, I repented once more and contributed ten cents. Well, when I got home, I did wish to goodness I had

that ten cents back again! You never *did* let me get through a charity sermon without having something to sweat about."

"Oh, and I never shall, I never shall. You can always depend on me."

"I think so. Many and many's the restless night I've wanted to take you by the neck. If I could only get hold of you now!"

"Yes, no doubt. But I am not an ass; I am only the saddle of an ass. But go on, go on. You entertain me more than I like to confess."

"I am glad of that. (You will not mind my lying a little to keep in practice.) Look here; not to be too personal, I think you are about the shabbiest and most contemptible little shriveled-up reptile that can be imagined. I am grateful enough that you are invisible to other people, for I should die with shame to be seen with such a mildewed monkey of a conscience as *you* are. Now if you were five or six feet high, and"—

"Oh, come! who is to blame?"

"I don't know."

"Why, you are; nobody else."

"Confound you, I wasn't consulted about your personal appearance."

"I don't care, you had a good deal to do with it, nevertheless. When you were eight or nine years old, I was seven feet high and as pretty as a picture."

"I wish you had died young! So you have grown the wrong way, have you?"

"Some of us grow one way and some the other. You had a large conscience once; if you've a small conscience now, I reckon there are reasons for it. However, both of us are to blame, you and I. You see you used to be conscientious about a great many things; morbidly so, I may say. It was a great many years ago. You probably do not remember it now. Well, I took a great interest in my work, and I so enjoyed the anguish which certain pet sins of yours afflicted you with, that I kept pelting at you until I rather overdid the matter. You began to rebel. Of course I began to lose ground, then, and shrivel a little—diminish in stature, get moldy, and grow deformed. The more I weakened,

the more stubbornly you fastened on to those particular sins; till at last the places on my person that represent those vices became as callous as shark skin. Take smoking, for instance. I played that card a little too long, and lost. When people plead with you at this late day to quit that vice, that old callous place seems to enlarge and cover me all over like a shirt of mail. It exerts a mysterious smothering effect; and presently I, your faithful hater, your devoted Conscience go sound asleep! Sound? It is no name for it. I couldn't hear it thunder at such a time. You have some few other vices—perhaps eighty, or maybe ninety—that affect me in much the same way."

"This is flattering; you must be asleep a good part of your time."

"Yes, of late years. I should be asleep *all* the time, but for the help I get."

"Who helps you?"

"Other consciences. Whenever a person whose conscience I am acquainted with tries to plead with you about the vices you are callous to, I get my friend to give his client a pang concerning some villianly of his own, and that shuts off his meddling and starts him off to hunt personal consolation. My field of usefulness is about trimmed down to tramps, budding authoresses, and that line of goods, now; but don't you worry—I'll harry you on *them* while they last! Just you put your trust in me."

"I think I can. But if you had only been good enough to mention these facts some thirty years ago, I should have turned my particular attention to sin, and I think by this time I should not only have had you pretty permanently asleep on the entire list of human vices, but reduced to the size of a homoeopathic pill, at that. That is about the style of conscience I am pining for. If I only had you shrunk down to a homeopathic pill, and could get my hands on you, would I put you in a glass case for a keepsake? No, sir. I would give you to a yellow dog? That is where *you* ought to be—you and all your tribe.

You are not fit to be in society, in my opinion. Now another question. Do you know a good many consciences in this section?"

"Plenty of them."

"I would give anything to see some of them! Could you bring them here? And would they be visible to me?"

"Certainly not."

"I suppose I ought have known that, without asking. But no matter, you can describe them. Tell me about my neighbor Thompson's conscience, please."

"Very well. I know him intimately; have known him many years. I knew him when he was eleven feet high and of a faultless figure. But he is very rusty and tough and misshapen, now, and hardly ever interests himself about anything. As to his present size—well, he sleeps in a cigar box."

"Likely enough. There are few smaller, meaner men in this region than Hugh Thompson. Do you know Robinson's conscience?"

"Yes. He is a shade under four and a half feet high; used to be a blonde; is a brunette, now, but still shapely and comely."

"Well, Robinson is a good fellow. Do you know Tom Smith's conscience?"

"I have known him from childhood. He was thirteen inches high, and rather sluggish, when he was two years old—as nearly all of us are at that age. He is thirty-seven feet high, now, and the stateliest figure in America. His legs are still racked with growing pains, but he has a good time nevertheless. Never sleeps. He is the most active and energetic member of the New England Conscience Club; is president of it. Night and day you can find him pegging away at Smith, panting with his labor, sleeves rolled up, countenance all alive with enjoyment. He has got his victim splendidly dragooned, now. He can make poor Smith imagine that the most innocent little thing he does is an odious sin; and then he sets to work and almost tortures the soul out of him about it."

"Smith is the noblest man in all this section, and the purest; and yet is al-

ways breaking his heart because he can not be good? Only a conscience *could* find pleasure in heaping agony upon a spirit like that. Do you know my aunt Mary's conscience?"

"I have seen her at a distance, but am not acquainted her. She lives in the open air altogether, because no door is large enough to admit her."

"I can't believe that. Let me see. Do you know the conscience of that publisher who once stole some sketches of mine for a series of his, and then left me to pay the law expenses I had to incur in order to choke him off?"

"Yes he has a wide fame. He was exhibited, a month ago, with some other antiquities, for the benefit of a recent Member of the Cabinet's conscience, that was starving in exile. Tickets and fares were high, but I traveled for nothing by pretending to be the conscience of an editor, and got in for half price by representing myself to be the conscience of a clergyman. However, the publisher's conscience which was to have been the main feature of the entertainment, was a failure—as an exhibition. He was there, but what of that? The management had provided a microscope with a magnifying power of only thirty thousand diameters, and so nobody got to see him, after all. There was great and general dissatisfaction, of course, but"—

Just here there was an eager footstep on the stair; I opened the door, and my aunt Mary burst into the room. It was a joyful meeting, and a cheery bombardment of questions and answers concerning family matters ensued. By and by my aunt said—

"But I am going to abuse you a little now. You promised me the day I saw you last, that you would look after the needs of the poor family around the corner as faithfully as I had done it myself. Well, I found out by accident that you failed of your promise. Was that right?"

In simple truth, I never thought of that family a second time! And now such a splintering pang of guilt shot through me! I glanced up at my Conscience. Plainly my heavy heart was

affecting him. His body was drooping forward; he seemed about to fall from the bookcase. My aunt continued:

"And think how you have neglected my poor *protege* at the almshouse, you dear hard-hearted promise-breaker!" I blushed scarlet, and my tongue was tied. As the sense of my guilty negligence waxed sharper and stronger, my Conscience began to sway heavily back and forth; and when my aunt, after a little pause, said in a grieved tone: "Since you never went once to see her, may be it will not distress you now to know that that poor child died months ago, utterly friendless and forsaken!" My Conscience could no longer bear up under the weight of my sufferings, but tumbled headlong from his high perch and struck the floor with a dull, leaden thump. He lay there writhing with pain and quaking with apprehension, but straining every muscle in frantic efforts to get up. In a fever of expectancy I sprang to the door, locked it, placed my back against it, and bent a watchful gaze upon my struggling master. Already my fingers were itching to begin their murderous work.

"Oh, what *can* be the matter!" exclaimed my aunt, shrinking from me, and following with her frightened eyes the direction of mine. My breath was coming in short, quick gasps now, and my excitement was almost uncontrollable. My aunt cried out:

"Oh, do not look so! You appall me! Oh, what can the matter be? What is it you see? Why do you stare so? Why do you work your fingers like that?"

"Peace, woman!" I said, in a hoarse whisper. "Look elsewhere; pay no attention to me; it is nothing—nothing. I am often this way. It will pass in a moment. It comes from smoking too much."

My injured lord was up, wild-eyed with terror, and trying to hobble toward the door. I could hardly breathe, I was so wrought up. My aunt wrung her hands, and said:

"Oh, I knew how it would be; I knew it would come to this at last! Oh,

I implore you to crush out that fatal habit while it may yet be time! You must not, you shall not be deaf to my supplications longer!" My struggling Conscience showed sudden signs of weariness. "Oh, promise me you will throw off this hateful slavery of tobacco!" My Conscience began to reel drowsily, and grope with his hands—enchanted spectacle! "I beg you, I beseech you, I implore you! Your reason is deserting you! There is madness in your eye! It flames with frenzy! Oh, hear me, hear me and be saved! See, I plead with you on my very knees!" As she sank before me my Conscience reeled again, and then drooped languidly to the floor, blinking toward me a last supplication for mercy, with heavy eyes. "Oh, promise, or you are lost! Promise, and be redeemed! Promise! Promise and live!" With a long-drawn sigh my conquered Conscience closed his eyes and fell fast asleep!

With an exultant shout I sprang past my aunt, and in an instant I had my life-long foe by the throat. After so many years of waiting and longing, he was mine at last. I tore him to shreds and fragments. I rent the fragments to bits. I cast the bleeding rubbish into the fire, and drew into my nostrils the grateful incense of my burnt-offering. At last, and forever, my Conscience was dead!

I was a free man! I turned upon my poor aunt, who was almost petrified with terror, and shouted:

"Out of this with your paupers, your charities, your reforms, your pestilent morals! You behold before you a man whose life-conflict is done, whose soul is at peace; a man whose heart is dead to sorrow, dead to suffering, dead to remorse; a man WITHOUT A CONSCIENCE! In my joy I spare you, though I could throttle you and never feel a pang! Fly!"

She fled. Since that day my life is all bliss. Bliss, unalloyed bliss. Nothing in all the world could persuade me to have a conscience again. I settled all my old outstanding scores, and began the world anew. I killed thirty-

eight persons during the first two weeks—all of them on account of ancient grudges. I burned a dwelling that interrupted my view. I swindled a widow and some orphans out of their last cow, which is a very good one, though not thoroughbred, I believe. I have also committed scores of crimes, of various kinds, and have enjoyed my work exceedingly, whereas it would formerly have broken my heart and turned my hair gray, I have no doubt.

In conclusion I wish to state, by way of advertisement, that medical colleges desiring assorted tramps for scientific purposes, either by the gross, by cord measurement, or per ton, will do well to examine the lot in my cellar before purchasing elsewhere, as these were all selected and prepared by myself, and can be had at a low rate, because I wish to clear out my stock and get ready for the spring trade.—*Mark Twain in Atlantic for June.*

### The Problem of Pauperism.

*Mr. Editor:*—There seems to be a tendency, at the present time, in nearly every nation—every christian nation at any rate—to furnish mankind with any amount of legislation, in all directions, except in that that would improve the conditions of the poor and toiling masses.

Each year as it rolls around, seems to increase the number of the helpless and the destitute in England and the United States, north and south, without any hope of the coming years bringing better prospects. The great question now, among the wise and the philanthropic is, "What shall be done to prevent the enormous and steady increase of pauperism?"

The *New York Sun*, of last week, has a leader of a full column long, under the head of "The problem of pauperism," but seems to be as much at a loss for an antidote, or a solution to the question, as most of its cotemporaries.

That pauperism could ever get a firm foothold, or ever become a permanent institution in these United States, where "earth is blessed with all that life could

ask, and especially that *able* bodied men, and even mechanics of the highest order and skill, could ever *here* be reduced to the necessity of living on public charity, and to the level of Irish poor in Ireland's poorest time, brings one at least to the verge of the marvelous.

It is a most absorbing fact too, that as the power to manufacture and produce the necessaries of life increases, so pauperism, want and distress among the lower classes increase and prevail; and the only remedy that seems to present itself to the "ten thousand parson power," and a whole army of political priests and Levites is the eternal, inevitable and degrading "soup-house" and "lodging-house," and some sundry other "enlightened institutions." These illustrious individuals may often be heard boasting of the beauties of christianity and the enlightenment of the present age, compared with the state of Israel when God spake to their prophets; and those ages that have since intervened, when people did not have poor-houses, and did not know how to provide for paupers. But notwithstanding we can not but confess that these institutions are a sad comment upon the wisdom and intelligence, both of the one and the other. Wherever such a state of things exists, *there* is the evidence of a most blind and diseased state of the public affairs,—a most reckless disregard to the permanent wants and welfare of a very useful and considerable part of the population.

There is, however, after all, something cheering and encouraging in a single paragraph of the *Sun's* article upon pauperism:

"The fact is," it says, "that in the present state of human nature, pauperism is an unavoidable evil. It is a result of the same mental and physical corruption of the race, which produces fraud, oppression, violence and crime of all sorts. Only when these are completely eradicated, will pauperism be eradicated; and that will be when, by the general progress of events, men come into a better knowledge of the divine laws, and a more willing obedience to them."

Yes, yes, friend Dana, or whoever you may be; that, we are satisfied, is

quite true. The divine law in any age is the only remedy for all evil, religious, political, social and individual. We could sincerely hope that such a glorious time were near, and that so happy a consummation would soon overtake us; but we are too sadly convinced that hands will be shaken over more than one "bloody chasm" before so desirable an event will come about. And though neither a prophet, nor the Son of a prophet, we believe that since the world began up to this present time, the wicked one, the enemy of man, has never yet by great odds reaped so rich a harvest of flesh and blood, as he will reap in this present generation. Yes, if men who are now forty, fifty and sixty years old, do not see that most dread event before they die, our judgment will be greatly at fault, that is all.

When men get into a better knowledge of the divine laws, and a more willing obedience to them," human creeds and confessions of faith will have been thrown to the winds, and the foundation of every man's faith will be in the simple, pure, and eternal words of God through prophets and apostles. When so called ministers of God will no longer carry about their creeds as men carry about counterfeit money, afraid to test them by the genuine standard and refuse to meet together, for the purpose of arriving at a correct knowledge of the things of God without fear, or hope of favor from any; and when any question affecting the welfare of man arises, the chief enquiry shall be, "What does the Almighty say in regard to it?" Then there will be hope for man, and not till then.

"The sacred writings are a system of pure unsophisticated reason, proceeding from the immaculate mind of God; in many places it is true, vastly elevated beyond what the reason of man could have devised or found out, but in no case contrary to human reason. They are addressed not to the passions, but to the reason of man; every command is urged with reasons of obedience; and every promise and threatening founded on the most evident reason and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in

his heart to the anti-christian maxim, 'Ignorance is the mother of devotion.' Revelation and reason go hand in hand. \* \* \* The doctrine which can not stand the test of rational investigation can not be true. The doctrines or principles already enumerated, have stood this test: and those which shrink from such a test, are not the doctrines of divine revelation. We have gone too far when we have said, 'Such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation.

"I know no such doctrines in the Bible. the doctrines of this book are doctrines of eternal reason, and they are revealed because they are such. Human reason could not have found them out; but when revealed, reason can both apprehend and comprehend them.

"It sees their perfect harmony among themselves; their agreement with the perfections of the divine nature, and their sovereign suitability to the nature and state of man. \* \* \* In every question which involves the eternal interests of man, the holy Scriptures must be appealed to, in union with reason their great commentator. He who forms his creed without these, may believe anything or nothing, as the cunning of others, or his own caprices may dictate. Human creeds and confessions of faith have often been put in the place of the Bible, to the disgrace both of revelation and reason.

No man can, or should believe a doctrine that contradicts reason. The more knowledge increases, the more we shall see that reason and learning, sanctified by piety towards God, are the best interpreters of the sacred oracles."

The native truthfulness of the above extract from Adam Clarke's concluding remarks upon the nature of the sacred oracles, are my only excuse for inserting them here. When ten thousand years shall have passed away, and all earthly dynasties, empires, and powers shall have crumbled to ruin, and are no longer remembered, these words of Clarke will not only not have faded, but will, with the ages as they roll by, have gathered additional luster and will be classed among the brightest truths that have redeemed man.

They are not sectarian, but have a Catholic—a universal application, everywhere, under all circumstances, in every clime, in every age, in every nation."

It follows then, that, wherever laws are made, manners introduced, customs followed, or creeds invented that are

not in strict conformity with the divine laws, reasonably truly and justly interpreted, they must of necessity crush and injure man. Every institution, every profession, every pursuit, and every calling, not authorized nor countenanced by the divine laws, precepts, statutes, and commandments, must of necessity be at war with the best interests of man, with his natural rights, with his present and everlasting welfare. Any man who opens his eyes may see this great truth.

From all the knowledge that wise men get of God's law, they can arrive at no other conclusion than that. He commanded men to do so and so, because it was in itself good, and continually produced and brought forth good; and that he forbade men to do so and so, because such and such things produced and brought forth only evil continually. By taking any one of these commandments and examining it for a moment, the truth of this is apparent. For instance:

"To many thou shalt give the more inheritance, and to few thou shalt give the less; to every one shall his inheritance be given according to those that were numbered of him."—Num. 26: 54.

Could any policy pursued by any nation be more wise and just than this? Impossible. Is it any wonder that England to-day is literally swarming with paupers and beggars? So long has the policy been upheld there, that any man may get all the land he can, and keep all he gets, to have and to hold for ever, whether it be one acre, or a half million acres, whether he gets it by price, by robbery, or by pillage; by knavery or by piracy; by "gift from the crown," or by legacy; that even the poor there have long since forgotten that they have any natural rights in this direction, that a lord or a noble is bound to respect; and with the great men all this is in just accordance with the most christian enlightenment.

"He takes away my life who takes away my means of living." England's manufacturing power is so vast and incalculable, that she can at this present time easily manufacture all the cutlery and dry goods needed by all nations of

the earth; but every nation, or most of them, manufacturing more or less of these necessaries, the looms and shops of England must remain a great part of the year idle or short. So if when they are all active, employment cannot be obtained only for a part of the working population, how can it be otherwise than that a very large number of her population must either beg, steal, or die when they cease working? But if the public charities spent in England, for the purpose of barely sustaining life, were expended in transporting them to some of Britain's vast dominions, "upon which the sun never sets," and furnishing them there with enough to give them a reasonable start in life, we think that it would be vastly more ennobling to the nation, and vastly more charitable to the "paupers." Indeed, England and Ireland have to-day a rich abundance of good land right at home, to relieve all and furnish all with adequate means of living, if the simple love of God's just law, could only once break in upon the hearts of those who hold unjust and unwarranted claims upon these lands. All the knowledge that we have in regard to the bestowment of the land upon man by its Maker and Creator, is that He has made it for man without money or without price; and all laws, customs, and practices, that work contrary to this, is enmity to God and injury to man.

Whatever, therefore, would arrest pauperism in England, would do the same thing in the United States. Whatever *makes* pauperism in England makes it here. The same cause that produces it in England is precisely the same cause that produces it in this country, and will produce it anywhere.

"The land shall not be sold for ever; for the land is mine; and ye [Israel] are strangers and sojourners with me."—Lev. 25: 23.

And in any case of debt, if the owner parted with his inheritance, it was only for a time till the debt was paid; at the end of this time the inheritance returned to its original owner. See Leviticus 25: 23-30. A very commendable way we think for an improvident family to pay a debt, and retain a home at the

same time. A very good way too, one should think, to learn the wisdom of keeping out of debt, and a very sure way for the creditor to come by his own just dues. Compare this with our system of mortgaging, and selling, in case one is unable to meet his promises, and our tricking and scheming by deeding to our wives and relatives, in order to cheat our creditors, and the wisdom of God over man's schemes is perfectly apparent.

Take again the crime, or the violation of the seventh commandment—adultery. This commandment clearly implies that so long as any woman has a living husband, no other man has a right to cohabit with her as a wife.—The observance of this great command multiplies man upon the earth, gives him health of body and vigor of mind; to meet all the duties and enjoy all the blessings of this, and the life to come.

The violation of this law works, of course, in the very opposite direction. Disease of both mind and body is engendered; the increase of the race, instead of being multiplied, is arrested, and it is arrested in exact proportion as the crime is multiplied. Misery instead of enjoyment follows the parties to this crime, sooner or later, as the inevitable consequence of that act; and should all tomorrow, agree to abolish the law of marriage, and run into promiscuous cohabitation, the simple act would make a full end of the race in a single generation—and that is not all: in their fleeting life their cup of misery would be full, and in the end it would run over. Promiscuous cohabitation would be wholesale annihilation!

It is no wonder that God has been severe against this most blighting crime; but his severity has been charity to men, in a very high degree.

We need not here criticise the effects of violating the law, "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet anything that is thy neighbor's," &c., "Thou shalt do no murder." The simplest can see the evil and the good growing out of the keeping or violating of these just and good laws at a glance.



A similarly sound reason presents itself for the observance of the Sabbath day. It as clearly implies that man shall work six days of the week, as that they shall rest upon the seventh. Indeed there is no manner of use of the seventh being observed as a day of rest, if we do not work the six. For if we labor not what shall we rest from?

Over toil shortens life, and incessant toil though otherwise it be not too long nor too heavy, would do the same thing, and would take all the sweetness of life away.

A clear understanding of the innate loveliness and goodness of God's law is necessary to the love of God; for when we have this knowledge it is impossible that we can do otherwise than love him. Without this knowledge we can take no pleasure in keeping the commandments of God, and will be inclined, as many are, to esteem him as "an almighty tyrant," who rules with a rod of iron, and forbids man to examine or enquire into his wisdom.

David was well versed in the excellence and wisdom of the law of God in its workings among men; otherwise the sentiments uttered by him in regard to it were simply impossible. "O, how I love thy law! It is my meditation all the day." "Therefore I esteem thy precepts concerning all things to be right, and I hate every false way."

False ways are, of course, the contrary ways of the commandment, working injury, ruin, and destruction of peace, enjoyment and prosperity.

In these pages we hardly hint at the beauty and excellence of the heavenly code. The most glorious study for man, is the study of God's holy law, as contained in the Old and the New Testaments. He who says that the Old Testament is done away in the New, is simply a fool,—a "blind leader of the blind." He has not yet learned his A, B, C, in the great things of God's law, no matter what his reputation or learning may be. The blood of Jesus Christ is no where offered as an atonement for any man's sins unless he turns away from them; and just so with the sins of governments or nations. The sin of rob-

bing a large class of men of a sufficient portion of the earth's surface from which to produce the necessities of life has long been one of the crying sins of so-called christian nations. The day is not distant when no man shall be permitted to retain more land than what is sufficient for him and his family—large or small—to till, and to yield the means necessary to life. And he who resists this glorious and good law, will be swept down. The party in power at the time, will not be a democratic party, nor a republican party, nor any other land-grabbing nor salary-grabbing party; nor a pauper-creating party, nor a labor-oppressing party, nor any of those progressive (?) ideas parties that have darkened heaven and blighted earth for the last thirty years, ay, for generations. But it will be a *God-and-the-people's-party*.

"Then let us pray that come it may,  
As come it must for all that;  
That man to man the world o'er,  
Shall brothers be for all that."

"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men need not be just, ruling in the fear of God.

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain."—II. Sam. 23 : 3, 4.

"Woe to him that increaseth that which is not his \* \* \* and to him that ladeth himself with thick clay. [land]. Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"—Hab. 2 : 6-12.

WINGFIELD WATSON.

November 28, 1874.

#### Addresses.

Heman C. Smith, care H. J. Hudson, Columbus, Platte county, Nebraska.

John J. Cornish, box 163 B, London, Ontario.

Wm. McLean, Wheatland, Yuba Co., Cal.  
Charles Derry, Deer Creek, Madison Co., Nebraska.

John H. Hansen, Farmington, Graves county, Ky.

J. S. Patterson, care John Traxler, Louisville, Ontario.

E. C. Briggs, care John Traxler, Louisville, Ontario.

Alexander H. Smith, Andover, Harrison county, Mo.

M. H. Forscutt, care R. M. Elvin, Nebraska City, Neb.

John C. Foss, Machias, Maine.

15 July 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., July 15, 1876.

ONE of the needs of the present generation is men with great hearts. Men of great minds are comparatively plenty. One sees them everywhere. They crowd each other in every profession; the Boards of Trade abound with them; they jostle one against another in the forum, at the bar and in the pulpit. Brilliancy of intellect goes literally begging for preferment in every branch of human attainment. This is possibly as it should be; for the great minds order and arrange, direct and control the forces, brute and mechanical, by which empires are established, nations created, countries peopled and cities built. But all this may be accomplished—the city of that kind that challenges the admiration of all beholders, by reason of its magnificence and grandeur; the people with which the country is filled intelligent, rich and proud—the nation strong and haughty,—the empire powerful and warlike—and still the hearts of the citizens of empire, nation, and city be cold, hard and cruel; the mind strong and great, the heart weak and mean.

The evident want of the American nation is men—men of great hearts. Men of great minds the nation has in plenty; but men of great hearts are very few.

Not only does the nation want men of great hearts; but the Church wants them. Indeed, unless the Church has them or or shall have them, the only permanent effect that will result from the extremest ministerial labor, will be a page of history written in tears, of actions which dazzled by reason of their boldness, charmed for

the time by their brilliancy, but the memory of which has left no pyramids of goodness to endure to the end.

It is the privilege of great minds to conceive, but it is the prerogative of great hearts to achieve; it is the great mind that originates, but it is the province of the great heart to perform; it is within the realm of the great mind to invent, but the sphere of the great heart is to execute.

Hence, the great heart bears, forbears, suffers, bleeds, offers itself as a continual sacrifice; while the great mind demands imperiously, homage, tribute, praise, and sometimes adulation, by reason of its supremacy. The great mind is aggressive, forcing its way forward with irresistible energy, foresight and precision; but careless of that which it strikes down by the way, feeling no pity, and knowing no remorse. The great heart bears onward, but prefers to carry forward in its own greatness, all that is weaker or that opposes; binding up rather than giving wounds.

Many great minds grow weary and overburdened, and either sadden or break, just when the strongest efforts are demanded of them; but the great hearted man rises to the necessities of the occasion, and though he may suffer, he answers to the call made upon his energies, and proves himself to be strongest and best under trial.

The defection of friends, and the almost universal failure upon the part of the great mass of mankind to appreciate and improve the opportunities and possibilities made plain and available by great minds, brings misanthropy and distrust in the wake of oft repeated effort and failure to arouse man to his proper action; while great hearts, though constantly met by ingratitude, (blackest of crimes), and overruled by injustice struggle straight on, yielding no vantage ground, either to foes without, or fears within. Nor does the man of a great heart relax his efforts to benefit those for whom he may labor, and who of great heart fails to labor for the good of those among whom his life lines are cast, though he sees, and is made to feel painfully that many are totally unmindful of his best endeavors, and few care to accept with favor that with which his toil

will enrich them.

Men with great minds have been known to desert cause and friends in times when distraction and ruin must surely follow; but great hearted men, never.

Men with great minds often grow sullen, peevish, or querulous when constantly buffeted by misfortune and distress, failure or disaster; but the great hearted man bares his breast to the storm, takes up the gage of battle thrown down by the ills surrounding him, gives no sign of the wounds he may receive, maintains his supremacy of soul in pleasantness and peace.

Great minds and great hearts should go together; but the one is frequently found where the other is not. Where they are in accord the true christian is found.

The great hearted man, or woman is never a tale bearer, a busy-body, nor a stirrer up of strife; yields no place to malice, envy nor revenge, seeks only for and will submit only to the right.

Saints, be ye great hearted men and women; the world needs you.

EDITORS HERALD:—*Question.* Is it proper, and lawful, for an elder, a seventy, a high priest, an apostle, or even one of the First Presidency, without the solicitation or permission of branch, district, conference, or council presidents, to take the lead and presidency of meetings out of the hands of such presiding officers?

*Answer.* No!

*Q.* Is it christianlike or permissible, for a minister to belittle, condemn, and speak evil of his fellow ministers?

*A.* No!

*Q.* Is it justifiable for one minister, either by innuendo, or by direct statement, to cast a slur, or bring reproach upon his fellow ministers?

*A.* No!

*Q.* Is it proper, and consistent with the rules of the Church, for ministers to be governed in their conduct and priesthood duties, by command (professedly by the Spirit), coming through women, or through members, or even those of *less authority* than themselves?

*A.* No!

*Q.* Are travelling ministers justifiable

in interfering with the government and domestic concerns of families among whom they may abide as guests?

*A.* No.

*Q.* Are the Saints to receive as binding, and authoritative, all that may come to them as the gift of tongues or prophecy?

*A.* No.

*Q.* Are ministers justified in parading their financial wants directly or by innuendo, in their sermons, or in a secret way among the members?

*A.* No.

*Q.* Is that to be received as the Spirit of God, which, through members, accuses individual Saints, in public or in private, without taking the steps prescribed by the law of God?

*A.* No.

*Q.* Is any minister justified in teaching or ministering in any way contrary to the usual and *commonly received* doctrines, practices, and rulings of the Church?

*A.* No.

*Q.* May any one by virtue of their great priesthood authority, teach, preach, rule, or administer contrary to the written doctrines of the Bible, Book of Mormon, and Doctrine and Covenants, or contrary to the rulings of General Conferences?

*A.* No.

We have answered the above questions as they are asked, categorically, that there might be no mistake as to our view. We now give corroborative of those replies, the following.

No officer no matter what his calling, is at liberty to either ignore, or to disregard the authority, or rights of local officers. They are local shepherds in charge of the flock by the will of God and the choice of the people, and superior Church authority must communicate with the people through them. The only case where this rule of right may be set aside, is in that of transgression, or failure to act, which will justify the silencing of the local officer by the higher.

The liberties of a people are not safe where a rule of action prevails, that permits the higher to domineer over the lesser; and this is true in religion as in politics.

A true christian spirit is so far above the

making light of the efforts or abilities of coworkers, that it not only forbears speaking slightly, but will speak in commendation of what is approved; and will either fail to see the weak and defective, or if speaking of it at all, will first name it to the coworker, in kindness, not in sport or contempt.

The efforts of all, if in the main correct in the object had in view, should be commended. Unfavorable criticism of a fellow minister betrays either a weak and jealous nature, or a malicious and vindictive one; if the latter, it is a dangerous one; if the former it is to be pitied, but should be improved.

All officers of the Church are at liberty to ask for direction of God on their own behalf. They will undoubtedly receive if they are living rightly, and it will be to them directly; either by wisdom or positive direction in dream, vision, &c.

We do not believe that God will so far disregard the rule himself gives; "the elders shall conduct the meeting as they shall be led by the Spirit," as to direct important ministerial movements through women or lay members. "Every man in his place," means every woman in her place likewise; and they do not rule in the Church.

Traveling ministers who as guests interfere with or intermeddle in the domestic affairs of Saints among whom they abide as guests, are "busybodies."

The Saints are not necessarily to receive as authoritative all that may come as tongues and prophecy. The history of the past proves that some things so received have been opposed to truth; and therefore, strong endorsement is some times necessary to confirm.

Financial wants of ministers should be made known to the proper officers directly; if they fail to take notice. No man should beg of his brethren directly or indirectly.

Accusations against brethren in public, or private, are to be regarded with suspicion, where no steps required by law have been, or are taken.

The correctness of the answers to the last two queries is so manifest that we pass them without further comment.

BRO. ARTHUR HAILEY, writes from Castle, Andrew county, Mo., as follows:

"With pleasure I renew my subscription. Some men claim that they are miserable and lonely without tobacco. In my opinion they might find permanent cure for such misery by subscribing for the HERALD. It is a good comforter, and I advise all Latter Day Saints to try it."

That is good advice, and we believe that Br. Hailey does not get lonely. May his heart ever be set in this way.

WE are requested to state that if the Bevier Branch, Macon county, Missouri, will appoint and authorize a committee to receive funds for the payment of the debt yet owing on the building of their meeting house, that there is a good prospect of considerable help being obtained from brethren and friends in other places, those who only await an action of the branch to know whom to send their donations to.

The Bishopric advise immediate action of that branch, and of those interested in the affair, so that the brethren may be paid without further delay.

ADVICES from Bro. Wm. W. Blair, up to June 29th, have been received. He was at St. Louis, and in the country around it, preaching, and expected to leave for the east about the 7th inst. He found good opportunities for ministerial labor, all through that region, and feels encouraged; though there has been some extra-official and unministerial conduct in some parts of the district there, by traveling authorities.

A letter from Br. F. C. Warnky to him, written at Costilla, New Mexico, showed that brother still making an effort to spread the truth.

BRO. THOMAS TAYLOR, of Birmingham, England, in charge of the English Mission, writes to Br. I. L. Rogers that numbers from the Brighamite organization have seen the error of that system, and have already this year identified themselves with the cause and taken fellowship with the Reorganized Church; also that these all have received a satisfactory evidence for themselves that the work is of God. He hopes that many more will do likewise.

Br. Hiram Bemis, of Jefferson county,

Wis., writes that he is still trying to do some good in the cause, so far as ill health and advanced age will permit. He is seventy-eight years old and loves the good cause as well as when in the prime of life.

Br. Dency Hacket, now of Spring Valley, Douglas county, Colorado, writes of his removal from Wisconsin. He says that he believes that there are none of our faith in the region where he now lives; but he is hopeful that the Lord will guide some one in that direction. Meanwhile he remains firm in the faith, and draws spiritual nourishment from the *HERALD* and strives to do well.

Br. E. A. Shelley of Sugar Grove, Mason county, Mich., writes that the Sherman branch have voted to sustain the *Herald* as a weekly, or in any other change that the Board of Publication may deem it wise to make. He writes that their branch is blessed with the Holy Spirit, and that they enjoy the gift of prophecy. The saints there feel strengthened and encouraged, and hold regular meetings for preaching, prayer, and the partaking of the *sacrament*.

Br. W. D. Clark of Gravelle, Ala., sends a new subscriber and the funds, and says that the cause of Christ in that country is onward, in spite of opposition.

Br. Charles Derry writes from Schuyler, Colfax county Neb., that he attended conference at Columbus, June 24th and 25th, and enjoyed a good time with the saints assembled; also, that affairs are looking better for the cause in that region. He has been preaching at Schuyler.

BR. WARNKY has come across a portion of Spanish Catholics, of whom he writes as follows:

"They have a system of worship that I never saw nor heard of before, and I have been among them a good deal. Certain ones of them at certain times, punish themselves very much; they take off their clothes, put on a garment like a pair of drawers cut off at the knees, made for the purpose, and then go blind-folded through the prickly pears, and whip themselves with a sharp bladed weed that grows here, until the pain is so great that they faint; others of them take a large wooden cross that weighs about two hundred pounds; they always go blind-folded, and where the prickly pears are the thickest. Well, dear

brother, you can not realize the facts unless you were here."

WE clip the following from the *Plano Mirror* of June 23d, 1876:

"There is a vigorous effort on the part of the Latter Day Saints to change the location of the headquarters of the church from Plano to some new Zion, where the whole church can be concentrated in a community of its own. This is a favorite scheme with the leaders of the church, and they seem now to be in earnest. There is a call to the "Saints" in the last *Herald* from President Joseph Smith, chairman of the Board of Removal urging the matter, and he says:

"From five to fifteen thousand dollars will be required, and of this amount about seventeen hundred dollars are in the hands of the Bishop, subject to the call of the Board. To raise the remaining amount, the Board request all those designing to assist, to send the sums they devote to this measure to Bishop I. L. Rogers, Sandwich, DeKalb county, Illinois, stating to him, distinctly, the object for which it is sent, and whether the sum sent is to be a donation, or a loan; if the latter, state the time for which it is loaned. All loans should be for two years, or longer, as it will not be practicable to pay sooner.

"Should this people leave Plano they will be a loss to the village; they are good citizens, and number over two hundred in Plano and vicinity. Elder Smith is a good man, and however much others may dissent from his Mormon views, all who know him respect him."

WE cut the following correspondence items from the *Leon* (Decatur County, Iowa,) *Reporter*:—

"A theological discussion on the subject of 'Water Baptism' was held at Davis City, Iowa, last week, by Dr. J. W. Mather, (Latter Day Saint), and Ira B. Ryan, (United Brethren.) The statement of the question was, 'Resolved, That water baptism is essential to salvation.' The arguments continued for three nights with a crowded house on each occasion.

"Members of various denominations were there—each apparently anxious to learn the right way. The question was ably and elaborately argued by both parties, leaving no room to doubt the familiarity of the contestants with the divine law relating to the subject.

"The Scriptures were carefully and thoroughly searched for evidence on both sides, and if they were not exhausted as regards this theme; the book can certainly treat of but the one subject. We were a little skeptical ourself on the essentiality of

water baptism before hearing this trial; but we are now fully convicted of its necessity as a saving ordinance, taught by the Bible.

"There certainly can be no doubt that all witnesses examined by the 'prosecution' are of an unimpeachable character, and have testified with such earnestness and clearness that no dispute can arise as to their competency. The tactics were rather sharp as well as technical on both sides—each disputant holding back his strongest points for the final attack.

"It was generally conceded, on the first day, that Ryan would gain a victory; but on the second day the tide of battle changed, and left it very doubtful which would win the day. Mather, however, on the third day (with his great theological skill) brought up the reserve which had been held for an emergency that threw such terrific volleys of hot shot into the ranks of Ryan's forces that he was soon put to flight with a great loss of 'explosive' matter and a heavy loss in force.

"Ryan certainly had a decided advantage throughout the whole conflict—always being on the defensive, but his forces were so badly scattered that he was unable to make a successful rally at any point. Mather's last attack completely routed the old 'Hero,' driving him from the field so badly demoralized that he will forever hereafter believe that he was engaged in a bad cause, and that there is much virtue in water.

"Harmony and good feeling attended each meeting under the superintendance of J. H. Cox, Dr. Smith and Dr. Horner. After the conclusion of the discussion, it was agreed by both parties to leave the decision of the argument to the audience, which resulted in an almost unanimous vote for the affirmative, or that Water Baptism is essential to salvation. We belong to no church, but if we should ever decide to unite with one we would certainly prefer risking ourselves in the hands of one that practices all the ordinances enjoined by the Bible."

"On Friday, Saturday and Sunday the Latter Day Saints held conference in what is known as Stafford's grove. A goodly number assembled there, and Sunday morning we were greeted by the friendly voice of Elder Z. H. Gurley; then a reviving lunch, and at 2 p.m., A. H. Smith, brother to the Prophet Joseph, addressed the assembly. Quite a number from Davis City, and others from Leon were present. At five o'clock, the benediction, and everybody dispersed for home."

James Kemp and Albert Bishop, Stewartsville, DeKalb county, Missouri.

Peter Canavan, West Oakland, Alameda county, California.

## NEWS SUMMARY.

The papers, especially foreign ones, are anxiously discussing the war cloud in Europe, and they say that we may hold ourselves in readiness for the worst.

The real cause for any general war there lies in the long pending struggle between Russia and England for superiority in the East—Turkey and Central Asia. Russia still longs for and, doubtless, will eventually obtain the possession of that outlet and roadstead,—the Black Sea, which is yet, by the treaty of Paris, neutral ground. And, although England gained a stroke in diplomacy by purchasing the Suez Canal, yet, on the other hand, she is said to have lost much of her former influence in continental affairs.

Also certain small but unpleasant affairs have occurred between herself and Russia, breeding animosity. More than all Russia is reported as encouraging Servia and Montenegro against bearing the aggressions of Turkey, whereas England has sent a ship load of guns and ammunition to Turkey, and perhaps has an eye to gaining some of the Turkish territory adjoining the Suez Canal, to which possible arrangement Russia will, of course, object.

England is ahead of Russia in her diplomacy with Turkey, but, in case of war, Russia has not wasted her time in preparing for it since she contested the game with England and France in the Crimea twenty years ago; and she may win back more than the portion she had before that. England seems quite apprehensive and, tardily, is preparing for the conflict. Speculations as to the extent and immediate results of the probable contest are in vain, but of its general ultimate the Latter Day Saints feel quite assured.

Since the above was written dispatches from England say of "The Eastern Question," that in the cabinet and parliament of that government there are great differences as to the policy to be adopted, there being a wide variance "on the extremely serious point of the amount of support to be awarded to Turkey by England in the event of a crisis. Every one is hoping for the best, but nobody's eyes can be closed to the alarming resemblance of the situation to that immediately preceding the Crimean War," says the late dispatch.

Earl Derby declares that in the care of a general disaffection among the Christians of Servia and the other provinces "a general convulsion" will take place. It is said that Russia is endeavoring to have a direct understanding with England on the all important question.

News from Gibraltar is that by instructions from England, the fortress is being placed in a complete state of defense.

Russia's ministerial organ of St. Petersburg declares that Russia will set all Europe in a blaze to prevent the subjugation of kindred tribes in the coming strife.

As it is a revolt of Christian provinces against Moslem rule, the fears at Constantinople are of a general uprising. There are constant troubles between Turks and Christians. It is reported that the Christians of Palestine have applied to Germany, asking for military assistance in case it should be needed.

As instance of the outrages committed by the Turks we quote the Constantinople correspondence of the *London Times*, of their atrocious deeds in the province of Bulgaria. The writer says:

"All movable property has been plundered, houses and villages burned, and old men, women, and children indiscriminately slaughtered. Various estimates place the number of lives sacrificed at from 8,000 to 30,000. The correspondent named 37 villages known to have been destroyed. In the village of Serustitza, in the district of Phillippopolis, 1,500 hundred persons are known to have been killed. This village consisted of 400 houses, and was prosperous and peaceful. Every house has been burned and all the inhabitants been killed, except a few women and children, who took refuge in Phillippopolis, and some women who were carried off by the Bashi Bazouks. These cruelties have made great impression at Constantinople, and the English ambassador has intervened with the government to put an end to them."

Later.—Both Servia and Montenegro have declared war and the army of the former crossed the border at three places on July 2d. Up to the 6th conflicting news arrives of the successes and reverses of war, and of the various movements of the nations. Insurrections in other Turkish provinces are reported. On July 3rd, John Bright, in the English house of Commons protested against any war policy in the interests of Turkey, and made a plea for complete neutrality for England. Victories are reported for the Servian army, and Russia and Austria are sending troops to the borders to look out for their own interests or to take a hand in affairs when the time comes.

The strike of the coal miners in the Durham collieries has resulted in the acceptance of the arbitration in the question of wages by a vote of 20,000 to 16,000.

Frequent explosions in the coal pits of England have caused much loss of life.

The damage done in the eastern cantons of Switzerland by inundations is immense. The canton of Thurgau, which is entirely inundated, is 384 square miles in extent, and has about 95,000 people. Twelve railway lines are interrupted. The rivers in

the South of France, especially the Adour and Garonne, are rising with alarming rapidity.

In regard to the Indian question we find a thickening of the troubles to the discomfort of the whites; and an increase of difficulties making necessary on their side a better preparation for war. About Gen. Crook's battle with them June 17th we clip the following from the *Chicago Times*:

"The full account of Crook's engagement with the Sioux Indians, in Montana, reveals the unpleasant fact that our blue-coats got much the worst of it. They advanced 40 miles from their base of supplies to accomplish a specific object, to-wit, the destruction of the Sioux village on the Rosebud river. They met the Sioux, had a fight, did not accomplish the object for which they set out, and were obliged to fall back upon their base of supplies to await the arrival of reinforcements. If this was not a defeat, then there is no such thing in battle."

It is stated that the Sioux proved themselves the best fighting Indians with fire arms that ever fired a shot and that they also displayed great military expertness in their movements on the battle field, were good skirmishers and covered their retreat well, leaving a doubtful victory to Gen. Crook's command. It is said that the general is now satisfied that they both can and will fight. He also found them as well or better armed than his own troops. His command fired 15,000 to 20,000 rounds of ammunition in the encounter.

This fight, and the determination manifested on the part of the Indians, even for an open fight and a line of battle, is significant and to be marked for its indications of an active and continued war on their part.

A correspondent at the front writes that the Indians are knowing enough to anticipate the attacks "and brave enough to warm our hides into the bargain," and that he can not help admiring their pluck. "With soldiers less brave, Crook, on June 17th would have been whipped badly. No one doubts his valor, but he has underrated his enemy. The Sioux have fire arms and know how to use them."

A correspondent of the *Times* waited upon Gen. Sherman, in Washington, June 26th, and asked him about the plans and purposes of the government concerning the Indians, and what he thought of the prospect of terminating the troubles. He replied that it was impossible to tell, and said, "It may be one hundred years before this country will be free from the molestation of these savage people."

Truly, as prophecy long ago declared, they are "a sore vexation."

Later.—Gen. Geo. Custar and five com-

panies of soldiers were completely destroyed by the Indians in Montana on June 25th. Fifteen commissioned officers and over three hundred men slaughtered. There were thousands of the Indians and they without question meant fight. It was a fearful conflict. Gen. Custar was a noted cavalry commander of the civil war.

Terrific storms of wind and rain have occurred very generally and extensively throughout the northwest. Great damage has been done to property and crops. Many people have been killed by lightning, by wrecked buildings in the whirlwinds, by railway disaster, and by the deluge of waters.

On the night of July 4th the storm, fierce and awful in its power, caused numerous railway disasters and other destruction of life and property. At Rockdale, near Dubuque, Iowa, the storm and the breaking of a large dam caused a great body of water to come down as a wall upon the hamlet and obliterate it from the earth. This occurred just after midnight, in the midst of rushing torrents of rain, terrific thunder and vivid lightning which lent horror to the scene.

Here and there tornadoes have wrecked property in town and country. Again and again, this season, have thousands of acres of the bottom lands of the Illinois rivers been covered with water, greatly damaging or completely wiping out vast corn fields and other crops. A storm in Boston harbor, June 25th, caused loss of life and property.

The black fly and the locust have proved the destruction of much grain in Southern Minnesota. The locusts in Colorado are reported in vast multitudes, which the farmers are fighting by all the means in their power, and the question is, "Will the farmers or the grasshoppers come out ahead?"

About \$200,000 worth of property, so far as we have advices, was destroyed by fire crackers and other fire works on or about the Fourth.

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## Correspondence.

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810 N, 7th St., SAINT LOUIS, Mo.,  
July 6th, 1876.

*Editors Herald:*—My stay at this place and vicinity for the past two weeks has been as pleasant as I could well expect, and I have sought to make it useful to the Church. I rejoice in being able to say that the Lord is still mindful of his Saints, giving them, or many of them, his Spirit richly to enjoy.

Last Sunday we were greatly blessed in this city, in our afternoon services. The sweet peace, the light, and the love of God were shed abroad in many hearts, and they

felt that of a truth the Lord was near. There are good indications that some persons here will soon unite with the Saints. There have been some additions since I left here last February.

There have been some additions to the church at West Bellville of late. All in all, the prospects for the St. Louis District are pretty fair.

I here write you a very singular and instructive dream had by Sr. Mary Kyte, wife of Br. Wm. Kyte, of this city. Sr. Kyte joined the church in England in May, 1842, emigrated to America in September, same year, went to Nauvoo, Illinois, in April, 1843, and finally settled at St. Louis in 1844.

In 1852 her mind was greatly agitated in respect to the condition of the church, and especially in regard to polygamy. In a dream or night vision she was blessed with the following, which gave her such light and peace as fully satisfied her mind that polygamy was false and corrupt, that the leadership of B. Young was a usurpation, Utah not the proper gathering place of the Saints, and that Joseph the Martyr's seed would be raised up of God to lead his people.

"I dreamed," says Sr. K., "that I was in an assemblage, or congregation, that was quite distasteful to me, and that friends from Nauvoo, whom I recognized, were with me. A sister said, 'let us go,' and we departed, crossing the road, and there saw a company of people. She said that people would not let us among them, to which I replied that they would, as they were from Nauvoo, and knew me. They seemed to be inclosed within a high strong wall, and I beheld till I saw a large section of it was taken up into heaven.

"We then looked far away to the west, over what seemed to be a long walk, and it lay through a grave-yard. My attention was now attracted to the scenery immediately near us. A rich odor seemed to float about us in the atmosphere. Close by we saw two box trees standing, but they were dead; yet we perceived that this odor, so very delicious, exhaled from the trees. I eagerly caught hold of the trees, and dilligently sought to cover myself—my hands and face and clothing with this perfume. Whilst thus engaged I saw at my left hand a rather tall man whom I at once recognized as Bro. Almon W. Babbitt, who was killed some months before. He was standing by the trees. He said to me that the trees were Joseph and Hyrum; and then remarked that the righteous (alluding to Joseph and Hyrum) could not dwell here on earth with the wicked.

"I then asked him for a slip or cutting of the tree in order that I might preserve the life or stock of the trees; to which he replied that they would not grow. He



then told me to come on Wednesday and he would give me some of the *seed* which would grow. I doubted whether there would be seed found on the trees, but looking up I saw and picked off a pod having seed in it, three or four in number. On opening the pod I saw that one seed was turning yellow, approaching ripeness, while the next was less ripe, and so on till the last, which seemed but partly grown and quite unripe.

"On awaking I was impressed that the seeds were none other than the sons of the Martyr, and that his life and work would live in and be perpetuated through them."

Yours in Christ, \_\_\_\_\_ W. W. BLAIR.

JOPLIN, Mo., July 1st, 1876.

*Brethren of the Office*:—As a book of reference, I have ordered one of Sheldon's books against "Mormonism," as he calls it. I would like to see in pamphlet or book form, Br. Blair's reply; which I consider is a greater refutation of Sheldonism than his book is of Mormonism.

*Brethren of the Herald*: To my mind it is clear, that if the Spirit of the Lord directs, the form or order of the *Herald* will remain as it is. The pamphlet form can easily be bound in a book, much more likely to be preserved; while there are many of the saints who ask it to be changed into a weekly, there are many that prefer it in a book form. I fear the weekly form will make it a too common-place matter, and detract much from its sacredness and spirituality. These are only a tithe of my humble objections; but Thy will, Father, be done.

There have removed into this district two elders, Br. Carroll from Texas; the other, Br. Fisher from Holt county, Missouri. The former is eighty years old. They both claim to have done battle for the good cause over forty years, and yet cling to their armor with the tenacity of life.

Your brother in hope of the soon gathering time. \_\_\_\_\_ C. W. SHORT.

SPRINGERTON, Illinois,

June 20th, 1876.

*Br. Joseph*:—The cause is still moving on down here. In the last two months seven more have been added to this branch by baptism, raising our number again to forty; and there are others who are "almost persuaded," and still many others are favorable, but they have such a development of that "bump" of approbateness, they stay back. Less than three years ago at this place our brethren could not get an appointment published from the pulpit, and wrote notices for preaching and posted them up on trees; now we have a goodly number and a house to worship in, and we "lend our kettle." This branch has principally been raised up by Br. Hilliard,

who spares neither time nor money in the prosecution of the work. We have been visited by Brn. Blair, Forscutt, and Lambert, whose efforts were well directed and received; and consequently were not without some little good. Ever praying for the welfare of Zion, I remain your brother,

\_\_\_\_\_ Jos. A. UPTON.

BRAIDWOOD, Ill.,

June 20th, 1876.

*Br. Henry*:—I am at present with Br. Scott. We have been doing all we could in this neighborhood; have only succeeded in preaching twice, however, last evening and a week ago last evening. I expect to go to the Granger's Hall this week in company with Br. Scott, and hold a short course of meetings; then to Gardner, where Br. Scott thinks the chance is good to open the work. The people in this region seem generally to be dead to all that is like religion; and also very slow to see anything new, so I don't think we will be able to set this part of the world on fire; but we intend to lift our voices in behalf of His truth, hoping to gather out a few that are honest in heart and who will be steadfast in our Master's cause.

I remain your brother in the gospel of our Lord Jesus Christ. FRANCIS EARL.

SYRACUSE, Meigs Co., Ohio,

June 19th, 1876.

*Br. Stebbins*:—Br. Ellis paid us a visit on his return from the April Conference; he staid here three or four weeks; and while he was here, he tried to do his Master's will, to encourage us in the work of the Lord. While here he was blessed in his labors, all those who want to do right were enlightened in the things which pertain to our salvation. Br. Ellis is no respecter of persons; what he does he does it in the fear of the Lord. He is the man for them that fear God and keep his commandments. My prayer is that the Lord will bless him in all his undertakings; so that he will act wisely and walk in the fear of God at all times, and at last be saved in his everlasting kingdom.

Your brother in Christ,

\_\_\_\_\_ DAVID HOPKINS.

WEIR, Kansas,

June 21st, 1876.

*Dear Brethren*:—With pleasure we write you that we have not forgotten your oft-repeated kind advice and council. We pray that you may every day be led to say just what the Spirit of our God may direct. We are confirmed in the work of God, seeing so much of the wisdom of God made manifest through his servants; but we are somewhat stunned with seeing controversy. We pray that God may impress the neces-

sity of laboring for spiritual food, such as the *Herald* and *Hope* contain. It grieves us to see so many families without either, who are at present prominent in the Church. We fear that they are growing careless and neglectful, and their children growing up in idleness and wickedness. It is sad to see.

C. M. F.

EATON RAPIDS, Mich.,

June 18th, 1876.

*Br. Henry*:—We have no branch here, but I do all I can by talking to the people. I would like to have the elders come to my home. They can find me by inquiring at Eaton Rapids, as did Brn. Kelley, Smith and Holmes. I am Superintendent of a Union Sabbath School and I tried to have the *Hope* sent for, but they voted for another paper. When you make up your minds to have the *Herald* a weekly I will be glad of it. May the spirit of peace be with you in your *Herald* Office labors. Your brother,

A. HOLBROOK.

PAW PAW, Michigan,

June 18th, 1876.

*H. A. Stebbins, Dear Sir*:—You doubtless will remember me as the one who wrote some time ago from this place in regard to your faith. Those papers and pamphlets which you sent, gave great light to me. I am not at present a member of any church. When I was quite young I belonged to the Baptist Church, but since then I have belonged to none; although I have been with the Adventists a good deal. The doctrine of the near advent of our Savior is to me a glorious doctrine; for then is the time when our toil will cease, and, if we are faithful, we shall wear the crown. I have long held aloof from joining any religious society, but now I am not only willing, but anxious to find a home somewhere. I have written to the elder you named, H. C. Smith, of Lawrence, but have received no answer as yet. I regret that I was not able to meet with them at their conference at the Nauvoo School House. I want to take the *Herald*, but can not at present, as times are so hard and work so scarce.

Now then, I will relate how I first got acquaintance with your people. In the fall of 1874 I was working at Braidwood, Illinois. There I heard about the Mormons and that they held meetings in town. So I attended their meeting in the Good Templar's Hall, and I must confess that my prejudice was greatly shaken. I also got acquainted with a Mr. John Keir, I think his name was. I soon went away from there and have seen and heard no more from him, for the reason that I never expected to be interested in the doctrine of the Latter Day Saints. Last summer I

was down at Fairfield, Illinois, where M. H. Forscutt lives. I got acquainted with him and heard him speak a few times; the result was that my interest was increased. So now you have in brief a history of my association with your people. I want to know more of your faith; and, if I am worthy, if this frail humanity is of any worth to the church, I here say, take and use me. I want a home with God's people, and if I have a chance I will join my interests with you as a people. I shall be pleased to hear from any and all of your faith that may choose to write; and if any pass through this place and will call, I should be glad to see them. I will give my address here, so that any can write or call, if they wish. I will write you again, at least as soon as I may have a chance to attend a meeting of your people.

Yours, seeking for truth,

A. C. EVERETT.

Box 123, Paw, Paw, Van Buren county, Michigan.

June 26, 1876.

I said in my last that I would write you as soon as I visited your people. I went yesterday, and write thus early to report progress; and I can exclaim, how glad I am that I went. I firmly believe that I heard the truth in the preaching of Henry C. Smith. I have no right to call him brother, but I hope yet to have that privilege. The kindness and encouragement that I received from Brn. Smith and S. M. Bass, and the light I obtained from them, makes me thank God that I was led to investigate the doctrine advocated by the Latter Day Saints. Honestly, I did not think your people had so much light and truth. It must have been the Holy Spirit that led me to investigate. Br. Bass brought me part way home, and supplied me with reading matter. I look forward to the time when I can go down again, for I feel that I have found an outlet from infidelity.

Yours truly,

A. E. EVERETT.

BLACKFOOT, Deer Lodge Co., MONT.,

May 13th, 1876.

*Br. Joseph*:—If the *Herald* is to become a weekly I will help support it. I have heard others say the same. Br. Moore, of Gallatin, has promised us a visit in the month of June. There are many old-time Saints in this county, but very few of them want to hear anything about religion; yet they are good people, but have got disgusted with the Utah system.

There is a branch of Canaanites numbering about thirty in the Deer Lodge Valley. When Br. Moore has paid us a visit I shall write again. If all the Saints would send good clippings to the *Herald* Office when it is issued weekly we would have a good paper; as it is now, there is not much news

other than church news in it; which is very good, but we could have more of general reading matter by having it enlarged, and a weekly. To have a good paper all its readers should try and make it interesting. Yours,

J. R. PRICE.

STOCKTON, Cal.,

June 12th, 1876.

*Br. H. A. Stebbins.*—The Stockton branch is in favorable condition, still there is room for improvement. We have heard that Br. Joseph is coming to California, and we all feel delighted at the good news, all feel to say, Welcome, Br. Joseph, and welcome any of the elders of Israel to our humble homes and to anything that we have. The prayer of our brethren and sisters is that our Father in heaven will bless all the quorums of his Church, both old and young, greater or lesser. Remember us to Br. Blair, and Alexander, and any other who know us.

HENRY P. ROBBINS.

KIRTLAND, Lake Co., Ohio,

June 16th, 1876.

*Br. Henry.*—I hereby apprise you that my faith in the Latter Day Work remains unshaken. I feel that I can not do enough for Christ, my blessed Redeemer. We hold services every Sabbath in the Temple. Last Sabbath I preached at the "Stone School House," four miles east of Kirtland; here is a place called the "Little Mountain," a summer resort for the citizens; here also are caves and seams in the rocks; high causeways, with the walls formed of small pebbles of all kinds and various colors, thoroughly cemented together. I think here may be found evidences for the Book of Mormon. The prophet spoke of the rocks being torn asunder and "seams should appear in the rocks," &c. From this "little mountain," one can obtain a beautiful view of Lake Erie for fifty or one hundred miles; can see the boats far out sailing, and can have a fine view of the surrounding country also.

"We'll inherit this beautiful world by and by,  
In the sweet by and by."

Yours, &c., J. F. McDOWELL.

HEALDSBURG, Cal.,

June 18th, 1876.

*Br. Stebbins.*—Thinking it would not be amiss, and as I have not written to the *Herald* for a long time, I send a few lines now. We are but few in this branch, but we are trying to do our duty, or to live our religion and serve our Master the best we can in our weak way. Some of us are as poor as people generally get to be, but the poor have the promise; hence I think there is some hope for some of us, if we

only live right. We have four elders within thirty miles, but know of only one of them doing any preaching. There are three branches in this district, and they all should have a name to live in the cause of Christ, but some are in a measure dead. I am afraid that pride, vanity, selfishness and bigotry will be the downfall of some of the Saints in this time. But some say, we must keep up with the fashions of the day, or we will not be thought anything of." Some will say, "You must not tell what you are, or you can not get any work." When will Saints learn wisdom? Brethren, live your religion, do your duty, and pray the Lord God in the name of Jesus Christ to soften the hearts of our enemies that we may righteously find favor while we sojourn among them, and pray in faith, nothing doubting, for the Lord will hear your prayers. Brothers and sisters, live right, do your duty, and may God the eternal Father bless you all, is the prayer of your unworthy brother in Christ,

JOHN Y. GRAUMLICH.

WATFORD, Ontario,

June 23d, 1876.

*Br. H. A. Stebbins.*—I beg through the *Herald* to thank Br. Francis Earl for the correctness of his much esteemed article, and very kind answer, in the *Herald* of June 15th, as to how the children of Amulon came to be at Zarahemla, and where they came from. I asked the question through the *Herald* of March 15th. Yours, etc.,

WM. LEWIS.

BOND'S MILLS, Michigan,

June 21st, 1876.

*Br. Henry.*—I never answered your letter to me, thinking your time too much occupied for a correspondence with chance acquaintanceships. Have just returned from the east, where I have been all winter, or mostly so. I have disposed of my mill interest at this place, having been unfortunate the past year, both in the railroad accident which injured me and in pecuniary matters. For the present I shall live at Clam Lake, Dexford county, Michigan. I have talked all winter of going west, but probably will engage in lumbering again, as much as health will permit. Notwithstanding all these things I never felt as much interest in religion and in the Latter Day Work as I do at present, and I want to live among those of like faith; but alas for my longings, I have been somewhat among those who are called Saints, and I feel at times both sad and indignant. Assumption and bigotry in this Church will make a failure for the cause; and it will take time to remove the evils caused by them, both with good citizens and good Saints. As a Church we have been organ-

ized by heavenly powers, in having that holy commission, the priesthood of the Son of God and the spirit of revelation, authorizing those who are called to come out from the world, to gather together men and women zealous of good works, those honest in purpose, in word and in deed. Such a body is a "city set on a hill," a refuge from the corruptions that are fitting the world for its fiery baptism; and to see any lowering the standard below that of the world, in the things which concern our every day life, and at the same time pronounce anathemas against the world for its beliefs, is inconsistent. There seems to be a need of that charity which "prevents"—not covers up—a multitude of sins," and the same evils that troubled ancient Israel now distress modern Israel. The spirit of petty tyranny generally finds companionship in ignorance; and this is often manifested around us. Would like to hear from you. Yours in the faith,

M. H. BOND.

## Conferences.

### Michigan District.

The above conference convened at the Nauvoo School House, Lawrence, Michigan, at 10:30 A. M. June 3d, 1876. E. C. Briggs presiding, Seth M. Bass clerk.

Br. J. S. Patterson was sustained as a laborer in this district.

The president then read James, first chapter, making a few appropriate remarks upon the same.

Minutes of last conference read and approved.

Branch reports.—Lawrence, total 64 members; gain 2 since last report. Hopkins, total 22; Coldwater 41, 6 removed; Galien, 32 members. Sherman and St. Clair not reported.

Elders reporting.—Moses McHarness, C. M. Bootman, H. C. Smith, Duncan Campbell, E. C. Briggs, and John S. Patterson.

The following branch officers reported: Bradford Corless, George Corless, Reuben H. Allen, Seth M. Bass.

Afternoon session.—Brn. George Blakeslee and Cyrus Thurston reported.

Resolved that we hereby earnestly request all branches of this district to see that a statistical report of their branches be duly forwarded to each assembling of conference, so that the district and general church record may be properly kept; especially is this request urged on the consideration of those branches which have not reported at this sitting.

Resolved that the district secretary present a bill of the expenses incurred in discharging the duties of his office from time to time to conference, and on approval of

conference, said expenses to be paid out of the district funds.

Evening session.—Discourse delivered by John S. Patterson.

Sunday session.—Morning, preaching by Duncan Campbell; 2:30 P.M., preaching by E. C. Briggs.

Evening Session.—Discourse delivered by John S. Patterson, after which three children were blessed.

Adjourned to meet at David Bentley's, June 5th, 1876.

Morning session.—District officers were sustained. Br. Briggs was sustained as the president of the district. Brn. Campbell, Patterson, and Bishop's agent also be sustained by our faith, prayer and means, while walking in righteousness before the Lord.

On motion of the Bishop's agent, the Epistle of the Twelve, touching consecration and tithing, was read.

Whereas a Bishop's agent has been appointed for this district, and said agent having reported paying out some \$75, and nothing having been received; wherefore, be it resolved that steps be taken to lay that matter more fully before the branches, that steps may be taken to carry out the law of the church, for the raising of funds, not only that the Bishop's agent may be reimbursed, but that means may be on hand to meet the needs that arise from time to time.

The remainder of the meeting was devoted to sacrament, prayer and testimony, in which the spirit of the Master was felt to a great degree; insomuch that the Saints were all comforted, strengthened, and made to rejoice in the promises of the Most High. Separated with greater desires than ever before to advance the cause.

Adjourned to meet in the Fowler School House, Quincy, October 28th, 1876.

### Nodaway and St. Joseph Districts.

#### UNION CONFERENCE.

The Nodaway and St. Joseph Districts met at the Liberty school house, in Nodaway county, Mo., May 20th, 10-30 a.m., according to resolutions passed at the last conferences held by those districts. Elder Wm. Hawkins was chosen president, *pro tem.*, and Elder Joseph Flory clerk *pro tem.*

Numbers of the brethren not having arrived, business was deferred. Addresses were then delivered by Elders Hawkins, Powell, Hoyer, Moore, and Marchant.

Pres. Hawkins read the resolutions from the minutes of the St. Joseph district conference, held at Oregon, Holt county, February 5th and 6th, 1876; and the Nodaway district conference, held at Liberty school house, Nodaway county, on February 19th and 20th, 1876, setting forth the object of the union conference just assembled.

The following preamble and resolutions were then unanimously adopted: whereas, the Nodaway and St. Joseph districts did by their actions, at their last conferences, provide that a union conference be held the 20th and 21st days of May, 1876, for the purpose of consolidation; therefore, be it resolved, that the conference districts heretofore known as the Nodaway and St. Joseph districts are hereby dissolved.

Resolved, that the territory heretofore comprised in the Nodaway and St. Joseph districts be united in one district, and the district as united be called the Nodaway district of the Church of Jesus Christ of Latter Day Saints.

The Nodaway district, as now organized, comprises all of Nodaway, Atchison, Holt and Andrew counties, and all of Buchanan county lying north of the north line of the corporation limits of the city of St. Joseph, and all of Worth county lying west of the middle fork of Grand river.

Conference then adopted, by vote, the "Rules of Order," to govern its deliberations.

Elder Wm. Hawkins was chosen president of the district, elder Wm. Powell vice president, and elder Joseph Flory secretary.

It was ordered that all branch reports be accepted when read, unless objected to at the time.

Branch reports.—Bigelow 8 members; Ross Grove, formerly known as Benton, 34 members, 1 baptized, 7 received by letter; Platte 35 members, 4 removed by letter; Oregon 34 members, 4 baptized, 8 removed by letter. Elder Moore, president of Guilford branch, stated that the branch had not made out any written report; but so far as he knew, they all felt well. The branch numbers 19 members.

It was ordered that all business should be done on Saturday, that Sunday be devoted to preaching, and that the meetings be conducted as the president be directed by the Spirit.

Elder Bierigo was sustained as Bishop's agent of the Nodaway district.

Elders, priests, teachers, and deacons present, will be considered as having reported. Officials present; 1 seventy, 12 elders, 1 priest, 2 teachers, 1 deacon.

The elders in the district are requested to labor as circumstances will permit.

The spiritual authorities of the church were sustained in righteousness, including the authorities of the Nodaway district.

The money collected for the purpose of defraying freight expenses on Sr. Moody's goods, not expended, was ordered used for her benefit.

Preaching by elders Marchant and Hawkins on Sunday morning, and in the afternoon sacrament and testimony meeting, and

preaching in the evening by elders Hawkins and Thomas.

Adjourned to meet at Rock Grove school house, Saturday, August 26th, 2876.

### Kewanee Sub-District.

Conference convened at the Inland Branch, Cedar county, Iowa, June 3d, 1876. Br. John F. Adams chosen to preside, E. M. Wildermuth clerk.

Br. J. D. Bennett was permitted to participate in the conference.

The president was empowered to appoint the necessary committees.

Report of Branches.—Buffalo, 3 added since last report; Bitternut Grove, 2 removed, 1 died; Jackson, 4 removed by letter; Inland, no change; Davenport not reported. [No totals of branches given]—Eds.

Brn. Russell, Larkey and Gold were appointed committee on grievances; Brn. Wildermuth and Russel on preaching.

2 P. M.—The resignation of Br. John F. Adams, as president was received.

Resolved that the several branches composing the Kewanee Sub-District be hereafter known as the Eastern Iowa District.

Br. Edward Larkey was chosen as president of the district.

A vote of thanks was tendered to Br. John F. Adams for the kind and efficient manner in which he has presided over the district.

Elders J. D. Bennett, C. C. Reynolds, E. Larkey, R. Groom, M. G. Maudsley, A. Gold, J. L. Adams, E. M. Wildermuth; Priests J. Bradley, E. Keene, S. Adams, and Teacher James Houghton reported.

Officials present: 3 of the Seventy, 7 elders, 3 priests, 1 teacher.

Saturday evening and Sunday were spent in preaching the word by Brn. Jesse L. and John F. Adams.

Adjourned to meet at the Jackson Branch, September 2d, 1876.

### Des Moines District.

Conference convened at Newton, Jasper Co., Iowa, June 3d and 4th, 1876. Alfred White, president, and John Sayer, clerk.

Branch Reports.—Newton: 46 members, 1 received by vote. Independence: No change. Des Moines Valley: No change. Des Moines: 68 members, 1 baptized, 4 received by letter, 1 by vote. Pleasant Grove: No report.

Elders' Reports.—Alfred White said that he could not be out preaching much, for when his brother, Isaac N. White, is in the field, he has to stay at home to look after the business. Brn. I. N. White and and John Watkins reported by letter. John X. Davis has preached in Des Moines Valley, and in the

branch. Geo. Walker said that all his labor has been in the branch. N. Stamm said that he had preached in Newton, but has labored mostly in the Des Moines Valley branch. W. C. Nirk, M. Eastman, B. Myers, M. Houghton and J. Sayer reported. Priest Evan B. Morgan has preached in Des Moines and south of Des Moines. J. E. Russell has assisted Br. J. X. Davis, and desires to do all he can. Teachers Picton and Tully have done all they could in their branch.

Brn. Alfred and I. N. White requested to be released from the settlement of the Pleasant Grove affairs, and they were released. Br. N. Stamm offered to go and labor in that branch, and he was requested to do so, and to do all he can to get the branch in working order.

W. C. Nirk and E. B. Morgan occupied the stand in the evening.

Sunday Morning.—T. E. Lloyd reported having preached in the Newton branch and desires to magnify his calling.

At 11 a. m., preaching by Br. N. Stamm. At 2 p. m., a sacrament and fellowship meeting, J. X. Davis and Bartly Meyers presiding. The saints gave testimony of the truth of the Latter Day Work, and enjoyed a good portion of the Spirit of God. At 6:30 p. m., John X. Davis, treasurer of the Elders' Fund reported receiving for the quarter ending March 4th, 1876, \$9.34, and during this quarter from the Newton branch \$10.40 and \$1.45 from the Independence branch, making on hand \$21.19. Report was received, and it was ordered that the money remain in the hands of the treasurer until otherwise ordered by the conference. Priest Batty reported

Resolved that we recommend Br. John X. Davis to Bishop I. L. Rogers as proper person to act as his agent in the Des Moines District, to receive tithing, &c.

At 7:30 p. m., preaching by T. E. Lloyd. After service business was resumed, and licenses were voted to all the officials of the district.

The authorities of the church were sustained; also Alfred White as president and John Sayer as clerk.

David C. White was ordained a priest by N. Stamm and J. X. Davis.

Adjourned to meet at Des Moines, Sept. 2d, 1876, at 10 a. m.

### Philadelphia Conference.

Conference assembled on Sunday, May 28, 1876, at 10:30 a. m. John Stone, president; Joseph A. Stewart, clerk.

*Branch Reports.*—Philadelphia: 49 members, 6 removed by letter.

Hornerstown: 9 members. Organized December 36, 1875, with 9 members; 3 died, 1 baptized, 2 received.

South Bethlehem and Hyde Park not reported.

*Elders' Reports.*—John Stone, president, thinks he will have more time to travel among the branches in the future. He was the first to join the Reorganization in Philadelphia, and says he has striven to do his duty to the best of his ability. Asa Copeland said that he knew this to be the work of God, and wants to see it prosper; being willing to do all that he possibly can to advance the cause of Christ. John Webb reported having done to the best of his ability. Wm. Small said that he had labored considerable, preaching twice every Sunday during the quarter, and enjoys more of the Spirit of God than he ever did before. Joseph A. Stewart has been in New Jersey several times and preached some ten or twelve times; has visited many in the branch with Br. Harrison; baptized one in Allentown, N. J. Brn. Elias Sims and Jas. Logan reported. Wm. Crumb, of Danville, Pa., reported by letter, having a branch of seven members.

*Priests' Reports.*—Wm. H. Harrison said that all his labors had been in the branch; he does not think that the spiritual condition is as good as it was. Wm. Harris, of Danville, Pa., reported by letter.

Wm. Small was continued in his labors in New Jersey; John Stone sustained as president of the district; Joseph A. Stewart as secretary, and the authorities of the church were sustained. The report of the Book Agent, Hosea H. Bacon was received.

Adjourned to meet in Philadelphia, Aug. 26, 1876.

### Southern Indiana District.

Conference convened at Union, Jefferson county, Ind., June 3, 1876. Harbert Scott, president; J. S. Constance, secretary.

*Branch Reports.*—Pleasant Ridge: 34 members; no change. New Trenton: 14 members; no change. Union: 31 members, 1 baptized, 1 expelled. Olive: 15 members; no change. Eden: 40 members, 2 received by certificate. Low Gap: not reported.

Elders B. V. Springer, M. R. Scott, Harbert Scott, S. Rector, C. Scott, M. T. Short and D. Scott reported in person, and Wm. H. Chappelow by letter. C. Scott had baptized one during the quarter.

Priests Wm. H. Burton and J. S. Christie reported in person, and Robert Eyers by letter.

Teachers Robt. Dunlap and J. S. Constance reported.

All the officials present expressed themselves as doing the best they can under their several circumstances.

Resolved that we accept the "Rules of Order" adopted by the General Conference.

Upon request from Eden branch, conference appointed B. V. Springer, S. Rector

and M. T. Short as a court to investigate difficulties existing there; also upon request from same branch J. S. Constance was granted a renewal of license, and T. J. Bell was granted a deacon's license. Upon recommendation signed by Henry A. Stebbins, Secretary of the Church, Christian Seichrist was granted an elder's license. S. Rector sustained as Bishop's agent.

Resolved that we rescind the resolution passed by us in August, 1873, authorizing the district secretary to furnish blank reports to all the branches.

That it is the duty of all members residing outside the bounds of their respective branches to report to the officers of the branches where their names are enrolled at least once in every three months, either in person or by letter.

That the clerks of the respective branches furnish a copy of the foregoing resolution to all members in the district to whom it applies.

M. T. Short and C. Scott were requested to labor in the district as led by the Spirit; B. V. Springer to open up the field in Lawrence and adjoining counties. The general authorities of the church, together with the officers of the district were sustained. All elders and priests of the district were requested to labor as their circumstances permit.

Evening session, preaching by Harbert Scott and J. S. Christie.

Sunday, June 4th.—Morning session, preaching by C. Scott and M. R. Scott; afternoon, by Harbert Scott and D. Scott; evening by B. V. Springer and M. T. Short.

Monday, June 5th.—Sacrament and testimony meeting was held, in which a goodly number participated, and a good degree of the Spirit was enjoyed. Evening, preaching by C. Scott and M. R. Scott.

Adjourned to meet at Eden branch, Sept. 2d, 1876, at 10:30 A. M.

### Miscellaneous.

#### Notified to Appear.

Celia Wilson having removed from the Far West Branch, Caldwell county, Missouri, and not having reported for a long time, is hereby requested to do so within three months from the publication of this request, or her name will be taken from the branch record, and be reported to the church recorder for entry among the scattered members.

ANDREW J. SEELEY, *president.*

M. M. BALLINGER, *clerk.*

P. O. address, Mirabile, Caldwell Co., Mo.

Br. J. F. Fry is hereby notified to appear before a court of elders, on or before August 15, 1876, at the residence of Br. John H.

Thomas, Pleasant View Branch, Spring River District, to answer to charges preferred against him. Failing to do so, action will be had and verdict given as though he were present. By order of Pleasant View Council, this 21st June, 1876.

JOHN H. THOMAS, *President.*

CHAS. M. FULKS, *Clerk.*

#### Bishop's Report.

Reorganized Church of Jesus Christ, in account with Bishop I. L. Rogers, for the quarter ending June 30th, 1876:

1876.		DR.	
April 1,	To balance due I. L. Rogers on Tithing Fund.....	\$31 15	
" 3,	Paid Church Secretary.....	15 00	
" 4,	" P. S. Wixon.....	24 00	
" 4,	" C. G. Lapphear.....	10 25	
" 4,	" W. W. Blair.....	40 00	
" 11,	" Church Recorder.....	20 00	
" 13,	" Wm. H. Kelley.....	20 00	
" 13,	" John C. Foss.....	10 00	
" 13,	" Joseph R. Lambert.....	20 00	
" 13,	" Duncan Campbell.....	10 00	
" 21,	" M. H. Forscutt.....	20 00	
May 3,	" Sr. C. W. Wandell.....	10 00	
" 3,	" J. R. Lambert.....	25 00	
" 4,	" W. W. Blair.....	4 00	
" 7,	" R. J. Anthony.....	10 00	
" 8,	" W. W. Blair.....	60 00	
" 16,	" Sr. J. S. Patterson.....	10 00	
" 20,	" J. H. Lake.....	25 00	
" 30,	" J. S. Patterson.....	30 00	
" 31,	" Jason W. Briggs.....	30 00	
" 31,	" E. C. Briggs.....	30 00	
June 13,	" Sr. J. W. Briggs.....	20 00	
Total.....			\$474 35

		CR.	
Apr. 11,	From John L. Bass, Wis.....	\$20 00	
" 11,	" George O. Bass, Wis.....	20 00	
" 13,	" Sr. R. Warnock, Ills.....	5 00	
" 13,	" A. M. Wilsey, Ills.....	20 00	
" 13,	" Peter J. Hole, Mo.....	10 00	
" 24,	" Stephen Woods, Iowa.....	25 00	
" 24,	" John L. Buckingham, Oregon.....	10 00	
May 3,	" Sr. Janet Black, Wis.....	7 00	
" 11,	" David Dancer, Ills.....	50 00	
" 19,	" James Allen, Iowa.....	5 00	
" 25,	" Melvina Herener, Ills.....	5 00	
" 25,	" John Pett, Iowa.....	30 00	
" 25,	" Mary A. Pett, Jr, Iowa.....	10 00	
" 25,	" Richard Farmer, Iowa.....	10 00	
" 25,	" R. J. Benjamin, agent for Kewanee District, Ills.....	25 00	
June 17,	" Eliza Hunter, Ills.....	12 00	
" 23,	" E. M. Bowen.....	5 00	
Total receipts.....			\$269 00
Balance due I. L. Rogers.....			205 35
			\$474 35

April 1,	Balance of Utah Chapel Fund.....	\$5 50
" 24,	Received from Thomas Taylor as agent for saints in Birmingham, England, £3 10s. order on Chicago.....	19 11
" 24,	From J. L. Buckingham, Oregon.....	5 00
" 25,	" Rena Roundy, Iowa.....	5 00
Total on hand.....		34 61
June 30,	Welsh Mission on hand.....	\$22 00
" 30,	Danish Mission on hand.....	\$10 10

Herald Office in account with the Church: Dr. to Tithings and Offerings received as follows, during the quarter.

Apr. 10,	From Sr. Jane Frost, Neb.....	\$3 25
" 10,	" Sr. Philo Howard, Ills.....	11 10
" 10,	" Henry Halliday, Iowa.....	15 00
" 28,	" Frank Steffe, Mass.....	2 00
May 1,	" A. B. Johns, Nevada.....	23 00

" 22,	"	Wm. H. Curwen, Ills. ....	15 00
" 30,	"	Frank Steffe, Mass. ....	2 00
June 7,	"	Sr. Hannah Bardsley, Cal. ....	4 00
" 9,	"	Sr. Mary Leverton, Canada ....	1 00
" 13,	"	Sr. Mary Zimmerman, Cal. ....	5 00
" 20,	"	Frank Steffe, Mass. ....	2 00
Total.....			\$83 35

CR.

April 1,	By balance.....	\$25 43	
" 17,	paid Sr. J. W. Briggs.....	20 00	
" 17,	paper to Apostles' Quorum.....	06	
May 2,	paper, envelopes, and stamps. to First Presidency.....	3 00	
" 17,	Bill of publications to English Mis- sion, as allowed by April Confer- ence, 1876.....	82 64	
" 22,	Stamps to First Presidency.....	51	
" 22,	Tracts to A. J. Odom.....	50	
Total.....			\$132 14
Balance due Herald Office.....			\$48 79

A credit of two dollars in April 15th Herald should have been to John Walker of Nevada, instead of to A. B. Johns.

HERALD OFFICE TO UTAH CHAPEL FUND.  
1876.

DR.			
	Balance at last quarter.....	\$9 23	
April 3,	From J. B. Price, Cal. ....	10 00	
" 28,	Alex Hay.....	10 00	
May 1,	A. B. Johns, Nevada.....	5 00	
" 3,	Sr. S. E. Cook.....	5 00	
" 8,	J. F. Clengbak, Idaho.....	1 00	
" 8,	J. C. Clengbak, ".....	1 00	
" 15,	Sent per A. B. Johns, Nevada.....	5 50	
" 29,	From Robert Strang, Utah.....	1 00	
" 31,	A sister, Wis.....	2 00	
June 7,	Sr. H. Bardsley, Cal. ....	1 00	
" 17,	J. H. Snider, Mo. ....	5 00	
" 20,	Frank Steffe, Mass. ....	3 00	
Total on hand.....			\$68 75

I. L. ROGERS, *Bishop*.

Per H. A. S. Secretary.

Sister's Meeting.

Minutes of a sisters' meeting, held at the church in Providence, R. I., June 8th, 1876, at two p.m., to consider the propriety of organizing a sewing society. Sr. M. A. Bradford was called to the chair; prayer was offered, after which the following resolutions were presented and carried.

That we organize ourselves into a sewing society, which shall be called the "Sisters of Zion;" that Sr. M. A. Bradford be our president; that Sr. Kate E. Blood be our vice-president; that Sr. H. Maria Yerrington be our treasurer, and that Sr. Annie Holt be our secretary; that we meet every second Thursday at two p.m., at the church, and spend the afternoon in work; that we tax ourselves twenty-five cents a year each, and five cents each meeting, to help swell the funds of the society.

And that while we assemble together, we pledge ourselves to refrain from speaking evil or disrespectfully of any one, whether members or non-members; that we will do all we can to promote the interest of the cause we have espoused; that we will be at peace with all, and work in harmony, thus showing how sweet and pleasant it is for those that love the Lord to dwell together in peace and unity; that the means accumulated by

our labors be used in helping the temporal interests of Christ's church, as wisdom shall direct; that a copy of these resolutions be sent to the *Herald* for publication.

There were ten sisters present; a good feeling prevailed, and all felt that God would bless our efforts. Prayer was offered by Sr. Blood, and the meeting adjourned, and the sisters departed for their homes rejoicing in the future prospects of the society.

ANNIE HOLT, *Secretary*.

H Y M N.

In thy precious love, O Savior,  
I would ever more abide;  
In a sacred newness to thee,  
Where no evil can betide.

Oft my pathway lies through dangers,  
 Ofttimes snares beset my feet;  
 May thy pure and holy Spirit  
 'Bide with me to guide aright,  
 Oft mine enemies assail me,  
 Thy weakness full well know;  
 In the midst of thy pavilion  
 Shield me from the vengeful foe.

Make my pathway clear before me;  
 Give me strength to walk therein,  
 That with all the true and faithful,  
 I thy glorious home may gain. V.V.

BORN.

At Providence, R. I., June 3d, 1876, to the wife of Francis M. Sheehy, a son.

DIED.

At Deer Isle, Maine, of diptheria, June 26th, 1876, David A. Harvey, aged 8 years, 7 months and 21 days; also, July 2d, 1874, Daniel Harvey, aged 14 years, 5 months and 21 days; also, July 11th, 1874, Rosebell Harvey, aged 2 years, 3 months and 2 days; also, July 13th, 1874, George W. Harvey, aged 10 years, 11 months and 23 days. The above were the children of Br. William and Sr. Sophia Harvey.

Our little ones are gone to rest,  
Their souls are numbered with the blest.

At East Grove, Bureau county, Illinois, May 13th, 1876, Orrin, eldest son of Daniel and Mahala Conderman, aged 10 years, 1 month, and 23 days.

We'll close the door of his little room,  
For now, alas, he's gone;  
Yet we trust and pray to meet him soon,  
In a brighter, happier home.  
For though we miss him in our hearts,  
The parting will not be long;  
As Christ will give our darling back,  
In the resurrection morn. C.M.C.

OBITUARY.

Beloved brethren of the Herald Office: I have been impressed for some time to write you a few things connected with us as a branch of the true Church of Jesus Christ of Latter Day Saints. We have been organized just about two years now, since which time we have witnessed many reverses, trials, persecutions, and afflictions; none of



which have pressed upon us so heavily as the loss by death, of our beloved and highly esteemed brother, Charles Wagner, who passed away in the morning of life, in my house, just at day dawn on the sixteenth of June. He bore his affliction with great composure and resignation, without a murmur or complaint; strong to the last moment in his faith of the latter day church. He was born in Germany, December 30th, 1842; came to this country in 1867 in company with his brother Henry, who still survives him. Though much afflicted, yet he bears his bereavement with manly firmness and christian fortitude. Words of comfort and hope were spoken by the writer to a respectable and sympathetic audience.

C. W. SHORT.

JOPLIN, Mo., 1 July, 1876.

### Pacific Slope Mission.

To the Saints of California District.—By a resolution of our April Conference, held at Washington Corners, April 6th, 1876, the money collected for the purpose of defraying the expenses of A. H. Smith and family to California was refunded to those who gave it, that is, the balance after paying his fare out here. Therefore, I request those that I have not seen to instruct me by letter, or otherwise, what to do with it, and I will apply it as you may direct. Address John Roberts, West Oakland, Alameda County, California.

### Kewanee District.

Whereas, in the minds of many saints of the Kewanee District there is a lack of any financial system whereby the much-needed funds for the work of the ministry may be raised, and whereas, it is generally conceded that the saints are ready and willing to contribute liberally, provided that some simple but practical plan can be adopted throughout the district, therefore,

Notice is hereby given, that a special conference will convene at Kewanee, July 29th, 1876, to take this matter under consideration. The presidents of the branches and the Bishop's agent are especially invited to attend, together with all the elders who can. They should come prepared to recommend some reasonable, practical system of finance to be adopted for use throughout the district.

H. C. BRONSON, *president*.

### Addresses.

Phineas Cadwell, President of the Second Quorum of Elders, Logan, Harrison county, Iowa.

Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.

John T. Davies, box 38, Cherokee, Crawford county, Kansas.

### Information Wanted.

Sr. Ruth A. Turner, of Montrose, Iowa, desires information of the whereabouts of one George Hervey Graham, son of Carter and Eliza Graham. The last his friends knew of him, he, in company with another gentleman, left California for Utah, no time stated. Any one knowing anything about him will confer a great favor by addressing as above, or Curtis Graham, same place.

### Selections.

#### Costumes of Egyptian Women.

Egyptian ladies walk about the streets upon shopping expeditions (in which I am told they take an even more intense and rapturous delight than my own fair country-women) enveloped in a hideous black garment, not unlike the dismal robes of the Roman Confraternita, which effectually conceals the attractions nature has bestowed upon them as well as those due to the adornments of millinery and jewelry. But English ladies who enjoy the privilege of free access to some of the leading Egyptian harems have informed me that this shapeless, lugubrious vestment covers toilets of the greatest splendor in material and color and *bijouterie* that might awaken envy in the breast of many a titled Western dame.

I have listened to thrilling accounts of lockets as large as turkey's eggs, both faces of which are carved with brilliants of the first water the size of goodly chick peas; of complete "costumes" from Worth and Madame Elsie; of ropes of pearls that would have "sicklied o'er with the pale cast of thought" the lavish impulses of Lothair himself; of rubies, emeralds and sapphires scattered with fine profusion over the surface of undeniable, if somewhat exuberant charms. As the Egyptian ladies, so the Egyptian houses. What they are compelled to exhibit to public gaze is of a simplicity frequently amounting to ugliness, while that which they reserve for private inspection is gorgeous and ornate in the extreme.—*Cairo Cor. London Daily Telegraph*.

#### "Preach Against the Jews."

A young minister had gone to a prosperous church to preach his first sermon. Before leaving the house the gentleman who was entertaining him suggested to him not to preach against the Universalists. "There are," said he, "several Universalist families who have pews in our church, and we don't want them offended." The young minister promised. At the church vestibule one of the deacons drew him aside, and said, "Do you see those gentlemen just passing in? They are Spiritualists, but come here to church occasionally. I wish you would

be a little careful not say anything that might hurt their feelings." The minister promised. As he was ascending the pulpit steps, one of the elders button-holed him for a moment to whisper an additional caution—"The leading liquor dealer has just come into the church, and he gives us a lift sometimes. I wish you would be particular not to allude to the whisky business or the temperance question." The young minister, getting fairly frightened to see the moral ground thus steadily narrowing before him, inquired, "Pray, who or what shall I preach against, then?" The elder's reply came with an air of triumph—"Preach against the Jews; they haven't got a friend in town."  
—*Spirit of the Times.*

### "Enter Thy Closet."

I FEEL that all I know and all that I teach will do nothing for my soul, if I spend my time, as some people do, in business or company. My soul starves to death in the best company, and God is often lost in prayers and ordinances. "Enter into thy closet," said He, "and shut thy door." Some words in scripture are very emphatical. "Shut thy door" means much: it means, shut out, not only nonsense, but business; not only the company at home; it means, let thy poor soul have a little rest and refreshment, and God have an opportunity to speak to thee in a still, small voice, or He will speak to thee in thunder.—*Cecil.*

### Use of Tobacco.

Read this—do you wonder that the Lord said, "It is not good for man."

It is terrible—this habit of tobacco chewing and smoking among boys. This pernicious weed has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening 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 particularly warn boys who want to make anything in the world, to shun tobacco as a most baneful poison.

### How to Get Along.

Twenty clerks in a store, twenty hands in a printing office, twenty apprentices in a shipyard, twenty young men in a village—all want to get along in the world and expect to do so. One of the clerks will become a partner, and make a fortune; one of the compositors will own a newspaper, and become an influential citizen; one of the apprentices will become a masterbuilder; one of the young villagers will get a handsome

farm, and live like a patriarch—but which one is the lucky individual? Lucky? There is no luck about it. The thing is almost as certain as the rule of three. The young fellow who will distance his competitors is he who masters his business, who preserves his integrity, who lives cleanly and purely, who devotes his leisure to the acquisition of knowledge, who gains friends by deserving them and who saves spare money. There are some ways to fortune shorter than this old dusty highway but the staunch men of the community, the men who achieve something really worth having, good fortune, good name, and serene old age, all go in this hard, dirty road.

### FORSCUTT AND SHINN DISCUSSION.

#### DISCUSSION BETWEEN

REV. JOHN L. SHINN,

Of the Universalist Church, and

ELDER MARK H. FORSCUTT,

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

J. L. Shinn affirms that "The Bible teaches that the Coming of Christ to judge the World is now past."

Mark H. Forscutt affirms that "The Bible teaches the Literal Resurrection of the Body from the Grave."

*Price: Cloth, 75 cts.; Paper, 50 cts.*

The discussion lasted four days, and makes a book of 194 closely printed pages

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If your paper has been discontinued, state where you have last been taking it, and the time it was stopped.

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# THE TRUE LATTER DAY SAINTS' HERALD.

1876  
John Everett

"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*.

"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."—*Prov. 29:2*.

Vol. 23.

PLANO, ILL., AUGUST 1, 1876.

No. 15.

## The Communion, and Lord's Supper.

COMMENTS ON I. CORINTHIANS 11: 17—34.

In order to ascertain what the teachings of our brother Paul who wrote this letter, were, on the subject of the communion, and the Lord's supper, it will be proper for this part of his letter to the church at Corinth, to be spread before us somewhat after the manner in which he wrote it; therefore I will lay aside the versifying of it, and present it more in the form of a letter, for convenience sake, and to save space.

"Now in this that I declare unto you I praise you not, that ye come not together for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must also be divisions among you, that they that are approved may be made manifest among you. When ye come together into one place, is it not to eat the Lord's supper? But in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and drink in? Or despise ye the church of God, and shame them that have not? What shall I say unto you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, that same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, 'Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup when he had supped, This cup is the new testament in my blood; this do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord

Whole No. 351.

unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we should judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world. Wherefore when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

If we can learn from competent and trustworthy sources, what the custom of the primitive church, or former day saints was, in assembling together to eat; we will be enabled to understand the reasons why Paul should use such strong and surprising language, as he does in the fore part of our extract.

It appears that it was the custom of the church in its early days, to have a feast, called a love feast, or in the Greek "*agape*," and at the close of which they partook of the bread and wine which was used at this supper, and after being blessed, was partaken of to commemorate the sufferings and death of the Lord Jesus; and that this supper was called the communion or 'love feast,' in which the saints communed together, or eat together as a family of brothers and sisters in the Lord; after which, in the use of the sanctified bread and cup of wine, they communed with the Lord.

This feast or supper, or what is sometimes called the breaking of bread, was furnished by those who were able among the church, and at which the poor or

those who had no houses to eat in, could come and sit down with perfect freedom, and in holy communion and friendship at one common table, and enjoy with those who were better off in this world's goods, a feast of charity. Sometimes these refreshments were furnished by the *oblations* in the form of contributions of money given on a similar or preceding occasion, or in other words, from the oblations already offered.

I shall produce abundant historical, and sufficient scriptural evidence in favor of this feast or communion of saints, and its connection with the Lord's supper, after I have applied Paul's reasoning in connection with this idea.

He asked the question, "When ye come together into one place, is it not to eat the Lord's supper?" Certainly; but how did they act, that it should be the occasion of such a sharp reproof? Why, before eating (the Lord's supper with the whole body) "every one taketh before other his own supper," that is, instead of doing as they ought to, "tarry one for another," each began to help himself, or to eat his own supper, selfishly gratifying his own appetite, another drinking the wine for self-gratification, became drunken; while others, the poor perhaps, or the modest and orderly, were made hungry by this greedy devouring of refreshments, or the feast, by these despisers of the church of God, the brethren. "What! have ye not houses to eat and drink in?" That is, if your idea is that this feast or communion and supper of the Lord is simply and solely to gratify your hunger and thirst, eat and drink for that purpose at home.

"Or do ye despise the church of God?" Have you no respect, no love, no care for the brethren and sisters, many who have no houses to eat in, are poor, and humble, and who come to this feast to hold sweet and heavenly communion with others of like precious faith, and you thus show contempt for them, thus despise the church or "congregation" of God, and "shame them that have not" houses to eat in?

"Shall I praise you in this? I praise you not." Know ye not that by your

conduct, by eating the bread and drinking the wine, you deprive the church, the Lord's body of the privilege and duty of eating the Lord's supper, the very purpose for which you come together? Do you not know that the Lord instituted this ordinance the same night in which he was betrayed took bread, after he had eaten the paschal supper—or passover supper; that is, took some of the bread they had before them, and had been using of; and blessed it, and said, Take, eat, for this represents my body which is to be broken for you; this do in remembrance of me. And "after the same manner also he took the cup when he had supped, (that is, after supper, saying), This is the new testament in my blood; this do ye as oft as ye drink it in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come."

"Wherefore?" Because it is to be done in remembrance of the Lord; and to symbolize and manifest thereby the Lord's death till he comes or returns to earth, when, he has promised that they who are worthy shall "eat and drink at my table," "in my kingdom," even at the marriage supper of the Lamb; wherefore, whosoever shall eat this bread and drink of this cup unworthily; as some of you do, acting in such an unseemly, un-saint-like, gluttonous and drunken manner, "shall be guilty of the body and blood of the Lord." "But let a man examine himself." Let him see whether he recognizes the church, whether he is in love and fellowship, in sympathy, in harmony with his fellow communicants, his brothers and sisters; see if he is humble, meek, obedient, and charitable, "and so let him eat of that bread and drink of that cup." "For he that eateth and drinketh unworthily;" not *unworthy* altogether, but *unworthily*; that is in an unworthy, improper careless, ignorant and presumptuous manner; "eateth and drinketh condemnation to himself, not discerning;" not recognizing as his equals in the right and privilege of partaking "the Lord's body," or the church. "For, for this cause [be-

cause they eat and drink unworthily] many are weak and sickly [spiritually] among you, and many sleep." "For if we would judge ourselves [examine and prove ourselves to be entitled to, and to have eaten and drunken worthily] we should not be judged [otherwise by those who are over us in the Lord.]

"Wherefore, my brethren, when ye come together to eat, [to commune in your "feast of charity" and then to partake of the bread and cup], tarry one for another." (Wait till the whole church have gathered in, so as to recognize the Lord's body, and act like one united, loving family, and then eat). "And if any man hunger;" if he thinks that the love feast or communion and Lord's supper is merely to gratify his hunger, and he can not wait till the whole church is gathered together, and the Lord's body discerned; "let him eat at home;" [he would eat and drink unworthily if he came among you]; "that ye come not together unto condemnation." "And the rest [other things that are out of order among you] will I set in order when I come."

Now I submit to the good sense of my readers, whether in the manner in which the Lord's supper (?) is celebrated by many at the close of the morning's preaching service, that is at dinner time, and a little piece of bread and a sip of wine (sometimes water) being given or carried around to each, if observed thus in Paul's time, could possibly have brought out such sharp and decisive language, and such explicit teachings, and awful warnings? But if they came together to partake of the "agape" or "love feast," or refreshments obtained by contributions or oblations of former occasions or by the generous donation or provision of food by the more able of the saints, and some hungry, undiscerning, ravenous souls should come in and eat the bread, and other provisions; and some thirsty or wine-bibbing souls should drink the wine, or enough to become drunken upon, they would need such a rebuke; and when others came in, or the more modest, and humble and obedient would gather round the board, at

the proper time, and would be deprived of their portion and be mortified thereat, as also at the unseemly conduct of these "spots in your feasts of charity." (Jude vs. 12.) There could be an occasion for, and an appropriateness in such language as Paul here used.

I will now endeavor to show from Ecclesiastical and other history that the "communion" and Lord's supper, or that and the "agape," or "love feasts," were connected and observed together by the former day saints.

However I would remark first, That the relation that Christians are brought into, to one another when they enter a Christian community, is that of a family. \* \* \* We are related to God and also to one another. "One is your master; even Christ; and all ye are brethren." (Matt. 23 : 8). In our church relation to God and to one another we have communion with him through Christ, and also with one another. Our communion with Christ, as the great Head of the church, from whom all our spiritual life is derived, is promoted and publicly shown by a partaking of bread and wine, the symbols of his body and blood. And our brotherly communion with one another is represented by the meal which the former day saints ate together, which was, at times, called a "love feast" or "feast of charity." In the patriarchal age of the world, feasts of various kinds were very common, as a reference to a history of that time will plainly show. And when we come to the time of Jewish history, we find quite a number of feasts established by divine authority in the system of religion ordained by God for the benefit of the Jewish nation, until the dispensation of Christ should come. And from the fact that various religious feasts were given the Jews by the Lord, we may infer that there was something in their nature and tendency which so operate upon human character, as to render them auxiliary to the general system of religion of which they were a part, and which was designed to improve man's character by cultivating and developing his social and benevolent feelings.

I will first refer to the testimony of Jude and Peter in behalf of religious feasts being observed among the saints of former days. Jude says :

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds are they without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."—Vs. 12.

Says Peter, of the same class :

"Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you."—II. Pet. 11 : 13.

Jenkyn, in his exposition of Jude, verse 12, says :

"The institution of these love-feasts was founded on the custom of the church, which immediately before the celebration of the Lord's supper used to have a feast, to testify, continue, and increase brotherly love among themselves; as also to the poor, who hereby were relieved, whence they had their name *agapae* charities; as if they were so intended for love that there could not be so fit a name to call them by as love itself. Of these feasts speaketh the apostle, when he saith that, 'every one of you taketh before other his own supper,' I. Cor. 11 : 21, as also II. Pet. 11 : 13, where he speaks concerning the feasting of seducers with the Christians; and frequent mention is made of these feasts among the ancients."

The testimony of Ecclesiastical or Church History on the subject is of the following character :

"The celebration of the sacrament of the eucharist was originally accompanied by meetings which partook somewhat of a hospitable, or at least of a charitable character, and were called *agape* or feasts of love. Every Christian according to his circumstances, brought to the assembly portions of bread, wine and other things, as gifts, as it were, or oblations. Of the bread and wine, such as was required for the administration of the sacrament was separated from the rest, and consecrated by the bishop, (elder or presbyter alone), its distribution was followed by a frugal and serious repast. Undoubtedly, those assemblies acted not only as excitements to ardent piety, but also as bonds of strict religious union and mutual devotion, 'during the dark days of terror and persecution. It was probably on those occasions, more than any other, that the sufferers rallied their scattered ranks, and encouraged each other, by one solemn act of brotherly communion, to constancy in one faith, and association in the same affliction. We observe moreover, that as the dangers passed away from the church, the more so-

cial form (if we may so express it) of eucharistical administration gradually fell into disuse."—Waddington, History of the Church, page 27.

In the language of another I may say :

"Alas my friends! Danger has not yet passed away from the church; persecution has only changed its manner of attack. When I read of those feasts of brotherly love, which the historian so beautifully alludes to, where the disciples rallied their forces, renewed their strength, and presented an unbroken phalanx to the foe—I wish we had them yet. We are scattered, and separated, and broken; we need them still."

Mosheim (vol. 1, p. 197) remarks as follows :

"In these solemn assemblies of Christians, the *kamonia*, or charitable contribution toward the relief of the necessitous, was followed, according to St. Luke by the 'breaking of bread.' The expression 'to break bread,' when it occurs in the Acts of the Apostles, is for the most part to be understood as signifying the celebration of the Lord's supper, in which the bread was broken and distributed; we are not, however, to consider it as exclusively referring to this ordinance of our Savior, but as also implying that feast of love, of which it was the customary practice of the Christians, even from the very first always at the same time to partake. That these two things were thus associated together, even in the very earliest infancy of Christianity, is clear from what is said by St. Luke in Acts 11 : 46. For after there having told us that the brethren at Jerusalem continued daily in the breaking of bread at different houses, he immediately adds that 'they did eat their food together with joy and simplicity of heart.' (*Metakambanon trophe en agallasei kai apheloteti kardias*). See, also, Acts 20 : 11, where the breaking of bread, or the celebration of the Lord's supper, is again clearly associated with a feast or repast of the Christians. It appears therefore, that when, in compliance with our Savior's injunction, the Christians would break bread together, they also partook of a repast, in the nature of a supper. \* \* \* The service terminated with some general prayers, which appear to have been distinctly recited by one or the other of the apostles or presbyters, and repeated after him by the whole congregation."

Brown, in his "Bible Dictionary" under the head of "*Agapæ*," says :

"This is a Greek word, and signifies properly 'friendship.' The feasts of charity which were in use in the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus made with his apostles, when he in-

stituted the eucharist. These festivals were kept in the church, toward the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful ate together, with great simplicity and union, what every man had brought with them; so that the rich and the poor were in no wise distinguished. After an economical and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace."

Olshausen, in his commentary on Acts 20 : 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight," says :

"The connection plainly leads to this conclusion; that the apostle wished to observe Sunday with the church, and to celebrate the Lord's supper, as also the *agape* with them, before he left Troas."

Kitto, in his "Encyclopædia of Biblical Literature," under the article "Agape," has the following :

"The primary celebration of the eucharist had impressed a sacredness on the previous repast—compare *esthionton anton*, Matt. 26 : 26, and Mark 14 : 22, with *meta to deipesai*, Luke 22 : 20 and I. Cor. 11 : 25 ; and when to this consideration we add the ardent faith of the new converts on the one hand, and the loss of property with the disruption of old connections and attachments on the other, which must have heightened the feelings of brotherhood, we need not look further to account for the institution of the *agape*, at once a symbol of Christian love, and a striking exemplification of its benevolent energy. However, soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by the great orator of the church: 'A custom most beautiful and most beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility.'"

*Concluded in our next.*

### The Testimony of Art.

Dr. W. C. Prime, who has spent his life studying ancient art, states to the New York Association for the Advancement of Science that all his discoveries confirm the Mosaic account of the origin of the race of man. He repudiates the almost universally admitted claim of the Chinese and Hindoos to a great antiquity and maintains that no remains of art

in those countries are as old as those of Western Asia and Egypt, by many centuries. He has devoted much attention to ancient tombs, and learned the characteristics of the tombs of different times and places. He finds that the oldest tombs in Italy are 3000 years old, and that the art of constructing them was brought from Western Asia. No tombs of any race have an earlier date than 1700 years before Christ. To the pyramid of Cheops an antiquity of B. C. 2450\* is given. It and a few tombs recently found are the oldest works on earth. The tombs in the valley of the Euphrates have the same date. Egypt was colonized from the Euphrates valley. No coins have been found that are 5000 years old. Four thousand years ago there were but two systems of writing in the world, and they are the hieroglyphic and cunifirm writings of Egypt and Assyria. No pottery was made in Italy prior to 1000 B. C. Enameled pottery began first to be formed in Egypt, and the oldest specimens are of the same age as the pyramid of Cheops.

These facts correspond with the discoveries of Dr. Schlieman at the site of ancient Troy. The story of Homer is founded upon facts, and his descriptions are accurate and his most interesting narratives are literal truth. The present topography of the country harmonizes with his description so nearly that it must be supposed that he, himself, had seen the locality. The Scamander does not now run where it did, (an important fact in geological speculations on chronology) but an old bed of the stream lies where Homer says its waters once flowed, while mountain and plain remain unchanged.

The remains of ancient Illium are thirty-three and a half feet below the modern surface of the plateau on which it stood. A vast number of disks, vases, idols, tools, weapons and ornaments of gold, silver, copper and terra-cotta have been found. The city walls have been partially traced, and the temple of Minerva identified. A house supposed to

\*Hayden's Dictionary of Dates gives 1082 B. C. only. They were begun 1600 B. C.—EDS.

be Priam's palace, has been uncovered. Its walls are blackened by the fire that destroyed the city, and in it were entire human skeletons wearing copper helmets; and \$20,000 worth, by weight, of golden trinkets. A street was found and traced to the Scæan gate.

The greatest folly of this doubting age is doubting. It is but two or three years since the periodicals contained arguments to prove the tale of Troy an entire fabrication, and the city and its heroes a myth used by some ancient author to represent spiritual truths—the idea must have been borrowed from Swedenborg's "Correspondences." Even while Dr. Schlieman was making his great discoveries the critics were busy proving, not only the former non-existence of Homer's heroes, but of Homer himself. There is an orthodox circle controlling science and religion, the business of whose lives has been to challenge—to call Mesmerism in its time an imposition, phrenology a fabrication, Spiritualism a trick, and the Book of Mormon a lie; trying to make their swaddling clothes fit growing people. One might reasonably say that explorations in Egypt, Babylon, Troy, Palestine, Central America, and other places enough to draw Infidelity and doubt out of their strongholds, but there has always been a class that would not believe.

Above the site of Troy a new city flourished through many centuries, while below the same site are relics of a pre-historic city of undeterminable antiquity; and these latter are among the oldest relics of human workmanship yet found in the earth. The important part of this revelation of the past is that the relics of the first city are superior in finish to those of the latest one; thus confirming an almost universally controverted teaching of Scripture that the progenitors of the race were wise and great. The Bible and latter day revelation tell of a patriarch who walked with God and of a city that was translated far back in the dawning ages; while ruling philosophies trace man back to an ancestry that walked on all fours.

I have copied these facts concerning

Troy from a letter of Bayard Taylor. He misses no opportunity to assert the Christian faith concerning origins, yet he says of Schlieman's discoveries, "From the beginning down to the Greek period, the evidences of a gradually declining civilization are so clear, in the discoverer's opinion, that they must be accepted."

The most frequent symbol on the disks and coins of the most primitive people is the cross. Is not this a perfect confirmation of the Latter Day faith that the progenitors of the race had a knowledge of Christ; and that Christ manifested himself to the brother of Jared and to the prophets and patriarchs of both hemispheres.

The discoveries made at Troy correspond with what is known of the earliest eras of Grecian tradition and history. The earliest traditions, as preserved by the poets, represent that Thebes in Greece was founded by a colony from Phœnicia; this proves that tradition reaches back to a time when Greece was not inhabited. Mythology has a similar import. Hercules was undoubtedly an early colonist who gained fame by slaying the wild animals that infested the wilderness of Greece. The leader of the Phœnician colony to Thebes was Cadmus, and he is admitted to have been the inventor of the Grecian alphabet. Savages have no need of alphabets and the fair presumption is that the earliest Greeks were enlightened.

There is no department of research but what contributes to the establishment of the Christian faith. S. F. W.

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#### Opinion.

Almost every body has an opinion, through whatever means it may have been formed. The opinion of one is just as authoritative as that of another; and it is but just that it is so. This being the case, the opinion of any person should be heard with civility and urbanity. It is not indispensable to kindness of feeling and proper respect, that we should assent to an opinion or sentiment expressed. It is an admitted essential to the true character of a saint,



of a lady or gentleman, to treat all, in the giving of however diverse an opinion, with courtesy and respect. A deficiency in this regard, when a new view of a question is presented, may often culminate in difficulties that are as useless as they are senseless. Those who are thus deficient, should be objects of pity.

If A., B. or C. were to think for himself, and not altogether follow the old-time-beaten paths of thought; and yet contradict no established and revealed truth of the faith, that would not authorize one who should happen to think otherwise, to denounce said party, and make that a pretext to raise an antipathy or prejudice against said party, to lessen him in the estimation of the saints. It should be remembered that we are all one in the bonds of Christ,—brethren.

Many have supposed that it was their duty to follow "file leaders" without thinking for themselves. And where were they led? Let the groans from the "salt land" answer. If they had thought and read for themselves, they might have been spared from the terrible sufferings and pollutions they have subsequently endured.

The saints should examine all views presented, in the light of reason and God's word. Because a view or theory is presented by some very worthy brother, that is no reason why we should accept them. Let theories stand or fall upon their own merits. Many men in notable standing in the past and present of the church, have accepted some theories, simply, as it seems to us, because they had been advanced by leading men; and in that have been but mere echoes. This holds good with all who have acted in like manner.

To an opinion not widely echoed, some may say: "I heard Bro. B. or C. teach differently from that, and I'm sure he knows five times more than you." Some seem not to realize that even brilliant and strong men are imperfect, and therefore, liable to err in *opinion* and conduct. Pope Pius IX was declared infallible, but that did not make him so, and was far from changing the mortal to the immortal.

Theories should harmonize with the facts as set forth authoritatively in the books. Discrepancies therein have given many very serious thoughts regarding the acumen and veracity of men.

P. P. Pratt, in the "Voice of Warning," claims that the descendants of Lehi were of the tribe of Ephraim. He seems oblivious to the fact, that the Book of Mormon states as a matter of history, that Lehi was a descendant of Manasseh. If Lehi were a Manassehite, would not his children be also? To say that his children were Ephraimites, would be similar to this: "John Jones is a Welshman, and raised his family in Wales; therefore his seed are Germans." The descendants of Lehi are not of Ephraim, unless it be that P. P. P. and others by their hollow and unsupported theories have, in some supernatural manner, changed them from being the posterity of Lehi, to be that of some Ephraimite. Superficial and suppositious theories, theories unsupported, amount to nothing. We want evidence! Evidence!

The *Messenger* may have caused some of those who have driven their stakes, and in times past subscribed to the dictum of "file leaders" to marvel. And in some instances, a puerile rage, a desire to condemn, a tendency to exalt self, by the tearing down of its editor seemed apparent. The editor has, in our opinion, given many puissant blows at Brighamism and priestcraft; but in his zest to overthrow an existing cesspool, may possibly have gone too far—perhaps to an extreme—advocating a *little* error.

It is perhaps well that there are iconoclasts. It is my opinion that many men are like children who have hobby horses and ride them. It may be the hobby of some that the posterity of Manasseh—of Lehi—are of Ephraim, Manasseh's brother.

It was the opinion of some, many years ago, that God was a progressive being. And hence, I have heard those who have followed "file leaders" say, "We are as perfect in our sphere as God is in his." What a horrid opinion and estimate of the infinite and eternal God! "Like man capable of improvement!"

The heart sickens in the contemplation of such wild speculations. Some opined, not forgetting to teach, that there is a plurality of God-heads, in such striking opposition to the Scriptures. If such theorists would examine ancient history and mythology, there they would find the true source and origin of that doctrine, in heathenism.

It matters not who teaches a false doctrine—reject it; but make a distinction between the person and the doctrine. But before rejecting a doctrine it would be well to examine it; not, however, in the shadow of tradition, but in the light of law and testimony, and that too in the spirit of brotherly love. The writer has often been pained to see the lack of charity, the uprising of self, the desire in many—perhaps not the desire, but the weakness—to rebuke, reprimand, chastise, censure and condemn others who do not entertain all the opinions and theories held by themselves. The sentiment, "A man is a man for all that," is a good one.

Hoping that poor opinions may be exchanged for good ones; and fallacious theories for those that are sound, I will conclude.

THOS. E. LLOYD.

#### Missionary Strength and Activity of Roman Catholicism.

In a volume just published, which gained the prize offered by a Dutch society for the best essay on Christian missions, there is an interesting account of the missionary strength and activity of Roman Catholicism. The conducting of these missions is entrusted to a body standing immediately under the papal curia, but in other respects perfectly independent, and furnished with most extensive powers. This is the *Congregatio de propaganda fide*, to which Gregory XV. handed over in 1622 the management of the entire missionary activity of the Roman Catholic Church. It is a college of twenty-six cardinals, two prelates, a regular priest, and a secretary. At its head stands the prefect, who, with the secretary, may be looked upon as the soul of the whole society. Through

their hand goes every thing that has to do with the *terra infidelum*. Every Sunday afternoon they have a conference with the Pope in order to consider and arrange matters connected with the entire of the missions. The Propaganda appoints the missionaries their sphere of labor, sends them under the lead of some one, and mostly in a company of several together; raises the circuit to an Apostolical Vicarate when it has reached a sufficient size until it can be incorporated with the hierachial system as a diocese or archdiocese *in partibus infidelum*. The Propaganda has immense resources at its disposal. Its colleges, of which there are six in Rome alone, train missionaries for the whole world. Similar colleges for foreign missions are to be found in Naples, Paris, Oceano in Spain, Carlow in Ireland, and lately Archbishop Manning has laid the foundation for a similar one in the very heart of Old England. In addition to all this the various orders of monks produce an exceedingly rich supply of missionaries. Not less than twenty-five orders are specially engaged for missionary service. The Jesuits alone number among their 9,101 members 1,558 missionaries. In addition to the Franciscans and Dominicans, who were first in the mission field, and the Jesuites, who may be looked upon as taking the lead, there are the Lazarists, Redemptorists, Capucines, Augustines, and Carmelites; besides these there are the Antonians, Bassilians, and Mechitarists, who are active in missions, and support their own missionary seminaries. Of great significance for the outward spread of Roman Catholic Christianity are the communities of secular clergy in France. Prominently among these are the Lazarists, and the congregation of the Sacred Heart of Jesus and Mary, or "Piepus Society," as it is called from the street in which its center lies in Paris, and which was founded in 1805. In addition to these there are the Marists in Lyons, the Congregation of the Holy Ghost and of the Sacred Heart of Mary at Amiens, the Society of Our Lady and the Holy Cross at Mons, the Society of Mary at Brest, the Oblates of Mary in Marselles, &c. In

Italy there are the Union of Oblates of the Blessed Virgin in Turin, and the Union for Foreign Missions, which since 1850 has existed at Milan. Of less importance are the committee of the Passionists and Eudists.

The societies which send out missionaries are in great part supported by the Propaganda, but auxiliary societies are annexed to them, and the activity of these is principally occupied in furnishing pecuniary resources. Among these may be mentioned the Lyons Society for the Diffusion of the Faith, which was founded May 3rd, 1822, and which has so extended itself that its regular subscriptions of a halfpenny, or five centimes a-week, furnished in 1872 5,602,645 francs, or 224,105*l.*, by which 250 bishoprics, apostolical vicarates, and prefectures are supported in the Old and New worlds. This weekly subscription of a halfpenny a member was adopted in imitation of a collection of the Basil Society (income 10,000*l.*). The annuals of the Lyons Society are circulated to the number of 235,000 copies, and in ten languages. Through its assistance the Society for Foreign Missions, which had its rise in 1663 in Paris, has acquired new vigor, so that in 1872 it had 187 auxiliaries, 24 missions, 23 bishops, 140 European missionaries, 320 home missionary priests, and 350,000 converts or members of its churches. In 1840 the Bavarian Ludwig's Missionary Society separated from that of Lyons, and collects for the support of missions in America. The same work is carried on by the Leopold foundation in Austria, which was founded in 1829. For home and foreign missions there is the widely-extended female congregation of the Sacred Heart of Jesus (since 1794); whilst the Pius and Bonifacius Society interests itself more for home missions.

All lands on the face of the earth inhabited by schismatics or non-Christians are looked upon as provinces of the Catholic Propaganda. It had, as early as 1850, in Africa (leaving out Tunis, Tripoli, and Egypt) 14 bishoprics and vicarists; in India, 18; in China, 29; in Canada and the Hudson's Bay lands, 13; while in Oceana there were 170

parishes and 180,000 converts. No doubt a great part of these Propaganda efforts is directed towards the suppression and destruction of Protestant Missions, as was manifest from their forcing themselves into Tahiti in 1837, as well as from the procedure of the Padres Jouen and Finaz in Madagascar in 1862, and numerous other facts; but it must, nevertheless, be admitted that the Catholic Church earnestly aims at the conversation of the heathen, although this is attempted often and only through the use of pompous ceremonies, which attract but externally, or through baptizing without their knowledge or wish, children and silly grown-up people, and thus incorporating them with the only *mater ecclesia*. Their earnest labors in Cochinchina, Malacca, Thibet, New Caledonia, in the American Rocky Mountains, on the Philippines, Caroline, and Sandwich Islands; the great number of their martyrs, their missionaries working alone in Corea, and Mantschouria, all this gives proof of the same earnestness. The Greek Church is, it may be said quite lifeless. The colonization activity of Russia in Siberia has remained almost without influence upon the heathen portions of this vast territory. The Nestorians of Persia, who once carried the missions to the west coast of India, Tartary, Mongolia, and China, have for centuries been checked and have yielded to the opposition of Buddhism, Mohamedanism, and Roman Catholicism.—*From the Rock, May 26, 1876—London, Eng.*

#### Jacob's Blessing.

And of Joseph he said, Blessed of the Lord be his land.—Deut. 33 : 13.

There has been some doubt in the minds of many, concerning Ephraim's inheritance upon this land the Lord hath blest, because it is said that Levi was a descendant of Manasseh.

We all desire to bear a united testimony upon the great work of the Lord in these last days, and not conflict with the testimony of Joseph the Seer, and the first elders while they were humble, and the recipients of the Holy Spirit.

The blessing of Jacob upon the two sons of Joseph was a united one; although the greater was for Ephraim. He says:

"The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the names of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Joseph being displeased because his father laid his right hand upon the head of Ephraim, who was the younger, sought to remove it. But Jacob refused, saying:

"I know it, my son, I know it; he [Manasseh] also shall become a *people*, and he also shall become great; but truly his younger brother shall be greater than he, and his seed shall become a *multitude of nations*."—Gen. 48 : 19.

By this blessing, we observe that they together were to become a multitude of nations in the midst of the earth, Manasseh a *people* and Ephraim a multitude of nations. They are called the house of Joseph; and Moses says, "blessed of the Lord be his land."

Jacob, while the Spirit was yet upon him, called his sons around him and gave to each his last blessing. Of Joseph he said, "Joseph is a fruitful bough, [signifying that his seed should be many], even a fruitful bough by a well, whose branches run over the wall." That is, some of his seed should run over the bounds of their inheritance in the land of Canaan, which bordered upon the sea. (Joshua 17 : 9, 10). Jacob further says that his blessing had prevailed above the blessings of his fathers, or progenitors (even) unto the bounds of the everlasting hills, and that it was to be upon the head of Joseph.

Kind reader, did you ever think in connection with this prevailing blessing of Jacob, of his wrestling with the angel, when he says, "I will not let thee go except thou bless me." In blessing the sons of Joseph, he says, "The angel which redeemed me from all evil." Now none can redeem from evil but Christ, and Jacob declared he had seen God face to face and his life was preserved. May we not believe that it was at this time that Jacob obtained a blessing for Joseph, that excelled that of the land of Canaan, reaching even to the bounds of the everlasting hills, that the Book of

Mormon declares to be a land of promise and choice above all other lands. Jesus, while on this land, said, "And the Father hath commanded me that I should give unto you this land for your inheritance."—Book of Nephi, p. 482. On page 483 he says it "was unto the fulfillment of the covenant which I made with your *father Jacob*." Moses says, "Blessed of the Lord be his [Joseph's] land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits 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 fullness thereof."

Truly the American continent fills this description to the letter. This then is the promised land to Jacob given, the most precious of all under heaven; for Joseph's seed forever to possess, to be a land of righteousness. As Manasseh and Ephraim jointly inherit this blessing as the house of Joseph, How then came the seed of Ephraim upon this choice land, since Lehi was a descendant of Manasseh? Upon the same theory that the descendants of Cain (and perhaps the other sons of Adam) came over the flood to help people the earth constituting as we now find the different races of men.

The Book of Jasher says that Ham's wife was a descendant of Cain. In this way the Canaanite again inherited the land. On the supposition that Sariah, Lehi's wife was an Ephraimite, and that Laman and Lemuel partook of the blood and nature of their mother and of Ephraim through her, as much as Nephi, Jacob and Joseph did, through their father, of the seed of Manasseh, who became a *people* and was great. We find by reading the Book of Mormon that the Lamanites increased far more than the Nephites, and were divided into tribes and nations under different rulers, although uniting when at war.

There is no doubt but Zoram, the servant of Laban, was an Ephraimite, like his master, and perchance Ishmael was also.

After the coming of our Savior and the subsequent apostasy of the church, the dividing of the Nephite and Lamanites, the destruction of the Nephites, their remnants mingled with the Lamanites, who became divided into tribes, or nations; so that when this land was discovered by Columbus it was peopled by a multitude of nations, from the north to the south, from the east to the west; even the whole of North and South America, completely fulfilling the prophecy of Jacob, upon the two sons of Joseph, "a multitude of nations in the midst of the earth."

Respecting the revolt of the ten tribes under Jeroboam, we allow that Ephraim takes the lead, and precedence over the other tribes; so that Israel was oftentimes called Ephraim, to whom many of the prophecies alluded; which the reader will observe and distinguish between what was written to Israel under the name and leadership of Ephraim, also to him in Israel; and that which has reference to Joseph's land, and the blessing pertaining to it.

After Israel was led captive by Shalmaneser, there gathered out of all the tribes many who remembered the God of their fathers, who covenanted to seek a land where no man dwelt, that their children might not be under the idolatrous influence surrounding them; that in this far off northern land they could keep the laws and statutes they had not in their own. This, according to the Book of Mormon was the poorest of all the land of the vineyard, and could not be Joseph's land that Moses blest.

The major part of captive Israel, no doubt became identified with the peoples among whom they dwelt, losing their nationality, while numbers of their wisest and most energetic pushed their way west into Europe; and in losing their identity infused new life into the people, and after generations had past this element that was infused so largely among those who were persecuted for conscience sake, sought this land where they could worship the God of their fathers. And here He who has ever watched over them, is making their seed known

among the Gentiles by bringing forth the choice Seer and lineal descendants of Joseph, to reveal the word of God hidden for ages, and calling the church out of the wilderness of the people and commenced the great work of restoration, which will eventuate in the restoration of all Israel, that there be no more a multitude but one nation, and Jesus their rightful King descend to reign over them forever. That this blessed day may soon come, is the prayer of

ELIAS.

#### Letter From Bro. W. G. Elder.

*Bro. H. A. Stebbins:*—There is nothing in this letter but what is in answer to some one's questions. These are my words to my old compatriots; so that, though wandering in the wilderness from the days when the leaders of the Church were murdered, and who have never since heard a sermon, or been at a meeting of the saints, yet who still hold fast to the faith once delivered to the saints. They have endured the persecutions of the Church, the wars of the Rebellion, and poverty, sickness and distress. Your brother,

WM. G. ELDER.

MARMATAN, Bourbon Co., Kansas.

May 23rd, 1876.

*Friends and Brethren:*—I have not now a record (one that I made in traveling on the road to Utah in 1854) of the names of the orphans, the poor, the sick, etc., that were left along the trail from Nauvoo to Council Bluffs in the exodus of B. Y.'s colony to Salt Lake. I could not find that they ever put themselves to much trouble to look after those left behind. \* \* \* To the Union Refugees from Texas and Arkansas that came to Mt. Vernon Hospital, Lawrence Co., Mo., in the summer of 1862 during the war of the rebellion, to those whom I met at night there and then under the federal guns and found to be of the faith in waiting for "young Joseph" to come and lead the church, I say there is room in this country for you all, and there are good free schools, so that all can be educated, however poor. Boys and girls can find places in good families where they can work for their board. The

schooling will be free and one or two months work in a year will pay for your clothing. Some of you will remember me as acting surgeon of the fourteenth regiment of M. S. M., &c., and as such I drew provisions from the government supplies to feed you while; and procured your being sent north by the return military trains. I write this also for the eyes of those whom I met in Springfield, Mo., after the battles of "Wilson Creek," "Pea Ridge," and for the widows and orphans of the scattered of our Israel wherever I went as army surgeon during that terrible war. I promised I would write if it took twenty years. I am now writing and I will now fulfill all my promises as well as I can.

First, those who drove your fathers from Jackson county and the adjoining counties were on the unfortunate side in the war, and were in turn driven, robbed, murdered, and everything else by the desperadoes—"Kansas Jayhawkers," till the land was emptied the worst I ever saw. At more than one time during the early days of the war I saw miles of men, women and children, cattle and horses and dogs, going south, fleeing from the face of the Jayhawkers. Oh! there were tears and cries, cruel murders and distress, among the very ones who had driven and scourged the saints of God. They in turn had to feel equally as cruel a fate themselves, while the Kansas Jayhawker in turn had no good luck with all his plunder and momentary prosperity.

To be posted you and all others will need to take the *L. D. S. Herald*. There is no escaping that duty. Pay for the *Herald* in advance; read it carefully and you will not begrudge the money. It is the medium of Church news, it preaches, teaches, entertains and strengthens those who pay for it and read it. As great events are drawing closely, nearer and nearer, the *Herald* year by year will be more and more interesting, instructive and important to all believers. To the heirs of the martyrs of the Church driven from Jackson county Mo., the opinion of the ablest lawyers I have talked with, is that the

driving was unlawful. If they did wrong it was the duty of the government of Missouri to punish them there, but not exterminate or banish them; that a deed made by compulsion is not binding; that the statutes of limitation do not apply where your fathers were driven out and ordered never to return; that the heirs will get those lands again, and can sue whoever is on them for trespass and for the use of those lands and for damages of those lands all this time.\* In the supreme court of the U. S. you will stand the best chance for justice. When the time comes few of the present trespassers will wait for a lawsuit. I was told in Salt Lake, in 1872, that the Brighamites as a church would buy up all the lands in Jackson county, and all around about would be owned by the church and not by any individuals. What the belief of the true Church is I have never learned. If you take the *Herald* and read it you will know all that you need to know at present, and as soon as God wants you to know more he will satisfy you. I said that young Joseph was the right man in the right place. B. Y. knows it, all Utah knows it; and their excuse to me in 1870 was that B. Y. offered the church to young Joseph and he (young Joseph) would not accept it, because of Polygamy in Utah and therefore young Joseph had forfeited his right to lead the church, and then it naturally fell once and forever to B. Y. and his descendants. \* \* \*

When the church was driven from Jackson county, Joseph the martyr advised them not to sell their inheritances; therefore the B.ites boast of holding most of the lands of Zion. They will not return and build the temple; their excuse to me in 1872 was that they could not do it because not permitted to return with their spiritual wives. But that was not the truth. Are there not as many fallen women in the city of St. Louis, Mo., as there are spiritual wives in Utah. \* \* \*

When the fathers that were driven from there are all dead, and the estates

\* The saints will bear in mind that this is only the opinion of the lawyers, and not be too sanguine of an easy restoration to their rights.—Eps.

be settled up, lawful notice can be given to the heirs and the lands in Zion be prepared for peaceful resettlement. Suppose that the President was to order a settlement or regathering to those lands, as so many wish him to do, what a confusion and fussing there would be. The followers of B. Y. would prefer that the gentiles should occupy the lands than the followers of young Joseph to live there. The Bites boasted to me in 1872 of their power to hold the lands in Zion by force and keep the saints of the Reorganization out by the laws of Missouri and the United States. But first they will be encompassed about by the stakes of the Reorganization; the fathers will die in the wilderness and the children of the two will in time intermarry, and the titles to the lands be among the whole; and no particular clique, but the children of the kingdom, will possess it. Men will be careful in buying lands—that got entered—left—for the children of the driven, the oppressed, and the martyred. \* \* \* Neither the church nor the Editors of the *Herald* are responsible for what I write, I alone am responsible.

To the heirs of Lyman Wight: I promised to enquire for them. The lawyer thought the heirs were safe, for all those fine buildings that the gentiles are putting on those lands. O, the reckoning time is a coming; patience, patience, and you will see that all things are going as fast as is necessary. \* \* \*

Of course the Bites intend to hold Jackson county, Mo., and the parts close around there; even if they have to fight for it. They made a start to go to Arizona, thence to Texas and thence around up to Independence to possess the land during the fuss in Buchanan administration. If driven from Salt Lake they aimed to come right back to Missouri,—but that was not allowed on high—the Salt Lake people are in no hurry to build the temple in Jackson county, Mo. I feel certain now that they never intend to do it. They have the best location on the face of the globe to rob, murder, steal, do as they please, and hide from justice. No great highway

robber at the head of a party could have selected a more favorable location for murder and rapine. I saw more drinking, gambling, and wickedness in one evening's stroll up and down the streets of Salt Lake City than I ever saw in any other city in the world. I saw some of the great men of the church drinking. They (B.'s missionaries) had boasted of polygamy doing away with the "social evil," this I found to be false. \* \* \* I went there in the fall of 1870, and I found no Holy Spirit, no gifts there; I was also deceived in their mining business by Brighamite minions, and lost thousands of dollars by their lies. I found them full of evil, unworthy of confidence, and the most selfish people on the globe. I mean in Salt Lake City—their best members are in remote settlements.

Now, in coming to this country it would be well for not less than three families to come together and settle near each other; it is a great help even for two families to be together, anything rather than living alone in the great sea of human life.

To those in Virginia, better ask the advice of the wise men of the Church, those close to Independence, Missouri. Few would trade lands on account of the fear of your titles; you would need to show a clear one even back to the land office and the patent. There are those however who would run the risk.

To those waiting in Texas I can only say, take the *Herald* regularly and read it. I think the editors would cheerfully answer any question of interest, cheerfully and satisfactorily; for they know there are thousands of the scattered Israel who would not go with the factions into sin, but who are waiting for the prophecies of Joseph the martyr to come true, thousands of others waiting the word for the command to gather. God will say when it will do. There is great impatience to gather to Zion; what it is best for such to do, I am not the one to say; watch the *Herald* and you will get that information as fast as wisdom dictates. The day is coming when this Bourbon coun-

ty will be counted close to Independence. \* \* \*

I am unwilling now to publish the lives of the murderers of Joseph and Hyrum because of some of their relatives, it is interesting to see what terrible ends, by divers means, they came to.

There is no church or stake here, not a member of the Reorganization in all this county, that I know of, but many of the old scattered ones all through Kansas, Arkansas, and Texas. Experience, sad experience, has taught them the value of silence and circumspection, of prudence and caution; still, when drawn out in confidential chat, they all have confidence in the mission of young Joseph, and in the ultimate restoration of Zion.

My first impression, when I heard of the Reorganization building a meeting house in Salt Lake City, was, that if they saw much influence from it they would burn it down, accidentally on purpose. I came in possession of much news while in Salt Lake City in 1870 and 1872, which I have wished all the world knew; but, as the kingdom of Brigham has the elements of its own destruction within itself, the great explosion is only a question of time. A most singular combination of circumstances has held them together so long; B. Y. has personally held them together, and young Brigham is leaving nothing undone to bring himself into preparatory favor, before his father's death, but he will be as the pattering after the shower.

I believe I have answered nearly all the questions from those to whom my health and circumstances would only permit of this reply to their letters. I repeat, you must take the *Herald* and read it. I am too old to do much of anything; therefore I bring these replies to your questions to a close.

Yours truly, WM. G. ELDER, M. D.

The revenue receipts for the year are about \$117,000,000.

DUTY and to-day are ours; results and futurity belong to God.

Religion is the best armor in the world, but the worst cloak.

### Atonement.

ROM. 5: 21.

What is meant by it? Dictionary says, satisfaction, expiation, reconciliation; and expiation, atonement, satisfaction; so we have satisfaction twice, and satisfaction makes reconciliation. Thus we have the definition fixed by two words. Now we will bring propitiation, Rom. 3: 25; act of appeasing and atonement; and we see the sense is not altered from satisfaction and reconciliation. Sacrifice, an offering to God by killing a live victim, Heb. 2: 10.

And now the question, How do these definitions apply to our Great High Priest, who spilled, or allowed his blood spilled for the benefit of man?

First; observe that reconciliation and satisfaction between God and man, came in by Jesus Christ in giving himself a ransom for man. But by this act, did Christ relieve any man or woman from the penalty attached to sin without condition? Adam nor his posterity was to be exempted from death in the promise that the seed of the woman should bruise the serpent's head; but from the duration thereof; which did not affect the penalty. If a man be hung for the transgression of the law and the physicians revive him he must not be hung again for the same crime; but for another he may be hung. So men died, or are to die once as well as Adam, because of Adam's transgression in the garden; so may all die again if they refuse him who speaketh from heaven; *i. e.*, for his own sins. Adam was placed on a different footing after the promise; that through faith in the seed (the Son of God) he was or should be forgiven of his disobedience in the garden; but this did not release from the penalty, nor restore him to his original state, nor turn aside the effect on his posterity, but secured to him if he continued, glory, honor, immortality, eternal life; and the like blessings to his posterity.

The Son of God offered himself as a sacrifice to make satisfaction and reconciliation of man to God, for "God was in Christ reconciling the world to himself." But this reconciliation came in



with conditions. Rom. 3:25, "Whom God hath set forth to be a propitiation through faith in Jesus Christ," and verse 26, "To declare his righteousness that he might be just and the justifier of him who believeth in Jesus."

Their faith is twice brought in as the condition of justification. And in looking it all over we may see that the resurrection is not on condition, but that the blessings which are to meet the justified one. See John 5:28, 29. This is certain testimony that all good and bad came to life. Now see Rom. 6:23. "The wages of sin is death, [eternal], but the gift of God is eternal life through Jesus Christ our Lord." The whole chapter treats of obedience.

We learn that everlasting, eternal life, is to be bestowed at the resurrection upon the faithful, or at the time the judgment passes and death ensues as the effect of sin upon the wicked, the second death the wages of sin. The first death is inherited from Adam and comes down from father to son, and no help for it only the faith Enoch and Elijah possessed. We see it reigns over those who have not sinned after the similitude of Adam's transgression in the garden. Adam became infected, and hence could not beget anything higher than himself; was no more pure. But we read, "sin is not imputed where there is no law." The inclinations we have from father to son will not be chargeable till acted upon understandingly, consequently the second death will have no effect on such. It is the doer of evil in a higher degree than nature alone. "He that despised Moses' law died without mercy; of how much sorer punishment suppose ye, he shall be thought worthy of who hath trodden under foot the Son of God."—Heb. 10:28, 29. I cannot see any retrieval from the second death; as there remains no more sacrifice for sin. But God is not partial, all must hear the same gospel and have opportunity to accept it; else how should they be judged by it out of the books according to their works. And if any have not repented and kept that repentance good, how shall such expect to have

their names written in the Book of Life; and if not they are to be cast into the lake of fire, the second death.

But Christ "hath abolished death and brought life and immortality to light through the gospel."—2 Tim. 1:10. Yes, the death which came by Adam, and he brought life and immortality to light through the gospel, and he who does not improve this light becomes subject to the second death. All manner of sins shall be forgiven, if asked for, except the sin against the Holy Ghost. Jesus said, "If ye believe not that I am he, ye shall die in your sins." Again, "where I am ye can not come." No restoration in this.

Alma said to his sons, "A restoration is not from bad to good, but from good to good and from bad to bad." Then it follows if he die in belief he is raised in belief, if in unbelief he is raised in unbelief. But does not Isaiah 45:23, say, "That unto me every knee shall bow, every tongue shall swear;" and verse 24, "One shall [among many] say, In the Lord have I righteousness and strength." Paul says, Phil. 2:10, 11, "That at the name of Jesus many knees should bow, of things in heaven and earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." How many criminals upon the scaffold confess their guilt to the credit of the jury and honor of the judge, but this does not free them from death.

R. S. YOUNG.

#### FORSCUTT AND SHINN DISCUSSION.

DISCUSSION BETWEEN

REV. JOHN L. SHINN,  
Of the Universalist Church, and

ELDER MARK H. FORSCUTT,  
Of the Reorganized Church of Jesus Christ  
of Latter Day Saints.

J. L. Shinn affirms that "The Bible teaches that the Coming of Christ to judge the World is now past."

Mark H. Forscutt affirms that "The Bible teaches the Literal Resurrection of the Body from the Grave."

Price: Cloth, 75 cts.; Paper, 50 cts.

The discussion lasted four days, and makes a book of 194 closely printed pages

# The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., August 1, 1876.

## NICKNAMES.

We would caution our brethren and sisters, elders and other ministers for Christ, presidents and clerks of districts and branches, to avoid, in writing, preaching, and, also, in ordinary conversation, the use of the familiar appellations, commonly called nicknames, which are in too general use in making mention of religious societies, or bodies of people associated as such.

It is not only in bad taste and savors of slang, but at least shows a lack of thought; and sensitive sufferers may think also a lack of kindness of heart; especially on the part of a people who have been basely misrepresented and maligned, and that to a great degree, through the association of ideas connected with a nickname, a slang name, one that we are not ashamed of, but yet not the name of God's people, and one which, in our case, does not warrant the commonly accepted association of ideas with it; a combination which, we believe, has generally arisen from ignorance concerning our faith and doctrine, but which we are getting free from more and more, asking meanwhile, that respect be shown by friends and just men in giving us our proper name.

For over twenty years the Reorganization has resisted the assumption of the world, which has connected the worst thoughts and the basest deeds with the name of reproach given us, and that without thought or care on their part as to the correctness or incorrectness of this association. In this attempt to correct others let us also be corrected regarding those who may also be misapprehended.

There are numbers of our people who have been brought from other societies to see and to rejoice in the greater light, yet who respect and have a portion of love for those among whom their home once was. There they obtained a measure of good,

and they feel to wish them known by their right name among those who have learned the way "more perfectly." This is fair and friendly and will gain for us the same treatment from the just. For instance, the term "Campbellite" is used thoughtlessly and incorrectly, the intention simply being to designate those who accepted and adopted the religious ideas of Alexander Campbell; whereas the name which they acknowledge and which they love to be called by is the "Disciples." Some of our best members were once of those people, and others, in common with the honest and truth loving of all denominations, may be won by courtesy, kindness and earnest endeavors to show them the fullness of the better way, which we believe we have found and desire to show to all men.

THE senior editor, President Joseph Smith, left the office this morning, June 17th, for his some time anticipated visit to the Pacific Slope. We journeyed with him as far as Leland, eighteen miles, where we came to hold the funeral service, mentioned elsewhere. Here we clasped the parting hand of our chief, for the months that are expected to intervene before we may greet him home again.

We shall be lonely in the sanctum, and shall feel the loss; yet we do not indulge in vain regrets, believing that God has and does ordain the fields of labor of his servants here and there, and that he directs their journeys and their duties, and that he can and will preserve and keep his own, wherever they may be. Much is hoped for from Bro. Joseph's present trip, and, with all our hearts, we wish him God speed, and the accomplishment, through divine aid, of all that may reasonably be wished for by the saints of California and intermediate points, and a safe return to us in due time, invigorated in health, renewed in hope, strengthened in faith, and encouraged by the life and spirituality of the Saints and elders he may meet in his rounds. Do not work him too hard, and return him as good as you received him.

Correspondence from him may be expected regularly.

WE again call attention to the fact that there has been a change in the management of the publishing department; and again state that all letters and communications on business, connected with the affairs of the HERALD and HOPE, and other works of the church, issued and sold at the HERALD office, should be directed to Bro. H. A. Stebbins, Box 50, Plano, Kendall county, Illinois.

Articles and letters for publication, and other communications, on doctrine, or the editorial conduct of the HERALD and HOPE, &c., may be directed to either Joseph Smith, or Henry A. Stebbins; and only letters, or communications intended for Joseph Smith, in person, should be marked "personal" or "private;" but newspaper clippings, selections, articles, letters and communications for the HERALD or HOPE should not be thus marked. Money orders, drafts, checks and money sent by express for the office should be made payable to Bro. H. A. Stebbins.

BRO. JOSEPH SMITH will be absent in the west for a few weeks, and may be addressed, care of John Roberts, cor. Wood and Seward sts., West Oakland; or care D. S. Mills, Mission San Jose, California; or care Box 50, Plano, as usual.

By advices lately received we conclude that we misunderstood the reason why the school house at West Gouldsbrough, Me., was closed against the preaching of the saints. The objection was of a local and personal nature rather than against the doctrine of the elders. It appears that there is an opportunity now. We trust some one will occupy the ground.

Abram Brearly, writing from Stillwater, R. I., requests an elder to call there. He is anxious to have the truth preached there, also.

Copies of the *Manning River Times*, New South Wales, for April 15th and May 13th, have been received. The opposition to Br. Glaud Rodger is very strong; but he seems to be doing very well. He has caused the "Spaulding story" to be refuted in the *Times*, with, we think, an able reply to strictures cast upon the faith.

Br. I. L. Rogers left home on the 11th,

for East Pharsalia, N. Y., and the centennial; Sr. Rogers accompanies him. His business during his absence will be attended to by his counselor and secretary, Bro. H. A. Stebbins.

The attention of the church is called to the minutes of the Board of Publication meeting, as found in another column. It will be seen that the Board makes a request that the General Conference amend two of the resolutions passed in 1870, relative to the Board, of which we give due notice, before its presentment at the October session.

Br. Isam A. Thompson of Adams, Jefferson county, N. Y., was by vote received into the Reorganized Church at the April Conference of 1876, but by oversight in type setting, the fact was not included in the printed minutes. He was baptized in the county where he now lives, by elder Benjamin Brown, in 1843.

Sr. Ezuby Quigley writes from Bernadotte, Fulton county, Ills., that she would be glad if some elder would come there and present the true gospel to the people, as she thinks they will listen to the teaching. She is an old saint, having united with the church in 1833. She sends an affectionate greeting to all, everywhere, who are of like faith.

Sr. W. V. Mason, of Washington, Washington county, Iowa, writes that if any elders come into that portion of the state, she would like to have them call there and preach.

Br. E. Keeler writes from Independence, Montgomery county, Kansas, that he has been living there over a year, and has not seen any saints in that time, although anxiously wishing to find some. The HERALD is his preacher, yet he feels the need, spiritually, of having communion with the saints to enliven and encourage him. Though not an elder yet he uses his ability in talking with his neighbors, and we hope will be prospered and blessed of God.

Br. J. J. Cornish writes that another has been baptized at London, Ontario. Brother Cornish has been preaching at Usborne. Br. J. S. Patterson was with him.

Br. Wm. Bradbury, of Providence, R. I., writes that brethren Foss and Banta arriv-

ed there June 22d, the former remaining with them over Sabbath, the latter going to Fall River, Massachusetts.

If the brother who offered a loan of one or two thousand dollars to the Locating Committee before the Annual Conference, now wishes to make said loan to the Board of Removal, he will confer a favor by corresponding with Br. I. L. Rogers. His letter was lost and his name forgotten, through the press of other business. In reply to others we would state that loans are taken for not less than two years and without interest; loans to be returned in cash or its equivalent.

The Church Recorder hopes that presidents and clerks of districts and of branches will still be diligent about making out and sending in corrections for the Church Record of names, so that soon a full and complete record may be had. From the Secretary's report of April, 1876, a knowledge can be obtained of how each branch then stood upon the Church Record. Many were imperfect, and thirty-five had never been upon it. A few only of these have been sent in. District clerks will also confer a favor by forwarding the regular quarterly reports as soon after their district conferences as possible, to Henry A. Stebbins, Secretary and Recorder, Plano, Ills.

Br. George Lilly, of Braidwood, Illinois, writes that three have been baptized there since the district conference, June 3rd.

Br. J. C. Jensen, of Council Bluffs, Iowa, writes, July 15th, as follows: "Br. Mark H. Forscutt has been with us and, as usual, some of his sermons were excellent, and the saints as well as many others in the city, felt that it was a treat to hear him. He left Wednesday for Nebraska City, thence to Keokuk."

Br. B. G. Watson writes from Rockwall, Texas, that his age (over sixty years) and circumstances have prevented his laboring in the ministry. He says that he has made nothing by the change from the Indian Nation to Texas.

Bro. F. W. Barbee, of Newton, Iowa, writes of having information that Benj. Jones, president of Sidney Rigdon's quorum of the twelve and, a resident of Des Moines, has taken a mission to Wales. Also that

Stephen Post and family passed through there in May last, on their way to their gathering place, north of Minnesota, in the British possessions. Bro. Barbee writes that Br. J. W. Briggs is engaged in the Master's work in that district, as also does Br. J. X. Davis.

Br. Jos. F. McDowell writes from Kirtland, Ohio, that by the coming of visitors to the temple, he has not only been able to cushion the pulpit desk, which is in regular use by the Kirtland branch, but that also having been impressed with a desire to see like coverings on the desks once occupied by the President of the Church and his counselors, and by the presidents of the chief quorums and their counselors, he was favored in like manner, and thus enabled to do so. He says that it improves the appearance and adds to the beauty of this sanctuary, so historical in the annals of the church.

The junior thanks Br. R. M. Elvin for a copy of the *Daily Nebraska Press*, and Br. D. S. Mills for copies of the *San Francisco Chronicle* and the *Daily Evening Post*, the former containing notices of a series of meetings held in that city by Brn. J. C. Clapp and D. S. Mills; also we have a sheet called the *Centennial History of San Bernardino* from some one unknown, and by the kindness of another the *Pacific Rural* is sent regularly to us. Br. Joseph Hammer sends a copy of the *Grant City (Mo.) Star*, containing the speech of Br. Z. H. Gurley at Allenville on the Fourth of July.

Mr. Justice Scott, of the Supreme Court of Illinois, in a late whisky suit, in which the town of Wheaton, Ill., and Mathias Pickert and others were parties, decided that the formation of a society for the purpose of securing the use of liquors, where the liquors were kept and drank on premises for purpose, was an evasion of the law of the state, and punishable in the manner provided against liquor sellers without license. See *Chicago Times* of June 13, for full decision.

As a sheaf fully ripe, there was gathered into the garner of God by the reaper, at Leland, Illinois, on the sixteenth of July, Br.

Osman Thomason, at the advanced age of eighty-seven years. Although he was quite a sufferer during his last illness, yet at the close he fell asleep as quietly as the child does in its mothers arms. By his request he was visited by both of the editors of the *HERALD*, on the 14th, his wish being to comply with the teaching of the revelation which provides that those sick unto death should be anointed and hands laid upon them by "the elders, two or more." He was then content, and receiving some relief from pain he rested easier. To questions concerning his faith he replied in terms of unwavering confidence in his God, and in the salvation promised through the Redeemer of men, saying, as his feet were ready to step down into the river, that he had no fears of the future.

WE clip the following from the *Cheyenne Daily Leader*. These men are brothers of Bro. Henry A. Stebbins, of the Herald office.

"C. M. Stebbins, Esq., of New York City, one of the pioneer business men of Colorado and Wyoming, a gentleman of extensive means and great personal popularity throughout the west, arrived here on yesterday, accompanied by his brother, Geo. I. Stebbins, of Denver, Colorado. Both gentlemen are partners in the banking firm of Stebbins, Post & Co., of this city."

#### ANCIENT EGYPT.

An antiquity of twelve thousand years has been claimed for the relics of Egyptian art and civilization found the past few years in that old country by French explorers and engineers.

More and more boldly, in later years, has science stepped forth and proclaimed herself the great leader in all discoveries of the ancient history and waymarks of old time nations; but she, or rather the savans who claim to be her exponents and to know so much of her secrets, sometimes show themselves a little too fast, or a good deal, as the case may be. And there are just as many people to-day who are blindly, and with as much bigotry, following the behests and theories, often grossly wrong, of these delving philosophers, as they say there are of the blind and deluded ones follow-

the exponents of the Bible. With them the slightest clue obtained towards solving a problem in the arithmetic of earth's eternity is caught up and advanced as a fact established; the utterance of a surmise as to the possibility of such a cause or such an effect having originated thus and so, or in such an age of time, is sufficient to cause its publication far and wide as "a discovery of science," hence indisputable, in their estimation.

A great effort has been made, and many have delighted themselves in trying to prove to themselves and everybody else, the immense age of everything that is time-worn, centennial relics of America not expected; and this, so far as it relates to Bible lands, has pleased and gratified those who love to have anything advanced, especially if under the sanction of so-called science whether correct or not, that is in opposition to the direct claims of the Bible, or, what is just the same to their understanding, anything that is contrary to the chronological tables on Bible history, for in either case, in their minds it detracts from the reliability of the scriptures.

The writer has been waiting for some further or more recent discovery in this case of Egyptian antiquity, to demonstrate the error of the claim of such great age; for the only basis ever claimed for this assertion was that certain data had been arrived at from the annual accumulation of Nile mud during certain approximate periods of time, which regular deposits, it has been claimed, demonstrated beyond a doubt the assertion that the accumulations of twelve thousand years had collected upon and above those relics, namely at the rate of about five inches to a century.

This expected correction has been presented. Dr. Birch, keeper of the Oriental Antiquities in the British Museum, recently gave a lecture at Cambridge, England, "On the Monumental History of Ancient Egypt," in which it is said "he refuted the notion of the immense antiquity of the historic dynasties" thereof. He presented proofs substantiated by investigations since the first claims were made, that showed some of the fragments to be not older than 300 years B. C., or about 2200 years ago,

and that the Egyptian race of antiquity was no older than others, not having been one of primeval savages on the banks of Nile. The earliest relics, fragments and monuments are of the finest art, and substantiate the views published in the HERALD articles the past winter called the "Antiquity of the Cross," and also agree with those sentences of like nature contained in the articles of "S. F. W," this spring. Dr. Birch declares that Egypt is found to have had from the very first of her existence, "a written language, a geometric architecture and an architectic sculpture." These words mean everything in establishing the intelligence and civilization of any people; and the very same proofs discovered on this continent by those scientists who show that the civilization of the ancient Americans was as old as that of ancient Egypt, establish the fact of an equal state of intelligence in both lands; but in neither case is there any reliable data for a pre-historic antiquity of many thousand years. Dr. Birch gives a sketch of the important events of the various dynasties as read upon the tombs, monuments and papyrus.

#### QUESTIONS AND ANSWERS.

Q.—Do branch officers constitute a court of elders?

A.—No. A court of elders may be convened by branch officers, in cases where there are no district officers through whom the court may be called.

Q.—Are we to understand that the office of priest or teacher is equivalent to that of an elder, to the intent that they can act as a court of elders? A.—No.

Q.—If the office of priest or teacher is not equivalent to that of an elder, to whom do the term "equivalent thereto," in Rules of Order, sec. 152, refer to?

A.—To the twelve, high priests, seventy, in fact any one holding the Melchisedec priesthood.

#### NEWS SUMMARY.

In Salt Lake City July 20th, the court decided that the granting of alimony to Ann Eliza Young was legal and right, as her claim to having been Brigham's wife

had not been denied by him, although he denies that she was his legal wife. The request for a personal attachment to be issued, on account of non payment by defendant, of the \$500 per month alimony, was refused, as being too harsh a measure. Mean while the lawyers get the best of it and wax fat.

The English papers are rejoicing over the fine grain prospects in that country, and report that they look for about forty million bushels more grain than would have matured had the weather been boisterous, wet and cold. They have been fairly favored with steady warm weather and a moderate rain fall, says the London *Evening List*. Prospects are also good in like measure for southern and western Europe including Spain, France, Holland and Germany.

In California it is said that the wheat crop has yielded 24,000,000 bushels more than the home consumption will be. In the States bountiful crops of small grain are the rule, with some exceptions in a few localities.

The plague at Bagdad and Hillah, in Mesopotomia, has abated.

The yellow fever has been raging in Cuba. A few cases have been had on ship board in New York harbor and the quarantine hospitals are filling up with these cases.

Armies or rather mobs of tramps infest some parts of the Northern States, and in places the citizens have had to organize themselves for protection, and it is a serious question what to do with the thousands of men wandering through the country seeking work or to live without work or to plunder, as the case may be.

Great ravages by the cholera are reported in various parts of India. In the eastern states, and especially in the principal cities, a terrible intensity of heat has prevailed. In New York, Philadelphia and Washington many hundreds have died from sun stroke, as high as thirty per day in one city, and a hundred per week. For three weeks in Philadelphia the mercury was no day less than 92 above zero. For 25 days in New York the deaths of children under five years of age averaged 100 per day. Three-fourths of the deaths in the cities are reported as under that age.

A tidal wave of insanity is reported as prevailing in Iowa, the number of people becoming insane being alarmingly on the increase, and many suicides are committed.

The statements as to the actual situation of affairs at the seat of war in the East have continued from day to day, making complete uncertainty as to whether Turkey or Servia has the best of it thus far, or as to what the final issue will be. Battles have been fought and both claim victory for themselves and overwhelming defeat for

the other, but no decided advance on either side gives any basis for believing that either has gained any great advantage over the other. The Servians have fought with great valor but seem at least not to have succeeded in their original plans, yet clearly have not been defeated as badly as the Turks would have us believe.

Later news gives reason to believe that the Servians are at least holding their own, and they are said to be gaining victories, as also is reported for the Montenegrin troops in their battles with the Turks.

The great powers of Europe are looking on both intently and carelessly, like larger boys standing about seeing smaller ones fight, claiming to look on and see fair play, yet anxious to have a hand in the fray, especially if any turn in the affairs gives any of the other powers any advantage in the "balance of power," which each is watching with such jealous eyes.

Lord Derby declares that England will not make war, and does not intend to interfere, but desires to use her influence to keep the war from spreading, and will stand by Turkey and see that she is not murdered.

The Turks are still committing the most horrible atrocities in Bosnia and Bulgaria upon the defenseless people, destroying whole villages of men, women and children. There were burned, say the statistics, 6564 houses of the Bulgarians during their insurrection, mostly those of Christians.

It seems strange to reflect that Constantinople in Turkey was the great centre of the power and dominion of Christianity once, or the degree of it represented by the Roman Church, at least it was the centre of civilization. But, over four hundred years ago the land was taken by the Mahomedans, and the Christian provinces have paid tribute, furnished troops, and been as bondmen under heavy taxes and cruel and merciless rulers, and they desire to be free from it.

## Correspondence.

EDENVILLE, Iowa, July 10th, 1876.

*Bro. Joseph Smith.*—I held several meetings in Burlington, and Des Moines; also in Newton, this place; and in Hardin last Sunday week. I find some encouragement for the Utah chapel. A thousand dollars is pledged, I learn from the president of the branch, in Salt Lake City by outsiders in that city, by men whom I know are reliable. If I succeed in getting there, I believe that work can be accomplished without much delay. If the saints exhibit an interest only equal to the apostates and outsiders, I shall feel willing to give a year's labor to accomplish it: as I believe it will be a guarantee of stability to the cause there, that nothing else can give.

The Spiritualist has stirred up quite an excitement in that locality, (Des Moines), but is not quite ready, or was not last week, and it is still uncertain; but the day is set, Friday next. I saw a letter from him to a friend in which he wanted to postpone it, in order to send for or consult some authority. We shall only know when we go there, what the result will be; but a great interest is awakened, which must be improved in one way or the other.

Direct to me in care of Robert Young, Opera House Block, Des Moines, Iowa.  
Respectfully,  
J. W. BRIGGS.

JANESVILLE, Wisconsin, July 1876.

*Bro. H. A. Stebbins.*—I have preached in company with Bro. O. N. Dutton several Sabbath's in succession. Have fair attendance and are blessed with the gifts of the gospel. We feel to trust God for the prosperity of the work. Your brother,

D. B. RASEY.

NEBRASKA, CITY, Neb., July 10, 1876.

*Bro. Henry.*—Sabbath, July 2nd, I organized a branch of eight members at Rock Bluffs, Cass Co., Nebraska; Bro. Jesse Spurgeon in charge, Bro. W. J. Oylear, clerk. There is a greater demand for preaching than is possible for the active elders to fill; however, we labor as the Lord gives us strength and opens our way, and we feel willing to aid according as we are blessed by the Giver of all blessings.

Yours in Christ,  
R. M. ELVIN.

MACHIAS, Maine, July 14th, 1876.

*Bro. Henry.*—Your card came to hand yesterday, reminding me that I had not written you for some time. Well, all the excuse I have is this: when an elder does his duty, in traveling and preaching, it seems that he has one continual round to perform, that is, travel, preach, visit, eat and sleep; and, after these are done, he does not feel much like writing, and then I have, in some places, great difficulty to get enough sleep; for the saints are so pleased to see the elders that they are too apt to keep them up too late at night. But I have no difficulty in getting all the preaching I can do.

I have had a fine time since I left home, on this mission. I never enjoyed myself so well on any mission before. The saints have been very kind to me everywhere I have been. I preached in Philadelphia, Pennsylvania, and in Hornerstown, New Egypt and Allentown, in New Jersey, with good liberty.

On my return from New Jersey to Philadelphia, I met Bro. J. C. Foss on his way to Maine, his home. I have found him a genial companion, a good preacher, and one well liked by both saint and sinner,

and one who has the work of the Lord at heart. I believe that he is willing to make any reasonable sacrifice for the work. He is well supplied with wisdom, for a man of his age and experience. We left for Providence by railroad to Long Branch and Sandy Hook, and from there *via* New York, by steamer, up Long Island Sound, to Providence, R. I., where we arrived Friday morning, June 23rd. Met with a warm reception from the saints of that place. But the Fall River saints heard of our arrival, and Bro. John Gilbert dispatched a messenger for one of us, and the lot fell upon your unworthy servant to go. I went more like a prisoner than a free man, for it was not in our purpose to visit that place, but if I was held a prisoner for two days it was a happy bondage. I preached in the afternoon and evening, and the blessing of God was with us; and here I wish to say a few words in relation to the government of this branch. That is that they had good order, which I know is pleasing to God, for he is a God of order, and delights in seeing his kingdom so governed. The meetings were commenced on the appointed time, punctually, and if there is any thing I delight in it is punctuality.

I attended the Sunday School, conducted by Bro. Potts, and I must say that I was delighted with their school. Such singing I have not heard any where, even among the saints. Bro. Potts seems to take delight in teaching them to sing by note, and they did sing with the Spirit and with the understanding also. I tell you, Bro. Henry, it is no trouble to preach where the saints are united and have such singing as they had at Fall River. So you can see why I enjoyed my captivity so much. I do not write thus of the Fall River saints in disparagement of other saints, but hoping that I may prevail upon other branches to do likewise. Brethren and sisters, teach your children to sing with the understanding, and then if they will keep his commandments, God will give them his Spirit, and they will sing with the Spirit as well as with the understanding.

I returned to Providence on Monday morning, leaving the saints at Fall River feeling well, and we left Providence that afternoon for Boston, by railroad. Went to Bro. Webster's, where we received a warm welcome, and from the saints in Boston generally. Visited many points of interest while there, but have not the space nor the time to give any description of them. Did not make much of a stay here, as we had an appointment at Little Deer Isle on the 3rd and 4th, to attend their conference, but we attended prayer meeting on Wednesday evening and had a good meeting.

On Friday we came to Portland, from there to Sedgwick, by steamer, where Bro.

E. Gray met us and took us to Brookville. We preached there, Bro. Foss in the afternoon and myself in the forenoon, and on Wednesday we sailed across the bay to Little Deer Isle. Had a good conference. Preaching on Monday evening, Tuesday morning and afternoon, and prayer meeting in the evening. Bro. Foss baptized four on the afternoon of the fourth.

The next morning some of the brethren set us across the water on Great Deer Island, where we took boat for Jonesport. There we found some of the good saints waiting and watching for us, and we were conducted to Bro. Joshua Walker's and were made to feel at home. I must say that I never met, in all my travels, warmer hearted saints than I have met on this trip.

I enjoyed my stay very much at this place. Nevertheless I had sad feelings on landing here, knowing that this was the place where my dear companion was to have been located while I prosecuted my mission; and when the rooms were shown me that had been secured for us during the summer, and thought how she had looked to this trip with so much pleasure, and yet was deprived of it by so sudden a call away from this life, my happiness was much marred. But the saints did all in their power to make me happy, and the Lord gave me his Spirit to preach his word, which is the greatest joy that a man can receive in this life, and for which I praise his holy name.

We left Jonesport on Monday for this place; stopped at Mason's Bay Monday night, preached the word there that evening, and are now holding meetings here every evening, Bro. J. C. Foss and myself. We leave here next week for Grand Manan Island, N. B.

I wish, through the *Herald*, to thank the saints where I have been for their kindness to me. May the Lord bless them with his Spirit.

E. BANTA.

SWEET HOME, Linn Co., Oregon,  
June 17th, 1876.

*Bro. Joseph Smith*.—It is nice weather here now. Our branch, here in Oregon, is striving to serve our Lord and Master, although we have vain words hurled at us by our enemies; but that only makes us stronger in the faith. If we live faithful in Christ Jesus we must suffer persecution. Brethren and sisters, let us strive to win that celestial glory prepared for those that are faithful to the end. Four of our family belong to the church and are all strong in the faith. Bro. Lewis Turnbull and family are living with us. He and his wife are strong in the faith; they are bound to try to serve their heavenly Father, and to defend the doctrine at any time or at any place.



We expect Bro. J. C. Clapp back here again, in a few weeks; and I believe that his brother is coming with him. The saints here will meet him with joy; for he is a good man. We have meetings here every Sunday. I was baptized five years ago this summer, by Bro. J. W. Gillen.

Your sister in the faith,

MELISSA WILLIAMS.

DELEVAN, Kansas, June 14th, 1876.

*Bro. Joseph:*—The following letter is copied from the *Friends' Review*, a periodical published by the Quakers in Philadelphia, and may be of interest to you, as showing that the Spirit of the Lord is working in the hearts of the Lamanites to his honor and glory. You are at liberty to publish it, if you think best, in the *Herald* or *Hope*. Very respectfully,

ELLA M. SMITH.

"KIOWA AND COMANCHE AGENCY, I. T.,  
Second mo., 28, 1876.

*"Respected Friend:*—I have been waiting for the return of the photographer before answering thy letter of the 15th inst. He is expected in a few days, when I will forward as thou requests, photographs of our school-buildings and children, together with such other articles as I may be able to get. Our school is getting along nicely, seventy-two children attending, representing the three tribes, Kiowas, Comanches and Apaches. I have never known more rapid progress than they are making. It is really wonderful. Besides the regular school lessons they have learned many Scriptural passages; can repeat plainly and distinctly the Lord's Prayer; and they really seem to enjoy the service of Sabbath School hymns. Many of them are sweet singers. I have thought that could President Grant spend a few hours in our school, and see the wonderful transformation which a few short months have wrought in the little children of those he has so nobly sought to assist and elevate, his determination would increase in resisting power to prevent the control of their being turned over to those whose peculiar work and duties do not educate them to unfurl King Emanuel's banner of peace, and strive by its sweet and soothing influences to lead the downcast and downtrodden up to a higher and nobler position, even to the knowledge of Him, whom to know is life eternal.

"Had we more room, we could increase our attendance very much, so many are anxious to go to school, but we can not take them for want of room. We are having very interesting meetings on First-days, especially appointed for the adult Indians. Several of them are regular attendants on our First-day morning meeting; and a very encouraging number at-

tend the meetings appointed for them, including many of those who have been ranked as among the very worst Indians of the plains, those who, a few years ago, would not, under any consideration, have attended meetings where prayer is wont to be made. Their superstitious notions would have kept them back from fear. They now listen with manifest interest to the truths of the Scripture, and bow their heads with seeming reverence when prayer is being made. Last First-day they listened very attentively to the beautiful story of God's wonderful love in the gift of his Son, with the history of his coming, life, death and resurrection. And when vocal prayer was being made in their own language, their responses sounded like Amens and Amens from hearts which felt the sentiments uttered. To us who know these people, these circumstances are very interesting and encouraging; and we earnestly hope that in His own good time and way He will enlighten and anoint some among them to advocate his cause and bring glory to his name. One of the chief of the Qua-ha-da Comanches, who as a band have been the most famous of raiders, went to the stores a short time ago, and invited the persons there to attend the meetings; told them they were missing a good deal by not attending. We desire the prayers of Christians in every place for our people.

"Very respectfully thy friend,

"J. M. HAWORTH,

"U. S. Indian Agent."

GRAYSVILLE, Monroe Co., Ohio,  
June 16th, 1876.

*Bro. Joseph:*—We have had quite a drought here for want of preaching. I have not heard a sermon since last fall. I had hoped to attend the conference at West Wheeling, June 10th, but I was stricken with sickness one month before, and am only now recovering slowly from the same.

Let me say to every saint, yes, every one that bears that sacred name—to you let me say, Ever bow submissively to the will of God: though his will may be just the opposite of ours, knowing he doeth all things well; and let us know that when we are under the chastening rod it is for our good; for we read in his sacred word, "Whom the Lord loveth he chasteneth, and scourgeth every one he receiveth." There is strong consolation in the words of the weeping prophet, "He, the Lord, doth not afflict willingly." No, dear saints, the good Father does not afflict from his heart, but only from his hand; but always when his hand is lifted up against us, his heart is yearning over us with unspeakable kindness. When Joseph made himself strange and appeared rough to his brethren, his heart said, "O, my brethren." Just so

when God withdraws himself for to try our faith, and we think we will be almost overwhelmed by some dark providence, or fiery trial; our God is watching over us with more than a mother's tenderness; and if we are his, can we not kiss the rod when it falls upon us. We shall surely see our Father's hand at the other end of it; it is not wielded by a tyrant, but by our eternal Father, who only designs to consume the dross and refine the gold. Let us be patient. God does not willingly afflict; he sees the need, though we may not. Let us be faithful and prayerful under the rod, and he will bring us off more than conquerors in the end.

I can not say that our branch is in as lively order as I would like to see it. Some of those who are weak in the faith, seem to be giving way under the persecution, and are not living up to their privileges; (which is a shame for a saint); they seem to be forgetful that they are soldiers of Jesus Christ, and now is the time to lift high his royal banner that must not suffer loss. And in that day when he unfurls his beauteous banner to wave over the land for a thousand years, they will be amply repaid for all they will have to endure; and to all such I would say, Arise and work while it is day, for the night will come in which no one can work; and this know that by our own works we stand or fall. I hope there will be an elder sent here soon; to arouse the saints to a sense of their duty, also that they may be refreshed. I do hope there may be many more come out on the Lord's side and be adopted in the fold and family of Christ. I do not see why the world is so slow to see that it is the only true doctrine; the very same that Jesus taught, and the only doctrine that can save those that fight against it. Why do they not see that the Reorganized Church of Jesus Christ of Latter Day Saints is the true church? All the elders in Israel preach the same doctrine Jesus commanded to be preached; the same signs follow that he said should follow the preaching of the true gospel; also the saints all bear the same testimony, enjoy the same blessings the ancients did, when they live up to their privilege and are faithful. My desire is to stand firm and faithful, and by the grace of God I am resolved to do so. The prize we shall obtain is well worth fighting for.

Will some of the saints please inform me, through the columns of the *Herald*, if they know anything about a people called Morrisites. Or if any one ever knew a prophet by the name of Joseph Morris, who was murdered in Frondale, Missouri? I have reasons why I want to know, and will be thankful for information what and who they are.

I will be so glad if the *Herald* becomes

weekly. Being an invalid, I can not meet with the saints as often as I would like, therefore you may know how I welcome it. It is in it I see the progress of the work and the dealings of God with his own people. I do not think I could do without it unless I was compelled to. With love to all saints, I remain your sister in the one faith,

SARAH A. ROSE.

[There was a people called Morrisites who were built up in Weber Valley, Utah. Their prophet, Joseph Morris, was killed in Weber Valley in 1862, by one Burton, at the time sheriff of Utah county, after having surrendered to the force sent against him. This was done while under the protection of a white flag. Some of our best brethren were Morrisites.]—Eds.

HILLSDALE, Iowa, June 24th, 1876.

*Bro. Joseph*.—Bro. Mark H. Forscutt has been here and preached every night from the 20th to the 23d, with good satisfaction. The congregation was larger every night. We believe that Uncle Mark has a great interest in the kingdom of God; and a great desire to spread the truth of the latter day work.

Mr. Kelly, of the Methodist Church, asked permission to ask a question. Bro. Mark gave permission. Mr. Kelley reviewed his first two sermons, and then tried to prove that baptism came before belief and got muddled up so that he never asked the question. I proposed that we dismiss and go home, and Br. Mark would debate that question. Br. Mark refused, thinking it was stooping too low.

Br. Elvin seems to be a very active man in the district, and appears to be doing a great deal of good. The work appears to be prospering in this district. There are some of the elders seem to be troubled about many things. It is my desire that the elders should choose that good part which Jesus said Mary had chosen.

Yours in the gospel,

SOLOMON THOMAS.

LLOYD, Richland Co., Wisconsin,  
June 24th, 1876.

*Bro. Joseph Smith*.—The saints are striving to shake off the lethargy that has destroyed their usefulness in times past, and are engaged in the glorious cause which we are prosecuting. We have just closed our conference, without a dissenting voice in all our business matters; and there appears to be a desire among them to take hold with new energy to roll the work forward.

While confidence is being restored among the saints, prejudice is being removed from those that know not God; and all seem to hail me as a messenger of truth.

Calls are coming from various parts, "Come over into our district." I find it impossible to fill all, and must content myself with doing what I can. You will please excuse me for not writing oftener, as I am very nervous, and sometimes cannot write at all.

Your brother in Christ,

WILLIAM SAVAGE.

OMAHA, Nebraska, June 24, 1876.

*Editors-Herald:*—The prospects of the cause in western Iowa and Nebraska are improving. On Friday, June 2nd, 1876, at the request of Bro. Clothier, I attended a conference of the Gallands Grove District, held at Deloit, Crawford county, Iowa.

The unanimity of feeling and brotherly kindness which prevailed throughout the conference, was strong with indications of more determined efforts on the part of the brethren in the future. Galland Grove district stands prominent in the history of the Reorganized Church. It has many aged and experienced members, in the latter day work. There are also younger men, who seem to be anxious to imitate the example of these fathers in fighting under the banners of truth. Whenever this is seen it is indeed encouraging. These old veteran's voices do not thunder as they used to, in years past; but the effects of their work are remembered, and will be, by many even after they shall have passed away.

Br. Eli Clothier was retained as presiding officer of the district, which position he has filled a long time. Br. C. and the rest of the elders are fully aware of the great necessity of the presiding officer spending his entire time in the field, and they are not only striving for this, but to their utmost, are co-operating with him in preaching the word; and some are striving to arrange their affairs so that they may be able to do more for the Master. It is indeed pleasing to see a body of elders together with the fire of the latter day work burning in their hearts, and the extension of the gospel uppermost in their minds, to the exclusion of all unimportant matters. I hope that the days for disorder and contention in elder's conferences are past, for if we were entitled to a share of this, I think we have had that share, and I can but think, that for Galland Grove district a brighter day is dawning.

Since the above conference I have visited and preached in the Crandall settlement and at Pleasant Ridge. Prospects for a gathering are good in both places, especially in the latter. The preaching of the word here, was begun by Elders Sweet and Halliday three years ago, and though at that time prejudice ran high, Br. Sweet affirmed that some would be gathered. Brethren from the Harlan branch have labored here very faithfully, and last fall

and winter Br. J. H. Lake held a series of meetings and baptized eight. These have met with some opposition, which has only made them stronger in the faith; and, to their satisfaction, they have learned that the gospel has led them to confide in one who is mighty to save. Others, also, look with favor upon us.

I have just returned from visiting Platte Valley and Elkhorn branches, in Douglas and Washington counties, Nebraska. One in the former and eight in the latter were added by baptism; with others in both places investigating. These bid fair to enter the kingdom. Calls for help come from many places. Elders T. J. Smith and Z. Martin are still sending forth the sound. There are indications of a rich harvest of souls in the North Nebraska District. I am doing all I can for the prosperity of the *Herald* and *Hope*.

Yours in Christ,

JAS. CAFFALL

YORK CENTRE, Ind., June 28, 1876.

*Bro. Joseph:*—We meet every Sabbath, not only as a duty, but because we love to meet with those of like faith and talk of the goodness of God, and to praise him for the blessings we are daily receiving. For myself I write, I never knew how good God was, until I was a Latter Day Saint. We have no organization, but are firm in the faith. Bro. Campbell met with us a few weeks ago, which strengthened us much. We had a sacrament meeting, in which we felt very thankful to our Master for sending him here.

A sister in the covenant of peace,

ELZINA BARR.

INLAND, Cedar Co., Iowa, July 2, 1876.

*Bro. Joseph:*—I will give you a brief account of my labors for the last few weeks.

At the conference held at this place, June 3 and 4, I was appointed district president, and as such, set out, June 19th, to visit the various branches and set them in order as far as might be.

From my home near Iron Hills, Jackson county, I went to Maquoketa. Thence to visit Bro. Wm. Haylock, who was sick. Back to Maquoketa and held meeting the evening of the 20th. Left next morning for Davenport, Scott county, where I arrived the same evening. Found the Davenport branch nominally dead. No meetings for about a year. So I set to work, going from house to house, conversing with the saints, adjuring them to awaken to a lively sense of their duty, and the responsibility resting upon them. They all seemed willing and anxious to do whatever was right.

Met with the branch on Sunday, 25th. Truly the good Spirit was with us in power and sweet union. Bro. Richard Rowley resigned the office of branch president, but was immediately re-elected, and we left

them with the assurance that a house would be procured and meetings held regularly.

Also went back to Inland and was most hospitably entertained by some excellent saints there. I was assisted in my labors by Bro. C. C. Reynolds, a worthy and whole-souled elder with whom I went to West Buffalo, Scott county, Iowa, on the 26th of June. Found some good saints there. A slight trouble in the branch, which, though seemingly small, yet hinders the free flow of unity and peace, so necessary and desirable in every congregation of the Lord's people. Held meeting in the branch on the 28th. Crossed the great Father of Waters to the village of Andalusia, on the 30th, and called on good old Bro. Erastus Babbitt and wife. Found them strong in the faith and trying to live their religion. He is eighty-five years old; says he is the thirty-seventh person who united with the first organization of this church. Bro. Anthon Gold very kindly conveyed me in his buggy twenty-five miles, to Inland branch, at which place I now am. Here I found another lukewarm branch. No meetings for some months. Presiding elder, L. P. Russell, anxious to resign. Branch met on Sunday, July 2nd, Bro. Russell resigned, and Bro. E. M. Wildermuth appointed president, and Bro. O. L. Russell, clerk. Meeting appointed then and there for the coming Sabbath. They all seem determined to renew their zeal and go forward more earnestly.

Intend departing to-morrow for Jackson branch, Jones county, Iowa. Craving the prayers of the faithful, with a desire to do my whole duty as a servant of God, I sign myself yours in the gospel bonds.

EDWARD LARKEY.

FARMINGTON, Ky., June 28th, 1876.

Bro. J. Smith:—I arrived here from my southern trip yesterday. I had an excellent trip; very laborious, but quite successful. The churches south are in a fair condition. The prospects for the future are good.

The cause here is in a good condition. Bro. Anthony has done all that he could; he is much liked; some esteem him the best speaker that has been here. His conduct is that of a true minister. He has baptized three lately; others are expected soon. May God ever prosper the cause.

Your brother in Christ,

JOHN H. HANSEN.

KIRTLAND, Ohio, July 10, 1876.

Bro. Henry:—I expect to go down into the water next Sabbath. We have good meetings; the Lord is truly blessing us with the Comforter, even with the Spirit of Truth, whom the world can not receive.

Yours in the gospel,

J. F. McDOWELL.

## Conferences.

### Decatur District.

Conference held at Lamoni, Decatur county, Iowa, June 2, 3 and 4, 1876; A. W. Moffett, president; E. Stafford, clerk.

The book of "Rules of Order" was adopted as the standard for our deliberations.

*Branch Reports.*—Davis City 25 members, one received by letter. Little River, 89 members, 1 baptized, 7 received by letter. Lamoni 167 members, 4 baptized, 3 received by letter, 4 removed by letter, 12 absent without letters. Allenville, (Mo.), 32 members, no changes. (This report lacking a list of names with necessary items, the clerk is to be notified to forward them to the district secretary as soon as practicable.) Chariton 17 members, no changes.

*Elders' Reports.*—Z. H. Gurley, George Sweet, E. Stafford, C. Sheen, A. Kent, A. J. Green, S. Bailey, A. W. Moffett, G. Spencer, O. B. Thomas, A. J. Ames, Horace Church, J. P. Dillen, C. H. Jones, I. P. Baggerly, E. Robinson, W. Himes.

Visiting brethren were invited to partake in the deliberations. The chairman was authorized to appoint three elders as a standing court for the ensuing three months to try all cases, pertaining to the district, which may legally come before them; and he is also to fill any vacancy that may occur in said court during that time. He appointed Z. H. Gurley, E. Robinson, and G. Sweet as said court. All the ministry in the district were to use their utmost endeavors to preach the ensuing three months. The proposed change in the *Herald* was looked upon with disfavor.

It was moved, and so ordered, that all absent members from a branch be reported absent or scattered, and that the secretaries of the branches to which they belong shall ascertain, as far as practicable, the whereabouts and standing of those scattered members; and, if a satisfactory report be not obtained from them, they are to be requested, through the *Herald*, to appear in person or report by letter to the branch, a reason why their names should not be erased from the branch record.

[They should then be reported to the Church Recorder as scattered members.]—Eds.

*Report of Bishop's Agent.*—Balance, March 10, 1876, \$24 85; received since, sixty cents; total \$25.45. Paid out \$33.50. Balance due agent \$8.05, which amount I give as tithing. Cheerfully submitted,

WILSON HUDSON, Agent.

The authorities of the church were sustained. John Johnston's license was voted renewed. Preaching during the session by Brn. S. Bailey, Z. H. Gurley and A. H. Smith.

Throughout the entire session peace, order and harmony prevailed. Expressed differences of opinion were received in a good natured manner generally. The Spirit of our God was sensibly with us during preaching, prayer and testimony meetings. The elders were admonished, through the gift of prophecy, to put on their armor, and to keep it bright by constant use; the promise being that the Lord will bless them with greater blessings than have ever before been bestowed upon us.

Adjourned to meet at Little River branch, at six o'clock, p. m., September 1st, 1876.

### Kewanee District.

Conference held at Henderson Grove, June 3rd and 4th, 1876. H. C. Bronson, presiding; J. A. Robinson, clerk.

*Branch Reports:*—Kewanee 119 members, 4 baptized, 2 removed, 4 expelled; Buffalo Prairie 72 members, 5 removed, 1 expelled; Peoria 14 members, 3 baptized, 1 removed, 3 expelled; Princeville 19 members; Canton 56 members, 5 baptized, 4 received, 1 removed, 2 expelled; Millersburg 35 members, 4 received by letter. The branches presented financial reports, and all were received except Buffalo Prairie, which was ordered back to the branch for correction.

*Reports of Branch Presidents:*—J. A. Robinson, Peoria; C. N. Brown, Henderson Grove; H. C. Bronson, Princeville; Bro. Sturges reported the saints at Viola; J. D. Jones delegate Kewanee, and J. M. Terry Millersburg, reported the conditions of their several branches. T. F. Stafford and Thomas Charles reported by letter.

2 P. M.—Resolved that the several branches composing this district are hereby positively instructed to send a financial report to each quarterly conference, giving names of persons from whom money has been received and to whom money has been paid.

Whereas the Kewanee Sub-District has not properly and punctually reported to the conference of the district, and as it is not, in our opinion, working for the good of the cause in the Kewanee District, therefore be it resolved that said sub-district composed of the Iowa portion of this district, be and is hereby disorganized, and the secretary of district is hereby instructed to correspond with the secretary of the sub-district for the purpose of obtaining the record and all papers pertaining to the sub-district, that they may remain in possession of the district secretary.

The president was instructed to visit the branches of the district, especially those of the Iowa portion in order that he may lay before them the feelings of this conference about their neglect in attending to the business and interest of the work spiritually.

Resolved that we take into consideration

at the next session the propriety of rescinding the resolution recommending the division of the district.

On resolution to choose a vice president, John Chisnal was elected.

Resolved that, in the the spirit of Christ, we again and again urge this duty upon the elders, who seem by the past to have slighted that, they report to each conference in person or by letter, so the conference may be kept posted about their labors.

That the president and vice president appoint a series of meetings among the branches.

That they appoint the time and place of holding next conference.

That we uphold and sustain by our prayers and means all the authorities of the Church.

7:30 P. M.—Preaching by J. A. Robinson and J. M. Terry. Prayer meeting Sunday morning at 8:30 A. M. Preaching at 10:30 A. M. by the president, also at 2:30 P. M. Preaching at 7:30 P. M. by J. A. Robinson assisted by J. M. Terry. Adjourned to meet at call of the president.

### South Eastern Illinois District.

Conference was held in the Brush Creek Branch, June 3 and 4, 1876; George H. Hilliard presiding; I. A. Morris, clerk.

*Branch Reports.*—Dry Fork 19 members; Brush Creek 60 members, 2 added by letter, 1 baptized. Elm River 9 members. Little Wabash not reported. Deer Creek 21 members. Springerton 37 members, 5 baptized. Sunday-school in fair condition. Tunnel Hill as last reported.

T. P. Green reported having done considerable preaching the past quarter, and that he found a good feeling among the people and has baptized four since last conference. John F. Thomas has done all he could under his circumstances, and found a good opening in White county for preaching. B. F. Kerr and I. A. Morris reported. G. H. Hilliard has tried to do his duty as district president. Has requests from Johnson and Williamson counties, where are good openings for preaching. Priest Martin R. Brown reported.

2 P. M.—Minutes of last conference corrected to read 57 members instead of 63 in Brush Creek branch.

Resolved that the presidents of branches be instructed to see that proper notice is given when the reports will be presented to the branches.

The elders and priests were requested to labor all they can the next quarter.

Evening Session.—Preaching by Bro. Brown.

On Sunday morning T. P. Green preached, followed by G. H. Hilliard. A very large and attentive audience was present.

During the intermission one was baptized by G. H. Hilliard. At four p. m., sacrament and confirmation meeting, Brn. Green and Hilliard in charge. The sister baptized was confirmed, and the saints enjoyed a season of fellowship and communion in the Holy Spirit.

Officials present: 1 high priest, 4 elders, 3 priests, 1 teacher.

Sunday evening.—Br. Green preached. Good order prevailed throughout the session. The authorities of the church were sustained.

Adjourned to meet at Dry Fork branch, September 2nd, 1876, at 10 a. m.

### Little Sioux District.

Conference convened at Little Sioux, Harrison county, Iowa, June 3rd and 4th, 1876, at 11 a. m.; J. C. Crabb, presiding; Donald Maule, clerk.

Prayer by D. M. Gamet.

Hugh Lytle and D. M. Gamet reported the Little Sioux branch. P. Cadwell reported the Magnolia branch, and said they held meetings each Sunday and prayer meeting once a week. He had baptized three, and, in company with other brethren, had visited outstanding members, fifteen of whom joined the branch. He had been blest with the gift of healing. Geo. Montague had preached in the branch. Soldier Valley and Spring Valley branches disorganized and consolidated in one branch, to be known as the Union Centre branch; spiritual condition good. Henry Garner reported his preaching in Magnolia and elsewhere. J. M. Harvey reported by letter, preaching in Magnolia and Mondamin, and baptizing one. Benj. Kester, priest, by letter, preaching in Magnolia and Calhoun twelve times.

Branch Reports.—Magnolia 107 members, 4 baptized, 14 received by vote. Little Sioux 105 members, 4 received by vote, 5 removed by letter. Union Centre 34 members. Unionburgh report rejected, not having been approved by the branch.

2:30 p. m.—Prayer by J. C. Crabb. H. Garner, as committee on Little Sioux Meeting House reported no means collected within the last three months. Report was received, and he was continued. P. Cadwell and H. Garner, as committee on Magnolia Meeting House, reported no means collected since last conference. Report was received and committee continued.

The resolution passed at the last conference, dropping the case of Br. Gilbert Cox was rescinded; also the one passed in December, 1875, about the same case. A motion to restore Br. Gilbert Cox to his former standing in the church was lost. Br. James Caffall was requested to make charges against Br. Gilbert Cox, if he has

any, and that the case come up for a hearing at the next district conference.

Br. J. C. Crabb's request to be released from the charge of the district was not granted. He was requested to appoint his counsel, and chose Phineas Cadwell, who was sustained by vote.

7:30 p. m.—Prayer by P. Cadwell; preaching by Geo. Montague.

Sunday Morning.—Prayer by S. W. Condit; preaching by Hugh Lytle. During intermission four were baptized by Phineas Cadwell.

2:30 p. m.—Prayer by J. M. Putney; those baptized were confirmed; preaching by J. C. Crabb; sacrament administered by J. M. Putney and D. M. Gamet.

Adjourned to meet at Magnolia, Harrison county, Iowa, September 2, 1876, at 11 a. m.

### St. Louis District.

Conference convened in Anchor Hall, St. Louis, Mo., Sunday morning, June 4, 1876; W. H. Hazzledine presiding; T. R. Allen, clerk.

The president read Romans 6th, and T. R. Allen preached.

2 p. m.—Prayer by Geo. Hicklin. Sacrament was administered, and an interesting fellowship meeting was held, and the gifts of the Spirit were enjoyed.

Officials present: 1 high priest, 15 elders, 5 priests, 4 teachers, 1 deacon.

Sunday Evening.—Preaching by Brn. Jones, of Caseyville, Rees, of Cheltenham, and Hall, of St. Louis.

Monday, June 5th, 9 a. m.—Prayer by John Beard.

Branch Reports.—St. Louis 288 members, 1 baptized, 4 received by letter, 1 died. Gravois 61 members. Cheltenham 30 members; most of these are in good standing; 2 removed by letter. Belleville 72 members, 8 baptized, 5 received by letter. Alma 43 members. Coon Creek 30 members, 4 baptized. Whearso 12 members. Caseyville 18 members. Alton not reported.

Elders' Reports.—John Beard, George Hicklin, Wm. Smith, Wm. Anderson, N. Miller and T. Jones reported having done what they could.

The Bishop's agent reported for the half year ending June 5, 1876: Received from Bishop Anderson money in elders' fund \$5.75, freewill offering fund \$2.60, collected from St. Louis branch \$121.65, Cheltenham \$5.00—total receipts \$135.00. Paid to elders \$115.00, poor \$20.00—total paid out \$135.00; R. D. Cottam, Bishop's agent.

Resolved that N. Miller, W. T. Kyte and A. Reese, be a standing committee to audit the Bishop's agent's account.

Resolved that we recommend the Gravois branch to appoint Br. Geo. Thorp to preside over the branch.

The authorities of the church were sustained.

Adjourned to meet in Belleville on Sept. 3rd and 4th, 1876.

### Northern Nebraska District.

Conference convened June 24th and 25th, 1876, at the Saints' meeting house, in Omaha, Nebraska. J. Caffall, president; H. Nielsen, Clerk.

*Branch Reports.*—Platte Valley, 31 members; Elkhorn, 14 members; Omaha (Scandinavian) 38 members; Omaha (English) 57 members.

*Elders' Reports.*—Z. Martin, Thomas J. Smith, N. Rumel, H. Nielson and W. Ballinger reported.

The committee on enrolling scattered members reported, and the committee was continued.

The Bishop's Agent reported.

Resolutions passed.—That hereafter we will receive no branch reports unless made out in blank form obtainable at the *Herald* Office.

That this conference hereafter adopt the "Rules of Order" in their business meetings.

That the elders and priests whose labors are not demanded in their respective branches, be requested to labor elsewhere in the district as much as practicable.

That all elders not having license from any quorum, report next conference to have their license renewed.

That H. Nilesen be chosen district clerk.

That Thomas J. Smith be chosen district president.

That a collection be taken up to-morrow for the benefit of the ministry.

That we sustain the constituted authorities of the Church.

Adjourned to meet at Platte Valley, Sept. 9th, 1876, at 2 p. m.

## Miscellaneous.

### Northern Nebraska District.

*To the Saints and Brethren.*—The two districts of Nebraska, known as the Eastern and Northern, have been consolidated, by an action of a quarterly conference, held at Omaha, March 25th and 26th, 1876. The united district to be known hereafter as the Northern Nebraska District. The prospects of our cause in this district are very favorable indeed. In some of the branches numbers are uniting with us by baptism. Within the last three months ten have united with the Platte Valley Branch, and eleven with the Elkhorn Branch; and wherever the word have been preached, many more have been anxiously enquiring the way of life. The cry for help comes in

from every quarter and the harvest is awaiting the reapers. In consideration of these facts, the presiding officer of the district has determined to do his utmost that this great demand for preaching might be supplied. Should nothing prevent, he will devote his entire time to the ministry, or, at least, as much as is possible; and he would cordially invite the assistance and cooperation of all the authorities of the district to that end; also, the assistance and cooperation of *all*, for every one can do something, be it ever so little. If you can do nothing more, at least drop a silent prayer for the success of those who are willing to labor. Come now, brethren, let us unite as one man, and make one grand rally for Zion's cause; and, as God has promised, many precious sheaves will be garnered in the house of God.

THOS. J. SMITH, *Pres. of District.*  
VALLEY STATION, Douglas Co., Neb.

### Board of Publication Meeting.

Minutes of the regular meeting, held in the Herald Office, Plano, Illinois, June 6th, 1876. Present: brethren I. L. Rogers, David Dancer, H. A. Stebbins, John Scott and Wm. W. Blair, a full board.

Prayer by Br. I. L. Rogers, and the minutes of the last regular meeting were read, also those of the called meeting.

Brethren Blair and Scott, committee on revision of the constitution and by-laws of the Board of Publication, reported, and the report was received and the committee discharged.

Proceeding to act upon the recommendations of said committee, the following revisions were made, by regular and separate motions upon each one.

Section six of the Constitution was amended by inserting after the words, "at the option of said Board," the words, "the Presidency and the Bishopric;" and, after the word "law," at the close, the words "of incorporation."

Section seven was amended to read that meetings of the Board be held every six months instead of every three months; and that the report of all the affairs of the office at said half-yearly meetings shall also be the report to each annual and semi-annual session of the General Conference.

Section ten was amended by striking out the word "regular" from the act providing for the amendment of the Constitution and By-laws at the Board meetings.

Section five of the By-laws was amended by striking out after the words "an editor," the words "who shall be," and also the words "and an assistant editor, should the Board deem one advisable," and inserting so as to read "an Editor or Editors, and also a Business Manager, who shall have charge," etc.

New sections, called sections seven and eight, were added to the By-laws, reading thus:

"Section seven. The regular meetings of the Board shall be held on the first Tuesday in March and September of each year."

"Section eight. That the Secretary shall duly notify each member of the Board previous to any and every session of the Board."

The following was also adopted: "Resolved that this Board of Publication, through its Secretary, petition the next Semi-Annual Conference to amend their action of April, 1870, providing for the Board of Publication, by striking out of the second resolution the word "quarterly," and inserting in its stead the word "half-yearly;" and to insert in the fourth resolution the word "may" in the first clause, thus causing it to read, "that the Board of Publication may issue." etc.

The report of the Secretary was read and accepted as follows:—

Financial report of the Board of Publication, from February 16th to May 16th, 1876.	
Cash on hand February 16th,	\$69 12
Cash receipts	2,710 36
	<u>\$2779 48</u>

#### EXPENDITURES.

Employees in office	1,317 87
Incidentals	3 00
Freight, expressage, bi-monthly mail and stamps	183 48
Steward & Henning	40 00
Reorganized Church, money sent in	42 00
Church Library	11 00
Printing material and binding	792 71
On deposits	116 00
D. H. Smith on account	5 35
M. B. Oliver	40 00
Expenses to Chicago	4 05
Welsh mission	2 18
D. F. Lambert, reporting discussion	25 00
Cash on hand, May 16th	196 84
	<u>\$2,779 48</u>

#### RESOURCES AND LIABILITIES.

Accounts receivable	\$2,697 74
" payable	4,301 98
No inventory of assets and stock taken.	

It was ordered that Alfred Shaw's account be sent to the president of the Atchison branch, with instructions to collect the bill, and if necessary and it is thought advisable, that it be collected by law.

Br. Thomas Taylor's account to be settled by the Business Manager and Secretary, according to the statements, and in justice to all parties.

The auditing committee reported and were discharged.

Further consideration of changing the form of the *Herald* was deferred.

I. N. W. COOPER, *Secretary*.

#### Far West District Conference.

The district conference will meet at Bevier, Mo., August 26th and 27th, 1876. As the name of this district has been changed from the Northwest Missouri, and is now called the Far West District, I wish the presidents of branches therein to take notice and send their reports to me, in care of E. Rowland, Bevier, Macon county, Mo. I hope that each branch will try and send a delegate to report their branches, and to make their wants and wishes known if they have any, or if they wish anything done for them, to let it be known.

JAMES KEMP, *President of District*.

#### Nodaway District.

The Nodaway District of the Reorganized Church of Jesus Christ of Latter Day Saints will meet in conference, August 26th and 27th, 1876, at Ross Grove School House, Holt county Missouri. We hope the brethren and sisters throughout the district, and any others who may feel so disposed, will come over and see us. They will be cordially received. WILLIAM HAWKINS,

*Pres. of Dist.*

#### Nevada District.

The Saints who are concerned, will please take notice, that the quarterly conference of the above district, will convene in Carson City, September 9th and 10th, 1876. A prompt attendance is hereby respectfully urged.

G. SMITH, *Pres. Nevada District*.

#### Colorado District.

The conference of the Colorado District will meet at Hutchinson, Jefferson Co., Colorado, Saturday, August 12th, at 2 P. M., in the Saints' meeting house.

F. C. WARNEY, *Pres. of District*.

#### Pittsburgh District.

The Pittsburgh quarterly conference will assemble at Nauvoo school house, Marshal county, West Virginia, September 9th, at 2 P. M., as per adjournment of previous session.

JAMES BROWN, *Pres. of District*.

#### Disfellowshipped.

Mans Johnson was by vote of the branch cut off from Church fellowship June 4th, 1876, for speaking evil of the Church, denying the gifts and rejecting the authorities of the Church. By order of the Bell Creek Branch of the Reorganized Church of Jesus Christ.

MARTIN NELSON, *Sec'y of Branch*.

BLAIR, Neb., June 6th, 1876.

J. S. Patterson, care John Traxler, Louisville, Ontario.



## MARRIED.

In Montgomery county, Mo., on the evening of July 4th, 1876, by elder E. B. Cater, Samuel R. Burgess and Eveline Allen, both of St. Louis.

## DIED.

Near Leland, Illinois, of old age, Br. Osman Thomason, aged 87 years. He left the heritage of a good name, and the memory of a life of peace and good will to all men. His companion yet remains, aged 80 years. Among their grand children is numbered the present wife of President Joseph Smith. Br. Thomason was baptized by elder Goodman Hougas, in LaSalle county, Illinois, about 1842, date uncertain. Funeral services by elder Henry A. Stebbins.

At Crescent City, Iowa, June 14th, 1876, Christen Christensen, son of Michael and Anne Christensen, aged 9 years, 7 months, and 21 days. This young and promising lad came to his untimely end by falling into the creek near his home. He was found two hours afterwards by his father and a neighbor. He believed the gospel and had desired to unite with the Church at the next conference. Services in English at the house by elder Wm. Strang, and in Danish at the grave by elder C. F. Peterson.

Near Savannah, Carrol county, Illinois, September 15th, 1875, of old age, Br. Nicholas Myers, aged 80 years, 8 months, and 9 days. He was a member of the church at an early day.

At her fathers residence, in the township of Malahide, Ontario, sister Julia E. Pearson, aged 21 years, 8 months, and 29 days. She died strong in the faith of the latter day work.

Sr. Lydia Anderson died May 27th, 1876, at the residence of her son, brother B. B. Anderson, near Audubon, Becker county, Minn., in the eighty-fourth year of her age. Sr. Anderson was born July 21st, 1792, and united with the church in June, 1833, in Huron county, Ohio; baptized by elder Joseph Wood. She united with the Reorganized Church at Manti, Iowa, July, 1863. Long was she a firm believer in the latter day work, and one ever willing to bear her testimony to the truth of the same. She said but a short time before death, "I know that Joseph was a Prophet of God." Hers is a crown of righteousness, and a white robe will be given her in the resurrection morn.

At the Camp Creek branch, Iowa, May 27th, 1876, Joseph Lambert, son of brother Moses B. and Sr. Celestia A. Skinner, aged 1 year and 2 days. Funeral services by Eli Clothier.

At the Camp Creek branch, Iowa, June 3d, 1876, George, son of Br. David and Sr.

Amelia F. Hain, aged 2 years, 3 months, and 1 day. Funeral services by Eli Clothier.

In Crawford county, Iowa, four miles north of Dunlap, Miss Hannah Matisen, daughter of Br. Frederick Matisen, aged 17 years, 3 months, and 6 days. Funeral services by elder Eli Clothier.

## The European War.

The European war-cloud, which but a few weeks ago was no bigger than a man's hand, is fast spreading over the whole Eastern sky. The Prince Milan, the reigning Prince of Servia, yielding to the popular pressure, has taken the head of the army, and the whole of Servia is under military law. The war movements are not confined to Servia. That province cannot go into war without dragging all the others in also. Montenegro has taken the first step by summoning all Montenegrins to arms between the ages of 17 and 60 years. Roumania, although neutral at present, only awaits the signal from Russia to join the attack. Bulgaria is in revolt, and the recent horrible cruelties of the Bashi-Bazouks (Turkish irregular troops) will spur her on to summary revenge. On the south the Greeks are all ready for the contest, and will take the Turks on the flank.

The forthcoming war is the most important social movement of the present century, and the whole civilized world will watch its progress with intense interest. To drive the Turks out of Europe and restore the country to its old native population; to get rid of that Asiatic nightmare which has afflicted the Sclavic Christians so long and exposed them for centuries to barbarity, cruelty, superstition and fanaticism; to release twelve millions of Christians and drive back their Moslem oppressors is a movement more important than the unification of Germany, the emancipation of the serfs, or the unification of Italy—more important even than the abolition of American slavery. We only liberated 4,000,000 of slaves. The war of religion and races promises to release 12,000,000 of Christians of the old Greek Empire and to expel 5,000,000 of the worst population of Europe, the deadly enemies of progress, of liberty, and of human thought. It will not only restore these Christians to their civil and religious rights, but will be of value to the whole world. It will prove a blessing to commerce; will open up a country rich in wine, oil, cattle, and wheat; will afford an outlet for the manufacturing nations of Europe, and develop railroad building and general improvements. It will be a war in the interest of civilization and human progress."—*Chicago Tribune*.

1 August 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

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BY THE

*Board of Publication of the Reorganized Church,*  
AT THEIR PUBLISHING HOUSE

PLANO, KENDALL COUNTY, ILLINOIS.

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A semi-monthly periodical, 32 pages, edited by JOSEPH SMITH. This is an official organ, explanatory of the faith of the church, and contains correspondence from different parts of the world, giving accounts of the progress of the church, and setting forth the dealings of God with his people.

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Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for 312 names. Every branch should have one. 2 00  
Branch Records, same as above, for 624 names. 3 00  
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# THE TRUE LATTER DAY SAINTS' HERALD.

1877  
ANNEKENBURG

"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.*

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

Vol. 23.

PLANO, ILL., AUGUST 15, 1876.

No. 16.

## The Judgment.

THE NATURE OF THE JUDGMENT.—WHEN,  
AND WHERE IT IS TO TAKE PLACE.  
WHO IS TO BE THE JUDGE.

One of the most cheering and consoling thoughts that can be, or that is entertained by men during the struggle of their earthly life, is this: that somewhere, and at sometime during their conscious existence, there shall pass upon the acts of their lives a judgment in which the act, and all the motives, desires and thoughts before and at the time the act was committed, and the thoughts, feelings and desires afterwards experienced shall be taken into the consideration, and each be given due merit in making up the award. Nor can we think of a sublimer expression of this thought than, "The Lord Judge between me and thee." (1 Sam. 24:12).

Whether the man who looks forward to judgment is a good man or a bad one, he is certain to connect with his being judged, the principle upon which he desires and expects to meet the Judge, that a clear and comprehensive understanding of all his deeds and their influences shall be had, by the Judge. This seems to be in keeping with the sentiment lying latent in the human breast, that justice and equity demand just such a judgment.

Commensurate with this feeling and giving it broad foundations to rest upon, are the words of the preacher:

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—*Eccel. 12:24.*

The nature of this judgment which  
*Whole No. 352.*

alone can satisfy and answer to the high conception which man has formed respecting the character of God, as a creator and keeper of all things, must partake of the elements of justice, mercy and truth. The very fact that judgment is to be had is significant that justice has demanded the victim to be judged; the victim expects that justice will not be distorted into vengeance; and therefore yields to the arbitrament, asking that meek-eyed mercy shall sit beside the Judge, ever watchful that malice, jealousy and hate do not endanger the dignity and honor of the tribunal before which the victim stands—nor is it to be thought strange if, in all things pertaining to the administration of justice, and the ministrations of mercy, truth should ever be present.

All these characteristics of the judgment expected are not found in completeness in human tribunals, and hence it is that man is prepared to say that the tribunal before which they shall finally stand is an heavenly one, and the judgment a divine one; and hence, eternal.

The laws against which man may transgress and so become a criminal, in order that they may ever claim his consideration and demand his obedience, must be of God—and hence eternal; else, no heavenly tribunal would consent to sit in judgment on transgressors.

The tribunal being a heavenly one; the judgment to be a divine one; the laws perpetual ones, nothing can be more reasonable than that the judgment shall be eternal.

"Justice and judgment are the habitation of thy throne."—*Psa. 89:14.*

And so Paul recognized it when enumerating the principles of the gospel of Christ in his letter to the Hebrews, calling "eternal judgment" (Heb. 6 : 2) one of them.

The evident design of judgment is to mete out correct punishment to the evil-doer, and to reward the one who doeth good. The purpose of punishment is to reform, and restrain; and, in no case, to inflict pain and distress, to gratify revenge or hate. Regard for the culprit must ever be found in the bosom of a righteous judge; hence, when punishment has been inflicted, and has been suffered long enough, it is but reasonable to believe that the infliction should cease. From this it may be urged that, although the judgment of God never sleeps, nor stays in its course, any more than the laws of God cease to be operative, and are eternal; there is no reason to believe that the punishment to be inflicted is to be without cessation, a never ending term of suffering. Such an idea is not tenable, and is utterly repulsive to the better nature of man. The law is eternal, because it is never ceasing in its operation; the judgment is eternal, because it is God's judgment; but the term of the duration of the punishment to be inflicted by reason of the decision at the judgment, is not necessarily, nor is it in fact, as we believe, never ending. When the purpose for which punishment was designed is accomplished, then punishment must cease. It would be strangely inconsistent with the merciful character of God, were he to punish merely to inflict pain and distress.

The fact that the term "the judgment" is used, signifies that reference is made to some specific day of judgment; as well as to time and place.

"But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment."—Matt. 12 : 36.

"In the day when God shall judge the secrets of men."—Romans 2 : 16.

In this day, or period of time, or eternity, set apart for the examination of the good and evil deeds of men, this searching trial for peace or punishment, the end of the things to which the judg-

ment pertains might be expected; nor is the conclusion improper.

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4 : 1.

All things earthly having to pass this ordeal of fire, it is a consistent thought, that the bursting of the graves of the dead that shall sleep during the reign of peace, known as the Millennial reign; the purifying of the earth by fire; and the general judgment of all men should take place simultaneously, or should be so nearly connected in their transpiring as to be as it were the events of a day.

This day of the Lord must be after the coming, or during the days of the coming of Christ. It will also be after the reign of peace during the Millennium, while the active scenes of the little season preparatory to the ushering in the continued and unbroken reign of Christ as the everlasting King, are taking place. It will be,

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. \* \* \* And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. 25 : 31, 32, 33, 46.

This is in harmony with the prophecy of Daniel.

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. \* \* \* And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7 : 9, 10, 27.

It is also in accordance with the vision of the seer of Patmos.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. \* \* \* And whosoever was not found written in the book life was cast into the lake of fire."—Rev. 20: 11, 15.

As if in direct confirmation of the statement, so commensurate with the thought already given, that there is to be a day in which the judgment shall take place, that day yet in the future, is the following text, in which the apostle writes of it as of a thing well understood.

"In the day when God shall judge the secrets of men."—Rom. 2: 16.

But if there should be any doubt in regard to it, how certainly must that doubt remove when this is considered:

"Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained."—Acts 17: 31.

The place where man is to be finally judged, must in the consistency of our reasoning upon the judgment, be where the life, for the deeds of which he is to be judged, has been spent; hence we are quite prepared for the first proof upon this important point.

"Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth."—1 Chron. 16: 33.

The next proof is of a similar character, and is,

"For he cometh to judge the earth."—Ps. 16: 13.

One of the prophets writes more explicitly, seeming to be more fitly impressed by the certainty of the judgment to come; see what he states:

"He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."—Is. 42: 4.

Paul refers to it in a very peculiar way, where he says,

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day;

and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8.

This appearing is to be upon the earth; and thence the argument may be safely made that the place where the judgment of the last day is to be set is upon the earth. The exact locality upon the earth where this throne of judgment is to be set up, is not so clearly known; some think it will be in one place and some in another. We think, however, that the following texts are sufficient to warrant us in believing that in whatever region, or at whatever city, or in whatever valley, the judgment shall be set, there will mankind be under necessity to appear and abide the decision of the Judge, the great Judge.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6.

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25: 32.

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9: 27.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their deeds."—Rev. 20: 12.

From the nature of the judgment which is to take place, the character of the laws in conformity to which its decisions are to be made, the time when and the place where it is to be set; the universal submission to it which is demanded of man, it is certain that none other than an infinite and ever-living God could be the judge; this will appear to be answered at once, by these texts.

"Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17: 31.

"For the Father judgeth no man, but hath committed all judgment unto the Son."—John 5: 22.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and dead."—Acts 10: 42.

This making Christ, who came as "God manifest in the flesh," to be the Judge, after he had once sojourned in human form and had been subject to those infirmities to which man is subject, including death, was an ordeal well calculated to fit the "man" for the office of Judge; for having been himself "a man of sorrow and acquainted with grief," he can "feel" for the weaknesses and infirmities of those who are to pass into judgment. The character of the Judge is provided for also; for he "left the glory which he had with the Father, was made flesh and dwelt among men." The necessary degree of knowledge of both motive and deed is in him; for "he need not that any should teach him;" he "taught as one having authority; and not as the Scribes." The power to reward merit, and to punish demerit, is also his, and that by appointment of God.

"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."—Mat. 26: 64.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth."—Mat. 28: 18. J.

#### SEATON GOSSIP AT L. D. S. EXPENSE.

"He's turned a Mormon," they say in surprise,  
While beholding me with dismay;  
"Satan, the father of mischief and lies,  
Hath craftily led him astray.

"How woeful his state—once, safe in the fold—  
Now, far from its shelter and care,—  
Beguiled by Satan, like many of old—  
Hastening to death and despair.

"The cares of life at length have succeeded,  
(Through devilish direction), to win  
A soul for whom hath Christ interceded,  
And suffered to rescue from sin.

"Tell me, it's of God! No, never shall I  
Such a fatal delusion admit!  
MORMON!—thy mission is truth to deny;  
Thy future, the bottomless pit.

"Cease, now, such pernicious doctrines to preach,  
And return to the fold again;  
Nor ever attempt such folly to teach  
To Parsons and college-taught men.

"Wouldst thou, in ignorance, try to subvert  
The Orthodox faith we proclaim?  
Or with simple doctrines like these, convert  
Intelligence, learning and fame?"

"Vain is thy hope.—'Twill end in despair:  
The thousands on earth do not err;  
Though Scripture's thy basis, 'twill never compare  
With what we through reason infer.

"Centuries now have elapsed since the hour  
When miraculous energy fled;  
Nor ever again shall man feel its power,  
Till called from the tomb of the dead.

"If what thou declarest were true, 'twould flow  
Through channels more pleasing to men;  
But thou art a *Mormon*!—hence nothing can flow  
Through thee, save corruption and sin."

These are the compliments saints have to share—  
The Holy Ghost in us is denied—  
Our motives impeached—the cross which we bear,  
And Christ, our Commander belied.

Yet would we glory in sorrow, like Paul,  
And deem ourselves blest among men;  
If counted worthy to suffer at all,  
While preaching this gospel again.

O! honor divine!—Permitted to spend  
A lifetime in serving our God—  
To share in his sufferings, and in the end  
Enjoy an eternal reward.

O! endless delight!—'Twill be ours to share  
The glory as well as the pain,—  
To enter his kingdom,—freed from all care,  
Eternally there to remain.

"Disciples indeed; inspired of heaven—  
Sent forth by commandment divine,  
To spread through the earth a life-giving leaven—  
That doth to the Savior incline."

This be our mission—nor will we despair,  
Though few our friends—legion our foe—  
Upborne by his power, whose truth we declare,  
Fear nothing as onward we go.

These joyful tidings—this message of light,  
Through every nation must run;  
And we, the heralds of joy and delight,  
Must bear them till Christ says, "Well done."

Then with the glorified host will we sing  
More sweet than the angels above;  
And Zion with Jesus' praises shall ring,  
While the ransomed behold him in love.

Burst, then, ye threat'ning clouds that appear,  
And pour forth your fury—'tis vain,—  
He whom we obey says, "Lo I am near,"—  
So, Latter Day Saints we'll remain.

JOSEPH LUFF.

#### "Death—Moral or Spiritual."

*Dear Herald:*—Allow me to ask the writer of an article under the above caption, in your columns of April 15th, 1876, by what train of reasoning he arrives at the conclusion that Adam did not receive the Holy Ghost before the

fall. He also says, "Adam did not die a spiritual death." This seems to me to be opposed to the revelation which says,

"Wherefore, I the Lord God, caused that he should be cast out from the garden of Eden, from my presence; because of his transgression, wherefore he became *spiritually* dead; which is the first death, even that same death, which is the last death, which is spiritual; which shall be pronounced upon the wicked when I shall say, Depart ye cursed."—D. C. 18 : 11.

I consider this passage an answer to the question, "Is not the moral the first death, and the spiritual the second?"

And, to my mind, it militates forcibly against the conclusion that the wicked lose their bodies by the second death.

As the first (*spiritual*) death was a banishment from the presence of God, spirit and body, and the second death like unto it, I have thought that the second death will be likewise a banishment from the presence of God.

I have never understood the lake of fire and brimstone to be literal, but used as figurative language representing this second banishment from the presence of God. I admit that I may be wrong. I therefore write for the purpose of being enlightened, and not to ridicule the position in the article. My limited experience and lack of ability forbid my understanding as well as some others may do.

Sincerely praying for the time to come when we shall all see eye to eye, I subscribe myself, an earnest seeker after truth,

HEMAN C. SMITH.

### "Are We Worthy?"

O! MOMENTUOUS QUESTION!

*Dear Brethren and Sisters in the Gospel Covenant:*—Each one of those who have their faces Zionward; each one that has a name recorded in the Church of Christ, has truly started in a glorious cause; we have each an object to attain, and only in one way can we achieve the victory; and that way is by faithfully keeping the covenant we have made with our heavenly Father, and striving daily and hourly to prove ourselves worthy of the great prize we are seeking to obtain. The time is nearing us rapidly,

and sooner by far than many of us are aware, will the call be heard in every heart, Am I worthy.

Some may think within their own heart, Worthy for what? I will tell them as it was pictured to me a short time ago. I was thinking earnestly about the singular winter we have just passed through; and of the signs of the times. It was during a severe thunder storm. I had been looking at the clouds some time as they chased each other with great speed through the dark firmament above; when suddenly, wearied of watching, I lay down to rest. Almost instantly those clouds came again before my eyes. I saw a large, singular looking cloud, and within its gauzy looking appearance I saw Joseph Smith, the martyr. I thought I stepped into the house hurriedly, caught my dear old father by the hand and said, "Come father; be quick, and you can see Joseph, the martyr." When I looked again I saw a singular change in the cloud; it had separated in the middle; in the first division was Joseph, the martyr, in the second, was young Joseph, his first wife, Emma, his present wife with a number of his family, and a number of Latter Day Saints. The cloud moved eastward and downward toward the earth. There were many Saints looking upward, all hoping yet fearing the result. Young Joseph waved his hand toward the earth and said, "Have faith and follow the cloud."

As the heavenly vision came nearer each Latter Day Saint raised their hands and rested them in the cloud. Instantly we were raised upward, and as we arrived at a place of safety, so we would not be injured by the judgments that were speedily coming on the earth; then the clouds came together encircling each Latter Day Saint. Young Joseph took his place in the center of the expectant group, he being the chosen of the Lord to reveal the new name that each must have before receiving the reward of the faithful. O, how humbly one after another would step forward to hear their new name, each only heard for themselves; and when the name was

given, it of itself would impart joy and happiness. As I approached Joseph, I hesitated, fearing my unworthiness, and yet a look of encouragement from him bade me hope; I bowed forward to listen for the desired name, when in a low voice Joseph said, "Sit down and pray within your own heart that you may be worthy to receive the name you shall hear." Soon I ventured to say, "O, brother, the prayer of my heart ever since I rested my faith in the cloud, has been, Lord forgive my unworthiness." Joseph said, "You are forgiven." Then the vision vanished.

And now, dear brethren and sisters, although this may be only a dream, or imagination of the brain, yet one thing is sure, the time is very near when the prayer of every Latter Day Saint will be, "Lord, forgive my unworthiness." Then let each one who has started in the gospel covenant be more faithful, and strive to aid those who have more trials than we have, that by our help others may gain the prize. Your sister in the true faith, FIDELIA CALHOUN.

Courtland, Ill., June 11th, 1876.

### The Communion, and Lord's Supper.

COMMENTS ON I. CORINTHIANS 11 : 17—34.

CONCLUDED.

Butler, in his Ecclesiastical History, on page 148, says:

"At first the communion was joined by a love-feast, and was then celebrated in the evening in memory of the last supper of Jesus with his disciples. But so early as the second century these exercises were separated, and the communion was placed in the morning, and the love-feast in the evening. Tertullian gives a detailed description of the latter in refutation of the calumnies of the heathens."

In speaking of the *communion*, as he calls the Eucharist, as it was celebrated in the beginning of the third century, after it was separated from the "agape," he says, page 147:

"The communion was a regular part of the Sunday worship. In many places it was celebrated daily. It began after the dismissal of the catechumens, by the kiss of peace given by men to men, and women to women. The service consisted of two prin-

cipal acts; the oblation for the clergy and the poor, and the communion. In the oblation the congregation at the same time presented itself as a living thank-offering to God; and in the communion appropriated anew the sacrifice of Christ. These acts were accompanied by prayer and songs of praise. The elements were common leavened bread, and wine, usually mixed with water."

This system of offering oblations in the shape of consecrations or contributions was taught by Paul in his first letter to the church at Corinth, in chapter 16 : 1, 2.

"Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one lay by him in store, as God has prospered him, that there be no gatherings when I come."

That is, that you give continually in oblations on the first day of the week, when you meet to break bread and to worship, so that when I come there may not be special collections for the purpose, as you will have given by that time all that will be needed when I come. There was no exceptions, "let every one of you lay by him in store," that is, set apart to the common fund.

I will now introduce the testimony of Dr. Seiss, who, in these remarks, is combatting the doctrine of immersion as held by the Baptists; I use his declarations, however, only in support of the proper idea of the term "supper," keeping in mind that the words *Lord supper*, (not *Lord's supper*), only occurs once in the New Testament, (I. Cor. 11 : 20), and is translated from the Greek—*kuriakon deipnon*. The word *deipnon*, here translated supper, means a meal, a feast, that is taken in the evening.

"The Greeks had three meals, the *akratisma*, the *ariston*, and the *deipnon*. The *akratisma* was eaten immediately after rising in the morning; next followed the *ariston*, or lunch, eaten somewhere about the middle of the day, and answered to the Roman, *prandium*. The *principal* meal was the *deipnon*. It was usually eaten rather late in the day; frequently not before sunset."

Dr. Halley says: "Long before the apostolic age, *deipnon* had become regularly and constantly the evening meal." French does the same. Hence all great entertainments were called *deipna*, and



always came off in the latter part of the day, or at night. The use of the word in the New Testament corresponds exactly to these representations, as may be seen from the following passages. Matt. 23 : 6, "They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts" [deipnois]. Luke 14 : 12, "When thou makest a dinner [ariston] or a supper [deipnon] call not thy friends." Luke 14 : 16, "A certain man made a great supper [deipnon] and bade many." (See also verses 17 and 24 and chap. 20 : 46). John 12 : 2, "There they made him a supper, [diapnon] and Martha served." John 13 : 4 and 21 : 20, the same word occurs in the same sense. Dr. Fuller says that *deipnon* was among the ancients, "the most social and convivial of all their repasts," and that "the word means a banquet, a feast." (Page 226).

"It is also to be observed that the Lord's supper or *deipnon* was instituted and first celebrated at night. Not only the meaning of the word which was chosen to describe it, but the very hour of its appointment, and first observance, connected the Lord's supper with the close of the day."

According to the plain, evident and well established meaning of words, therefore, and sustained by circumstances, two things would be assigned the sacramental *deipnon* : first, it must be a plenteous meal; and, second, it must be eaten in the evening. A fragment of bread, a half inch square, and a sip of wine that would scarcely fill a tea-spoon, is not a *deipnon*, as the Greeks used that word, any more than sprinkling a few drops of water on a man's face is an immersion of him. Neither do we eat our suppers in the morning. It is as great a contradiction of terms and confusion of ideas to speak of supping in the morning, as to speak of plunging a man by pouring water on him.

"Suppose, then," continues Dr. Seiss, "that we were to set ourselves to reason on the word *deipnon* as the immersionists reason on the word *baptisma*; we might make out a case, and convict the Christian world in all ages of disobedience to the plain command of Christ. They say that *baptisma* means a plain immersion and nothing else ;

we say, and still more certainly does *deipnon* mean an evening repast. If the one denotes *MODE*, the other with more certainty denotes *TIME*. They insist that *baptisma* includes in itself a total covering up of the whole body in water; we say with far more reason and confidence, that *deipnon* includes in itself provision and participation of the largest and fullest meal. If one requires water enough to cover a man, the other with greater certainty, requires food enough to fill a man, and as many as are to partake of it. The words chosen in both are the words of God, and he knew what he meant by them. And if the common Greek usage of *baptisma* was to denote immersion, and we are to get God's meaning in that word from the common Greek usage, the common Greek usage of *deipnon* must also give us the idea attached to it by the Holy Ghost.

"What, then, has been the universal practice of the church with regard to sacramental *deipnon* ! Have there been any denominations of Christians who believe it should be celebrated in the evening, or that it should be made a full meal? All parties, Baptists with all others, are continually celebrating the *deipnon* of the Savior in the morning. What right have men to trample upon and ignore the time selected by the Savior in the institution of the sacrament, and ingrained into the name given it by the Spirit of inspiration? What authority have they to make a pitiable abortion of a breakfast or a dinner, of what according to the plain import of God's word is to be an abundant and plenteous supper? If we cannot dispense with the *mode* in baptism, we cannot dispense with the *time* in its corresponding sacrament."

The reasoning of Dr. Seiss on this subject is certainly logical, and decidedly reasonable. We as a people have always maintained that the form or mode of baptism is decided by the very meaning of the term *baptizo*, that is that it means dip, plunge or immerse, and that baptism cannot be performed by sprinkling or pouring. Yet here is a word just as definite, signifying a certain kind of feast or repast, and that it means, a supper—an evening meal—or a feast. Yet the common practice does not bear any resemblance to a repast, that is, neither does quantity eaten or the time when eaten correspond to the legitimate idea of a supper. It may be answered that the "time and quantity does not make any difference," but the same or similar objection is urged by the sprinkler. "The mode, and the quantity of water

does not make any difference," "a drop is as good as an ocean," "a baby as well as an adult." But we insist that the mode does signify, and the quantity of water used is extremely important; and so the Lord's supper, or *deipnon*, is an evening feast, consisting of enough of pleasant, palatable food, and wholesome drink, and which is a communion of the brotherhood or family of God, followed by breaking of the blessed bread, and sanctified cup—or "cup of blessing."

We who claim to be so apostolic in our faith and practice and who profess to follow the ancient pattern in all things, should not be remiss in a matter of so much importance, and as a general thing so easily attended to, and accompanied by such rich blessings as were enjoyed by the former day saints.

From the teaching of the Scriptures, and the testimony of ancient historians on the subject, I draw the following conclusions in reference to the communion and "Lord's supper," as practiced by the saints in former days. That as the church at Jerusalem "continued steadfastly in the apostles' doctrine, [that is, in the gospel], and fellowship, [*koinonia*—that is, society, communion, participation], and breaking of bread, and in prayers," I understand this "communion" or "fellowship" to have reference particularly to the love-feast, and the "breaking of bread," to the attendant eucharist or celebration of the broken body and shed blood of the Lord Jesus.

The fact that they did "break bread from house to house" does not militate against my position, for some of the very earliest writers on the doctrine and customs of the primitive church, declare that the earliest churches observed the "supper of the Lord" or "eucharist daily," and that as soon as the churches multiplied, and they were not able to meet daily and openly as at first, then did they "break bread" on the "first day of the week;" so I understand that the phrase "breaking of bread" to have reference to the combined love-feast and the celebration of the eucharist, or communion of the Lord.

That as this love-feast was a com-

munion of God's dear children as members of one family, it was the Lord's table, and that as the cup was blessed and the bread, after supper, and but a portion only partaken to commemorate the sufferings and death of their absent Lord and elder brother, that I can hardly consider the last part as the Lord's supper distinctively, but that rather the whole ceremony would be more appropriately called the Lord's supper. And that inasmuch as the term *deipnon* necessarily means a supper or evening repast, that the term Lord's supper cannot consistently be applied to a morning, or a noon partaking of a fragment of bread and sip of wine, and that such a ceremony or rite, or whatever it might be called, should not be called or known as the Lord's supper.

To follow the ancient and most heavenly order, there should be a repast or evening meal—of such provisions as all may contribute, or such as are able, that this should be partaken of after a discourse, (after which the world, if any present, could be dismissed), and accompanied with singing and prayer, after which, oblations of money could be made, or such useless ornament that some would like to have converted into money and given for the use of the poor and for other purposes that may require their assistance; after which some of the bread and wine should be blessed and distributed, some being taken to the absent ones who could not get to the communion, so that all may be able to obey that important word of the Master, "Except ye eat my flesh and drink my blood, ye have no life in you." Remembering always his teaching on this point, "I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. Your fathers did eat manna in the wilderness, and are dead. But I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then

Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the resurrection of the just. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father sent me, and I live by the Father: so he that eateth me shall live by me."—John 6 : 48-58.

The deductions I draw from these wonderful teachings are briefly these: We can only eat the flesh, and drink the blood of Christ, symbolically; that is, by the sacrament or communion of the bread and wine; again, it is absolutely to our salvation to do so; further, the more frequently we do it, the more of that life which is received by eating and drinking the flesh and blood of Christ, we will receive, hence become more spiritual, or partake more of the "divine nature." And as the former day saints celebrated the suffering and death of their Lord as often as every first day, (and often daily), we should partake as near after their pattern as possible, on the evening of every first day. And I will offer a testimony from the Lord—given to the saints of latter days—which I humbly submit as teaching what I have been arguing for:

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions to 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 thing, 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. Verily this is fasting and prayer: or, in other words, rejoicing and prayer."—D. & C. 59 : 2, 3.

The impressions made upon my mind while writing this are these: That the term "*sacraments*" refers to both the love feast or the "*communion of saints*" and the "*communion of the body and blood of the Lord.*" That the "*oblations*" refer to the freewill offerings or consecrations of money or whatsoever we can spare to give to the Lord, even to lay aside or set apart in "*store*" as the Lord has prospered the saints during the past week. (We could consecrate any article of jewelry that we did not need). There should be made confession of all open offences, disobedience, neglect of duty, &c., "*before the Lord,*" and of all private offences "*unto the brethren*" before partaking of the "*communions.*" The word "*fasting*" I do not understand in its fullest sense of entire abstinence from food, but frugal, plain eating, for if it meant entire abstinence it would conflict with the other injunction, "*Let thy food be prepared with singleness of heart.*" This latter idea I think to be in perfect harmony with the course of former day saints, of preparing their food at home for the love-feast—and with singleness of heart; the object being not to gratify the lust of the flesh, but to contribute their portion to the general meal for the cultivation of love, fellowship, and sweet communion; and that if aught remain to give it to such poor saints, if any, who need, or if not to others who we have with us "*always.*" If ordinary cooking or meal getting is meant, most of the food for that purpose could be, and is by some, prepared the day before, but a little work is allowable on the Lord's day in preparing food for the supper of the Lord. So we could, as the former day saints, in "*breaking bread*" eat our "*meat with gladness and singleness of heart.*" A very singular similarity of language, and of occasion.

So I understand that the food thus prepared, and brought to the house where the saints are assembled, eaten in love, union, simplicity, and peace, would be an occasion truly of "*rejoicing and prayer;*" where the poor would be remembered, and the needy likewise, and when the saints would mutually confess

and freely forgive; where the dying and death of our blessed Master would be celebrated with thanksgiving and praise—yet with solemnity and devoutness—in “remembrance” of him till he come. O! such a season as this makes my soul rejoice in the mere contemplation. What would such a season be, if carried out in the spirit and faith as it should, and easily could be? May we get back to the “old paths” and strike the “ancient land-marks” in deed and in truth, and we will find increased love, increased power, because of increased spirituality.

I have oft been impressed to write on this subject, but what I should say I scarcely knew; but I began, and have written much, and desired to be led by the Spirit that would lead to truth.

Since I wrote the “comments” on the the 11th of 1st Corinthians other records or testimonies came to my hand, and I find that Dr. Wm. Smith, in his Dictionary of the Bible, (page 358), takes the same ground, that Paul had reference to the saints (or some of them) partaking gluttonously of the Agape and Lord's supper. I will quote only a few of his words. Speaking of Paul, he says:

“In the meantime he gives a rule which would make the union of the Agape and the Lord's supper possible without the risk of profanation. They were not to come even to the former with the keen edge of appetite. They were to wait till all had met, instead of scrambling tumultuously to help themselves.”—(1 Cor. 11 : 33, 34.)

May the Lord bless these teachings to the good of his people, and his glory. Amen.

T. W. SMITH.

### Hear Ye.

When darkness covered the earth, and gross darkness the people, every man walking in his own way, and looking for gain from his quarter, the Lord having for a long time held his peace, and the people fondly flattered themselves that the voice of inspiration would never again sound in the ears of mortals to disturb or molest them in their sinful career; while a few were looking for the consolation of Israel, and crying to God for the ushering in of that long expected day when an angel should fly

through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; suddenly a voice is heard from the wilderness, a cry salutes the ears of mortals, a testimony is heard among them, piercing to the inmost recesses of their hearts; when, all at once, the heathen began to rage and the people to imagine a vain thing; the clergy lift a warning voice, crying, “Imposter, false prophets; beware of delusion,” &c; whilst the professor of religion, the drunkard, the swearer, the learned, and the ignorant soon catch the sound and reiterate it again and again. Thus it reechoes from one end of our country to the other for a long time, and if any one should be so fortunate as to retain his sober senses, and should candidly inquire, What is the matter? The reply is, We hardly know anything about it; but suffice it to say, some fellows have made their appearance, Paul like, who testify something about the ministering of angels, or some revelation or inspiration; just as though the religion of ancient days, and the faith once delivered to the saint were returning to the earth in this enlightened age, so that not only this our craft is in danger, but our modern system of religions, built upon the wisdom and learning of men, without direct inspiration, are likely to be spoken against and her great magnificence despised though worshipped by all the world.” And they all cry with a loud voice, saying, “Great is the wisdom of man; great are the systems of modern divinity; great is the wisdom of uninspired priests, who come unto us with excellency of speech, and with man's wisdom, determined to know nothing among us save opinions and creeds of their own; and their speech, and their preaching are with enticing words of man's wisdom not in demonstration of the Spirit, and of power, for that is done away, that our faith should not stand in the power of God, but in the wisdom of man.”

J. PERRIN.

Lincoln, Neb., May 21, 1875.

He who hath good health is young, and he is rich who owes nothing.

**What Shall I Do.**

"Wherefore, seek not the things of this world; but seek ye first to build up the Kingdom of God, and to establish his righteousness, and all these things shall be added unto you."—Matt. 6: 38, I. T.

We should seek to build up the kingdom by preaching the gospel of Christ, and to establish his righteousness by practicing what we preach. Some saints are continually murmuring and complaining on account of ill health, poverty, or lack of religious enjoyment, forgetting perhaps that works must accompany faith. Some say, "Why do we not have better meetings," others, "I am too poor to buy the books containing the law of the Church, therefore am not posted as I would like to be." We have now the two questions to answer; the first, "why we have not better meetings." We read that in days of old, "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."—Mal. 3: 16

And the Lord makes unto them a promise saying, "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."—Mal. 3: 17.

And they not only spake to each other but "came together with fasting and prayer." Do you think you are not fairly dealt with by the Master? He says he is no respecter of persons, and why should we not believe his word? Christ says,

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 16-19.

We are asked by some, "Why do I not receive the promised blessings." We answer, Not because the doctrine is false, but because you are not living for them.

The Savior said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Well, what are these words. They are

found in the Bible, Book of Mormon, and Book of Covenants. The Bible says, "he that knoweth to do good and doeth it not, to him it is sin." The Savior says, "he that hath my sayings and keepeth them, he it is that loveth me."

We find in the sixth chapter of Matthew, that fasting and prayer, are a part of the righteousness of God we are to establish. When we fast we should not be as the hypocrites are, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. We should wash our faces and anoint our heads, and not appear unto men to fast, but unto God. The Book of Mormon tells us to fast and pray. The Book of Covenants tells us to fast and pray, and to "practice virtue and holiness before the Lord continually."

We should also pay our debts, keep square with the world and with the Church, and "put on charity which is the bond of perfectness."

We read that the Scribes and Pharisees rejected the council of God against themselves, not being baptized of John. How then shall we escape if we reject the combined light of both the former and the latter day gospel dispensations. I believe that all the words given to us of God in these last days are intended by him for us to observe; for he knows that the souls of men are too precious to be trifled with, and I believe that Latter Day Saints do not admit that there is such a thing as a non-essential in the word of God.

The Book of Mormon reads, that God does nothing except it be for the benefit of the world; therefore every word and action of his is for our good, that we may be made perfect. The apostle to the Gentiles wrote to the Saints to "go on to perfection," but we will not progress very fast towards it if we stand or sit still with folded arms. We should use every means in our power to become perfect.

There is a way provided by which the saints may receive health, strength, wisdom and knowledge. By observing this rule, they can run and not be weary, they can walk and not faint, and they

have the promise that the destroying angel shall pass them by as the children of Israel, and shall not slay them; and the promises of the Master are sure and steadfast, whatsoever he has promised he is able to fulfill, his word cannot fail.

What I have reference to, now, is "the word of wisdom," Book of Covenants, sec. 86. All seem to be ready to defend the cause, but when it comes to practicing what we preach it is altogether another thing. We may know how to be good and tell it to others, but if we are not doers of the work, what doth it profit? I answer, nothing. "None of the forgetful hearers, but the doers of the work are justified." The Lord says that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And again he says, strong drinks are not for the belly, but for the washing of your bodies; and again tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill, and, again, hot drinks are not for the body or belly.

Some may say these are not commandments, and therefore are not binding upon us. It is a slothful servant that must be commanded in all things. If they are not commandments, it cannot be denied that they are the Lord's words, or sayings. Christ says, "he that hath my sayings and keepeth them, he it is that loveth me," and if it is a proof that we love him when we keep his sayings, it is also a proof that we do not love him as we should when we do not keep them. One brother said to me, "if the word of wisdom is a commandment, then it should be a test of fellowship," and perhaps it should be. We are commanded to abstain from evil thoughts, desires, etc., but can we make that a test of fellowship? You know we cannot, yet in the great day of reckoning our thoughts will be brought into judgment, and they will be a test of fellowship in the next

world if they are not in this one. We may try to see how near we can sail to the rocks and not be dashed against them, until suddenly we will be brought up on some breaker that will bring us to our reason. Then we will say, Why was I not commanded; but the Master will say, You was advised, but you would not take the advice, so why should you desire to be driven.

One brother said to me that it had cost him as high as eighty cents a week for tobacco. That would be forty-one dollars and sixty cents in a year; with that money he could buy all necessary books of information, and take the *Herald*, *Hope* and *Messenger* for a year, and have money to spare, besides keeping the commandments of God. If the blessings of God are not worth striving for they are not worth having.

Now brethren and elders in Israel, let us show by our example that we mean what we say, let us shake off the shackles of sin and error, and "be free in the liberty wherein the Christ hath made us free." The Prophet says, "Thy watchmen shall lift up the voice, and with the voice together shall they (the watchmen) sing. And they (the watchmen) shall bring again Zion." Do we desire the redemption of Zion? If so let us labor to that end, for Zion must be redeemed by righteousness and judgment, if she is ever redeemed at all. Let us all speak the same things and be perfectly joined together in the same mind and in the same judgment. Some think that if every thing that grew was good for the use of man in the beginning, it must be the same now, God being the same, and unchangeable. Such should remember that was before the earth was cursed for man's sake, but after the earth was smitten it brought forth weeds, thorns, and thistle, and these are not good for man. Let us therefore no longer plead poverty, as an excuse for ignorance and neglect of duty, but remember the words of the Savior:

"Why is it that you murmur among yourselves, crying, We cannot obey thy words because ye have not these things, and seek to excuse yourselves, saying that, After all these things do the Gentiles seek. Behold,

I say unto you, that your heavenly Father knoweth that ye have need of all these things. Therefore, seek not the things of this world; but seek first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you."—Matt. 6: 36, 37, 38, I. T.

Praying for the redemption of Zion,  
I remain your friend and brother,  
M. B. WILLIAMS.

### The Fullness of Israel.

*Bro. Joseph Smith:*—I have been preaching in Danish and German at Council Bluffs, Crescent City and vicinity for the past five months. I have done the best I could according to my ability and circumstances. I have kept regular meetings the last three months in this place. Here are a few Danish people who believe in your administration, but can not yet see the necessity of being baptized, because they have been baptized into other parties of Latter Day Saints; but I hope that you and all good saints will intercede with the Lord for all such good people who have for the last twenty-five years been lead from one calamity into another by designing men, through their belief that Jesus was the Christ. Alas, how have I and many others suffered for half a lifetime because I placed full confidence in those men. Instead of this it should only have been in the principles of eternal life, and in Jesus Christ. Here are many kinds of Latter Day Saints, and the opposition is great, and some of them are very stiff necked, yea, alike the old Israelites who came out of Egypt by Moses. They all want to see great power from on high, or to have it; but are we qualified to have more power than we now have? I have experienced that those who have pretended to possess a superior power would have destroyed mankind by it, and all the world, if they had got it; because there was none of the pure love or mercy of Christ in them, consequently they were not his disciples. But they forgot that the power we want is to exercise the faith which is within us to the honor of God, and for the salvation of mankind, according to the will of God; therefore is there a great darkness pre-

vailing over the human mind in relation to true religion. Greediness is the cause of the destruction, says St. Peter, and herein is it that those who do not gain a glorious resurrection, for them is the atonement by Jesus Christ, for the sin of the world, of no use; because they have degraded themselves from what they were before they came here, so that they can not stand to see his face and the power of his glory; for without holiness and purity of heart we can not see him nor live in his presence. The fullness of the gospel of Jesus Christ to the Gentiles is passed by, as was the fullness of the gospel to Israel, and but few sound minded can see it, or can distinguish that there were two different gospel dispensations, which are to two different kind of people, Shem and Japhet; and two distinct times, given under two different circumstances, and two distinct promises from our great eternal Father. The scriptures distinctly tell us that the real seed of Abraham shall not believe that Jesus is the Christ until they see him stand in his resurrected body on Mount Olive, when he will redeem the House of Jacob. Then shall the fullness of the Gentiles go in under the fullness of Israel. Still some pretend that they have that fullness of Israel now, but that is not promised till after the Redeemer has come to the City of David and has turned ungodliness from Jacob, and this is not done yet. The fullness of the gospel to the gentiles has no other law than the law of faith, not so with the fullness of Israel; they shall all, from the least to the greatest, see the Lord, but, for one thousand years they shall still have their temporal commandments. Now when that solemn occasion has come then will all the chosen be saved. (See Rom. 11: 25, 26.) This is a great consolation for the chosen of the Gentiles.

Of all the tribes of Israel shall only 144,000 be sealed to perfect glory, and exaltation in the Terrestrial glory for a thousand years, and then they shall go into the Celestial glory through all eternity. We read,

"After this I beheld, and lo, a great mul-

tude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Rev. 7: 9.

What a great promise and blessing; nevertheless the promise to Japhet will go in fulfillment. God shall enlarge Japhet and he shall dwell in the tents of Shem. (Gen. 9: 30, 31.) But how is it that Israel and his promises are become our favorites? Ideas arise because of false teaching; therefore beware of the doctrines of the Pharisees and Sadusees. (Matt. 16: 5-12.)

With regard I am your brother in Christ,  
S. P. GUHL.

### State of the World.

*Bro. Joseph* :—Having returned from Texas, I wish to portray before you the divisions and contentions of professed Christians. And in so doing, I will use the words of Jeremiah, 6: 19:

"Hear, O, earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law but rejected it."

It has been one of the chief causes of the progress of Infidelity. The truth and excellence of the religion of Jesus Christ, can only be exhibited to the world by its effects; and when, instead of love, union and harmony being among its professors, and strictly adhered to, we behold bitter sayings, schisms, contentions and animosities, there will be nothing to attract unthinking minds to examine the word of God, its evidences, or to give it an impartial hearing. First agree among yourselves, on the inspired writings, then the wicked will consider the truth and importance of righteous opinions.

Such a mode of reasoning on the part of the wicked, is indeed both absurd and unfair. When the genuine doctrines and requisitions of ancient Christianity are clearly stated in its original records, and which they ought to examine for themselves, it is really astonishing and much to be deplored that men will profess to be teachers of the Bible, and at the same time throw out their contrary

principles, and thereby making a stumbling-block in the way of rational investigation of the truths and foundation of the religion of the Bible. Thereby they cause thousands to stumble and fall to destruction; but, what is worse than all, it has greatly retarded, and still retards the universal propagation of the apostolic gospel throughout the world. For, to maintain that the Scriptures are not sufficiently clear and explicit, in regard to every thing that has a bearing on the present comfort and happiness of mankind, is nothing short of a libel on the characters of the sacred writers, and an indignity offered to Him by whose Spirit they were inspired.

It would be well for the ministers of the different churches, to lay aside every opinion and practice which has no direct foundation in scripture, for such are human fabrications, introduced by accident or whim. The observance of undue fasts, and the preparation days previous to the participation of the Lord's supper, kneeling in the act of partaking of that ordinance, are not commandments, yet are contained in their creeds. It is a striking and remarkable fact, that the chief points about which the members of the different churches are divided, are points on which the volume of inspiration is silent; and are those things which the presumption and perversity of men have attached to the ancient system and interwoven with the truths and ordinances of their religion; therefore, were the line of distinction clearly drawn between mere human opinions and ceremonies, and the positive directions of the revealed word of God, and the one separated from the other, then the way would be prepared for a more intimate and harmonious union in the church of Christ, as it was anciently taught.

The above is a true description of the priests and their followers in that portion of Texas that I have lived in, and they have rejected the gospel as taught by the latter day elders, with the exception of a few who united with us and moved to the States.

I am living with Bro. Depue, and have so far advanced in age, being eighty



years old, that I have about reached the close of my labors. I have preached the gospel more or less for forty years, and I have faith that God is willing to accept my labors; and that, in my feeble state, he is willing that I should rest. In my attempts to offer up my prayers to God, I remember you; and if I never should see you on this side of the grave, I trust we will meet together with all the saints in the millennial reign of Christ.

JAMES CARROL.

### Drinking in Hot Weather.

DRINKING is a habit. Some people drink little, not because their constitutions require less than others; it is their habit. These people never perspire so much as those who drink more. The more that is drunk, the more water passes away, or the system would suffer. As it is, the strain affects it. The skin, the kidneys, bowels, lungs, are all drawn upon. The result is, as may be expected, exhaustion. For this reason the man who drinks much water, particularly during the summer and in the hottest weather, is less able to endure fatigue. The water is of no benefit to him—that is, the excess. It must pass away, and this requires an effort of the system, which is the sweating process. It is a bad habit to drink water so much; a false thirst is created. We should drink only what is needed. The habit of drinking more will soon be overcome, and the person will feel much stronger, and more capable of bearing fatigue. In winter, little fluid is needed beyond what our food furnishes, in summer, some more, but not much.

### Pilgrim's Progress.

[Continued from *Herald*, January 1st, 1876.]

Pilgrim, after musing some time upon the remarks of Mr. Lighthouse, betook himself to reading his guide-book, and, among other land-marks, he reads that the right road, the one laid out by the King of the celestial country was a strait and narrow one; and besides this, there would be but few that would find it. He also learns that those who did, would be such as would believe the King to be

unchangeable in his ways, and that he has always and would always be willing to communicate to as many as believe in his words, and who applied to him according to his directions in the guide-book. Therefore, Pilgrim betook himself with such application to seek for this intelligence that it resulted in an immediate message from the King. So firm was Pilgrim's trust and reliance that the King was well pleased with him, and cited him to many way-marks, so that as soon as Pilgrim began to look about him again, he beheld that the despised way, called the "Mormon road," did accord so well with the one marked out and described in the guide book, that he concluded there could be no mistake about it; and besides he had received intelligence direct from the King himself. Therefore, by this means, Pilgrim was enabled to, and did firmly decide in his mind to risk this road, against any argument or ill treatment as might come.

So, onward, goes Pilgrim, rejoicing in the hope of a life in a better country, where poverty, destruction, evil, sickness, sorrow and death will not be found; and, after sending instructions to his family, and telling of his success so far, and giving advice for them to follow, he betook himself to the desired road, entering according to the directions, casting his burden (sins) off by the act of one step, (repentance), and, being plunged into water entire, passing under a small gate, (baptism), he then takes another step upwards, (laying on of hands), and receives some luminous oil, (Holy Ghost), when the guide-book is suddenly changed into a beautiful lamp.

GOOD INTENT.

FROM the *Legal Adviser's* column, "Law for the People," we quote:—

"A principal is bound by the acts of his agent when done in the course of his employment. An agent cannot use his principal's money to pay his own debts. A person in the lawful possession of premises has a right to eject an intruder, using no unnecessary force in so doing. Persons owning land on the different sides of a stream, hold to the middle thereof, except in the case of navigable streams. The law of the country where the contract is, must govern its construction and determine its validity."

15 August 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

## The Herald.

JOSEPH SMITH, }  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., August 15, 1876.

### THE SPIRIT OF MAN.

WE have been asked some questions concerning the future of man, and herewith present a few thoughts in reply. We believe that the existence of the spirit of man, independent of and separate from the body, is demonstrated as a great and noble truth, both by the Scriptures and by the Holy Ghost, as also by human experience of the past and present. Whatever may be the desires and hopes of darkened and deluded minds to the contrary, the important facts of the duality of man, and of the continued, eternal, and conscious existence of the thinking, reasoning mind, of the intelligent entity, of the sentient spirit, of that which now dwells in and makes itself manifest through our mortal bodies, is, and has been, without a reasonable doubt, and without any substantial grounds for dispute, the true teaching and doctrine of God and of Christ, of angels, prophets and inspired teachers and writers, in all ages of the world.

And it is a doctrine that is as comforting as it is true; and one as sublime and glorious in giving honor to God, and in its issues and results to man, as it is comforting and true. Especially is this so with those who are seeking for the celestial glory of a full immortality, who are living for that time when the body and spirit will be re-united and become not only "a living soul," (Gen. 2:8), but also an immortal soul—body and spirit, Jesus having "abolished death," as stated by Paul in 1 Tim. 1:10, and brought immortality to that which originated in mortality. Death is

the separation which sends the mortal part back to its mortal, earthly origin, while the sentient part returns to its immortal source, even "to God who gave it."—Prov. 8:8; 12:7; Luke 23:47; Acts 7:59; 2 Cor. 5:6-9; Phil. 1:21-24.

God, as the Father of spirits, (Heb. 12:9, Num. 16:21, 27:16), gave to the spirit of man, for his greater happiness and better estate, a tabernacle (the body) and a dwelling place, (the earth), and has promised to redeem one from destruction and the other from its marred and evil condition, as well as having given laws to guide the intellectual man, so that when he is again put in possession of these, he will know how to be obedient, and be able to govern himself and his heritage in honor, in dignity, and in everlasting life and glory; for Christ is to restore *all* that was forfeited by the primal transgression, or that is lost by death.

It is very evident from the quotations already made, and from others that we will present in time, that the theory of the entire man being unconscious after death, is not according to the written word, the revelations of God contained in the scriptures; and we are assured, by the power that gave inspiration to the scriptures, that it is in direct opposition to the past and present teachings of the Holy Spirit, even that comforter which does now manifest the things of God to his people as in former times, and which to-day re-affirms with the same power and demonstration, the identical truths declared then; for, according to the promise which Christ gave to man, that divine unction was to continue to guide God's people "unto all truth," and also to "show them things to come," through revelation, prophecy, dreams, visions and other forms of manifestation.

Therefore, if the written word is valuable in telling us how others obtained intelligence in the past, what was done, and said, and revealed "aforetime," (Rom. 15:4), then how much more valuable is the witness of the *present*, which, being given us as a revelator, bears testimony of the past and teaches us things to come, both of time and eternity; for by it alone can we bear testimony of knowing any revealed

truth for ourselves, beyond hearsay evidence. Only by this teacher and instructor, sent of God, can even the written word be certified to us; and those who have it not, "even the Spirit of truth, whom the world cannot receive," are not in a condition to say what is truth, for, as their fathers did, they reject the God of heaven as being a present God of revelation.

Certainly those who deceive themselves with that comfortless doctrine of the unconscious state of the reasoning mind after its release and departure from the body, cannot be in possession of the manifestations of that Comforter enjoyed by Paul, and Peter, and their fellow disciples; for Paul writes in 2 Cor. 12: 7 of the abundance of the manifestations he received from God; and, as one of them, he relates in the same chapter how he was caught up to heaven and to paradise, *he saw, he heard, he understood*, and yet he could not tell whether he was in the body or "out of the body," showing plainly that he only meant the spirit, or the intelligent part, when he used the personal pronoun "he," because that was the acting, moving, living part, the real man; and that it was an unimportant matter whether he, (the living entity), was in the body or not, at the time he experienced and saw and heard these things.

While writing for an entirely different purpose, he thus clearly sets forth the true doctrine of the church of Christ in his day, and plainly shows that it was a fact well known to him and the saints, that the spirit was in a highly conscious and intelligent condition when "out of the body," as well as when it was "in the body."

Imagine any one who believes that the whole man, the body and spirit, slumbers together in the dust, writing or speaking in the language of Paul; or of one of them advocating the possibility that he could exist, and know and understand "out of the body;" or of one speaking of the spirit as being *the person, the living tenant, the life power* that acted with or without the body. Such a testimony would carry dismay among the advocates, and destruction among the theories, but to Paul and his fellows it was the accepted truth of divine revelation, and a manifestation of the power

of God that was not any ways impossible.

Again he writes, 2 Cor. 5: 6-8:

"Knowing that whilst we are at home in body we are absent from the Lord; \* \* \* we are willing rather to be absent from the body and present with the Lord."

Also in Phil. 1: 21-24:

"But if I live in the flesh ye are the fruit of my labor. \* \* \* Now I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you."

How comprehensively he presents in few words the apostolic doctrine, the doctrine so well understood by the church that he did not need to argue the fact of the possibility of his departure from the fleshly tabernacle and to be present, that is consciously present with Christ, the Lord of life, but only argues the advisability of the inner man, the conscious spirit, entering into rest from the warfare of life, or still remaining for the good of the church. He could not mean that it would be "far better" to be dormant and unconscious, but to be "with Christ" it was, which agrees with the words of Jesus to his disciples in John 13: 36:

"Thou canst not follow me now, but thou shalt follow me afterwards."

Clearly by these words does Jesus demonstrate the departure of his spirit, and of his also being joined by Peter when Peter's time of departing should come; for he undoubtedly referred to the fact that Peter should not yet die, although the latter says that he is willing to do so, and in such connection does he say it as to make it clear that he was willing to pass the ordeal of bodily pain and death that he might be free to go with Christ; but he had labor to perform for the kingdom of God, and Jesus said "thou canst not follow me now." O, how with Paul and Peter do the saints of God sometimes wish in the stress and evil of life, "to be absent from the body and to be present with Christ;" but we must first win our way, and make secure our reward, and be worthy to dwell with him, until he shall come with ten thousand of his saints, before we can go to him to remain thus resting and waiting.

*Continued.*

## THE INDIAN QUESTION.

The cause of the red man finds some defenders, who, while they admit his present general character of cruelty and love of revenge, yet speak earnest words in condemnation of that which has caused his evil deeds, namely the wrongs he has endured through the rapacity and wickedness of white men, and through the frequent violation of the treaties entered into and the stipulations guaranteed by the officers and agents of the government, as well as by Congress itself.

Gen. Vandevere, Indian Inspector, shows that the great body of the Indians have no connection with the war now in progress, neither do the large majority feel any hatred against the government or the whites. He says that those who have gone out are only the unruly ones, and that there are among them, as a whole, no more of this element than there are bad ones among the same number of whites; and thinks that if in all transactions the whites treated them with the same degree of justice that we do civilized beings, instead of as a defenseless prey, they would all be our friends; but, as it is, that provocation after provocation compels them to fight.

The celebrated Wendell Phillips has written to Gen. Sherman concerning the report of the Indian commission of 1867, composed of Gen. Sherman and others, wherein he says, was presented "one of the most terrific pictures ever drawn, of the wrongs the Indian has suffered from this nation." He says:

"You know that we have surrounded him with every demoralizing influence, steeped him in intemperance, incited him to licentiousness, and tempted him to every vice. You have yourself given evidence that the government has robbed him of his lands, cheated him of his dues, and uniformly broken faith with him. If any of the tribes are liars, thieves and butchers, they may rightly claim to have only copied the example we have set them. You know that they have been outraged, plundered and butchered with brutal and detestable cruelty; and that the Indian has not lifted his hand against us until provoked to do so."

He then gives Gen. Harrison's views of their peaceableness, but for their wrongs;

and quotes Gen. Harney, who said, after fifty years' experience among them, "that he had never known an Indian tribe to break its word with the government, and he had never known the government to keep its faith with an Indian tribe." He quotes Gen. Pope, who has stated that it is their wrongs which "drive the Indians to war;" also that they "have only done substantially what he would have done himself under like circumstances."

Mr. Phillips says that it is a reproach to the nation, and to religion, that, with all our resources of civilization, we have lived two hundred years close to the Indians, and have mainly given them only our vices. He continues:

"We have made war on him as a pretext to steal his lands. We have trodden under foot the rules of modern warfare. We have cheated him out of one hunting ground by compelling him to accept another, and have robbed him of this last by driving him to madness and resistance."

Rev. I. S. Kallock recently lectured in San Francisco and arraigned the Indian policy of the government as being of the worst possible kind. He said that it is wonderful what a love the christian philanthropist has for the heathen—those at a distance, but the real article at his door is another thing. He admitted, which all do, that the red man is treacherous, revengeful and sanguinary, but that our dealings with him have only made him more so, while all our efforts at improvement have been feeble and insufficient, and our treaties have only been blunders.

The *New York Sun* says that the war has been caused by "treachery, dishonesty and incompetency," growing out of "the gross violations by the whites of treaty stipulations." Another writes as follows:

"The Indians are fighting for their rights. Put yourself in his place and would you not fight? Suppose that your neighbor comes upon your land and takes possession of your property, would you not remonstrate; and, if necessary also do more than remonstrate? If you should pound him for his evil deeds, and then for it the law should punish you, or exile you and confiscate your property, what would you think of it? So the Indians have defended themselves, just as any other nation or people would have done under like circumstances. But now the government invades

the Sioux territory to punish them for defending their property or rights, or for doing just as other people would be expected to do in the same condition."

It is evident to us as it is to all men, that the government really admitted the rights of the red men to that country when it last year essayed to, or made a show of protecting from it the invasion of the whites, and when it made overtures for a purchase from White Cloud and his chiefs. But when it failed to get it on its own terms it ceased its show of protection and let the invaders do as they pleased, and the reds are slain for maintaining what they suppose to be, and what the government has conceded to be their rights.

If, instead of being beaten, Gen. Custer had succeeded and had slain thousands of Indians it would have been called a "glorious victory;" but as the reverse happened and hundreds of whites fell, it is called a "massacre," and the cry is for "extermination."

But, says the humane man, this should not be; punish the transgressors on both sides and make a settlement as impartially as we would if the trouble was with a nation who could call for arbitration, or who was able to cope with our armies.

In Congress there is a wide diversity of opinion as to the true policy. One class claims that when the whites want any country occupied by the Indians they shall have it any way. The *Chicago Times* well says that if this is the case then we ought to stop making treaties and not pledge the honor of the nation to do a thing, and afterwards proceed not to do it; and that, to demand their extermination, is as barbarous and foolish as to wish to wipe out Chicago because some wicked people murder and commit other crimes there.

As to wrongs, it is stated that the North Pacific R. R. scheme included, as a share of its plunder, 58,000,000 acres of land that virtually belonged to the Indians. Writers also cite the violation of the treaty in regard to the Indian Territory south of Kansas, and the rascality of those who have the management of the Indian business is evidently the immediate cause of the present difficulties.

*Continued.*

## DEATH OF SIDNEY RIGDON.

The *Pittsburg Gazette*, and also the *Pittsburg Telegraph*, contain notices of the death of Sidney Rigdon, at Friendship, Allegheny county, N.Y., on the 14th of July, as we understand. We are indebted to brethren C. G. Lanphear and E. W. Knight for the papers. Br. Blair also sent us a copy of a Pittsburg paper, containing a reply of his to certain statements in a previous issue, about Sidney's connection with the church, but we have mislaid the scrap since cutting it out.

The *Telegraph* attempts to tell the old tale of the association of Joseph and Sidney in the Spalding story inception of the "new doctrine;" but the *Gazette* gives the real facts in the case, saying that it was while he was zealously engaged in working for the "Christian" or "Disciple" Church, in Ohio, that he met elder P. P. Pratt in debate, and, becoming worsted therein, he joined the Mormon Church, and many of his congregation with him. Both papers speak of his standing in the community as a conscientious and law abiding citizen, and one much respected. He is said to have been in the eighty-fourth year of his age, and for years past to have been a student of science and a lecturer on geology.

Br. I. N. W. COOPER, our office secretary, is away, as we write, August 3rd, on a two weeks' trip east. All accounts, book mailing and letters of inquiry that it was possible for us to attend to, in addition to the business and editorial management, we have endeavored to do,—by laboring all our waking hours, usually. As we do not feel able to hire an assistant, we wish to run the office at the least expense possible, especially as we are yet waiting for the "good time coming" for that which is due us on books and from subscribers. As the junior abides alone with these burdens, please excuse if any are missed in their wants for a short time.

We intend to have out immediately a Branch Pass Book, or a financial book of receipts for the use of branches in keeping account of money donated or subscribed for branch or church purposes. It is some-

thing that is called for, and we advance it as an experiment, not as authoritative; yet we believe it is worthy of coming into general use. Cost not yet known.

Books of Mormon will be on hand, we expect, soon after this number of the HERALD is sent out.

Br. and Sr. William Hopkins, of Decatur Co., Iowa, tarried by the way with us from August 2nd till next day. They journeyed to visit relatives in New Jersey and Pennsylvania. We were refreshed by their call.

In answer to inquiries we reply that we charge one dollar for the insertion of marriage notices, but nothing for obituary notices.

Br. Albert Bishop writes from Stewartsville, Mo., that the work is progressing well there, and that the branch still increases in numbers; while many others are inquiring the way of life. He also reports the condition of the district as good, with many places open for preaching, and a good feeling among the the saints, who are generally trying to live correctly. He reports that Br. Matthias Lampert died at St. Joseph, Mo., July 12th, 1876.

Bro. Louis VanBuren writes from Manville, Jefferson county, Indiana, that he was to start for Switzerland early in August. May he have a safe voyage and have divine aid to do good in his native land.

We erred in the last issue in saying that Br. Joseph left Plano, June 17th; it should have been July 17th. He intended to have gone in June, and the summer has passed by so rapidly that unthinkingly we wrote June in place of July.

The death of Br. Osman Thomason took place July 16th, and his age is said, by his sons, to have been 94 years, instead of 87, as we understood at the time of writing the notice. His companion is 87 years old.

Mr. G. I. Stebbins and wife, of Denver, Colorado, brother to the junior, spent a few days in Plano, on their way to Boston, New York and the Centennial.

We call attention to letter from Br. H. N. Hansen, lately returned from his mission to Denmark; also to one from Bro. Glaud Rodger, Australia.

We expected to receive either notes of

travel or editorials from Br. Joseph Smith for this issue, but none has arrived up to this date, August 9th, and therefore we close up our forms without them.

Bro. J. J. Cornish wrote from London, Ontario, August 4th, that Br. J. S. Patterson had left there that day for Toronto.

In reply to queries, we would state that the Committee on Music Book have, so far as known to us, never finished their work of compilation. Hence we have no books and no knowledge of their cost as yet.

BR. M. B. OLIVER, writes from Woodburn, Clarke county, Iowa, that he intends to be actively engaged in the Master's cause in his new home, having had repeated invitations to preach in his neighborhood, and in the Methodist house at Smyrna. He does not feel like concealing the light he has, the cause of Christ being paramount to all others.

He writes that tornadoes have visited that section and destroyed buildings and other property, and taking away the upper part of the house where he was visiting at the time, but the house where he lives, although on high ground, was uninjured. He says that the roar of the storm was terrible to hear, and its force fearful to witness. May Br. Oliver be preserved to do all the will of God concerning him.

THE *Chicago Times* asks:

"Can it be that Bible auguries are about to come to pass? Nearly every page of the so-called sacred writings are sulphurous with prophesies of events to precede dissolution. Everything goes to confirm the theory that the ruling Providence which shapes national ends is bent upon fixing upon the minds of men, untoward calamities and disorders, never failing premonitions and portents."

It refers to the present evils that multiply and everywhere afflict the human race; and says that all these are "the ancient signs by which the nations understood that a short shrift was about to sit upon them;" yet how little does it or the rest of the world understand the situation.

#### NEWS SUMMARY.

A TELEGRAM from Salt Lake City, July 21, reports that four of the Danite band of Brigham Young attacked a nephew of

Brigham, the previous night, in that city, intending to kill him, because of his connection with the *Salt Lake Tribune* in its outspoken denunciation of Utah Mormonism. But, as they were about to seize him, he faced them with a revolver, and the noise brought people and lights to houses near by, so that the assassins were forced to flee.

Sad tales of the cholera plague come from Bombay, India. One town has been depopulated by it.

The army is marching against the Indians, but under unfavorable circumstances, the latter having set fire to woods and grass, making the country through which the troops pass a desolation, and only slow progress can be made. The Sioux are now so much respected that the whites are cautious, and fearful enough to estimate their numbers; and they build the figures to seven, and even to ten thousand warriors. Eastern journals are anxious that twenty thousand men be sent against them, for they have changed from saying that one white man was as good as two Indians; hence the weakness of the latter is not so despised as it was. Government and generals in command appear at a loss what to do in so unexpected a turn of events, and the sanguine soldiery have been cooled by the mishaps to Crook, Custer and Reno. Of course defeat and death await the Sioux in due time, but Sitting Bull is acknowledged as having "shown himself a leader above the Indian average." He has announced that he expects final defeat, but is prepared for it, rather than have the rule of the white man.

The following gold and silver coinage was executed at the United States mint in Philadelphia during the month of July, 1876: Number of pieces of gold, 34,150; value, \$683,000; silver, number of pieces, 1,154,500; value, \$258,300; base metal, number of pieces, 735,000; value, \$15,150; total number of pieces, 1,923,650; total value, \$956,450.

The postal-card manufactory is running ten hours a day, turning out about 500,000 cards per day. The number of cards printed during the quarter ending July 1, was 38,000,000, an increase of nearly 10,000,000 over the corresponding quarter for 1875.

Affairs in the East are not materially changed since our last issue to this date, August 4th. Victories and defeats are still reported for both Turkey and Servia, with the probability that the latter has the worst of it, yet the Turks have been considerably whipped by the Servians, and still more so, if we may believe, by the army of Montenegro, which has gained at least one notable victory, driving the Turks and slaying 5,000 of them.

The powers of Europe are said to be ne-

gotiating for mediation without prejudice to the interests of either party, [for their own]. The Emperor of Russia is reported as having said that "the atrocities in Bulgaria deprived Turkey of the sympathy of Europe." The *St. Petersburg Herald* is in favor of giving immediate support to the provinces.

The Sultan Murad of Turkey, so recently enthroned, has already abdicated,—ill health reported as the cause. Foreign dispatches betoken that Turkey is in the presence of another crisis. Greece is indignant at the awful deeds of violence and the horrible cruelty of the Turks, and fears that she will of necessity have to fight Turkey for humanity's sake, and probably Russia is aching to have a hand in. In either case a general war may be precipitated; and when the time comes, in the providence of the great Ruler, that which all the nations of Europe feel is coming, will come and not tarry.

We notice in the case of Ann Eliza against Brigham Young, that Chief Justice Schaeffer has decided that the action of Judge McKean ordering alimony to be paid was legal, and that an execution is the proper way to raise the money from the defendant; but he has reduced the amount from \$500 per month to \$100, or sum total from \$18,000 to \$3,600.

It is said that the blight that is so much noticed about choice fruit trees is caused by the stinging of the trees by the cicada, or seventeen year locusts, in the past, or not far back. The *Syracuse Journal*, New York, says that in that state, black spots in the bark betray the injury to the limb, which in time withers, and the leaves die.

Thirty thousand workmen are reported as being out of work in New York city.

On account of the destruction of crops, a famine is imminent in four districts of China.

## Correspondence.

WEST WHEELING, Va.,  
July 1st, 1876.

*Br. Joseph*.—Since last writing, I have been laboring in West Va., Eastern Ohio, and Pennsylvania. In West Wheeling I baptised one; others were investigating the doctrine. I propose visiting them again this fall. The work in the district seems to be in a better condition than heretofore. The brethren are more alive to the work and beginning to feel the responsibility that rests upon them touching the work of the last days. The conference for the Pittsburgh district, met in West Wheeling. We had a very good time; Brethren Craig, Ellis, and Foss preached during the conference, in which much instruction was given. I had there the pleasure for the first time of

meeting with Br. and Sr. Foss. Br. F. is a very agreeable man, and a good preacher. He left the above named place for Maine, I hope the blessing of God may attend his labors. June 15th, brethren Craig and Devore visited Hunter, preached a few times and baptised three; others were investigating. Br. Devore is president of the West Wheeling Branch; is an earnest brother, and is loved by all the faithful saints. I leave this place on to-morrow for Belmont branch, where I expect to remain a few weeks and harvest, before going to Monroe county branch. Let us pray that God may send more laborers into the vineyard, there are calls for preaching everywhere. I remain your brother in hope of Zion,

JAMES BROWN.

LILLY DALE, Perry Co., Ind.,  
July 3d, 1876.

*Dear Herald:*—Although we have been silent for a season, so that you have not heard anything from us in southern Indiana, yet we have not forgotten you; nor the glorious cause that you advocate. On the other hand, we feel that our love for, and interest in the great mission of the truth is increasing.

Since last writing I have been traveling the greater part of my time, and trying to extend the influences of those principles which we so much rejoice in.

During April and May, I traveled in company with Br. M. T. Short, whom I found to be a very genial companion, and generally busy,—trying to do something to forward the work. We first visited Jefferson County, staying a few days with the Saints of the Union Branch. We held a few meetings, and had the pleasure of baptizing, and confirming one—Sr. Sarah Northcutt; after which we went to Ohio County, being taken there by Br. A. Fisher. As the circumstances, were improrfitious for holding meetings in that part, we only remained one week. We did obtain the use of a school house for one evening, but we were so much interrupted by some intoxicated boys, that we did not try to continue our meetings. While we were thus interrupted by the boys we thought that it told well for the stamina of the *old men* who were present.

We then turned our course westward to Ripley County, arriving there April 25th. We stopped with Br. W. F. Gilliland, and had the pleasure of meeting Br. W. H. Kelley, whom we had not seen for more than a year, and who "chatted" to us lively till quite midnight on Utah affairs. We were very much interested in the conversation. Br. Kelley, thinks that the Reorganized Church, ought to blow the rams horns as loud as anybody around the falling walls of that modern Jericho,—Brig-

hamism. Br. Short and myself visited several points, in the vicinity of the Olive Branch, and preached, wherever we could get an opening. On one occasion we were expecting to hold a meeting at a school house; and as soon as it was known that we had an appointment, the trustee forbade the opening of the door, for any exercise, either political, or religious. We felt a little chagrined, but consoled ourselves with the thought that he could not stop the great latter-day work in all the world, by shutting the door of one district school house.

On another occasion we were preaching on the subject of the Apostasy, in a house in Ripley County. I quoted Isa. 24: 5, and, as a consequence, was urging the point that the Bible provided, not only for a Reformation in the last days but also for a Restoration. The point was seen by a Baptist preacher, who was present, and who believes that the church has come down to our day, in an unbroken line from John the Baptist, and he filed an objection; which resulted in a joint-meeting on the following Wednesday night, to examine the merits of the case. I tried to arrange with him, in regard to the "question," and governing rules, but could effect nothing till the time of meeting. We met in disorder, but he finally agreed to affirm a question embodying the above named idea. First argument was a Historic one; Second, a Prophetic one, being based on Dan. 2: 44, Mat. 16: 16; Third, Identity of Faith and Doctrine; Fourth, Church Organization. But it need only be said that the oftener the effort, the more palpable the failure. Each chord that he fingered harmonized with *our* tune, and timed to our march; each point, was designed to elicit light.

On June 3rd, 4th, and 5th we held our district conference, with the Saints of the Union Branch. I think I can safely say that we have never held a better conference in the District. I believe there was more saints in attendance, than at any previous one, and the Spirit of unity and love prevailed throughout, which was truly encouraging. I pray that these principles, together with faith, may increase among the saints of God, continually. With a united and faithful effort in behalf of the cause,—a striving "together for the faith of the gospel," impelled by a *love* of God and man, the cause will move, and prosper gloriously. What can hinder?

After the conference Br. Short and myself were separated, he went to Lawrence county and I to Perry county, where I arrived on the 17th of June. I immediately began a series of meetings at Pleasant Ridge, continuing them for one week. The result was the accession of one member to the branch—Sr. Nancy Cronen. I then



went to Hyde's school house—some ten miles east of Lilly Dale, where we held four meetings, and left some almost ready for baptism. I think there are several there who will yet take hold of the work. I think to go to Crawford county to-morrow. Pray for us. Yours in hope, C. SCOTT.

WASHOE CITY, Nevada, July 4, 1876.

Bro. H. A. Stebbins:—Perhaps some of the brethren and sisters who are acquainted with me would like to hear from me. My health has been improving ever since brethren Gillen and Clapp administered to me in Oregon, five years ago. I still use crutches some, but my limb has improved very much. Perhaps I shall never be able to use it fully, but I still have hopes, and have faith that God will heal me in his own due time. He has blessed me in answer to prayer many times. I am trying to live right, and I wish the saints to pray for me. My love to all the household of faith. Your sister in Christ,

TRYPHENA E. DAVIS.

TRURO, Ill., July 8th, 1876.

Brother Joseph:—I was made to rejoice a few days since by hearing my eldest son express a determination to obey the gospel the first opportunity; another proof to me that the Lord hears and answers prayer.

We have had little preaching since Bro. Reynolds left Victoria three years ago, and our little branch was disorganized by the district conference; still I have cherished a hope that some live elder would yet be sent to preach in this region, as I firmly believe there will yet be a branch raised up here in the Lord's own good time. My son called in, this morning, and requested me to send for the *Herald* for him, for he thought that was the best paper he could have. His wife does not understand the doctrine, and, like a good many others is somewhat prejudiced. SUSAN E. COOK.

SAN FRANCISCO, Cal.,

July 12th, 1876.

Bro. Stebbins:—I love this glorious work of the latter days, and I rejoice in any thing that marks its onward course. I would be glad to have the *Herald* a weekly, and am willing to pay the additional expense. I think all the saints will do every thing in their power to roll on this last dispensation. Times are hard here now, and money is scarce, while a great many are out of work, and others are working one half time.

This branch in San Francisco is in as good a condition as it ever has been since I have been a member of it; still there are some who hang back and do little or nothing. I think also that some of us will have to mend our ways or we may not be able "to stand when He appeareth." There

seems to be about six in ten, on the average, who truly lay hold of the work with a full determination to endure to the end or die in the field.

I do not wish to be a fault finder but I would like to see the saints *alive* in the work, but true it is that some are like coals that will not remain alive without the bellows blowing all the time, and, as Bro. Brand once said, new ones at that. There are, however, some of the best of men in this branch.

Bro. D. S. Mills and Joseph Clapp have just closed a course of lectures in this city, and I think there has been a good deal of the right kind of seed sown. I hope and trust that it "will spring and give an hundred fold. Bro. Clapp has now gone to Los Angeles to hold a discussion with a Disciple Elder. May God bless him in defending the truth so that the honest may see and learn the way of the Lord.

The saints are anxiously looking for the coming of Bro. Joseph Smith to this coast. Praying that we may prove faithful to our trust, I remain yours in the gospel,

CHARLES A. PARKIN.

BLAIR, Neb., July 10th, 1876.

Bro. Stebbins:—I will take the opportunity of writing a few lines to the *Herald* from this part of the country. The saints here are in a very scattered condition. We have but few meetings and there are none in the branch who feel capable of preaching to those outside; and, if any one attempts to preach about among the people, they will mention one who has done so badly to both saints and the world that he had to leave the country, and ask if we belong to the same society he did.

Had it not been for him and another I think that a great deal of good could have been done in this vicinity. Brother Peterson is doing all that he can to build up Zion's cause, but he is only able to preach in the Scandinavian language. If a patient, faithful, laboring elder would come I think he would be well rewarded. Yours in peace, M. NELSON.

81 William St., LONDON, Ontario,

July 3rd, 1876.

Br. Joseph Smith:—I hope you will excuse me for addressing you; but as I have seen invitations to all who felt an interest in the *Herald's* progress to send what they could for it, I send you this poetry. By way of explanation I will say it was written and sent to me by my brother-in-law whose wife came from Toronto to visit us about the beginning of May, and when she had been in the house a few minutes the Lord through her little brother, ten years of age, bade her OBEY his gospel, which she did, after a few days consideration. Then the

Lord blessed her with other gifts and promises, all of which she communicated by letter to her husband, who being a local preacher in the Methodist Church and an honest man considered her move a strange one, but he determined to examine and see for himself. So he came to London and was convinced and baptized. He received the promise that the day would speedily dawn when he would be clothed with authority from God. He then went back to his home. On the train, going to their conference, were some of the ministers who had tried to get him into the ministry with them; but he arrived at home strong in the GOSPEL. Now those he used to preach to say he is crazy, and that his brain is softening, but he wrote a nice letter to me asking one or two questions, which Br. Briggs is going to answer, and sent with the piece of poetry which, if you think worthy, I would very much like to see in the *Herald*.  
Your brother,  
WILLIAM CLOW.

[See article "Seaton Gossip.]

INLAND, Cedar Co., Iowa,  
July 10, 1876.

*Bro. Joseph.*—You will see by the minutes of the quarterly conferences of the Kewanee district and the Sub-district, what seems to be a clash; but I hope it will all turn out for the good of the cause of the gospel truths. The facts in the case are these: Last fall, at a conference held at Buffalo Prairie, there was a resolution passed separating the Sub-district from the Kewanee district, making the Mississippi river the line. The latter part of September there was a district conference held in the Sub-district. Since then until our late conference nothing has been done in the Sub-district; excepting a few sermons preached in our branch by Brn. Ruby and Patterson. Our branches were going down and saints getting cold and indifferent. But thanks to our kind heavenly Father, they have all awakened to a sense of their duties. At our late conference we concluded that we would sit still no longer, but would arise and put our shoulders to the wheel and help roll forth that stone which was cut out of the mountain without hands. In order that we might be self-supporting, and that our powers might be more concentrated, we organized ourselves into a separate district, and, happily, selected a real good man for our president, for he has proved himself as such already. The Davenport branch had not had any meetings for more than a year. Bro. Larkey, by the help of the Spirit of God, has got them all straightened up, and the branch is in good working order. Our little branch had grown cold, and ceased to meet together; but, thanks to our Father in heaven, we had a sacrament meeting yesterday, in which the

good Spirit prevailed; and every one of the saints, young and old, came forward and bore their testimony to the truth of the glorious gospel, which has been revealed to us through the administration of angels in these latter days.

With love and faith in the great work of truth, I remain your brother,

E. M. WILDERMUTH.

CRESCENT CITY, Iowa,  
July 18th, 1876.

*Brother H. A. Stebbins.*—Having arrived home, which I did on the 14th of July I thought to write a few words regarding the mission to Denmark. I am glad to say that during the latter part of my stay there, the opportunities for preaching were much better, and that the prospect for a successful mission, if continued and sustained, is good. Nine have been baptized, six in Aalborg and three in Copenhagen; and before this time I think there are others who have obeyed the ordinance; at least their desire when I left was to do so.

I left brother Fyrando in tolerable good health and good spirits, and I believe that he will remain there until next spring. It is to be hoped that the saints will not forget to uphold him in their petitions to the giver of all good; and not only that, but also that they might make an effort to sustain the mission with some of their temporal means, for it is needed. Praying for the prosperity of the work of God throughout the land. I remain your brother in the covenant of peace,  
H. N. HANSON.

OREGON, Holt Co., Mo.,  
July 18th, 1876.

*Bro. Joseph.*—The saints generally are feeling well here, and are striving to do their duty, as much so as the circumstances that surround them will permit, ever ready to do their duty in spiritual things, and ever willing to do their duty in temporal things; but their pockets are weak at the present, yet, with the bounteous crop prospects before us, and the heavy wheat harvest already gathered in, we have reason to be thankful to our Heavenly Father. And, with a continued outpouring of the Comforter, so that the saints may still be found in duty's way, I have a hope that the now scanty roll of subscribers for the *Herald* may be enlarged to such proportions as it ought to assume in this corner of the vineyard. And that not only the *Herald* subscriptions may be increased, but that every temporal duty may be performed, as well as those purely spiritual, is my prayer.

We are still fighting the enemy with the truth, although our Methodist friends maneuvered us out of our school house lately. Our Baptist, and other friends, threatened to break up our meetings and drive us out

from another place we had, but when the time arrived, only the privates were there, but the leader was not. I presume he came to the conclusion that prudence was the better part of valor, and so did not put in an appearance. We had a peaceful little meeting, told our message, and I believe good was done, and that those present felt well. Accessions came slowly, but I believe that many throughout this country are investigating, and some are near the kingdom. That the day may soon come when all the honest in heart may be gathered in, and Zion be redeemed, is the prayer of your brother,

WM. HAWKINS.

HUTCHINSON, Col.,

July 19th, 1876.

*Bro. Stebbins.*—I reached home three days ago; found all well. I was gone nearly three months, and had a very good trip; preaching almost constantly, and to large and attentive congregations. Baptized only two, yet I feel satisfied that my trip was a success, for many are believing and rejoicing in the truth.

Your brother in Christ,

F. C. WARNKY.

LAKE CRYSTAL, Blue Earth Co., Minn.,

July 15th, 1876.

*Br. J. Smith.*—The present writing finds me with friends at this place, in the midst of summers delights, and a prospective rich harvest ahead. Hoppers damaged the crops in some localities; but, according to report, they are rapidly leaving the state. Heavy rains did some injury, but we think every one should feel thankful that the prospect of plenty is so flattering. Enough, and to spare, will be produced the present season, judging from the indications. Of course some will not raise so many bushels of grain, nor make so much clear money as they could wish, or have calculated on; but this could not well be without not only believing in miracles, in these latter days, but actually performing them. The cry of hard times will be heard, which of course will be attributed to the misrule of the republican party, which will find an antidote when the democratic candidate shall be duly inaugurated on the fourth of March next. Doubtless a new impetus will then be given to our national industries, and the future open up with the glory and prosperity that blessed the days of Washington, Jefferson and "old Hickory," to welcome the dawning of a new Centennial. Who knows?

The Centennial Fourth passed with me in a quiet way; I could not reach Philadelphia, and concluded that if I could not be Alexander, I would be Diogenes; so I passed the time, not in a tub exactly, but

with a few. Thanked the Lord for our noble republic, a land of liberty and freedom, and prayed for its perpetuity, with increased prosperity, honor, and glory another hundred years. Thought of the millions being spent in gay festivities and vain show, to gratify pride and pleasure, while the kingdom of truth languishes for needful support; and mused, that this is a strange old world; that God's ways (of moving his work) are not as man's ways, and at this slow rate we will need an other century in which to convert the world.

Since last writing I have made a visit to Iowa. At Rudd I was kindly entertained by Sr. Connor and other friends of the cause. I held several meetings at that place and vicinity with attentive hearers. Considerable interest was awakened, and I only regretted that circumstances were not favorable for staying longer. The Methodists were ahead with a quarterly, to be followed by a campmeeting, for which ample and extensive preparations had been made. I hope to return there ere long to continue the work.

From Rudd I went to Charles City, where I was entertained by Bro. J. Patten. He had procured the use of the Baptist church for meetings, and announced that a "Mormon elder would preach," &c. Curiosity was aroused and quite a number turned out, thinking that it would be amusing, if not instructive, to hear one of such a faith. Utah and polygamy were doubtless ringing in their ears. While on the way to meeting, I remarked to a friend that this was an extraordinary liberal move for the Baptists; that it could not last long. However, we concluded that it being the Centennial, perhaps they had caught some of the liberal fire of '76, and were moving along with the tide of progress, and doing to others as they would be done by. On arriving at the church saw that we had been assigned the basement; but found no fault, as it was neatly arranged, yet it was not large enough to seat the audience, for many came to the door and went away. Profound attention was paid, and the audience was soon impressed that their idea of fun was a mistake; that there was something weighty and sound about the faith of the saints. Meeting passed in an orderly way, and we left an appointment for the next evening. Morning came, and with it tidings that it was agreed upon to close the church against us that evening, which was done. They fancied that what might be said would be so absurd and ridiculous that it would be hailed at once as perverse; but when naught but truth shone into the surrounding darkness, giving rebuke to their time-honored errors, they thought it not wise to allow their flock to listen longer.

We then applied for the Disciple church.

The trustees agreed, and the people voted that we should have the use of the church.

We announced meetings for the week and for Sunday evening following. By Friday night, several of the old guardians began to be very much disquieted; and to group off and talk in whispers. No fault could be found with what was said, but it wasn't their doctrine, and it was having an enticing effect upon the hearers. Some expressed their belief in what was said, and this moved the shepherds to send for the absent chief-shepherd, and on Sunday morning he occupied the stand. At the close of services he announced that he would preach in the evening. I had a published announcement at the same time and place. Evening came, and, going to the church, I found him in the stand. I sat down quietly, and fought one of the hardest battles that I ever fought, right within myself. Consent of the trustees and vote of the people gave me the church; I had made my announcement; right and law were on my side, and to stand being crowded out, I thought unmanly. I was about to march up to the stand and occupy, when I remembered that the "servant of the Lord should not strive," and that christianity has its own way of winning victories, so let him proceed. His subject was, "Pure and undefiled religion."

At the close of services, I reminded them of the course they had pursued; that they had granted me the house and, without notifying me, had made an appointment and crowded me out. I asked if that was their idea of "doing pure and undefiled religion," &c. My sermon was short but it outweighed all that he said, and the victory went in my favor. He arose and said that "It makes no difference if you had procured the church, I want no such in here." The people looked amazed. I thought of the Pope, Brigham Young, and all of the little bigots and domineering upstarts in range of memory. I left the audience whispering and chatting over the situation. I hope to return there so soon as practicable, for I thought that I could, in the distance, see many rising up for the truth in that place; and I am all encouraged over the prospect.

June 25th, I held meeting on the camp ground in Fillmore, Minn., a good feeling prevailed. Rain prevented a repetition of services. This town has just been treated to an old fashioned Methodist camp meeting; and from the way they lamented and groaned last night, one might fancy that the cruel Sioux had just been through on the war path, and left a few to weep and mourn over the remains of loved ones slain in battle.

The saints here, six in number, are well and strong in the faith. As ever,

WM. H. KELLEY.

GUILFORD, Chenango Co., N.Y.,  
July 24th, 1876.

*Br. Henry.*—Feeling that you would accept a few lines from me, I will give you a brief relation of my journey thus far. I staid one night with my nephew in Chicago, and from there came to Syracuse, N.Y., and visited my relatives; also visited Bro. Seely at Savannah, with whom I had a pleasant time. I found him to be a worthy man, and it was hard for me to part with him. May the Lord bless him and his wife in their declining years. I distributed some tracts in Syracuse, and talked the principles of the gospel, enjoying a very good time. Shall visit all the brethren I can in my rounds. Praying that the good Spirit will direct your course in wisdom, as in prayer I have felt that he would, I remain yours in hope of the first resurrection.

ISRAEL L. ROGERS.

KIRTLAND, Ohio, July 18th, 1876.

*Bro. H. A. Stebbins.*—I had the pleasure of baptizing one on Sabbath; formerly a member of the Congregational Church. During the day we had a pleasant time; the Spirit of our Master being with us. At 10 1-2 o'clock I preached from Mat. 8 : 20. We had, among others, an Episcopal minister and his wife in attendance. I had some conversation with him after service, and he was very sociable. He asked concerning the doctrines of the church.

After my return from the west I was called upon to administer to an aged sister, who had fallen and injured her right knee. She was not able to walk without the aid of crutches; her knee became stiff, and she suffered much. I anointed her with oil and laid my hands upon her, offered a prayer, and when I concluded, the sister arose and walked as well as ever, praising God for his goodness. The Lord has blessed us in many ways—and still remembers us. Truly I rejoice in the latter day work; for "we speak that we know, and testify to that we have seen."

Yours in the "one faith,"

JOSEPH F. McDOWELL.

OMAHA, Nebraska,

July 25th, 1876.

*Dear Herald.*—This day at 11:50 a. m. myself and a number of the brethren of this place gave the parting hand to Br. Joseph Smith as he boarded the train for the west. He has gone to visit the brave saints on the Pacific Slope, and to labor in the interests of the Reorganized Church. That he may do much good is the prayer of many hearts. He came to Council Bluffs July 18th, and labored incessantly while here, visiting and preaching at Harlan, Council Bluffs, and Omaha. He received invitations to visit other places, and he

would have gladly accepted, for all are alike to him, but time would not permit any further delay. The saints in the above places acknowledge themselves blessed through his labors. And it is believed that many who are not of us, received favorable impressions through his able teachings. The saints felt at parting with him a sorrow that none but saints can feel; while some not of us said, "Good bye, Mr. Smith, may you prosper wherever you go." He anticipates returning in time for the Semi-Annual Conference. What may grow out of his visit westward must be determined by time, for which we can afford to wait, if we continue to work righteousness.

Yours in Christ,

J. C.

OMAHA, Neb., July 30th, 1876.

*Bro. H. A. Stebbins:*—Bro. Joseph was with us on Monday of the 23d, preaching in the evening to a crowded house. He had good attention; and many that were greatly prejudiced against us as a church and against the claims of Joseph were astonished. Their prejudice was removed, and some said he was well worthy the title given him. The saints were strengthened and encouraged, and the cloud that has been hanging over this vicinity is beginning to pass away and the sun to shine upon us. May it continue to shine until it enlightens every honest soul. I am, dear brother, yours for Christ,

W. M. RUMEL.

SWEET HOME, Nodaway Co., Mo.,  
July 24th, 1876.

*Br. Stebbins:*—I write to let you know that we are all alive in this district. Bro. T. W. Smith was here and preached four discourses, and was well received by the people.

We local elders are doing what we can in presenting the word also, and prospects for preaching in the district look well, for there are a great many calls for preaching, but the laborers are few, and it has been hard times for the last two years on account of the crops having failed; two years ago the drouth, and last year we were visited by the destructive grasshopper. These things have thrown us back so that we can not travel and preach as we used to do, but we do all we can, and we distribute tracts. We would like to distribute more, as we think they do great good, for some will read them who would not hear the preaching.

It is my prayer that this kingdom may roll on, and that every elder may do his duty to help it along; for if we should do nothing then the priesthood authority will be a curse to us, but if we discharge our duties it will be a blessing. May we be worthy to meet Christ at his coming.

Your brother,

WILLIAM POWELL.

OSBORNE Co., Kan.,

July 24th, 1876.

*Br. Stebbins:*—I submit to you the following for publication. Since I wrote last I have preached five times with good liberty, and baptized eleven souls into the family and fold of God, and prospects are still good for more, and that we will soon organize a branch of eighteen or twenty members. I requested Br. Joseph to send an able elder here to help in the cause of the latter day work, for I felt unable to take such a great work upon myself. But I am not alone, the Lord is with me to confirm the work. We hold prayer meetings regularly every Sunday evening, in which we are greatly blessed with the gifts of the gospel. We still ask for help, and for the prayers of all the saints. Yours in the glorious cause,

J. F. JAMISON.

WARATAH, Australia,

June 29th, 1876.

*Br. Joseph Smith:*—Your letter of Feb. 24th I received two weeks ago. Twenty five parcels of books received all right. *Heralds* are received regularly, and they bring us much comfort. I have been in a new field, where I met with much opposition and abuse through the papers. Over four months among strangers and never saw the face of a Latter Day Saint. It was then, dear brethren, that I saw the wisdom of sending the elders two and two. I was alone and my testimony being single, had not the full effect with this people, for they need so much convincing and proof for everything. But the Lord greatly helped me in my defence of the gospel; and he raised me friends in hours of need. I have proven the goodness of God and His promises to the elders. After a hard struggle for five months I baptized two most excellent men, heads of families; and several others promised to unite with us on my return after the winter is over. A good field is open for an elder, friends in many places; several are taking the *Herald* and six Books of Mormon are ordered, also other works; and there is general enquiry to know more of us. I am sorry indeed that no one has been sent from conference to our help. We have no preachers among us but Br. Ellis, and his time is otherwise engaged. Br. Marriott, president of the Waratah Branch, is a most excellent man, but none can render much assistance in spreading the work; so you see how I am placed. But my work is before me; and, although this mission has been to my family a great sacrifice temporarily, still I believe the Lord will provide. I am but a poor instrument in the hands of the Church, yet by the help of a higher power I will try and overcome the evil and magnify my calling with honor.

I humbly ask to be remembered at the throne of grace, knowing that God will hear the petitions of His faithful servants. I often think of the great responsibility you are called to bear, but feel assured that the Lord will raise you up great and good men to assist. The Church seems to be coming to a better understanding of the revelations; and measures are shaping for what I have longed to see, even Zion to be established, and a people assembled worthy to possess the land and to build a house unto the Lord.

Should you visit Decatur County I would be pleased if you would call and see my family. They have at present their own troubles; or a line from you would give them much comfort.

My kind regards to Br. Blair and all the saints. Your brother in the gospel,  
G. RODGER.

FARMINGTON, Iowa,  
July 25th, 1876.

*Brother Henry:*—I have just returned from Keokuk, where a pleasant time was had at the dedication of their church. Mark H. Forscutt was there and attended to the same, and also remains there to continue his meetings through this week.

Your brother in the gospel of Christ,  
JOHN H. LAKE.

DES MOINES, Iowa,  
July 22d, 1876.

*Bro. H. A. Stebbins:*—Bro. J. W. Briggs is present with us. We thought the debate would have taken place ere this, between him and Mr. Fitzgerald, the great Spiritualist, for it was to have commenced on the 14th inst., near Adelphi. Bro. Briggs was present at the time appointed, but no Fitzgerald, but he sent a note which arrived on the evening of the 13th, stating that he could not attend, because the storm had damaged his property. A crowd of people had come to hear Bro. Jason get Fitz but to their surprise Mr. Fitz did not make his appearance. Rather than to let the people go empty away, Bro. Jason preached to them twice. Some of Mr. Fitzgerald's friends sympathized with him, while others said that he had crawled out of the debate.

Des Moines Branch has sixty-eight members, and is in a fair condition. Some of the brethren are going to move away. Several persons have been baptized during the past year. Bro. John Watkins is our president, and is a good man. Good men are the ones we need in the church in order to do a good work.

I do not like to hear the elders find fault with the saints because of their ignorance, or because they don't know more than they do, for I think we ought rather to exhort

each other to live in accordance to the light we have received and to obtain more. I don't think it is right to ignore the efforts of faithful men, just because they cannot make use of nice language. There is one thing I have noticed, that is that half-way graduates have a great deal more to say about such things than those who have obtained a thorough education. I think education is good and wisdom is worth searching for. With kind regards to you and all, and praying for the triumph of Zions cause, I am your brother in the truth,

EVAN B. MORGAN.

MACHIAS, Maine, July 13th, 1876.

*Dear Bro. Joseph:*—I am home again once more, and, to all appearances the church and friends were pleased to see me, and they gave me a welcome.

I tried to make myself useful while on my mission to Ohio. I only found enemies because of the gospel I preach. I also found friends, whom may God bless, is my prayer. I had eight houses of worship shut against me, attended 285 meetings, baptized thirty-four,—twenty-six in Ohio, one in Providence, Rhode Island, and seven in Maine.

I left Syracuse May 30th, and attended the conference at West Wheeling and had a good time. Preached a few times at Warnock and baptized two. I was at Allegheny City, Pa., two days, and at Philadelphia I staid two days. There I joined company with Bro. E. Banta, of Sandwich, Ill. He is a man of God and doing all that he can to bring souls to Christ. He is well liked by all who hear his voice, so far as I have learned.

Myself, wife, and Bro. Banta came to Providence by way of New York City. Myself and wife stayed over Sunday in Providence, but Bro. Banta went to Fall River, Mass. He says that he had a good visit, and found kind hearted saints. He returned to Providence and we journeyed to the City of Boston. There we received a warm greeting. From Boston we came by rail to Portland, Maine, and there took the steamer *Leviston* down the rough coast of Maine. Myself and Bro. Banta stopped at Sedgwick, where we met with a hearty welcome from Bro. Edmund Gray of Brookville, who conveyed us to the above named place, where we held meeting on Sunday; Bro. Banta occupied the few golden moments. Monday and Tuesday attended conference at Little Deer Isle; baptized four and had a refreshing time. From there to Jonesport, where we occupied the time for a few days.

On Sunday evening last I was called to West Gouldsbouro to administer to Bro. Michael Holland, who had been sick a few days. He had called a physician who gave

him a heavy dose of poison medicine and he lived but a few hours. This should be a warning to all saints not to trust in the arm of flesh. The Lord says that his saints should not be nourished by the hand of an enemy. I've no doubt the brother has gone to rest in the paradise of God. He was well liked also by those out of the church, and is greatly missed and mourned. He died July 9th, 1876, age not known. He left a wife and five young children, whom may the Lord bless.

Myself and E. Banta are visiting the branches in Maine. Expect to go to Grand Manan, N. B., next week. The people are desiring to see Bro. Joseph this way once more. Hoping that God may prosper his cause I remain your humble servant,

J. C. FOSS.

NEWTON, Iowa, July 17th, 1876.

Bro. Stebbins:—I thought I would write a few lines from our branch. It is a small one, numbering about forty-six members, who are considerably scattered; but they are all willing to do their part to build up the kingdom of God.

Bro. Briggs has been in this vicinity about a month, preaching the word of God. I believe, Bro. Stebbins, that Bro. Briggs found a people here who have the faith that was once delivered to the saints of the Most High. We made a subscription for the Utah chapel, and received about seventy dollars from the Newton branch alone; and I know that the district will make up more by the first of November. Bro. Briggs has done considerable good in this district. I cannot tell whether the discussion will come off or not; this week will tell the story. Your unworthy brother,

JOHN X. DAVIS.

## Conferences.

### Pittsburgh District.

The above conference met in West Wheeling, Belmont county, Ohio, June 10th, 1876, at 2 o'clock p.m.; James Brown, president; L. R. Devore, secretary, *pro tem.* John C. Foss was invited to take part in the proceedings.

Branch Reports.—Pittsburgh 79 members, 1 baptized, 3 received by letter of removal; Belmont 19 members, 1 baptized; West Wheeling 14 members, 1 baptized, 3 expelled; Church Hill 21 members, 5 received by letter, 1 by vote, 1 expelled. Jos. Parsons reported no change in the Mansfield branch.

Report of district treasurer for the quarter ending May, 1876: On hand last report \$13.41, received from Pittsburgh branch \$16.30, total \$29.71; paid to Br. James Brown, by vote of conference, \$13.41, balance on hand \$16.30.

Elders James Brown, Josiah Ells, James Craig, L. R. Devore and J. C. Foss reported. Priests A. R. Willson, S. W. Hogue, and teacher James Fryman, and deacon Benjamin W. McCormick, reported.

Resolved that we adopt the "Rules of Order" to govern our deliberations.

Resolved that Stephen W. Hogue be ordained to the office of an elder. He was ordained by Josiah Ells and J. C. Foss, the former being spokesman.

James Craig was appointed to preach in the evening.

Sunday, June 11th.—Preaching at 10.30 a.m. by J. Ells. 2 p.m.—It was ordered that S. W. Hogue receive an elder's license; also that Samuel Hamilton be granted an elder's license; and that Robert Wiper's priest's license be renewed.

Resolved that the money in the hands of the district treasurer be subject to the call of James Brown, the district president.

Preaching at night by J. C. Foss.

Adjourned to meet at the Nauvoo school house, Marshall county, West Virginia, at 2 p.m., September 9th, 1876.

### Galland's Grove District.

The above conference convened at Deloit, Crawford county, Iowa, June 2, 3, 4, 1876; Eli Clothier president, T. W. Chatburn secretary *pro tem.* The president gave some excellent instructions on the duties of the saints when assembled in conference. He exhorted the brethren to avoid contention, and to let the spirit of meekness and peace prevail.

Officials present: 1 of the twelve, 2 high priests, 14 elders, 3 priests, 1 teacher, 8 deacons.

The "Rules of Order and Debate," as published by the church were adopted by vote.

Branch Reports.—Galland's Grove 160 members, 17 baptized; Harlan 44 members; Boyer Valley 38 members, 1 received by letter, 1 by vote, 1 died; North Coon 18 members, 2 removed by letter, 2 expelled; Mason's Grove 108 members, 7 baptized, 2 removed by letter, 1 expelled, 2 died. Camp Creek reported by Wm. Carroll, no change since last report. Salem and Boone county branches not reported.

Elders Thomas Dobson, John Pett, John A. McIntosh, James Caffall, T. W. Chatburn, Charles Butterworth, Robert Montgomery, B. F. Wicks, John Hawley, J. W. Chatburn, Robert Butterworth and Eli Clothier reported. Priests Cyrus Dobson and Chauncy Williamson reported.

Report of Bishop's agent.—Had received since last report \$66.10, paid out to the ministry \$16.10, and sent to Bishop I. L. Rogers \$50.

7 p.m.—Preaching by James Caffall.

Saturday, 9 a.m.—The case of Br. John Rounds was disposed of by a committee appointed for that purpose. The committee reported favorably, and Br. Rounds was restored to full fellowship. Bro. McKenzie Morgan was admitted to membership on his original baptism.

Thos. Dobson, T. W. Chatburn and John Rounds were continued in their present fields of labor. Frank Reynolds and John B. Swain were, by their request, released from their present field of labor. T. W. Chatburn, John Pett and Chas. Butterworth were appointed as a committee to investigate and adjust a difficulty in the Mason's Grove branch. Eli Clothier was sustained as president of the district.

Resolved that we exert ourselves to increase the subscription lists of the *Herald* and *Hope*, and that we sustain the Board of Publication in the contemplated change to a weekly paper.

That the secretary of the district be requested to procure a district record, and that the several branches in the district be requested to each send fifty cents to the secretary to pay for the same.

That all the elders and priests in the district labor in their respective neighborhoods as much as they can.

7 p.m.—Preaching by Thos. W. Chatburn and John Rounds.

Sunday, 11 a.m.—Preaching by John A. McIntosh and James Caffall; at 3:30 p.m. by J. W. Chatburn and James Caffall; at 7 p.m. a prayer and testimony meeting was enjoyed by the saints. A meek, quiet, and peaceful spirit prevailed, characteristic of him of whom they testified.

Adjourned to meet at Harlan branch, September 2d and 3d, 1876.

### Eastern Maine and Nova Scotia.

The above district conference convened in the Pleasant River branch, June 10, 11, 1876; E. C. Foss, pres.; Otis Foss, sec.

Branch Reports.—Kennebeck 31 members, Sabbath School 30 scholars, 3 teachers; Mason's Bay 34 members; May 35 members; Pleasant River 15 members, 5 removed by letter; Olive 27 members.

Officials present: 6 elders, 1 priest, 3 teachers.

Resolved that this conference grant Br. John Benner an elder's license.

Emery C. Foss was sustained as president and secretary.

Saturday evening, prayer and testimony meeting.

Sunday morning the saints met for prayer and exhortation. Many spiritual prayers and faithful testimonies were offered in behalf of the cause of truth. Some sick were healed, and one child was blessed. Preaching by Benjamin Rogers and O. C.

Foss. The afternoon was devoted to preaching by E. C. Foss, J. D. Steel and A. D. McCaleb. Evening, prayer and testimony meeting, and the sacrament was administered.

The authorities of the church were sustained. Appointment of time and place of next session was left to the president.

### South Eastern Ohio and Western Virginia District.

The above conference convened at the Saint's Hall, Syracuse, Ohio, June 24th, 1876; David Thomas presiding, and Thos. Matthews clerk. Minutes of last conference, in *Herald*, read "Eastern Virginia," in place of Western Virginia, as it should have done.

Syracuse, Minersville and Lebanon branch reports were received.

Elders' Reports.—David Thomas, David Matthews, J. Harris, Rice Williams, Edmund Thomas and Thomas Matthews; and teacher Daniel Jones present. David Thomas said that he had preached but few times, but intends to strive more the coming quarter, and Edmund Thomas and Thomas Matthews reported about the same deeds and intentions.

The general authorities of the church were sustained, also David Thomas in charge of the district.

Evening, preaching by Thomas Matthews.

Sunday morning, preaching by Edmund Thomas and John Harris. Afternoon,—prayer, testimony and sacrament meeting. Evening,—preaching by David Hopkins and David Matthews.

[No date or place of next session stated.]  
—Ed.

### String Prairie District.

Conference was held at String Prairie branch, Lee county, Iowa, June 3d and 4th, 1876; John H. Lake presiding; Samuel Ferris clerk, and James McKiernan assistant clerk. Prayer by the president.

Branch Reports.—Pilot Grove, no change; Elvaston 17 members; Montrose 44 members; String Prairie 46 members, 4 removed by letter, 1 died; Burlington 63 members, 9 baptized, 5 received by letter, 1 received by vote; Farmington 42 members, 1 received by vote, 1 died; Rock Creek 36 members, 8 baptized, 1 received by vote.

Brethren Lake, Mathews and McKiernan were appointed as a committee to examine the book, "Rules of Order," and see whether the district will receive it, to be governed by it. The same committee were appointed to arrange the business for this session.

2:30 p.m.—Prayer by Br. Jas. McKiernan. Report of Bishop's agent read and accepted:—Amount on hand last report



\$14.52, received since \$9.25, paid to Br. J. H. Lake \$20.75, balance on hand, June 3d, 1876, \$8.02; J. W. Newberry agent.

Committee on "Rules of Order" reported as follows: "That we find it good for the government of all the deliberative assemblies of the church, and would therefore recommend its adoption by this conference, and by the branches of this district. Signed, John Mathews, John H. Lake, James McKiernan." On motion the book was adopted for the government of all the deliberative assemblies of the district.

Reports of Elders.—James McKiernan had labored in the places assigned him, preaching nearly every Sabbath, but he desired to be released, for, in justice to himself, he could not continue in the mission. He was released by vote.

J. H. Lake's labors had been very limited on account of sickness in his family. Had represented the district at the Annual Conference, from which he was called home by telegraph. Had labored as his circumstances would permit, and preached at Rock Creek and Burlington, and at White Oak and Dry Ridge school houses.

John Lambert had been keeping up appointments at Nashville, Lee county, Iowa, and had received assistance in preaching, and thinks that some will obey. He also labors in String Prairie branch.

Samuel Alcott had not been entirely silent; had preached at Nashville, and found quite an interest manifested there; also attends to the branch meetings at Montrose.

Priests' Reports.—Br. Hall had tried to magnify his calling, and had taken hold and had carried on the meetings in the absence of the presiding elder.

A. W. Head had labored in the branch over which he presides, and tried to be punctual in meeting at the time appointed, and they have had good meetings.

Nathan Spicer had endeavored to act his part, and wished to do good and present the truth whenever he could.

John Lambert was appointed to labor at Nashville and Br. Alcott was associated with him. Henry Stevens' mission was in his present field of labor.

Officials present: 1 apostle, 1 seventy, 10 elders, 4 priests, 2 teachers, 1 deacon.

The authorities of the church were sustained, and John H. Lake as president of the district; the Bishop's agent to assist him with funds, if they come into his hands. Samuel Ferris was sustained as clerk.

In the evening James McKiernan occupied the stand, showing clearly the beauties of the gospel.

On Sabbath morning Br. Lake occupied the stand. There was a very large attendance, many could not get admittance inside the house. We had a pleasant time through-

out the session, and peace reigned.

Adjourned to meet at Keokuk, September 2d and 3d, 1876.

## Miscellaneous.

### Notice of Debate.

*Bro. H. A. Stebbins*:—will you have the kindness to announce in the *Herald* that a debate will be held in Ross School House, Fremont county, Iowa, to commence at ten o'clock, on Tuesday, 29th of August.

#### PROPOSITIONS.

Does the Bible teach that all the spiritual gifts enjoyed by the Church in the apostolic age should be found in the Church until Christ's second coming?

Affirmed by E. C. Brand.

Denied by Elder Pirtle, of the Christian Church.

Does the Bible teach that the kingdom established by Christ and his apostles should continue on earth till his (Christ's) second coming?

Affirmed by Elder Pirtle.

Denied by Elder Brand.

Yours in bonds, E. C. BRAND.

### Kewanee District.

The next quarterly conference of the Kewanee district will convene at Buffalo Prairie, September 2d, 1876, at ten o'clock, a. m. The elders will please remember that that is the place to transact business for the district. A good representation will be expected. H. C. BRONSON, *Pres.*

We saw a mosquito work about ten minutes yesterday, trying to get his BILL through the skin of a man who owes us two years' subscription. How we laughed at that demoralized little insect, as, with a look of disgust, he folded up his BILL, placed it in his pocket, and went for another victim.

### Addresses.

Joseph R. Lambert, Magnolia, Harrison county, Iowa.

Heman C. Smith, care H. J. Hudson, Columbus, Platte county, Nebraska.

John J. Cornish, box 163 B, London, Ontario.

Charles Derry, Deer Creek, Madison Co., Nebraska.

Alexander H. Smith, Andover, Harrison county, Mo.

Phineas Cadwell, President of the Second Quorum of Elders, Logan, Harrison county, Iowa.

Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.

John C. Foss, Machias, Maine.

## DIED.

At Omaha, Nebraska, July 18th, 1876, of brain fever and cholera infantum, Jenette Hansine Bertelsen, youngest daughter of Christian and Anne Bertelsen, aged 10 months and 16 days. To the saints who showed their sympathy at our house, and who followed the remains to their last resting place, we offer our heartfelt thanks. Five boys have we buried in the past, and now our baby girl is taken.

From earth's care and troubles she has gone to her rest.

To meet her dear brothers in the land of the blest; They have sped far away from their pain and their sorrow, But we hope we may meet them, in the coming to-morrow.

At Farmington, Iowa, April 4th, 1876, Edward Howard, aged 62 years, 8 months and 10 days. He was baptized May 30th, 1870, and died in full faith of the gospel of Christ. Funeral services by elder John H. Lake.

At Valley branch, Carroll county, Mo., July 19th, 1876, Br. Wm. B. Adkins, [age not given]. He loved the gospel of Christ, and counseled his brethren and sisters to be faithful.

At London, Ontario, Elizabeth L. Wilkison, daughter of brother and sister Wilkison, aged 4 months.

Weep not, O father, for your child,  
And mother do not mourn;  
We know she was so good and mild,  
But God has called her home;  
Bless'd are they that have no sin,  
For they are clean in heart;  
So may you strive to enter in,  
To meet her there and never part.

## FORSCUTT AND SHINN DISCUSSION.

## DISCUSSION BETWEEN

REV. JOHN L. SHINN,  
Of the Universalist Church, and

ELDER MARK H. FORSCUTT,  
Of the Reorganized Church of Jesus Christ  
of Latter Day Saints.

J. L. Shinn affirms that "The Bible teaches that the Coming of Christ to judge the World is now past."

Mark H. Forscutt affirms that "The Bible teaches the Literal Resurrection of the Body from the Grave."

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Maggie and Mary; or the Slanderer Exposed, 16 pages, 10 cents.

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## Tracts:

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No. 2, Truth Made Manifest, 12 pages, 25 cents per dozen, \$1.75 per hundred.

No. 3, Voice of the Good Shepherd, 4 pages, 8 cents per dozen, 60 cents per hundred.

No. 4, Epitome of Faith and Doctrine, one page, 5 cts. per dozen, 30 cents per hundred.

No. 5, The Gospel, 2 pages, 6 cents per dozen, 35 cents per hundred.

No. 6, The "One Baptism;" its Mode, Subjects, Pre-requisites and Design; and Who Shall Administer; 18 pages, 35 cents per dozen, \$2.60 per hundred.

No. 7, Who Then Can be Saved, 4 pages, 8 cents per dozen, 60 cents per hundred.

No. 8, Fullness of the Atonement, 16 pages, 30 cents per dozen, \$2 per hundred.

No. 9, Spiritualism Viewed from a Scriptural Standpoint, 20 pages, 40 cents per dozen, \$3 per hundred.

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THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH and HENRY A. STEBBINS. \$2.15 per year.

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# THE TRUE LATTER DAY SAINTS' HERALD

1877  
J.F. Burton

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

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

Vol. 23.

PLANO, ILL., SEPTEMBER 1, 1876.

No. 17.

## The Gathering.

But few things have engaged the attention of saints in all ages more than that of the gathering; and latter day saints have made it a leading topic of thought and conversation. We think we are justified in saying that no doctrine or theory of the church has had more hasty, indiscreet, and ill-informed advocates than this; that with, perhaps, the exception of polygamy, none has been so persistently and variously discussed; and that concerning few other topics can it be said there has been so much error and wrong.

There is one right way touching this matter, and there may be an infinite number of false ways. Wisdom dictates that we carefully search for the right, and studiously avoid the wrong. Patient study, unbiassed reflection, and a careful following of the Divine guidance, in letter and in spirit, is our only and reasonable duty in considering and deciding upon this matter.

That the gathering is in harmony with the special government of God, may be seen in his dealings with his chosen people in all ages,—the fact of "the city of Enoch," the fact that Abraham, and Jacob, and their families, dwelt separate and apart from those not of their precious faith; the fact that, in the providence of God, the seed of Jacob dwelt in Goshen, instead of being distributed among the corrupt Egyptians; and, that God gathered Israel into Canaan, a separate and distinct people;—that he blessed them in gathering them, but cursed them by scattering. It is

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further seen in the very significant saying of Jesus:

"O! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, *how often* would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not."—*Matt. 23:37.*

It is also further seen in the fact, that Jerusalem, and its vicinity, up to the time of its being besieged by Titus, was the local center of the church, and the home of most of the apostles and chief ministers.

That the gathering is in accord with the genius of the gospel, is apparent from the fruits of the gospel, and the Spirit of God, which always attends it. The gospel and the Spirit of Christ tends to a separation from whatever is unholy, either in principles or persons; and to the unification of all things that are under their influence and power; and this when followed to its legitimate results, localizes the people of God, that they may have a separate place and name.

The Bible, Book of Mormon, and Book of Covenants, abound with evidence that God will gather his people in the latter days, and before the coming of Christ.

"When the Lord shall build up Zion, he shall appear in glory."—*Ps. 102:6.*

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—*Isa. 59:20.*

The Book of Mormon informs us that God will build up a Zion on this continent, in the last days. (See *Ether, 6:1*, and *Book of Nephi, 10:1*). The Book of Covenants is very full and clear upon this point. (See *D. C. 36:12; 45:12, 13, 14; 57:1; 58:3; 83:1, 2*).

In all these texts, with many more that might be cited, the fact of gathering is clearly stated, and also many of its leading objects, and the character of the people to be gathered; all of which we shall have occasion to treat more fully as we proceed.

Having found that the saints will be eventually gathered to the land of Zion, and to the city of Zion and her stakes, we may enquire, Are the saints NOW authorized, and prepared, to gather to, and build up the city of Zion and her stakes? To this there can be but one true answer,—No. And now for the reasons. When the Lord would build up Zion, and gather his people to that land, under the first Joseph, he gave special revelations for that purpose; and it is but reasonable to expect, that so great a work as the final redemption of Zion, the gathering of the saints, and the building up of the city, can only be accomplished by and through the special revelations and providences of God, given in those times, and to that people who are to be gathered. Nor are we left to mere conjecture in this matter; for the Lord has said:

“The redemption must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.”—D. & C. 100: 3.

And this leading was by direct revelation from God, and through the continued interposition of divine power. Another evidence is found in the revelation of September, 1832, in the “Concordance and Reference Guide.”

“And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, to arrange by lot the inheritance of the saints, [See Num. 34: 17, 18; Josh. 14: 1, 2], whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God.”

Now this, clearly, is said of the successor of Joseph the Martyr; and said in view of the redemption of Zion, and the giving of inheritances under the law of

tithing and consecration, the only law by which Zion can be built up, and the only law under which the saints can gather there—essential facts to be remembered.

These texts should satisfy the saints in regard to *the source* through which revelations must come in the work of gathering to, and building up Zion and her stakes. It should satisfy them that to be led by others than the “man like unto Moses,” is to be led contrary to the order and appointment of God. “When the blind lead the blind, they shall both fall into the ditch.”

That the saints are not now authorized to go up to the place for the city of Zion, and essay to build it up, is seen in the fact that there is not now a revelation from God either commanding them, or permitting them to do such a work. The saints were, from 1831 up to, perhaps, 1838, authorized to do so; but in the revelation of 1841 we are plainly told that the Lord no longer required that work “at the hands of those sons of men.” D. C. 107: 15. By this we see that the church was, by the word of God, relieved of the duty and obligation to gather to Zion in Missouri, to build up a temple and a city unto the name of the Lord.

From these facts we are forced to conclude that, when the Lord will have the saints gather and build up the city of Zion, its temple and its stakes, he will clearly reveal that matter to his people, and reveal it through the legitimate channel, the Moses man—the president of the church. Every effort in other directions than this is manifestly wrong; and though they may evince zeal, certain it is they are not in accordance with the order of God.

That the saints are not now prepared for a work so important and so great as the building up of Zion, under the law of Zion, is, we think, beyond question. And this law, we again remind the reader, is the only law by which Zion can be built up:

“Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be

chastened until they learn obedience, [to those principles], if it must needs be by the things which they suffer."—D. C. 102 : 2.

That law requires, among other things, that all those who gather to Zion and her stakes shall lay all their surplus properties before the bishop and his counselors, making a complete consecration of the same, and then receive back their inheritances at the hands of the bishop. D. C. 42 : 8, 9, 10 ; 106 : 1, 2 ; also revelation of Sept. 1832, which I now quote, as many do not have it :

"It is contrary to the will and commandment of God, that those who receive not their inheritance *by consecration*, agreeably to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God ; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church ; their names shall not be found, neither the names of the fathers, the names of the children, neither in the book of the law of God, saith the Lord of hosts."

The "law," here referred to, is doubtless that which began to be given February, 1831, (D. C. 42 : 8, 9, 10) which the reader will do well to carefully consider, bearing in mind that what is there called "a residue," is evidently the same as "the surplus," mentioned in 106 : 1, 2.

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou shalt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which can not be broken ; and inasmuch as ye impart of your substance unto the poor, ye shall do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders or high priests, such as he shall or has appointed and set apart for that purpose.

"And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they can not be taken from the church, agreeably to my commandments ; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

"And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their

support, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people."—D. C. 42 : 8, 9, 10.

But this qualification in respect to temporal things—property matters—is only a small, yet essential portion fitting the saints to gather to, and build up Zion.

"In consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be *prepared*, and that *my people* may be taught more perfectly, and have experience, and know more perfectly *their duty*, and the things which I require at their hands ; and this cannot be brought to pass until mine elders are endowed with power from on high."

Now, from this quotation we learn, in respect to the redemption and building up of Zion : 1, that the saints must be "prepared" for it ; 2, that they must be "taught more perfectly" than they yet had been ; 3, that they must have greater "experience" than they then had ; 4, "and know more perfectly concerning their duty, and the things which I require at their hands ;" and, 5, the very important fact, that these qualifications cannot be had, "until mine elders are endowed with power from on high."

As for this special and glorious endowment "from on high," we are not left to rely on this quotation alone, in order to see that it is indispensably essential before the redemption and building up of Zion.

In D. C. 87 : 3, we read—

"And again, verily I say unto thy brethren Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in

holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they [the prophets—the ministry] may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe.”

Nothing can be plainer than that it is the purpose of God to especially endow his elders with power from on high prior to, and preparatory to, the redemption and building up of Zion. How rational, how consistent, how scriptural the idea! Before the Lord would lead Israel into the land of Canaan, he endowed the seventy elders in the mount. (Num. 11 : 24-30.) And so he promises to endow the elders before the latter-day Israel are finally gathered to Zion.

Further: it would seem that the numbers of the saints would be very considerable prior to their return to Zion, for of them the Lord says, “but firstly, let my army become very great.”—D. C. 102 : 9. Of one thing we may be certain, whatever their numbers may be, they must be “pure in heart,” for “they that remain and are pure in heart shall return and come to their inheritances, they and their children, with songs of everlasting joy; to build up the waste places of Zion.”—D. C. 98 : 4. And right in the passage last quoted is seen the condition of the land when the saints return, by the will of God, to build it up—“to build the waste places of Zion,” will be their work. So the saints can only expect to find the “places of Zion” waste when the Lord shall call them to build it up. And to this agrees another passage:

“Therefore, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, [See D. C. 34 : 4, with 98 : 4], even so will I fulfill,—I will fight your battles. Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.”—D. C. 102 : 3, 4.

I apprehend that few, if any, would

be so rash as to say, that the central place of Zion, and its immediate surroundings, is now not polluted by the presence and evil practices of the enemies of God and of God's people, crime, and civil and social disorder, still prevail, to an alarming degree, in Jackson county, Missouri, and in its immediate surroundings, as any one may know who consults the general news coming from those quarters.

The saints are not only to be “prepared” in moral purity, and in spiritual power and intelligence, before they can gather and build up Zion, as also in respect to the righteous use of their temporal wealth; but, to my mind, they are to be “prepared,” and richly “prepared” with temporal wealth, in order to the building up of Zion. The man or woman who indulges in idleness, prodigality, and thriftlessness; or those who fail to be industrious, economical, careful, and prudent, in temporal things, will evidently find none inheritance in that day. The saints must be prepared in doctrine, in principle, in practice, in morals, in spirituality, in social order, in the possession of temporal wealth, as also in the will to rightly use temporal means, and in numbers; and then, too, the land must be prepared for them, and so, all things will be prepared before them. The Lord alone can prepare the land, but the saints can do much, very much, in preparing themselves. And the latter is now the work for us to consider, and to seek speedily to accomplish.

How best can this be done? We may not attempt to comply with “the law of Zion,” in every particular, nor seek to teach it in all its requirements, for this would be undertaking too much; but we can come as near to living and teaching its requirements as the fragmentary and scattered condition of the church will permit. Of the law of Zion, the Lord says:

“Let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption.”—D. C. 103 : 10.

Giving inheritances, as provided by that law, is inexpedient now; and, in-

deed, unlawful. So are many other things, which will be not only lawful, but obligatory, when the saints gather to build up Zion. Such parts and principles as justly apply to the scattered saints should be diligently taught, and carefully observed, and these teachings should be counseled or permitted, by the voice of the ministry through the general conferences, or through the chief councils of the church, or through revelation given through the legitimate channel, the president of the church. In this way order and harmony will prevail; and confusion, disorder, and contention be avoided.

Inasmuch as the *land*, the *saints*, and the *elders*, are not prepared for the work of gathering to, and building up Zion, may not many of the saints, at least, assemble at another place, or to other places, and build up the interests of the church, and be thereby better enabled to finally fulfill all the requirements of the law of Zion, when Zion shall be redeemed? We think they may, and that such a work would be in harmony with the spirit and letter touching the latter day work. We believe such a work would tend greatly to develop the true genius and the ennobling institutions of the church, and aid in procuring and economizing its temporal wealth, perfecting its social order; and, what is of greater importance, facilitate the bringing of its ministry up to a far higher condition of unity in doctrine, administration, and spiritual knowledge, and greatly advance the entire church in all that is true, and beautiful, and good.

We are told that—

“Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness by the power that is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned.”—D. C. 58 : 6.

Besides this, the saints were authorized to settle “into the regions round about” Zion, and “carefully gather together, as much in *one region* as can be,

consistently with the feelings of the people.”—D. C. 102 : 7. Acting upon this, the saints, when driven from Missouri, in 1838, by the exterminating order of its Governor, Boggs, finding “no more room” (D. C. 98 : 4) in Missouri, (as they must “be subject unto the powers that be,” and keep “the laws of the land”), they settled in and about Nauvoo, and there found the “one region” most suitable for them under the exigencies of the case. Here they remained for a time, and with the blessing of God built up rapidly, and were finally driven away for their unfaithfulness in keeping the commandments of God. (D. C. 107 : 11–14). Here is a principle laid down and illustrated, upon which evidently the saints may act at this time, viz., to gather into *one region* so far as can be consistently with the feelings of the people, this “one region” to be as near to the center place, Zion, as wisdom, the interests of the church, the condition of the land and society, and all the surrounding circumstances of the work, shall demand.

We now come to a matter of vital importance to this whole affair. Who shall select and locate that “one region?” Shall it be done authoritatively, by the voice of the church through its appointed servants—men chosen by “common consent” at general conferences? Or shall individual members, or ministers, assume to teach, advise, or direct in the matter, upon their own private judgment?

That the latter course could only result in confusion, division, darkness and ruin, is self-evident.

In locating the land of Zion certain men were appointed, and to them it was given to know the place, and they were to have the purchasing of the land, and the gathering was to be done under the supervision of the first presidency and the bishopric. And further:

“Let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.”—D. C. 58 : 12.

Here we find the Lord's method of

locating the place for gathering the saints, and who it is that is to advise, counsel, and manage the matter of gathering. Members and ministers not appointed to this work have no direct authority in the matter, and should not dare to meddle with it. To interfere in matters not entrusted to them, and to assume duties to which they have not been called, can only result in evil, both to themselves and to those affected by their counselings or dictation.

A gathering of the saints, as many as may be prepared for it, "into one region," this region to be selected by men appointed by the church for that purpose, and the gathering to be under the advice and direction of the first presidency and bishopric, and as shall be counseled by the elders in the conferences, is certainly practicable and in accordance with the spirit of the latter day work. Such a movement would supply a want now felt and freely expressed by many in the church. And to consummate such a work should be the prayer and effort of the entire church.

With orderly and wise management it cannot fail to have the special favor of God, and prove a splendid and permanent success. W. W. B.

## THE FLOOD OF YEARS.

BY WILLIAM CULLEN BRYANT.

A Mighty Hand, from an exhaustless urn,  
Pours forth the never-ending Flood of Years  
Among the nations. How the rushing waves  
Bear all before them! On their foremost edge,  
And there alone, is Life; the Present there  
Tosses and foams and fills the air with roar  
Of mingled noises. There are they who toil,  
And they who strive, and they who feast, and  
they  
Who hurry to and fro. The sturdy hind—  
Woodman and delver with the spade—are there,  
And busy artisan beside his bench,  
And pallid student with his written roll.  
A moment on the mounting billows seen—  
The flood sweeps over them and they are gone.  
These groups of revelers, whose brows are  
twined  
With roses, ride the topmost swell awhile,  
And as they raise their flowing cups to touch  
The clinking brim to brim, are whirled beneath  
The waves and disappear. I hear the jar  
Of beaten drums, and thunders that break forth  
From cannon, where the advancing billow sends

Up to the sight long files of armed men,  
That hurry to the charge through flame and  
smoke.

The torrent bears them under, whelmed and  
hid,

Slayer and slain, in heaps of bloody foam.

Down go the steed and rider; the plumed chief

Sinks with his followers; the head that wears

The imperial diadem goes down beside

The felon's with cropped ear and branded cheek,

A funeral train—the torrent sweeps away

Bearers and bier mourners. By the bed

Of one who dies men gather sorrowing,

And women weep aloud; the flood rolls on;

The wail is stilled, and the sobbing group

Borne under. Hark to that shrill, sudden shout—

The cry of an applauding multitude

Swayed by some loud tongued orator who wields

The living mass, as if he were its soul;

The waters choke the shout and all is still.

Lo, next, a kneeling crowd and one who spreads

The hands in prayer; the engulfing wave e'er-

takes

And swallows them and him. A sculptor wields

The chisel, and the stricken marble grows

To beauty; at his easel, eager-eyed,

A painter stands, and sunshine, at his touch,

Gathers upon the canvas, and life glows;

A poet, as he paces to and fro,

Murmurs his sounding lines. Awhile they ride

The advancing billow, till its tossing crest

Strikes them and flings them under, while their

tasks

Are yet unfinished. See a mother smile

On her young babe that smiles to her again—

The torrent wrests it from her arms; she

shrieks,

And weeps, and midst her tears is carried down.

A beam like that of moonlight turns the spray

To glistening pearls; two lovers, hand in hand,

Rise on the billowy swell and fondly look

Into each other's eyes. The rushing flood

Flings them apart; the youth goes down; the

maid,

With hands outstretched in vain and stream-

ing eyes,

Waits for the next high wave to follow him.

An aged man succeeds: his bending form

Sinks slowly; mingling with the sullen stream

Gleam the white locks and then are seen no

more.

Lo, wider grows the stream; a sea-like flood

Saps earth's wild cities; massive palaces

Crumble before it; fortresses and towers

Dissolve in the swift waters; populous realms

Swept by the torrent, see their ancient tribes

Engulfed and lost, their very languages

Stifled and never to be uttered more.

I pause and turn my eyes and, looking back,

Where that tumultuous flood has passed, I see

The silent Ocean of the Past, a waste

Of waters weltering over graves, its shores

Strewn with the wreck of fleets, where mast

and hull

Drop away piecemeal; battlemented walls

Frown idly, green with moss, and temples stand

Unroofed, forsaken by the worshipers.



There lie memorial stones, whence time has gnawed

The graven legends, thrones of kings o'erturned,  
The broken altars of forgotten gods,  
Foundations of old cities and long streets  
Where never fall of human foot is heard  
Upon the desolate pavement. I behold  
Dim glimmerings of lost jewels far within  
The sleeping waters, diamond, chrysolite,  
Ruby and topaz, pearl and chrysolite,  
Once glittering at the banquet on fair brows  
That long ago were dust; and all around  
Strewn on the waters of that silent sea,  
Are withering bridal wreaths, and glossy locks  
Shorn from fair brows by loving hands, and scrolls

O'erwritten,—haply with fond words of love  
And vows of friendship—and fair pages flung  
Fresh from the printer's engine. There they lie  
A moment, and then sink away from sight.

I look, and the quick tears are in my eyes,  
For I behold, in every one of these,  
A blighted hope, a separate history  
Of human sorrow, telling of dear ties  
Suddenly broken, dreams of happiness  
Dissolved in air, and happy days, too brief,  
That sorrowfully ended, and I think  
How painfully must the poor heart have beat  
In bosoms without number, as the blow  
Was struck that slew their hope or broke their peace.

Sadly I turn, and look before, where yet  
The Flood must pass, and I behold a mist  
Where swarm dissolving forms, the blood of Hope,

Divinely fair that rest on banks of flowers,  
Or wander among rainbows, fading soon  
And reappearing, haply giving place  
To shapes of grisly aspect, such as Fear  
Molds from the idle air; where serpents lift  
The head to strike, and skeletons stretch forth  
The bony arm in menace. Further on  
A belt of darkness seems to bar the way,  
Long, low and distant, where the Life that Is,  
Touches the Life to Come. The Flood of Years  
Rolls toward it near and nearer. It must pass  
That dismal barrier. What is there beyond?  
Hear what the wise and good have said. Beyond

That belt of darkness still the years roll on  
More gently, but with not less mighty sweep.  
They gather up again and softly bear  
All the sweet lives that late were overwhelmed  
And lost to sight—all that in them was good,  
Noble, and truly great and worthy of love—  
The lives of infants and ingenuous youth,  
Sages and saintly women who have made  
Their households happy—all are raised and borne

By that great current in its onward sweep,  
Wandering and rippling with caressing waves  
Around green islands, fragrant with the breath  
Of flowers that never wither. So they pass,  
From stage to stage, along the shining course  
Of that fair river broadening like a sea.  
As its smooth eddies curl along their way,  
They bring old friends together; hands are clasped

In joy unspeakable; the mother's arms  
Again are folded round the child she loved  
And lost. Old sorrows are forgotten now,  
Or but remembered to make sweet the hour  
That overpays them; wounded hearts that bled  
Or broke are healed forever. In the room  
Of this grief-shadowed Present there shall be  
A Present in whose reign no grief shall gnaw;  
The heart, and never shall a tender tie  
Be broken—in whose reign the eternal Change  
That waits on growth and action shall proceed  
With everlasting Concord hand in hand.

—Scribner's Monthly for August.

### Elder's License.

WHAT IT DOES AND WHAT IT DOES NOT  
AUTHORIZE.

In reading my Elder's License, I find that it empowers me to preach the gospel, and to officiate in the gospel ordinances; or, in other words, it is a certificate of ordination to perform those sacred functions.

Under certain circumstances I can labor in my office as well without this certificate as with it; namely, in any city or place where no organization of the church has been effected. But the mere fact of my being an elder does not warrant me in officiating within the geographical limits of an organized branch, without the consent of the local church authorities.

The license empowers me "to preach the gospel." But it does not authorize me to preach "another gospel." Therefore, I have no right, by virtue of my ordination license, to promulgate any new, strange, or fanciful doctrine, not sanctioned by the church. I may not teach my own, nor any man's, private notions.

Where the language in the word of God is susceptible of various constructions, my license authorizes me to promulgate the church's interpretation of it; but it does not authorize me to teach my own nor any one else's construction that in the least conflicts with the published teachings of the general church authorities.

No society or government ever commissioned a minister to depreciate or criticise it; but, on the contrary, it is the unquestionable duty of every minister to faithfully represent the doctrines, and labor for the interests of the body

whose commission he holds. Whenever an honorable gentleman can not conscientiously do this he will resign his commission.

My license, in addition to the duties specified on the face of it, authorizes me to obey and promulgate the unrevoked resolutions and rulings of the district conference where I reside, and of the General Conference, together with those of the general church authorities; this and nothing more. Should I so far forget myself as to disobey, set at naught, or even criticise any of these, I should do so, not by authority of my ordination or license, but in spite of them. X. A.

### The Gospel.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16: 15-18.

This gospel is to be preached to every creature in all the world, without limiting it to nation or age; hence the promise must hold good unto the end of time; for Jesus said:

"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.

All will agree that this has not been accomplished; and, as the end has not yet come, we must come to this conclusion, that if the gospel is preached and believed, then the signs should follow the believer now in our day, or else it will prove that the promises of Jesus have failed, and the Apostle Paul must have been deceived; for he said:

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16.

Again Paul says to Timothy:

"If any man teach otherwise, and consent

not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."—1 Tim. 6: 3-5.

The reader will bear in mind that he must hold fast to the sound words even the words of our Lord Jesus Christ, which is the word of eternal life; and, as Jesus has given the word which he had received of the Father unto his disciples, and commissioned them to go into all the world to preach the gospel, and said that he that believeth and is baptized, shall be saved; but he that believeth not shall be damned; then let us give heed to the word of Jesus. The Apostle Peter, on the day of Pentecost, when he was filled with the Holy Ghost, preached plainly to the multitude, and when they were pricked in their hearts and said unto Peter, and to the rest of the apostles, "Men and brethren, what shall we do?" the reply was:

"Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38.

The Lord Jesus had all power given unto him in heaven and in earth, therefore, all must have some of this power delegated to them from Jesus Christ in order to preach this gospel; for the Apostle Paul says that,

"No man taketh this honor unto himself, but he that is called, as was Aaron."—Heb. 5: 4. "To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them."—Isa. 8: 28.

Again, Paul says that "if any man preach any other gospel unto you than that which we have preached unto you, let him be accursed." He says, "though we, or an angel from heaven." Then let us examine very closely the apostle's doctrine, and find out what he taught; for he knew the mind of Christ by revelation.

"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, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the children of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promises in Christ by the gospel."—Eph. 3 : 1-6.

Here we learn that the gospel is a mystery, and that without a revelation from Jesus Christ, the gospel can never be plainly understood. It is beyond the comprehension of men to understand the things of God without the Spirit of God.

"For no man knoweth the things of God but by the Spirit of God. Now we have received, not the Spirit of this world, but the Spirit of God, that we may 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, comparing spiritual things with spiritual."—1 Cor. 2 : 11-13.

Again we learn, when we turn to 1 Cor. 1, where Paul says, addressing the Gentile saints :

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you."

Let us see what is the testimony of Christ. We turn to Rev. 19 : 10, and read : "The testimony of Jesus is the spirit of prophecy." Again :

"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.

Remember that this same Spirit of truth was in the prophets aforetime, for the things foretold by them did come to pass. The prophecies of Jesus' suffering, of which they did testify beforehand, has been literally fulfilled; and for proof that this same Spirit was

to show things to come, and to guide into all truth, see John 16 : 13.

"For it [the gospel] is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith."—Rom. 1 : 16, 17.

We should earnestly contend for the faith once delivered to the saints, which is nothing less than the covenant of grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel. And we do claim, upon the evidence of God's holy word, that which was spoken by apostles and prophets, that the promises made to the saints anciently, even the promise of the Father, the Comforter, the Holy Ghost, by which they were sealed—

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1 : 14.

The earnest is the advanced payment to seal or to confirm :

"Even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end."—1 Cor. 1 : 6-8.

Christ's promise was that the spirit of truth should be in them, and should teach them the things of the Father; for,

"All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you."—John 16 : 15.

That the saints were to be confirmed with this spirit unto the end, is evident, and that this gospel of the kingdom must first be preached to all nations, before the end come.

The apostle desired that the saints should come behind in no gift. Now this word, *behind*, would give us to understand that there were other saints besides the Corinthians who were zealous of spiritual gifts. The gifts here spoken of are clearly demonstrated in the 12th chapter of the same epistle of Paul, which please turn to and read for your-

self. "And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." All these were that there should be no schism in the body, which body is the church of Christ; and, as all are members of the same body, all will receive the same spirit; for Paul says, "by one spirit are ye all baptized into one body, whether we be Jew or Gentile." We now bring forth some of the strongest proofs used against us:

"Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—1 Cor. 13: 8-10.

"For now we see through a glass, darkly; but then face to face: now I know in part."—12th verse.

This teaches that knowledge in part will be done away, and that our knowledge will be brought to perfection, so that we shall know as we are known. Paul says that when that which is perfect is come, then that which is in part, that by which we are able to see through a glass darkly shall be done away, but this will not be in this state of probation.

We now turn to Hebrews 11th chapter. All these ancient worthies died in the faith, not having seen received the promises but having seen them afar off. They saw them as through a glass darkly, and were persuaded of them, and embraced them. 13th verse.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 39, 40.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1 Cor. 14: 17.

How it is possible, with all the evidence I have presented, that men can say that these things are done away, is more than I can understand. N. S

John C. Foss, Machias, Maine.

### Charity.

There is a volume in this single word. Many have elaborated thereupon, and doubtless many will in the future. There is a great deal on the subject that is very beautiful, as well as practical. It is not the beautiful and grand that I shall deal with in this short writing, but with that which is practical.

Charity is one of the indispensables of the true Christian character; for without it, although we possess numerous, special and divine gifts, yet are we nothing. Charity is love. To have charity for all, is to love all; is to have an unselfish interest in our fellow beings. Reason should govern all things; and surely if we are so governed, we will be reasonable beings.

Doubtless there is no class of persons who should have greater charity than the Latter Day Saints, for unto them God has again revealed his will, while the world, in all its forms, is destitute of the knowledge of the gospel of Christ. Light will not adhere to darkness; neither will the pure truths of heaven adhere to the darkness and shade of apostate christianity. But as our gospel is that of the Prince of Peace, those who administer it unto others, should do so in charity and long suffering, remembering the example of Christ, whose ambassadors they are. Harshness and asperity are not the weapons to use in combat with error, for they are evil, and not conducive to the drawing men unto Christ. The saints are often accused of being uncharitable, simply because they believe the revelations of God to be superior to the wisdom and opinions of man.

It is charity to show erring man the path that leads to bliss. If he spurns the counsel of God, he will have to answer therefor at the day of reckoning. We might close our eyes and be oblivious to all around us; and were we nearing a pit, it would certainly be an act of love and charity as well as duty in another, who, apprehending our danger, should give us timely warning. The world is being lulled into sleep; it is nearing the day of God; and, in the light of the

pure gospel of Christ, whose coming draws near.

He who has received the truth for the love of it, should certainly have an intense desire that those who are groping in error's night, should see the light, as he sees it; and this interest will not be latent, but active in its character. If the receiving of the "ancient gospel, restored," has placed him in a position to receive by faith the spiritual gifts, spoken of by Paul in 1 Cor. 12; which, were lost by the apostasy from the faith; he should realize, that a reception of the same precious truths by others, would place them in the same happy condition which he himself so justly esteems. If he has had exquisite joys by reason of the out-pouring of the Spirit, others can have the same likewise.

To receive the gospel, they must first hear for themselves; for it is written, "Faith cometh by hearing." Now comes the test of interest, and of the charity or love which men may profess for humanity. It is manifest in the exercise of the means for the bringing of souls to Christ. "How shall they hear without a preacher," is a favorite text with saints. It is indicative of the fact that the gospel should be declared unto all. "And this gospel of the kingdom shall be preached in all the world for a witness," were the words of Jesus, and to preach it requires time; and, inasmuch as the world does not receive it thankfully, seeing that all must hear it, it is evident that a sacrifice must be made.

Who shall make the sacrifice? Permit me to answer, Every one in whose heart is the love of Christ. All should be interested in the salvation of man; and it must be obvious to all, that he who has no concern about the salvation of fellow beings, is destitute of charity. Surely the Almighty will not hold him guiltless, who, knowing the truth, withholds his substance, and thus, so far as he is concerned, withholds the preaching of the gospel from those whose souls are as precious as his. Do I love my neighbors when I make no effort to give, or send unto them the glad tidings?

Have I charity, when I am indifferent

to the demands for the "bread of life."

Men who go abroad to preach the gospel, require support; not only in faith and prayers, but in means to prosecute their missions, and provide for the loved ones at home. How must the servant of God feel, when making prodigious effort to build up the cause of Christ, to realize that not only do his wife and family feel the sacrifice of his absence, but are actually deprived of some of the necessaries of life? Those who are at home, should consider this matter, and not make the burden of the laborer for Christ greater than he can bear.

It is folly to assert our interest in the welfare of our fellow beings, and at the same time withhold the evidences of sincerity. The expression of Bro. J. B. Price, as contained in a letter published in *Herald* and *Messenger*, upon the subject of sincerity, meets my approval. "Actions speak louder than words," is a truism. Our life, our actions,—deeds speak for us: they reveal the heart. Our faith is manifest by our works. St. James has said that faith without works is dead. Do we possess charity? Do we love God, his work, and mankind? If we do, we will be willing to make the sacrifice that the Lord requires at our hands. It is a sacrifice to leave home and its loved ones, to go among strangers, even though we bear as we do the message of life. It may be a sacrifice to forego some useless pleasure or luxury, to make an extra effort, so as to consecrate to the work of God, some of our means to assist others in bearing truth to the nations.

A cause so noble in its object is certainly worthy of the offering of charity. Those who engage in the work of God, must expect to sacrifice. Certainly the ultimatum of our hopes, will abundantly repay all our sacrifices, toils, pains and privations. "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever," are the promises held out to the faithful ones. Those who are willing to share the trials and labors consequent upon charity, will be held in pleasing remem-

brance by the Lord Jesus when he comes; for it is written: "Out of Zion, the perfection of beauty, God hath shined." "Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." "He shall call to the heavens from above, and to the earth, that he may judge his people." "Gather my saints together unto me, those who have made a covenant with me by sacrifice."

May we all be able to make the sacrifice that charity demands, is my prayer.

T. E. LLOYD.

#### Habits.

*Dear Herald:*—As I have not seen anything in the *Herald* of late from this part of the country, I write you for the first time in my life, to say how we are getting along, and a few words on the subject of habit. The Lord is blessing us here with temporal and spiritual good, such as health, the gifts of the Spirit, and all other necessary blessings. But to turn to my subject: When I write on this subject, I mean *bad* habits, I have often heard the question asked, Why don't we live as long in these days, as did the people in ancient days? In reply to such question, according to my candid and humble opinion, I would say that it is because of the habit of drinking tea and coffee, and because of the habit of smoking and chewing the filthy weed, tobacco; and, above all, the drinking of intoxicating liquors. We cannot find in the pages of history, that the people who lived so long in ancient days made use of such things. Therefore I cannot see why that any should wonder that people lived longer in those days, than we do in these days, because both nature and the law of God teaches that we kill our own bodies by the habitual use of these filthy things. I am sorry to say that I have heard some of our brethren and sisters say that there is no harm in entering a saloon to take a dram, or in attending balls, providing they make no harm out of it; but I myself do not so understand it, for the reason that I think we ought to be the lights of the world, and examples before

it; and I do not see any good example set for the world by going to saloons and dances. There are found many temptations, which have a tendency to draw our minds from the covenant we have made with the Lord God. It is true that it is recorded in the Bible that the ancient saints danced, but it was as an act of worship towards God, but since dancing became corrupted the dance is more of a worship to the evil one.

I would say to my brothers and sisters who are young in years and in the cause, that I, myself, indulged in all those habits not long ago, but thank God I have quit it all, and by his blessing I hope to so continue. It seems to be the general impression, among those who have long indulged in these habits, that it is impossible to drop them; but I believe there is nothing impossible about these evil habits, if we have faith in the Lord and ask him to give us strength to overcome them. Therefore I hope that we who are young will drop all these filthy ways, and endeavor to go on to perfection, turning all our attention to something more valuable; to those temporal and spiritual ways more pleasing in the sight of the Lord. Let us continue to ask the Lord for knowledge, wisdom and understanding, so that we may increase in all necessary blessings, and follow the example of those brethren who are upholding the work of the Lord and Savior Jesus Christ. Then, when they have gone to their happy home, we shall be able to take their places. My desire is that we all hold fast and endure to the end, so as to be numbered with the sons and daughters of God in Zion. This is my prayer for Christ's sake. Amen.

GOMER GRIFFITH.

BEVIER, MACON CO., MO., July 7th, 1876.

#### Redemption of Israel.

"Therefore, saith the Lord, the Lord of Hosts, the Mighty One of Israel, I will ease me of mine adversaries, and avenge me of mine enemies, and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. And I will restore thy judges

as at the first, and thy counselors as at the beginning. Afterward thou shalt be called the City of Righteousness, the Faithful City. Zion shall be redeemed with judgment, and her converts with righteousness."—Isa. 1 : 24–27.

I am aware that many claim that the prophet was speaking of the land of Zion, and the saints of these days, and their restoration to this land. Let us see who the prophet was speaking of. He says that the Lord will avenge himself of his enemies; and "I will turn my hand upon thee [Israel] and purely purge away thy dross, and take away all thy tin."

Now if the reader will turn to the thirty-eighth and thirty-ninth chapters of Ezekiel, he will see how the Lord is going to avenge himself of his enemies.

The Lord is to purge the house of Israel from all their sins and iniquity, and gather them from all countries where they have been for so long a time, and then he is to restore their judges as at the first; and their counselors as at the beginning. Now, if there never had been judges and counselors over the house of Israel, they never could be restored; so we see that the Lord has said through the prophet that he would restore them back to the house of Israel, when they are gathered out of their enemies' land. Now, the prophet says this, that the Lord will avenge himself of his enemies, and purge the house of Israel from all their sins and iniquity; and restore their judges as at first; that afterward, "Thou shalt be called the City of Righteousness, the Faithful City. Zion shall be redeemed with judgment, and her converts with righteousness."

Webster defines the word judgment to be: sentence, opinion, discernment. If this is the definition of this word in this chapter, it is the same in the fourteenth of Revelation, and in other places. The judgment of God consists of many judgments. The angel said, "Fear God, for the hour of his judgment is come." If the hour of God's judgment came at the time the gospel was restored, it will not be taken from the earth until the Lord is avenged of all his enemies;

and the way the Lord is to avenge himself, is by pouring out his judgments upon his enemies; such as storms, hail, fire and brimstone, and other judgments that are spoken of in Zachariah twelfth and fourteenth chapters, Ezekiel thirty-eighth and thirty-ninth chapters. Paul, in the ninth chapter of Romans, quotes from the first chapter of Isaiah, where he speaks of the daughters of Zion, which must mean the daughters of Jerusalem; and in many places Jerusalem is called Zion. In the fifty-second chapter of Isaiah, he says, "Put on thy strength, O Zion." He was speaking of the same thing, when he says, "Zion shall be redeemed with judgment, and her converts by righteousness." What does the prophet mean by calling Zion "her;" her is a woman; Jerusalem is a woman; the church of Christ was represented to John as a woman.

Well, the members are the converts, those who are true believers in the restoration of Israel, and have been converted to this faith. They are converts. Zion is one thing, and her converts another. Isaiah says, "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isa. 52 : 8. Then Zion has been; she has been taken away; and is to be brought back again.

W. C. KINYON.

#### Amusements.—Worldly Pleasure.

"Remember now thy Creator in the days of thy youth."—Ecl. 12 : 1.

I deeply desire to address my young brethren and sisters in the Church of Christ, for I am young in years myself. I have been a member in Christ's Body for ten years, yet know somewhat of the pleasures (?) of life, and, therefore, I attempt to address you. Now do not become alarmed at the manner or style of this advice, but calmly consider it for your own good. Solomon said, "remember now thy Creator;" and now is the time to do so. "Know ye not that as many of us as were baptized into Jesus Christ [not man] have put on Christ."—Rom. 6 : 3.

Then we are to understand by this language that by doing so we become new creatures; hence a new manner of life, a new order or course to pursue. "Let that same mind be in you that was in Christ." A volume is contained in these few words! If we become "new creatures" we, most assuredly, must lead a different life from that which we formerly led. If we do not who will know that we have assumed Christ or his name? Did not Jesus say, "ye are the light of world," "ye are the salt of the earth," etc. Granted that we are; how can we be the light of the world, except by precept and example? What is our example to the world? This question comes home to every heart. Can you, dear reader, be an example for Christ to the world by reading novels, *Chimney Corners*, *New York Ledger*, *Police News*, *Saturday Night*, &c.? Can you let the light of Christ shine by playing cards, dice, checkers, dominos, chess, etc. Can you do so by going to parties, balls, the theaters, opera, minstrels, circus? Are you in doing such things, following in the footsteps of Jesus Christ? or are you in the path of folly and sin? Now answer candidly and soberly in your own mind, and "remember now thy Creator."

Did Christ institute or establish any one of these things? Answer ye who will. Is there any precept or example left upon divine record so teaching us? Can you take a dime novel, or any other novel paper, and sit down to read the same and ask God to seal the instruction (?) you read therein upon your mind for good? Can you sit down and play a game of chess, dominos, checkers, cards, (of either style), and ask God to bless it unto your eternal welfare? Can you worship God while in the opera, theater, circus, or minstrels, and ask God's blessing upon the same? "Who-soever ye yield yourselves servants to obey, his servants ye are whom ye obey." Are you a servant of Christ or a servant of the adversary? Do you want to follow after Christ or Satan? Now, these are questions of vital import to every man and woman in Christ's Church, whether they be young or middle aged;

it applies to a—l—l all. Inasmuch as ye have assumed the name of Christ, follow him.

The last time I went to a circus, I was condemned for it; I was severely punished in my mind for having gone. I had taught otherwise, and yet was enticed, drawn away by a carnal desire, not of my own exactly. Now for seven years I have not played a game of dominos or checkers; chess and cards I never played; an opera house or a theater I never was in, nor a minstrel show.

Not long ago I was invited to a certain place (a family of saints) to play a game of cards. I did not know the name of the game or the cards, but I refused saying, "I can find better enjoyment than that." I was invited three times and answered "No;" but I am pained to say that two elders played. I could and did find better employment, such as playing on the organ and singing a hymn.

Now I am not praising self, nor do I wish to be egotistical by any means; but it is by faith, and works of righteousness, we are to be saved, and I think elders should set a different example before the young; and, if they do not, how, or in what sense, can they be a light unto the world. People look to us (saints, elders and all) for better things. Paul says, "whatsoever ye do, do it heartily as unto the Lord." Can you do any of the above things unto the Lord?

"Oh," says some one, "I don't believe in being so religious, there's no use in it." Ah, but stop, stop right there; now think, "not any use;" what might we infer by that phrase, "not any use?" Why it means that it is not particular whether we fill the cup of righteousness full or not; whether we "observe all things which I [Jesus] have commanded you," or not. Yes that is it; we can walk along to Zion with glory (?) on our heads, holding to Jesus with one hand and — with the other. How it would look for a young brother (elder or not) to go along the street with a Bible in one pocket and a pack of cards in the other. "Why," he might say, "who knows it? no one sees it." G—o—d, God



sees it, and unto him shalt thou, reader, render account for the deeds done in the body. Before him shalt thou stand sooner or later.

If I could see wherein there is any true benefit derived from the above things, I might engage in them, otherwise I cannot do it. If they would aid in my spiritual advancement I would readily engage in them; but as they are, I can not. Says some one, "All persons are not alike; our temperaments are diverse." Well, there comes the "warfare," and exactly there. When we put on the armor of Christ we began a "warfare" against the world, the flesh and the devil; and "he that overcometh," unto him above, and to those like him is given the promise of eternal life. We m-u-s-t must bring ourselves to obedience of God's will; and if we do not how can we expect to claim eternal life. "To be carnally minded is death, but to be spiritually minded is life and peace." Which do you want? Young brother, young sister, you can be spiritually minded, and now is the time. True pleasure is alone to be found in the gospel of Jesus Christ. It is all in all, for the spiritual minded person, and I would not, I could not, give in exchange one half hour's sweet communion with the Holy Spirit for one year's worldly amusement or pleasure. It does the soul more good, you derive more comfort, peace and joy of mind than you can from any other source. Try it, brother; try it, sister. Don't be angry with this, but unto any one that will make a sacrifice of these I will vouch that you will be blessed of God. Do you like the blessing of God? We are to grow in grace and in the knowledge of Christ and of his work; we are to advance in divine life, and in the religion of Christ. It is a practical religion; it is one of righteous works, and holy deeds. If we make no sacrifice wherein can we expect a blessing? "Who shall ascend into the hill of the Lord and who shall stand within his holy place?" Mark the answer, "He that hath clean hands and a pure heart, who hath not lifted up his soul unto *vanity*.

\*\* He shall receive the blessing from the God of his salvation." Here is the secret, young brother, in the waters of baptism did you promise God or perform your oath or vow deceitfully? Can your heart be pure, clear from vanity if you engage in such worldly amusements which have been spoken of? "A pure people will God have." Let us strive to attain unto that state. Please read Ecc. 11 : 9 ; 12 : 13, 14, John 3 : 19-21 ; 6 : 51 ; 14 : 15, 23, 24 ; Rom. 8 : 6-9 ; 1 Cor. 2 : 11-15. Read carefully and think candidly. Read the third and fourth verses of hymn 1083.

I subscribe myself your brother in Christ,  
JOSEPH F. McDOWELL.

### Tracts:

- No. 1, Mountain of the Lord's House, 8 pages, 20 cents per dozen, \$1.30 per hundred.  
 No. 2, Truth Made Manifest, 12 pages, 25 cents per dozen, \$1.75 per hundred.  
 No. 3, Voice of the Good Shepherd, 4 pages, 8 cents per dozen, 60 cents per hundred.  
 No. 4, Epitome of Faith and Doctrine, one page, 5 cts. per dozen, 30 cents per hundred.  
 No. 5, The Gospel, 2 pages, 6 cents per dozen, 35 cents per hundred.  
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 No. 7, Who Then Can be Saved, 4 pages, 8 cents per dozen, 60 cents per hundred.  
 No. 8, Fullness of the Atonement, 16 pages, 30 cents per dozen, \$2 per hundred.  
 No. 9, Spiritualism Viewed from a Scriptural Stand-Point, 20 pages, 40 cents per dozen, \$3 per hundred.  
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 No. 21, Truths by Three Witnesses, one page, 5 cents per dozen, 20 cents per hundred.  
 No. 22, Faith and Repentance, 8 pages, 20 cents per dozen, \$1.30 per hundred.  
 No. 23, Baptism, 10 pages, 25 cents per dozen, \$1.60 per hundred.  
 No. 24, The Kingdom of God, 4 pages, 8 cents per dozen, 60 cents per hundred.  
 No. 25, Laying on of Hands, 4 pages, 8 cents per dozen, 60 cents per hundred.  
 No. 26, Mountain of the Lord's House, 4 pages, 8 cents per dozen, 60 cents per hundred.  
 No. 27, The Sabbath Question, 12 pages, 25 cents per dozen, \$1.75 cents per hundred.  
 No. 28, The Basis of Polygamy, a Criticism upon the (so called) Revelation of July 12th, 1843, 8 pages, by J. W. Briggs; 20 cents a dozen, \$1.30 a hundred.

# The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., September 1, 1876.

## THE GIFTS OF THE GOSPEL.

WE have received two or more letters in relation to the questions and answers in the *Herald* of July 15th.

Of the reply to the fourth question one brother asks whom, then, the gift should be manifested through; and if the Lord has not the right to make known a duty through a member, a sister and the elder the right to go ahead and perform the duty by such instruction.

Of the sixth question and reply he assents to their correctness, but asks who shall decide as to that which is binding and that which is not, as efforts to do so have sometimes proved failures. He believes that the men to decide should be those who are doing their whole duty and who, consequently, have the Spirit of God with them, without which he truly says no man can do it. He adds: "And I think we should be right ourselves before we undertake to say that another has a wrong spirit."

He also thinks the eighth answer correct, but not always, because he has seen cases where those living in sin, unknown to the church, have been reprov'd, and their sins brought to light by the Lord through the gift of tongues in meeting; and he asks if the Lord has no right to do that way, and as to whom the Lord promised the gifts of the spirit. He says: "Read Mark 16:16, and were they then not given for the edifying of the saints?" He states that some feel perplexed and troubled about the matter.

Now, succeeding the immediate replies, we think that very fair satisfactory reasons and explanations were given upon each of the so-called "short answers." That it is the duty of the officials to gain for themselves by wisdom, revelation or confirmation, which amounts to the same thing, sufficient for their guidance is there stated; also the necessity for strong endorsements being had in the same manner concerning any

communication that might tend, if false, to lead astray or into error; also that making an accusation without taking the steps as required by the law of God, and sometimes, as we all know, an accusative spirit is anything but good in its manifestation, and this is what is intended to be rejected and great care exercised to guard against evil in this form.

It is evidently the privilege, and in fact, the duty of all spiritual minded saints to seek for and to receive evidences of the grace and power of God through the manifestation of one or more of the gifts of the Holy Ghost, as promised in the Scriptures; and in kind and degree, at such times and in such continuance as individually they may be worthy of, or as they may need, or as God sees it wisdom to bestow upon them.

But, as we understand it, there is a great difference between this privilege of their exercise for encouraging, comforting, admonishing, warning, giving general instruction, and even special counsel to the saints, and that of their being manifest in directing or controlling, or seeking to do so to exercise authority over those higher in office, or for non-official members, or women, to so claim authority to do; because God promises to give instruction to his ministry according to their official duties, requirements and standing, and by such gifts as will best effect the object desired in guiding their thoughts, words and deeds. Therefore the more permanent, and lasting ones as wisdom, knowledge, discernment, understanding, wise judgment and discretion are given, being those which have "more abundant honor," as also do the recipients, though they lack in outward manifestation; or often he imparts by dreams, visions, revelation and tongues immediate directions to them personally, or through confirmation strong.

Otherwise if they do not obtain such instruction, assurance or sanction from on high, through the exercise of humility and prayer, they should reject government or dictation through the lesser; but all must be done humbly, and without illwill, railing, accusation, denunciation or any such spirit against any one, lest they fall in-

to greater error and condemnation, or, through willfulness, reject the means of knowing the true way.

Certainly the Lord has the *right* to make known his word through whom he will, but he has already defined how and through whom certain gifts, blessings and revelations shall come. He commands all to beware and not run blindly, and only go at his command, where there is well founded doubt of the situation. It is better to go slow than too fast.

Br. H. gives a good rule in all the cases he mentions, when he says: "I think the men to decide, etc." In connection with the idea that they must be men who are diligent at their duties, we may also add that they should be those who have due authority, and *who have the Holy Ghost to decide by.*

On the remaining point we may say that the Lord may thus make a thing of evil known, but we believe that it will be in a proper spirit, and that the way for action will be clear. The spirit of the prophets, it is said, is subject to the prophets; and therefore the need of that great gift, of which Solomon has said, "wisdom is the principal thing." It is greatly needed in the exercise of any of the gifts of the Spirit, and should be sought for by the saints more than it has been, that it may keep them from spiritual and moral errors, and from temporal evils and loss.

Yes, Christ promised the gifts for the edifying of the saints, but they are not all given to each one, any more than are all apostles, prophets etc.; nor can they be successfully exercised outside of the system and order God has established for them, neither can the less, properly, rule the greater. So we afterwards read that in the case of sickness let the *elders*, not the members or the lesser officials, be called to anoint and bless.

All the gifts edify the body of saints, the church, and all are benefitted, but not as some have tried to claim, by all saints, officials and non-officials, men, women and children, having an equal right, but by each acting in his or her place, and in due respect to the authority of both God and man.

## SPIRITUAL PHILOSOPHY.

At a recent spiritual seance in Rochester, N. Y. one of the audience seized what was said to be a materialized spirit, but was beaten off by the medium's husband, yet not until he became satisfied it was one of the flesh and blood realities of mortal life. These exposures of humbug spiritualism are getting quite common and do not add to the fame of that people.

We read that Henry Slade, a medium, who left New York July 1st, under contract to exhibit his spiritual manifestations before the titled and royal blood of foreign lands, is in England, the guest of the Countess of Caithness; and Crook, and other scientific investigators of spiritualism are to meet him. He is said to be the most celebrated of the American mediums, and is to have \$10,000 a year and traveling expenses. He is to be at St. Petersburg Oct. 1st to perform the wonders specified in his contract, and the great ones of Russia hold themselves ready to fall down and worship the beast when the miracles are wrought by which the nations are to be deceived and prepared for the great day now fast hastening. The Russian government some years ago appointed a board of scientific men to investigate the matter as one of national interest.

It is said that there is a prospect of forming a colony of English spiritualists in southern California.

Mrs Guppy Volckman, a London medium, has been invited to visit another foreign court to give spiritualism a like chance for investigation.

It is said that his Imperial Highness, Prince Nicholas of Leuchtenberg, has accepted an honorary membership in the British National Association of Spiritualists.

Spiritualist papers proclaim an expected reawakening of the spiritual movement ere long, and say that difficulties and obstructions heretofore in their way are being removed.

In consideration of the foregoing may we not reasonably hope that the saints, and especially the elders and ministers for Christ, of lesser or greater degree, will

more and more preach Jesus Christ and him crucified. That they will teach the loving and saving power of him who existed from the beginning as the savior of men; not merely in the thought, design or purpose of God, but in fact as the Redeemer and Savior; and who in association with the Father and the Holy Ghost, have ever borne a righteous and a glorious rule in all the universe, and have ever labored together for the salvation of man and for his full and entire redemption and restoration to joy, peace and immortality.

Dr. Woldwich says that the great difficulty now is to get answers pure and intact from intelligent spirits through mediums who will be such perfect mediums as not to control the answers by their own ideas, as is common now. When this difficulty is obviated, he looks for "something definite and truthful," he says.

WE call attention to the notice elsewhere in relation to a proposed amendment at the General Conference, to be held October 6th, 1876. It arrived too late for the August 15th issue. We now insert it, although by the Constitution we understand that a two months' published notice is required; and whether it is intended to specify what the proposed changes consist of in giving the notice, we do not know.

LATER.—We have the following from Br. Joseph, dated at Mission San Jose, Cal., August 17th, 1876, on the above subject:

"Notice to amend the Articles of Incorporation must be published two full months before the conference session at which it is proposed to offer resolution to amend; and the notice so given must contain a specific declaration in terms what portion of said articles is to be amended. A notice in general terms to amend, without specifying the article and section which is sought to be amended, together with the statement of how it is to be amended is not a sufficient notice, within the intention of the clause requiring notice."

In behalf of the Board of Removal of the Business Center, we would state that an encouraging commencement has been made in forwarding loans to the committee, and

it is to be hoped that it will continue to find favor with the saints, especially with those who have means to assist in making a more permanent location of the head quarters of the church than we have at present.

Bro. John Ard, of Carlton, Dickinson county, Kansas, writes: "I wish that an elder could be sent here. The gospel has never been preached in this vicinity. I think good could be done."

Br. R. A. Marchant writes from Oregon, Missouri, that the saints in that part are well, and that they are enjoying the blessings and faith of the gospel.

The *Plano Mirror*, of August 17th, contains a letter from some one of the people, advocating the election of Pres. Joseph Smith to Congress, from the Seventh District of Illinois, "to the end that he may battle against Utah polygamy" among the nation's law-makers.

Br. W. W. Blair notifies us that in consequence of wishing to examine Mr. Sheldon's last work against the Church of Christ, he will delay the revision of his reply to Mr. Sheldon's former attack, hence we cannot tell when it will be ready to publish as a pamphlet; but it will be as soon as possible.

Br. John J. Cornish, of London, Ontario, writes of the still increasing number in that branch by baptism, and says that they are having good meetings, as the Lord blesses them with his Spirit to a good degree.

We have now on hand and for sale at fifty cents a dozen, statistical forms for branch reporting, ruled and headed in *fac simile* of the Church Record and Branch and District Records. They contain other advantages also, and will be found far more convenient than anything heretofore offered.

Sr. Emma E. Williamson, of Pittsfield, Pike county, Illinois, writes of a brief sojourn of Br. Mark H. Forscutt and family there, while on their way further west; or, as we understand, to make a home among the saints of the Fremont district, who have kindly offered aid to him in this direction. He was quite unwell for a season at Pittsfield, but preached what he could. He left there August 16th. That he may become

well and permanently located as to a home for his family is very desirable.

Br. E. C. Briggs returned from Canada and Michigan about the first of August, and has been intending to seek a home in Decatur county, Iowa, immediately, but may await another season.

We thank brethren O. E. Cleveland for a copy of the *Valley Virginian*, Thomas Henning for *Irish World*, Richard Allen for *San Bernardino* (Cal.) *Times*, Wm. W. Blair for *Boston Sunday Herald*, and others unknown for copies of *The Catholic*, of Pittsburg, Pa., and of *Cleveland Leader*; also Charles W. Lamb and others for newspaper clippings, which we will use when we can. We also have from Bro. Joseph Smith, *San Francisco Chronicle*, and *Evening Post*, with accounts of his appearance there, and the fire of questioning he endured in public. Br. J. B. Price also sends us clipping from *Daily Morning Call* on the same subject.

Br. Stephen Butler, of De Soto, Neb., writes that Br. James Caffall was there in August and baptized six during his stay.

Br. C. M. Ledgbeer, of Indianapolis, Ind., writes that there are no other of the church in that vicinity, but he has been out to some of the branches in Indiana to visit the saints.

Br. C. F. Burroughs, of Lake Crystal, Minn., writes that the grasshoppers are there, and as they are depositing their eggs, the prospect is for no grain next year.

Br. J. Morrell, of Tennessee, Ill., writes that the saints near there have good meetings and enjoy the gifts.

Br. Phillips writes from Wellsville, Mo., that he returned home from Illinois in June to take charge of his place, and in consequence of ill health. He regrets that he cannot continue the mission that was given him, but is preaching in his neighborhood, and has good congregations and will labor there if the change is consented to by the first presidency.

Br. Wm. Reese of Streator, Illinois, writes of good meetings there, and of the labors of Brn. John Landers and John Keir in that place. Four more have lately been baptized there.

Br. Wm. Hopkins writes of the safe ar-

rival of himself and wife in New Jersey, and says that some are believing in the vicinity where he is. Br. Banta labored there and Br. Small was expected soon.

We have a pile of letters on hand with no room for them. Will insert as fast as we can or condense them, or give extracts, as we may best be able to do. If we could have support, a weekly paper, none the less spiritual, but containing more church news, and also select and general articles of other news and interest, could easily be published.

We are asked as to what course the "church authorities" will pursue at the coming presidential election. We cannot say, for it is a matter of individual opinion or conscience. The man who may be thought as best able to succeed in executing justice and judgment is what we all want; although whether any man lives who can do so surrounded, not only at Washington but everywhere else, by such a dishonest, bribe-taking and place hunting set of politicians, high and low, is a matter of doubt. Many of our brethren are republican in their sentiments, we believe, and probably some favor the democratic ticket. Both the *Herald* editors are republican, but we cannot answer for the politics of any one else. Those who vote, as some do not, must decide for themselves as to the best man or men.

Br. John Keir, now in charge of the Northern Illinois District, has been preaching at Dwight in Livingstone, Streator in La Salle, and Minonk in Woodford counties, and finds the usual trials that beset and the joys that encourage and comfort the standard bearer of truth. May he be comforted indeed, and not be discouraged; for others have been in the same experience, and he will abundantly reap by and by.

Br. George H. Hilliard, of Southern Illinois, writes:

"I have just returned from Johnson and Williamson counties, where J. F. Thomas and myself have been preaching. We baptized three, opened two new places, and left a good feeling. If an elder can call at Marion, Williamson county, he will be welcomed by A. J. Mann.

## THE INDIAN QUESTION.

[Concluded from page 499].

A *Times* editorial of July 17th says that the cry of "extermination" is senseless, atrocious and brutal, because the criminal element among the Indians is not above ten per cent of the race, probably only five per cent who are evil disposed toward the whites. It is supposed that there are three hundred thousand Indians in the United States, and "some of these have permanent forms of government, and *all* of these demonstrate that they can govern themselves; that they are self-supporting and are making a fair progress toward a substantial form of civilization. When one separates the chaff from the wheat he will find that the wheat largely predominates."

Bishop Whipple, of Minnesota, writes to the *St. Paul Pioneer Press*, as follows: "We agreed that no white man should enter the Indian country, but, in violation of this, the government ordered Gen. Custer to explore it. He found gold, and the white men flocked there, the Indians killed them and war ensued. Sitting Bull believes that the Indian who sells his country is doomed, and that he is doing a patriotic duty to defend it." Bishop W. says that after a trial of one hundred years our nation still "persists in a policy which sows blunders and crimes and reaps massacre and war."

Wendell Phillips has written to the *Boston Transcript*, as follows:

"Why do your columns talk of the 'Custer Massacre'? During the war Gen. Custer has fallen in a fair fight, simply because the enemy had more soldierly skill and strategy than Custer had. What kind of a war is it where, if we kill the enemy, it is death; if he kills us it is a massacre! When the farmers of Concord and Lexington, in 1775, shot the British invaders of their villages, was it a massacre? When the southerners mowed us down at Bull Run and Ball's Bluff, there was no talk of a massacre! When the north paid them their own coin at Gettysburg and Antietam there was no columns with staring capitals 'Gettysburg Massacre.'

"But the word 'massacre' is an unfortunate one for the friends of Gen. Custer to connect just now with his name. For there really was, in 1868, a 'Custer Massacre,' when Gen. Custer—a disgrace to the uniform and the flag he bore—attacked a peaceful Cheyenne village near Fort Cobb, dwelling there by our order. At midnight,

without the slightest warning, his shouts woke this quiet settlement, and, as the terrified sleepers rush from their huts, Custer shoots down scores of women half asleep, and of unarmed, peaceful men. This was the real 'Custer massacre,' which was then proclaimed as a 'brilliant victory.'"

A *Chicago Times* editorial of July 26th, says:—

"We call the killing of Custer a massacre; but we are the historians, and the Sioux have no means of reaching the world with their version, or they would designate it as a fair battle, in which they annihilated the enemy. We have much to say of their mutilation of the dead, for we have the best of this matter of branding the opposition for their inhumanity. Could the Sioux speak, they might tell of four Sioux who were ambuscaded a few years ago, killed, scalped, their flesh boiled from their bones and their skeletons propped up on the banks of the Missouri, a hideous spectacle to every passing boat. They might recall a charge of whites upon an Indian camp, when old men, women and children went down before the sabers and bullets of the white man; also a large gathering at Sand Creek, under a pretense, and then their slaughter by the whites.

"The truth is, in the words of Gen. Sherman, 'all war is cruelty.' In all cases of war both sides are cruel. We do not hesitate to do things to Indians, which, if done by them to us, would lead to an uprising, and probably to their utter extermination."

A correspondent from Gen. Crook's expedition writes that the despised aboriginee of three months ago has suddenly become a formidable foe, "more than worthy of our Caucasian steel. An outcast tribe has been roused into brilliant heroism, and successfully copes with the cross and sword of the christian civilizer." This writer, although enduring the ills and evils of the campaign in that land of mountains, and amid the barrenness caused by the grasshoppers and the burning woods and prairies, set on fire by the Indians; and while saying that he would gladly fire a mine that would exterminate the red men, one and all, yet says: "This particular war has been forced upon the Sioux, and they have responded to the challenge right gallantly, and 'ne'er may valor lose its meed,' even displayed by them."

We preserve this as history for future use and a coming time.

We find the following from the *San Bernardino (Cal.) Times*, of July 8th, 1876:

"On Saturday last a deputation of Coahulia Indians, led by their head chief, Manuel Largo, called upon us and earnestly requested that we should, through the medium of *The Times*, lay before the people of the country the story of the wrongs of his people, and pray them to do all in their power to assist him in getting redress. His story was pathetic in the extreme, and although we cannot give it as he did, we here relate its substance. He stated that for years he and his ancestors have been located on the land they now occupy, that his people have cultivated it for their living, and they have repeatedly been assured by Indian commissioners that they were secure in their possession of it, and that it would be set apart for them. A reservation has lately been set apart for them in another part of the valley, but upon it there is not a drop of water and nothing will grow to sustain life, the only vegetation to be found upon it being a scrubby brush. The lands they have heretofore occupied and cultivated have been surveyed and opened to pre-emption, and already white men are squatting upon them, driving the Indians away, and forcing them to abandon their growing crops, upon which they are dependent for their living. The old man complained bitterly of the fact that the squatters were even plowing up the bones of his deceased relatives and ancestors. He then rehearsed the number of good services he had performed for the whites, the culprits he had brought to justice, and stated that whenever a member of his own tribe, or any one within his reach, had committed any depredations, he had invariably delivered him up to the proper authorities or dealt out summary justice to him with his own hand; that for all these services he had never demanded or received from the government any remuneration whatever; that he respects the government and will obey it, and, while he cannot believe it will drive him from his home, his farms, and the graves of his people, still, if it is the case, he will acquiesce in it and go out upon the desert, although he knows that starvation awaits him. For himself, he says he is old and nearly blind, and to drive him away will be hard indeed. He has ever been friendly to the whites; has rendered them innumerable good services, and does not intend to allow this new outrage upon him to alter his friendship for the whites; he believes that the movement is being done through ignorance on the part of the authorities at Washington, and makes this appeal to the people of San Bernardino county that they may send a remonstrance to the proper quarter, and if it is then determined that he is to quit he will go out upon the desert and die."

The *Irish World* calls it "unmanly cant"

to talk of the Custer massacre, because, "there was no massacre at all. Both Gen. Custer and Sitting Bull meant war, and the former made the attack, hoping to kill, wound or capture not only Sitting Bull, but also his entire tribe. But war is a game it takes two to play, and it happened that Gen. Custer was whipped. But it won't do to say that, so we must insist that it was a massacre. Had Sitting Bull been 'massacred,' it would have been a 'brilliant victory,' and his unpardonable crime was in not letting himself get killed. The simple fact that he stood between his people and extermination is, to many persons, ample proof that he is a savage. A hundred years ago the king of England employed the red man and the Hessian to murder Americans for the crime of defending their homes."

Thus we close some of the words spoken and written in defense of the red men of the west, words heard on high because of their favor for the descendants of a civilized and powerful people, a people once noble and great in the midst of the land, but who are now filthy, degraded and loathed, and a prey to all, according to the scriptures.

#### NEWS SUMMARY.

The war between Turkey and Serbia still goes on, and with varying success. Aug. 20th a victory was reported for Serbia; but there is a poor prospect for her success, unless there is intervention and her independence is acknowledged by the great powers. She has asked Russia for a loan to help her through, because they say that they will fight for their freedom to the bitter end. Meanwhile the horrors and atrocities committed by the Turkish troops upon the Bulgarians and Servians continue to equal if not excel the cruelties of barbarians and savages of any land. With fire and sword they perform the bloody deeds of a bloodthirsty spirit; yet the christian powers of Europe look complacently on, not daring to interfere, and England continues to stand by and uphold Turkey. Policy all around forbids intervention in behalf of humanity.

Gens. Crook and Terry on our Indian frontier joined forces Aug. 10th, and are marching in combined force of about 4000 men, but the Indians keep out of their way thus far. They may entrap the whites, and they may be beaten, or may give up the contest and sue for peace. Orders have been issued to recruit 2500 additional men for the cavalry service.

A general uprising of the Indians against the Mexican authority in Lower California is reported.

Fifteen thousand laboring men have applied to the Mayor of New York city for employment, and destitution and misery prevails to a great extent among the lower classes. Hunger and disease combine to give suffering and woe to these our fellow mortals and we may well cry, "When shall the earth rest?"

Hon. M. C. Kerr, speaker of the House of Representatives of the United States, and known as the third officer under the government, died at Rockbridge Alum, Va., on the evening of Aug. 19th, 1876. In connection with the death of Vice President Wilson a few months ago, this loss complicates the political bearings and relations of the present administration and might seriously so in case of the death or disability of President Grant before his time expires. Mr. Kerr is the only man out of twenty-nine who have had the office of speaker, who has died while holding the office.

Mr. George Smith, the explorer among Assyrian cities, palaces and relics, is expected to return to England soon.

The Wheeler government surveying party for Colorado, New Mexico, Nevada and California is divided into seven working parties, with special fields to themselves among the yet unexplored regions of those states, and they are to make systematic geographical surveys for the benefit of the increasing tide of settlement and of civilization towards those countries.

The great Jew, Disraeli, has been raised to the peerage by Queen Victoria, and now holds the title of Earl of Beaconsfield.

In the republic of Columbia, South America, a revolution has been attempted by the Catholics rising against the government, and battles have taken place.

They are nearly ready at New York to blow into fragments the great rocky bar, known as Hell Gate, which at the opening into Long Island Sound has always prevented the passage of large vessels, and thereby lengthened the passage across the Atlantic. Thirty thousand cubic yards of rock have been taken out of the shaft and the tunnels branching therefrom under water, and in the sides of these excavations 3500 holes have been bored, into which powder and dynamite is to be placed to make one grand explosion, to be followed by dredging to clear away the fragments and thus open the channel.

A great musical festival is in progress in Bavaria, Europe, under the charge of Richard Wagner, the famous German composer. Members of the nobility and musical people from all parts of the world are there.

Our Centennial seems attractive to throngs of people. Over a million dol-

lars has already been taken at the gates. Our brethren who have been there speak in glowing terms of its being next to a journey around the world to see the people, costumes, customs, and exhibitions of art, science and manufacture from all parts of the earth. Policy, antagonism, and national pride and seclusion, seem for a time to be in abeyance; and then every one will return to his own again and will wait the coming events to his nation and to the earth.

Less than half a crop of wheat is reported in Iowa this year; and now the grasshoppers are devouring everything green in many of the northern counties. Some of the saints are among the unfortunates, we are sorry to hear.

## Correspondence.

MISSION SAN JOSE, Cal.,  
Aug. 3rd, 1876.

*Br. Henry*.—Enclosed I send a bit of editorial. Aside from the common incidents of travel, little has been suggested that is available; and visiting from place to place is not conducive to profuse thought.

I left Omaha on the 25th of July, having spoken in Council Bluffs the afternoon and evening of the 23rd, and at Omaha the evening of the 24th. Of the result of my efforts at Harlan and the places just named, I have nothing to write. I arrived at Ogden, Thursday evening; did not see Bro. Warnock, or any one else I knew; stopped about two hours and came on. The constant pushing westward, morning, noon and night, has a strange effect upon one going over the route for the first time—at least it did upon me—and I could not fail to reflect, as the cars swept over the long, interminable wastes, how sadly, despondingly, thousands threaded those wastes, ever pushing westward, footsore, heartsick and weary.

I reached Niles, Cal., Saturday, at 3:30 p. m., and found Brn. D. S. Mills and Albert Haws, with part of Br. Mills' family, waiting at the depot.

The beauty of the landscape, the balminess of the air, the exhilaration of having reached my journey's end took away my weariness, and I greeted these friends of the cause with pleasure.

To my mind, California has been too highly praised, has been exaggerated very much. This is at present my conviction; what it will be after a few weeks, and a further insight into its advantages and demerits I can not say. Nor do I think that I am at present prepared to judge. Expect to start to-morrow for Nortonville and thence to Oakland and San Francisco. The country is beautiful here.

*San Francisco, Aug. 14.*—I arrived here



on August 8th, and have spent the time mostly in this city, occasionally visiting Oakland to get acquainted with the saints, or as business demanded.

On Sunday, yesterday, I spoke at West Oakland, in a hall secured by the brethren, and at night in the city, in the hall of the Grand Army of the Republic, in which the saints held their regular services. The audience in the evening was very fair, the hall quite well filled. I enjoyed reasonable freedom. At the close a gentleman asked leave to present a question or two. Leave being accorded to him, he asked the usual questions about the complicity of my father with polygamy, which I replied to as I could. He was quite temperate in his remarks, though he was strongly impressed with the strangeness of the case, which he put thus: "It is to me very strange that a people should be accused of practicing polygamy in 1838, in Missouri, and in Nauvoo in 1842, at the same time publicly denying their complicity with it in their public works as late as 1845, and yet, two years afterwards they are found practicing and defending it, the heads or leading men steeped in it. So to me it is very strange."

We admitted the strangeness of the position; but denied the responsibility of it. What effect the question and replies will have, I have no present means of knowing.

The saints are mostly in good spirits and the work stands fair; but there are some personal causes for distress and annoyance. Lack of wisdom in administrative affairs has done some damage to individual feelings. Some cases of apparent insubordination and the urging of individual right as against the right of the whole, are acting as stumbling-blocks in the way of a few; apparent distrust and want of effort results.

Bro. Mills has not yet organized our route of travel; but I expect to hear this week. We shall then be off, for a tour among the branches so long as I remain.

A good feeling prevails at Nortonville, Contra Costa county, California. Bro. T. R. Davis, who presides there is an excellent man, full of faith. Nortonville is a small mining town right in the mountains of the coast range. We spent Sunday, the 6th, there, in company with Br. D. S. Mills, a most excellent man and a beloved pastor; all bearing testimony to his faithfulness. We here had the pleasure of meeting some of the faithful delvers in the mines for coal. An explosion and fire in the mine some two weeks before our arrival killed eleven men, the last of whom was buried the day we were there.

We spent the night of the 7th on the top of Mount Diablo, 3,800 feet high, as we were informed by the keeper in charge of the observatory and glass. We climbed

the high in the evening by moonlight, seeing all sorts of things in the shadows and the gloom of the canons that we passed. A California lion crossed the road before us at one point in the ascent; whereupon, Bro. Mills fearing one inexperienced, volunteered to lead the way and drive his lionship from the path. He came near losing his hat, for the li—wind whipped it off into the chaparral below the road. He found it however, but the lion did not wait for a scare. The night was warm, and the sight from the summit at the rising next morning was very grand. Places are seen from the summit that are from one to two hundred miles away when it is clear.

JOSEPH SMITH.

INLAND, Cedar Co., Iowa,

August 6th, 1876.

*Dear Bro. Stebbins:*—Through your kind permission I desire to offer a few words of explanation and state to the saints in general the position we occupy. When I say we I mean the saints of the late Kewanee sub-district.

The *Herald* readers will notice in the minutes of the last Kewanee district conference, held at Henderson Grove June 3d and 4th, 1876, that we were somewhat censured as being derelict of duty.

Now by reference to the minutes of a conference held at Buffalo Prairie, in August, 1875, it will be seen that a resolution was passed dividing the district, the action being subject to ratification by the general conference of the church. At the above named conference, we of the sub-district made a report giving the number of members of each branch, and also the sum total; and the reason we have made no report since, and the only reason, has been because we believed ourselves virtually separated from the Kewanee district; and have been anxiously waiting the action of the general conference to sanction the dividing of the district making us a separate district; but alas! after waiting six months and finding that the one whose duty it was to do so had failed to present the matter to the General Conference, we, the saints of the late sub-district, came to the conclusion that we would arise and put our shoulders to the wheel and help roll forth the cause of salvation in this region.

Now, dear brethren of the household of faith, if we have done wrong in the step we have taken it has only been through our zeal to do right; we have done it because we got tired of sitting with our hands folded, and, as it were, letting the precious time go to waste while we should be up and doing. The anxiety of our hearts was to be placed in a position that we could act, and I believe you will not blame us for the course we have taken. The Kewanee dis-

trict, when it included the Iowa portion, we think was entirely too large; it was almost impossible for any of us on this side of the river to attend any of the conferences except those held at Buffalo Prairie. Also, it was only possible for the district president to pay us one hasty visit during each quarter. In consequence of all this the saints became indifferent to their duties, and cold. After we were set off as a sub-district, Bro. John F. Adams worked earnestly and faithfully to build up the cause of truth, and I earnestly believe that there is not a more earnest or faithful worker for the great cause of salvation in the church than he is. Brn. Jerome Ruby and J. S. Patterson held a number of meetings here at Inland last winter, and they sowed the good seed, which we trust will ere long spring up and bear fruit.

Hoping that all will work for the good of our great salvation, I am ever your brother in the bonds of the everlasting covenant of peace,  
E. M. WILDERMUTH.

FALL RIVER, Mass.,  
Aug. 14th, 1876.

*Editor's Herald*.—Since my last to the *Herald* I have visited the Amanda branch, near Middleton, O., also the saints at Pittsburgh and Philadelphia, Pa., and at Fall River, Mass., and at Providence, Rhode Island.

I found the church at Amanda in good condition. They had increased their number nearly one hundred per cent. since I met with them in the fall of 1874. They are doing well.

At Pittsburgh I met with many whom I had known before, and was greatly filled with their company. I missed the greetings of some who were dear to me, and to the Church of Christ—they have passed beyond the river—and my heart was sorrowful while I remembered the edifying and happy seasons we had enjoyed together in heavenly places. We baptized one while there, and prospects are good for more to unite with the Church at an early time. The progress of the Church in the city is rather slow at present, but I was informed that the district was doing well, and making considerable increase in numbers.

The Philadelphia branch is rather dull at present, yet they have some excellent saints there. Our meetings were blessed by the presence of God's Spirit, and we look to see that branch thrive far beyond what it has attained in the past. There are a number of able spiritual ministers in the branch, who will yet do valiantly for Zion's cause, as they have done in the past. I learn that there are many excellent fields for mission work in that district, and near to the city.

Of course I attended the famed Exposi-

tion. I shall not attempt at present to describe it to you. It is simply magnificent in its display, highly instructive in the various objects exhibited, and remarkably convenient in all its arrangements. As an exhibition of the wonderful industries of the nations—of the achievements of the wisdom and skill, the brain and brawn, of the race—it is truly astonishing, and cannot fail to prove a powerful stimulus to further and greater efforts in developing and advancing the arts and sciences which bless and embellish life. Permit us to say, without reference to the financial side of the matter, the Exposition is an undoubted success. We may tell you more of it hereafter.

We attended an excellent social meeting in Providence, last Wednesday night. The Lord graciously visited the saints with the gifts and graces of his Holy Spirit. We think to spend a week there soon.

We have spent two Sundays in this city, (Fall River), and have been greatly refreshed with the joy and light of God's Spirit. Yesterday, at 2:30 p. m., at our testimony meeting, the gifts of tongues, interpretation and prophecy, were given with power, making all hearts glad and strengthening all for coming trials and duties. I think Bro. Banta's commendation of the saints here proper and well deserved. One has been baptized since my arrival, and we have the prophetic testimony that the work of the Lord will continue to prosper in this city and vicinity. I go to Boston to-morrow, to remain one week; and I think to go to New Jersey, and eastern Pennsylvania, about September first.

Your fellow laborer,  
WM. W. BLAIR.

MAGNOLIA, Harrison Co., Iowa.  
August 1st, 1876.

*Bro. Henry*.—After so long a silence, I drop a few lines for the *Herald*. On our way westward from the April General Conference, we tarried some time in Hancock county, Illinois, where I did some preaching, at Rock Creek, Elvaston and Pilot Grove, and baptized two.

Since our arrival in Western Iowa, I have done what I could for the advancement of the work in Harrison and Monona counties. So far as I am able to determine, viewing the work in this region of country as a whole, there is some improvements; but, in order to reach our standard of District and Branch government, there is much to be done.

In some localities the young members of the church are in the constant habit of mingling with the world in the joys of the dances; and the branch officers look on, apparently, with satisfaction, while this baneful practice is sapping the spiritual life from the young, who ought collectively be

the strong hope of Zion. Perhaps some of the branch officers are not as careful as they should be to obey the injunctions, "attend to all family duties," "pray without ceasing," "in everything give thanks."

O how much would be gained for Christ and his church if some brethren would use less harshness in their controversies upon the subject of the gospel, and more wisdom and love. It is not only unwise, but also decidedly wrong, for brethren to use harsh and unkind language, and to bring accusations against people, because of their failure to see the truth as we understand the Scriptures. Be not deceived, brethren, it is not the spirit of the Master that prompts you to say to your friend, "You are willfully ignorant of the truth," or "You have the mark of the beast," &c. The spirit of the gospel is the spirit love; it avoids personalities and accusations, as a rule, and deals in principles, in plainness, yet with kindness. May God bless us with more wisdom and love. Some one has said, "He who tells you your fault is your friend." It is certainly true, if done with the proper object, and in the right spirit.

I remain your co-worker for Christ,  
JOS. R. LAMBERT.

NEBRASKA CITY, Neb.,  
August 15th, 1876.

*Br. Henry*.—Our conference at Shenandoah, the 6th and 7th, was well attended, and we had a good time; Br. Jas. V. Roberts, preached a very able discourse on Sunday evening. The business was done in the spirit of unity and with the desire to seek the interest of the cause. Br. J. R. Badham, baptized four. The prayer meeting on Monday evening was enjoyed by all, and will long be remembered. Four were baptized at Eastport, August 6th. We have reasons to thank the Lord for his many blessings,  
R. M. ELVIN.

LONDON, Ontario,  
August 8th, 1876.

*Bro. Henry*.—Last Sunday evening I baptized one into the church and kingdom of God, and yesterday morning I baptized one more; this makes six added by baptism to this branch, since our conference June 10th and 11th, 1876; and to all appearances more are at the door. The work seems to be going ahead pretty fairly at present. May God speed it. Your brother,  
J. J. CORNISH.

SANTA ANNA, Los Angeles Co., Cal.,  
August 1st, 1876.

*Bro. Henry*.—Bro. J. C. Clapp is with us here, and has been reviewing the doctrine of Elder G. R. Hand of the Disciple faith. The latter had been trying to tear our doctrine to pieces, but the result of Bro. Clapp's

labors was the baptizing of fourteen, and many more are believing; and also much prejudice has been removed. Thank the Lord that the truth prevails, even in the hands of the weak and unlearned; while error falls to the ground, even in the hands of wise and prudent. Your brother in Christ,  
R. R. DANA.

SYRACUSE, Ohio,  
July 25th, 1876.

*Br. Joseph*.—Br. J. C. Foss left this place nearly two months ago for the state of Maine; and I can tell you that we miss him greatly, for he is a faithful worker in the cause of Christ; and the very man, to travel among the enemies of the truth. He feared no man, but told them what he was sent here for. He labored in this place and vicinity nearly ten months, averaged nearly one sermon a day while he was here, baptized twenty four people, and organized two branches. He worked hard to build a house of worship for those he baptized at Dewitts Run, and the foundation of the building is laid; also most of the lumber is already on the ground. Our young brethren there are poor, and they had to attend to their farming; but they are determined to get the house ready before cold weather. If any of the saints wish to contribute some towards it, it will be very acceptable indeed. Sunday next Br. Edmond Thomas will baptize three into the kingdom at that place; so you see that the seed sown by Br. Foss has taken root and bearing fruit. His kind words and good counsel will not be forgotten soon by us. But we understand that the elders must carry the glad tidings to other places also. My prayer is that he will continue faithful in bringing souls to the kingdom. Your brother in Christ.  
WM. T. JONES.

NEW PHILADELPHIA, Ohio,  
August 6th, 1876.

*Br. Joseph*.—I wrote to Br. J. McDowell last winter to come here and preach to this people, but he could not at that time. I heard that he was at the April Conference and mentioned this place. I will let you know that the desire of the people is to hear the gospel; and they would like an elderly man to come, and if possible, one that can speak German. Some are reading the *Herald*, and they want to hear preaching. One of our neighbors says that he wants to be baptized. I am not well, and wish to be administered to; I think I would get well. Br. Thos. Lloyd was here about four years ago. I would like Br. Ells to come about the middle of December. It wont do for any one to come any sooner, as my husband and myself have to be on the boat till navigation closes, and I want to be at home when an elder comes. But my mother lives

in Waynesburgh, where they might stay awhile, and maybe do some good. I was baptized there, by Br. G. E. Deuel, in 1868. Please give me his address. I live at Lockport, a village across the river from New Philadelphia. Your sister in the covenant,

MARY A. WILCOX.

[Br. G. E. Deuel's address is Glenwood, Mills county, Iowa.]—Eds.

VOLNEY, Alamakee Co., Iowa,  
August 7th, 1876.

*Bro. Stebbins*:—I want to exchange my place for one near the gathering place if I can. I feel lonely here from the saints, although there are a few saints in this county, but they are too scattered to come together for meeting, so we have no preaching but the *Herald*. I have preached some in this county, but the effect is small, for prejudice is great and the gospel we preach is too humiliating. People seek more worldly wisdom, the truth of heaven they do not like.

I have forty acres on Yellow River, good bottom land, fair buildings, worth one thousand dollars, and near mill, and across the river is a little town which is improving. If you can find one who will exchange, please do so. Your brother in the gospel,  
DAVID MCGOON.

AMBOY, Illinois, Aug. 6th, 1876.

*Bro. Henry*:—I received your letter and the *Heralds*. They are good food to me, and when I read and see the life that is in the elders in various places, it causes me to rejoice. May the Master open up the way for his servants to go and preach. I hope to go this winter and do something in the cause, for I love it as I ever have done, and would like to spend the remaining years of my life in laboring for it. I was sent for to come to Savannah and the Lord through the ordinance, gave a blessing to the sick one. There is some excitement there and the people seem to want to hear the gospel, but I could not stay. It pains my heart to see so many calls unfilled and that I am not able to go; but time will prove all things, and may the Lord help his people to do right and to live true.

Your brother in Christ,

CHARLES WILLIAMS.

DUNNVILLE, Wisconsin,  
July 29th, 1876.

*Brother Henry*:—We were comforted by your letter, and if the people would only listen, or be willing to hear, I could sacrifice my own feelings and stay. I would be satisfied if there was an elder here to travel; but for us aged ones to live here, surrounded by the enemies of God's work, is hard to bear.

How few there really seem to be who are

carrying the burden of the work. Oh that the saints could see it, so that they would arise, like Israel of old, when God called upon them through Moses to build the tabernacle and the ark of the covenant. Moses called upon them to make their free-will offerings of gold and silver, of diamonds and precious stones, of brass and linen, and of all precious things, and the offerings came so plentifully that Moses had to tell them to bring no more. All this was in the wilderness and given of a people who had been kept in slavish bondage for hundreds of years. O, I think, of how much more value is the tabernacle we are seeking for in these last days. I think we saints are as able now as was Israel in the wilderness, if they were as willing.

I preached last Sunday at Waubeck and a good many came out and nearly all lifted their hands for me to come again. Give my warmest love to Br. Rogers. May God keep you all to do his will and finish your work with joy. Your brother,

JOHN MACAULEY.

CAMERON, Clinton Co., Mo.,  
August 3d, 1876.

*Br. Joseph*:—I feel an interest in the redemption of Zion, and will here state that the land in Missouri can at present be bought very low. I have under my control and for sale some good farms. I think they are cheap. We have a good country, and are forty-five miles from Independence, and ten from old Far West. Soil is good, and climate even and pleasant. Brethren wanting information, please address me as above.

We have a good branch of twenty-six saints right here; and another of sixty, twelve miles away; and one of fifty-five, ten miles away; and two others within fifteen miles. I am willing to do what I can to advise with the saints. I think that the time is near at hand when the children of God will come home to Zion with songs of joy. All that will come may do so, and they will find favor with the people, if they will live by the commandments of God. I feel an interest in the welfare of my brethren and sisters, and that it is my duty to help all I can in bringing the saints of God home, or near to their inheritances.

May our Heavenly Father, in his own due time, turn the minds of the saints to that land; and may the favors of God rest and abide with us all, forever.

J. D. FLANDERS.

### Blank Books:

Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for 312 names. Every branch should have one.	2 00
Branch Records, same as above, for 624 names.	3 00
District Records, printed headings and ruled for 1,248 names, and bound same as above	3 00

## Conferences.

### Pacific Slope Mission.

The Annual Conference of the above mission convened at Washington Corners, Cal., April 6, 1876, at 10 o'clock a. m. Prayer by D. S. Mills.

D. S. Mills was chosen president, H. P. Brown, assistant; Geo. N. Davidson, clerk, and Jacob Smith, assistant.

Minutes of October conference read, corrected and approved.

Resolved that we endorse and approve the change of conference from Stockton to this place, such change being necessitated by the failure to procure the tent provided for by the October conference.

Elders' Reports.—D. S. Mills reported his travels with Br. A. H. Smith until the latter returned home. He then worked at his trade until he was called to San Benito. From there returned to Watsonville, Santa Cruz, Santa Rosa and vicinity. Thence, via Visalia, to Los Angeles and San Bernardino counties and labored in those places, assisted by local elders, who are doing a good work; baptized 17, doubtless principally the fruits of other's labors; left many believing, also many calls on every hand for the word of God; preached on every opportunity, and was much blessed in his ministrations, and will continue to labor as the Spirit may direct.

1:30 p. m.—Prayer by Br. O. Smith.

J. C. Clapp, of the Oregon District, said that he had preached 174 sermons, baptized 31, blessed 21 children, organized one branch, ordained three elders and one deacon. Stated that he believed the most important part of the Pacific Slope Mission was in Oregon. Plenty of demands for preaching. Ill health and bad weather had limited his work to some extent.

H. P. Brown, (Sacramento sub-district), had preached about every other Sunday since October, also stated that good feeling and spirit prevailed in the Sacramento branch.

Orren Smith (San Joaquin and Visalia sub-district) desired to go out and finish what he had commenced, and offered his services wherever the Lord would have him go.

Albert Hawes (Alameda sub-district) had not been able to travel on foot and had not the good fortune to find people very anxious to hear the word, but found the Lord willing to bless in ministering to the sick.

G. N. Davison (Santa Barbara sub-district), had traveled about one thousand miles, preaching and distributing tracts, Hopes and Heralds; was blessed with liberty in teaching and expounding, and in administering to the sick, especially to one child.

Bradbury Robinson reported by letter.

D. J. Phillips said he had preached in Watsonville branch. E. H. Webb never wished to neglect duty, and does what he can. Br. Marshall said he felt chastened because of inactivity. Samuel Robinson had done nothing outside of the Alameda branch, but feels a desire to lend a helping hand in carrying on the work; he will do all he can; he spoke of the good Spirit attending his administrations to the sick, and of its blessing the branch in their testimony meetings. Joel Edmunds exhorted to much prayer for instruction and consolation in the things of God. J. R. Cook, by letter, regretted that he could not attend conference; is trying to do all he can, but is not in the field. J. F. Burton, (Los Angeles sub-district), by letter, reported that his labors are at Gospel Swamp and vicinity; he rejoices in the progress of the work, and in the Spirit of truth manifested. J. Carmichael writes that he cannot attend conference; hopes soon to go forth declaring the word. Wm. Anderson (San Francisco district) has no district report to make; circumstances such that he could make no effort outside of the branch; desires to be released from said district. Wm. McLean has done no preaching, but has a will to do all he can. Brn. Probert, G. W. Harlow and John Roberts reported endeavoring to do all they can. J. H. Lawn writes of his labors; is blessed while in the path of duty, especially in administering to the sick; hopes to be able to do more in the future. G. W. Harlow and Jeremiah Root reported.

Priests' Reports.—A. Anderson said that all his labors are confined to the branch. N. W. Best reported by letter. Jacob Smith said that he was living about sixty miles from the branch and had not the privilege of the saints' society very often. J. Parr has endeavored to do the best he could in public and wayside preaching; has seen some fruits of his labors.

Teachers' Reports.—J. Joyce rejoices in the goodness of God, and tries to do all the good he can. Br. Arthur was glad of the privilege of meeting with the saints in conference before returning to his native Scotland, and feels the necessity of activity; stated some of his experience in the work.

Branch Reports.—San Benito 20 members, 10 expelled, 7 removed by letter, 1 died, 1 ordained; J. H. Lawn, pres. and clerk. Eureka no change; B. Robinson, pres., S. Kinsy, clerk. Santa Rosa 68 members, no change; Jer. Root, pres., Jacob Adamson, clerk. Healdsburg 18 members, 1 removed by letter, 1 died; P. C. Briggs, pres. and clerk. Nortonville 25 members, 11 baptized; T. R. Davies, pres., H. S. Green, clerk.

President D. S. Mills read a request from the Newport branch that Br. R. Huntley be

ordained an elder at this conference; John Brush, pres., W. W. Garner, clerk.

Resolved that Br. Russell Huntley be ordained an elder.

Sweet Home branch, Oregon, 50 members, 10 baptized, 3 received by certificate of baptism; A. P. Morris, pres., John P. Morris, clerk. San Bernardino reports having had, according to record, 300 members, 10 have been received by letter, 34 have died, 37 have removed by letter, and 73 are scattered, leaving in the branch 156 members; this includes a report from its organization; John Garner, pres.; Richard Allen, Jr., clerk. Brighton 12 members, 1 expelled; G. W. Harlow, pres.; J. H. Parr, clerk. Alameda Creek 74 members, 1 received by letter, 4 removed by letter; S. B. Robinson, pres. and clerk. San Francisco 62 members, 3 received by letter, 1 removed by letter, 3 ordinations; Wm. Hart, pres. and clerk. West Oakland 47 members, 1 received by certificate, 3 by letter, 4 by vote; Peter Betts, pres.; Peter Canavan, clerk. Davisville 12 members; no change since last report; J. B. Rice, pres. and clerk. Watsonville 56 members, 1 baptized, 1 received by certificate; Daniel Brown, pres.; D. J. Phillips, clerk. Pine Mountain 10 members, 1 added since last report; H. G. Cahoon, pres. and clerk. Jefferson 21 members, no change; J. Carmichael, pres., H. Holt, clerk.

At 7:30 p.m., prayer by D. S. Mills. Preaching by Br. H. P. Brown, from Titus 1:2. A good discourse to a full house.

April 7, 10:30.—Prayer by Br. J. C. Clapp. Minutes read and accepted. Br. Dinsdale was received into the church, by vote, on his original baptism.

Branch Reports continued.—Santa Maria 14 members, 5 baptized; James Jeffries, pres.; N. W. Best, clerk. Long Valley 40 members, no change; branch in good condition; John Holmes, pres. and clerk. Sacramento 41 members, 4 removed by letter, 2 expelled; C. Bagnall, pres.; E. W. Webb, clerk.

Br. D. S. Mills read a letter from the president of the San Francisco sub-district, on the case of Br. McMillan. After remarks by several, it was resolved to refer the case of Br. Angus McMillan back to the San Francisco branch.

Br. R. Huntly was then ordained an elder, by Brn. J. C. Clapp, H. P. Brown, D. S. Mills, Wm. Anderson and A. Hawes.

1:30 p.m.—Prayer by G. N. Davison. Reports resumed.

John Roberts, Bishop's Agent, reported having received since last report \$144.53; paid out \$130.15, leaving a balance of \$14.38. Also reported having on hand \$136.10, a balance of moneys handed in for Br. A. H. Smith and family, and asked what he should do with it. It was thereupon

Resolved that as all the money that was collected for the purpose of bringing A. H. Smith and family to California was not used for that purpose, we deem it proper to refund the money to the contributors; but that we respectfully ask those who do not desire their portion of the money refunded to them, to make a freewill offering of it to the church, to be used for the good of the work and the speed of truth.

Stockton 45 members 1 received by certificate, 2 by letter, 2 expelled; Henry P. Robbins, pres. and clerk.

D. S. Mills read a letter from the land purchasing committee in Zion, and gave an exhortation on the necessity of its being carried into effect, and that they be sustained by our means, faith and prayers.

J. C. Clapp was sustained in the Oregon mission.

Releases from Charge of Sub-Districts.—A. Hawes from the Alameda; Daniel Brown from the Santa Cruz; H. P. Brown from the Sacramento; Wm. Anderson from the San Francisco; Peter Briggs from the Pataluma; John Brush from the San Bernardino; G. N. Davison from the Santa Barbara.

Sustained in Charge of Sub-Districts.—Orren Smith in the San Joaquin and Visalia; Alma Whitlock in the San Bernardino; E. R. Dana as assistant of J. F. Burton in the Los Angeles; E. H. Webb in the Sacramento, and H. P. Brown appointed to take charge of the Alameda and San Francisco sub-districts.

7:30 p.m.—Prayer by J. C. Clapp. Preaching by Wm. Anderson, to a full house.

April 8th, 9 a.m.—Prayer by H. P. Brown.

The subject of our duties as saints and as elders was sprung, and some very good remarks were made by Brn. H. P. Brown, J. C. Clapp, A. Hawes, D. S. Mills and others.

Resolved that the elders in the Pacific Slope Mission, whether they have missions appointed them or not, be earnestly requested to labor to the extent of their ability in spreading the truth.

Bradbury Robinson was sustained in charge of the Humboldt sub-district.

Resolved that we sustain the *Herald* and *Hope* in their present form, with a weekly paper in connection.

The report of the committee in the case of S. Hubbard was received, and they were released. Said report was, that he is not at present considered to be a proper representative of the cause.

1:30 p. m.—Prayer by John Roberts. The tent question was sprung, and it was

Resolved that the committee be released and that the means now held by John Roberts for the purchase of a tent be refunded, if the donors desire it. Contributors requested to report at once to the Bishop's Agent, Br. John Roberts, West Oakland, California.

Resolved that this conference does hereby urge all the elders of the Pacific Slope to report at once all the particulars concerning their birth, baptism, ordination, and also their P. O. address, enclosing return postage, to Br. H. A. Stebbins, Church Recorder, Plano, Illinois.

The committee that was appointed to build a house for the president of the Pacific Slope Mission was discharged.

D. S. Mills was sustained in charge of the mission. The authorities of the church in all the world were sustained. John Roberts was sustained as Bishop's Agent for California.

Resolved that when this conference adjourns it will be to meet at Oakland, Oct. 6th, 1876.

That when Br. A. Hawes returns to labor in the ministry, that he do so under the direction of the district president.

7:30 p. m.—Prayer by Wm. Anderson. Preaching by J. C. Clapp, to a full house. Text John 17: 3.

Sunday, April 9th, at 9 A. M.—Testimony meeting, conducted by Brn. O. Smith and J. Root. At 11 o'clock, preaching by D. S. Mills, to a large and attentive audience.

2 p. m.—Prayer by J. C. Clapp. Preaching by H. P. Brown.

At 6 p. m., the sacrament was administered. The house being filled to overflowing, H. P. Brown was called upon to preach, which he did, assisted by J. C. Clapp, after which a resolution was passed sustaining by our faith, prayers, and means the Committee on Location in Zion.

Adjourned to meet at Oakland, California, October 6th, 1876.

Sung "When shall we all meet again."

Benediction by J. C. Clapp.

#### North Eastern Wisconsin District.

The above conference convened at the Saints' Meeting House, in Black Creek, Outagamie county, at 11 A. M., June 3d, 1876; W. S. Montgomery in the chair; Peter Harris, clerk. Prayer by W. S. Montgomery. Minutes of last conference were approved.

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

W. S. Montgomery was sustained as president of the district, and P. Harris as clerk.

The case for trial, adjourned from last conference, was taken up, and after some discussion, it was again adjourned, namely, until the next district conference. J. M. Wait, E. Downey, and P. O. Cornell, were appointed as a committee to take further testimony in regard to the cases of Hiram Keney and wife, Eunice Franklin, Henry Keney, Wm. Strobe and wife, Julian Wood-

ard and Lydia Strobe, and instructed to report at next conference.

Elders J. M. Wait, Wm. Savage, Wm. S. Montgomery, J. Lampert, E. Kent and Peter Harris reported.

At 7:30 p. m., preaching by W. S. Montgomery.

June 4th, 10:30 a. m., preaching by Wm. Savage. At 2:30 p. m., sacrament, P. Harris officiating, followed by a prayer and testimony meeting. At 7:30 p. m., preaching by W. S. Montgomery, assisted by J. M. Wait.

Adjourned to meet at same place, Sept. 2d and 3d, 1876.

## Miscellaneous.

### First United Order of Enoch.

NOTICE TO STOCKHOLDERS.—The annual meeting of stockholders for the election of seven of their number as a Board of Directors for the ensuing year, will be held on the conference grounds at Council Bluffs, Iowa, at one o'clock p. m., on Monday, October 9th, 1876. All full paid shares should be represented either in person, or by an authorized proxy with a certificate of appointment to represent the owner of the stock. Blank forms will be sent to those not expected to be present, but appointments can be written, if desired, without the forms. By order,

H. A. STEBBINS, *secretary*.

### Massachusetts District.

The next conference of the above district will be held at Providence, R. I., October 28th and 29th, 1876.

GEO. C. SMITH, *president*.

### Kewanee District.

Pursuant to the call of the president, in *Herald* of July 15th, convening a special conference of elders, to deliberate on the much mooted question of finance, the said conference assembled at Kewanee, Ill., July 29th, and proceeded to discuss the question of ways and means, and in such a manner that it developed a great unanimity of thought upon the subject, and the following resolution was adopted without dissent, and with a full hope that the saints throughout the district will accept it as a foundation whereon to build a permanent fund for the work of the ministry in the district. But it has especial reference to releasing the president's hands, that he may give his entire time to the charge imposed upon him.

Resolved, that a separate and distinct fund shall be created, and designated as the District Conference Fund; and the several branches composing the Kewanee district are hereby instructed to appoint some per-

son in each branch, whose duty is shall be to keep a book for the accounts of said fund, and he shall obtain the names of all members who are able and willing to contribute to said fund, and shall continue to solicit and collect monthly such sums of money as the saints can spare for this object; and all moneys so collected shall be sent to the Bishop's Agent monthly, and he shall make quarterly reports to his branch of such collections;

And, be it further resolved, that the Bishop's Agent shall hold such fund separate and distinct from any funds paid to him as tithings or free will offerings, and that the said fund shall be by him disbursed to, and for the work of the ministry in the district, of which he shall make report to each quarterly conference of all moneys received, from whom and to whom paid.

JOHN CHISNALL, *clerk, pro. tem.*

### Notified to Appear.

Whereas, Br. E. Waldren and Sr. Waldren have left the London branch, Ontario, in an unbecoming manner, and as they have passed from the reach of the officers of the branch, therefore they are hereby notified to appear before said branch and make restitution for wrong doing, otherwise their cases will be attended to on the 13th day of September, 1876, and their names will be dropped from the Branch Record on proof of the charges. By order,

JOHN J. CORNISH, *president.*

W. CLOW, *clerk.*

London, Ontario, Aug. 8th, 1876.

David Lewis, a member of the Malad branch, has departed to parts unknown, and is hereby notified to appear before the Malad branch of the Reorganized Church of Jesus Christ of Latter Day Saints, on the last Saturday in October, [28th], 1876, at their usual place of meeting, to answer to charges that shall be preferred against him.

MORGAN JONES, *president.*

Malad, Idaho, Aug. 12th, 1876.

### Articles of Incorporation.

Notice is hereby given, that in accordance with a provision of the Articles of Incorporation of the Reorganized Church of Jesus Christ of Latter Day Saints, a motion will be introduced at the next Semi-Annual Conference of said church, to amend said Articles of Incorporation in some of its essential provisions.

J. W. BRIGGS.

Aug. 6th, 1876.

Z. H. GURLEY.

### First United Order of Enoch.

DELINQUENT STOCKHOLDERS.—Notice is hereby given to those few who have never paid their full installments, or stock subscribed for, that if they are not able to pay up in full, and choose to have the amount

they have paid returned to them, they can have it done by sending back the receipt, or receipts, already issued to them for what they have paid; or if they still wish to hold the stock, and will pay for it by the first of October, 1876, let us know. By order,

H. A. STEBBINS, *secretary.*

### Disfellowshipped.

Andrew J. Hart was expelled from the Union branch, Indiana, on the 5th day of August, 1876, for fraud.

ROBERT DUNLAP, *clerk.*

### Addresses.

J. S. Patterson, care John Parker, 81 William-street, London, Ontario.

George C. Smith, No. 112, Winnisimmet-street, Chelsea, Mass.

### BORN.

To the wife of Br. W. W. Squires, at Baghdad, Santa Rosa county, Florida, June 8th, 1876, a daughter, Ennie Moore. Both doing well.

At London, Ontario, August 14th, 1876, to the wife of Br. John J. Cornish, a daughter. Mother and child doing well.

### MARRIED.

In West Jordan, Salt Lake county, Utah, July 20th, 1876, by elder Henry Marriott, Mr. John Wardle, of West Jordan, and Miss Hannah Day, of Coalville. May they live to obey the everlasting gospel.

### DIED.

At Wilton Center, Will county, Ills., August 10th, 1876, at two o'clock a.m., sister Nancy Harvey, wife of Br. Hiram Harvey and mother of Sr. David Dancer, aged 71 years, 3 months and 17 days. She was baptized at the above place by elder Lyman Johnson, in 1838 or 1839, and we believe has ever lived faithful to Christ's doctrine, and she greatly desired to see all her children accept and obey the same. She was one of the good ones of earth, and was beloved for those affectionate, unselfish and enduring qualities of life and character that sustain one so nobly through life, and in death are a rich memento left to those who cherish her in loving thought. Mourn not as they who have no hope, for her place is and shall be among the noble and the blest. Funeral services by Bro. Frank Lofty, of Braidwood.

H.A.S.

At the residence of her son, Henry A. Cowles, near Spring Valley, Decatur county, Iowa, May 4th, 1876, of old age, Sr. Irene H. Cowles, widow of elder Austin Cowles, aged 68 years and 10 months. Sr. Cowles was one of the old time saints, having, with her husband, embraced the faith in an early day, and consequently she passed through



many trying scenes, along with the people of God. She was one of those peculiar persons spoken of by Paul, and whom he recommends so highly, namely, one who staid at home and guided her house, "not a busybody in other men's matters, not a tattler, not a backbiter, not a slanderer, going from house to house making mischief, and sowing the seeds of discord and strife;" but she was kind and gentle, peaceful and quiet, being in possession of that "meek and quiet spirit, which, in the sight of God, is of great price." She maintained her integrity to the last, enduring in faith to the end, so that when the message came she was prepared to depart in peace, having a bright hope of a glorious resurrection. Funeral services by elder E. Robinson; text, Rev. 14:13.

At Coldwater, Mich., August 6th, 1876, of consumption, Sr. Nancy Blair, aged 53 years, 2 months and 29 days. Sr. Blair's home was in Bronson, Mich., but she was visiting her children at the time of her death. She had been an invalid for some time, but not wholly confined to her bed. She was out riding on the day of her death, and when she retired that night, she remarked how much better she was feeling, and that she would soon be able to go home. She went to sleep, and when found in the morning, she was in the same position. When her husband arose early, to take the morning train for Bronson, he supposed her sleeping quietly; but her daughter soon discovered that her mother was dead, and in time to recall him before the train left. Her faith was firm in the latter day work, and her summons home was in quietness and peace. She was at her son-in-law's, G. L. Pope's, at the time of her death. One by one we are gathered home, and we can but say, "he doeth all things well."

Near Linn, Osage county, Mo., August 15th, 1876, Sr. Maria Mantle, wife of elder George Mantle, age not known. She united with the church in 1846, in Staffordshire, England; she united with the Reorganized Church at Linn, Mo., August 8th, 1865. She was a firm believer in the latter day work, and one ever willing to bear her testimony to the truth of the same. She said but a short time before her death: "I know that this work is of God. My dear children, keep the commandment of Jesus, and it will be well with you, and keep in the church." A crown of righteousness and a white robe will be given her in the resurrection morn.

### How About Missouri?

Donan, of the Danville News, who lived for years in Missouri, answers these questions very satisfactory for Virginians. Hear him:

"Take Missouri as an instance. It sounds well to talk of her State debt, as only \$20,-

000,000. But add to this the fearful aggregate of \$60,000,000 of county, township and city indebtedness, and you have \$80,000,000 to pay 10 per cent., interest on, which requires an annual drain of \$8,000,000, most of it in gold. Lafayette county owes \$1,500,000, at 10 per cent, demanding a yearly tax levy of \$150,000 for interest purposes alone, on a poorly tilled county of but 22,000 inhabitants. Pettis county owes \$1,000,000; Howard county, \$800,000; Cass, \$600,000; and so all over the State. Crops for the last three years have been partial failures, and farmers have had to borrow to pay their taxes and interest on their cancerous mortgages. And when they escape drouth and grasshoppers, freeze, chinch-bug and flood, and make a full crop, their corn only brings ten cents a bushel, and their wheat seventy-five; and what farmer does not know that such price will never long stand 10 per cent mortgage interest and 5 per cent taxation? Month after month and year after year, they are propping up the crazy fabric of debt by additional debt, borrowing money to pay interest on former loans, mortgaging one piece of land to save another from the sheriff's hammer, and all the time paying the money-sharks from 10 to 18 per cent. for brief respite from the inevitable crash ahead. How long can such a structure of blind extravagance, insane speculation, debt, mortgage and extortion stand?"—*Valley Virginian*, Aug. 3d, 1876.

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AT THEIR PUBLISHING HOUSE

PLANO, KENDALL COUNTY, ILLINOIS.

—o-to—

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The Voice of Warning and Instruction to all People, 74 pages, by mail 20 cents each; three for 50 cents, one dozen for \$2.

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1 September 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

**FORSCUTT AND SHINN DISCUSSION.****DISCUSSION BETWEEN**

**REV. JOHN L. SHINN,**  
Of the Universalist Church, and

**ELDER MARK H. FORSCUTT,**  
Of the Reorganized Church of Jesus Christ of Latter Day Saints.

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THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Illinois, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH and HENRY A. STEBBINS. \$2.15 per year.

All remittances, orders, and business communications intended for the office of publication, must be directed to Henry A. Stebbins, Box 50, Plano, Kendall Co., Ills. All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express. Remittances sent in any other manner will be at the risk of the sender.

# THE TRUE LATTER DAY SAINTS' HERALD.

"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*.

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

Vol. 23.

PLANO, ILL., SEPTEMBER 15, 1876.

No. 18.

## Is There a Conflict?

There appears to be in the minds of many of the brethren, an idea, that there is a conflict of views among some of the prominent elders of the Church on the subject of present duty to gather together as contemplated in the revelations of God.

This idea has grown out of a misunderstanding of a resolution passed at the late conference at Plano, reading thus, "Whereas conferences of the past have affirmed that there is at present no place of gathering," &c. Also by an epistle of the Twelve, affirming the same idea. This is supposed by some, indeed by many, to be in conflict with the revelation of 1873, wherein the Lord declares in substance that "former commandments" which require a gathering into the "regions round about" are in force. Let us see if there be any clashing of sentiment in this matter. If there be, then where is the difficulty? and who is in error? if there be any error in the matter.

Perhaps a careful examination of the revelations, and the declarations of conferences, will show that there is no real but only a seeming conflict of sentiment. The resolutions of April, 1873, says that past conferences "have affirmed that there is at present no place of gathering." Now what has past conferences said on the subject? The only resolution that I have found, that affects the case, is the one passed at the April Conference of 1863, which reads thus:

"Resolved, That in the opinion of this conference, there is no stake to which the saints on this continent are commanded to

Whole No. 354.

gather at the present time, but that the saints on all other lands, are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion, when the scattered saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God. And it is the duty of the saints to turn their hearts and their faces toward Zion, and supplicate the Lord God for such deliverance."

The principal points in this resolution are: First, that there is no commandment now in force which requires a gathering to a stake; second, that the saints of other lands are commanded to gather to America "preparatory to the re-establishment of the Church in Zion;" third, that a commandment "to gather and return to Zion" may be expected; fourth, and all this to be done in order to the "fulfillment of the promises of God;" fifth, the hearts and faces of the saints should be turned "toward Zion," and that they should "supplicate the Lord God for such deliverance," as before declared. I do not believe there is a half dozen in the Church who do not endorse these sentiments; and for one, I most heartily believe and teach them. It is taught by Bro. Joseph Smith on this subject in *Herald* of May 1st, 1876, "As if in confirmation of this" (the above resolution) was "the revelation of 1873." I for one doubt not that the elders of the conference of 1863, were inspired of the Lord to frame and pass the resolution just quoted. Let us see how reads the latest published revelation given to the Church through the one appointed of the Lord, and see if there is any conflict between it and this resolution.

"It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

Attention is called to the following points: First, it repeats the statement that "there is no stake to which the saints are commanded to gather;" second, the Lord says "when it shall be necessary I will command that they be established." Now he had already given us the rule to govern in such a case, namely, in the revelation of December, 1833, (sec. 98, par. 5), wherein the Lord teaches that the necessity for stakes will be the lack of room in Zion, hence Zion must first be filled. Third, certain commandments previously given, are to "guide the church in this matter" of the gathering, until the Lord gives otherwise, or gives further commandments on the matter. The question now is, what commandments are here alluded to? The Lord says, the "commandments to gather into the regions round about." When did he give commandments on that subject? A very clear and definite commandment was given in December, 1833, (sec. 98, par. 9, D. & C.), which reads thus:

"Therefore a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I said unto you in a former commandment, let not your gathering be in haste, nor by flight, but let all things be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints," &c.

Now observe that the Lord says that the saints in order to have all things prepared before them, are to observe certain commandments already given concerning a certain subject, and that is, they were commanded to purchase all the land by money that can be purchased for money in the regions round about

the land which he had appointed to be the land of Zion, for the beginning of the gathering of the saints. The place appointed for the *beginning* of the gathering is the place the Lord called "the land of Zion," the region round about is of course the region surrounding this place. The land or place appointed for the beginning of the gathering is described in a "former commandment" given in Sept. 1832, sec. 88, par. 1, 2. In one of these commandments given concerning these things, that is about purchasing the land, the Lord says that it is his will that a certain "whole region of country" should be purchased "as soon as time will permit." In the same revelation the Lord says:

"Let the privileges of the land be made known, from time to time, by the bishop, or the agent of the church; and let the work of gathering be not in haste nor by flight, but let it be done as shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time."

Now it must be apparent that the elders are not to counsel in any way that will conflict with the revelations that are to "guide in this matter," for if they should it would not be of any force or authority. But the elders in conference assembled in 1863 counseled (as we have shown, in the resolution quoted) in harmony with the revelations previously given concerning Zion's re-establishment, and that there should be no place of gathering until God commanded, *i. e.* no stake was to be appointed. And the revelation of 1873 declares that the former commandments "to gather into the regions round about" are still in force, or are to guide in this matter of gathering; and it further declares that the counsel of the elders shall guide in this matter, but common sense would teach us that there must be no conflict between these commandments and the elders' "counsel."

The elders *did* counsel, and that wisely, in 1863, and the decision or testimony of the Twelve in their late Epistle is that this counsel of the conference of 1863 is to be a governing principle, or the "rule to govern us in our teach-

ings on this subject." As the gathering into "the regions round about the land of Zion," (which regions are very plainly described in the last clause of par. 9, sec. 98, D. C.), is not appointing or gathering to a stake, there is no conflict at all in the counsel of the elders in 1863 and the revelation of 1873; and hence, as the conference of 1873 endorsed this revelation, therefore the teaching of the elders should be this resolution or the principles contained therein and in the revelation of 1873. First, that the work of gathering should continue. Second, that all the land that can be purchased, should be, in the region round about the place appointed for the beginning of the gathering, and at which place the gathering *did* once begin. Third, that no stake is to be made without divine commandment, and that they are not to be expected till they become necessary by lack of room in Zion. Fourth, that Zion will be built up by command of God, and that in the meantime the saints should gather to this country, and also seek to people "the region round about," by sending wise men to purchase these lands and "gather together unto them." Fifth, and to turn their hearts and their faces toward Zion and supplicate the Lord God to deliver Zion from Gentile rule, and to restore the saints to their inheritances, as God has promised.

May the Lord enable us to see eye to eye on this matter; and it appears to me that if our teachings will be the sentiments and facts of the resolution of 1863, and the revelation of 1873, and the "former commandments" on this subject, which, by the revelation of 1873 are declared to be in force, we can easily be of one heart and of one mind. We can speak the same things and have the same judgment. I see, therefore, no conflict at all between the resolution of 1863; the revelation of 1873; the resolution of conference of 1873, and the sentiment of the Epistle of the Twelve. Let us faint not in our prayers for the redemption of Zion, and at the same time do all that we can with our means, and personal efforts toward the same. T. W. SMITH.

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### A Retrospect

FROM JULY 25th, 1876, TO JULY 25th, 1826.

Fifty years ago to-day—how brief the interval that has rolled between! It seems but a span, a few brief years at most! Yet how much has been crowded into that short space! What mighty changes! What wondrous events! events that not only affect the well-being of the individual but of the race, not only of a nation but of the world, not only of the world but of the universe. The mind with its highest earthly attainments cannot measure the stupendous effects of the great events that have transpired since fifty years ago to-day; but it was not about them that I took my pen to write.

Fifty years ago to-day your humble servant was ushered into the world, greeted with tears and caresses. There were tears because of the gloomy prospect that lay before me; for I was born in poverty and deprived of the paternal hand that should have led me with a father's care through the devious paths of youth. Only one loving voice to greet me! Only one loving pair of lips to kiss me! Only one kind bosom on which I could repose, one gentle hand to guide my faltering steps through life; and that, through the pressure of poverty, soon to place me in care of those who cared not for me, but only for the pittance she, who gave me birth, could give them. No wonder I was greeted with tears; but they were not the tears of despair, but of trust, of confidence, of hope in God.

As I now sit at my window I gaze upon my mother's tomb, and think over the story of my childhood as I received it from her lips—of her prayers and tears for me. Of her dedication of me to the Lord, as did Hannah of old her beloved Samuel. She never doubted God's care for me, however dark and gloomy the clouds that lowered over my head and hers; for she had an abiding trust that her dedication was accepted of heaven. When, in after years, evil tongues bore evil tidings of me, she wept as only mothers weep for a vagabond child; but through her blinding tears she saw God's hand directing my steps, and

she was comforted with the assurance that, while I had never seen my earthly father's face, my heavenly Father's hand was guiding the bark of her storm-tossed child.

Fifty years ago God was preparing his servant Joseph, by visions and ministrations of angels, to arouse the slumbering world with the trumpet of the gospel of peace. Would it be presumptuous to say that at that time I was born to take a part in that glorious work? I would be far from boasting; but I cannot stifle a belief that God called me from my mother's womb to the task. I know that I have never sat at the feet of a Gamaliel, nor have I seen the inside of those seats of learning where men are supposed to be prepared for the sacred calling. My college has been the wide world, my tutors the hard, rugged, sharp-edged circumstances with which I have been surrounded, together with the still small voice of God's Spirit, which whispered wisdom in my ears and solved the mysteries that loomed up before my mind; these were my only means of preparation for the gospel ministry. But my mother had dedicated me to God's service, and the work of preparation was his, and he used such means as pleased him.

My childhood was passed in adversity. Having learned to read my Bible, my mental pabulum was drawn from that sacred record, from Bunyan's *Pilgrim's Progress*, and from *Æsop's fables*; three volumes with which I formed a very intimate acquaintance, and from which I early learned some valuable lessons; lessons which, in spite of my waywardness and willfulness, have always acted as monitors to my mind, and the remembrance of them has preserved me from many evils that have stood in my pathway.

My boyhood was one of servitude and oppression, which sorely tried and chafed my proud and unrestrained spirit. There seemed a desire, on the part of my master, to crush out my natural independence, and I was as determined on my part that I would die rather than be a slave mentally or bodily.

Manhood came at last, after long,

weary waiting, and many tears; and when it came I was at loss to know how to use it. I felt in danger of being a mere cipher in the world; and almost friendless, unused to liberty, ignorant of my own powers, and fearful that I could never succeed in anything, the world seemed to me a waste.

I had tried in my boyhood to draw comfort from a religious life—faith in God had been precious to my soul, and his existence was a source of comfort. It did me good to realize that there was a God who loved to bless and comfort mankind, and one ready to help them in time of need; but I had seen so much of boasted but empty professions of religion, while their lives who made such professions were a libel on the sacred truth, that I became disgusted; and I turned away, loathing the solemn mockery, and sighing for that which was real, if reality was to be found.

I had heard of a people, of a strange class, unlike all the rest of the world. They were spoken evil of by all; and I, although I had read in my Bible, "Blessed are ye when all men speak evil of you falsely for my name sake," supposed they were worthy of all the evil epithets that had been applied to them. But bye and bye I was led, by bitter opponents of this people, to investigate the matter, or, rather to listen to their persecutors. I heard a torrent of abuse poured out by the fiery eloquence of an orator, and I thought it was true until the same orator began to criticize the doctrines of the people he was reviling. Then from the knowledge I had gained of God's word, I knew that he was perverting the truths of heaven; and it flashed upon my mind that he who would misrepresent God's word would also misrepresent his people; and, therefore, it was possible that the people despised by all were Christ's people. So I determined upon a thorough investigation of the matter, and the result was that I became thoroughly persuaded that God had revealed himself again to man; that he had restored his gospel with all its powers and privileges; that he had again organized his church as in olden time,

and that he was authorizing man to go forth and warn the world, and to declare that these were the last times; that the coming of the Son of God was near at hand, and that he would come unto all mankind as a thief in the night, and that this was the hour of preparation.

My duty was plain, and I obeyed that form of godliness taught by Christ and his apostles, and I received the blessings of obedience as far as I had become worthy. This was a new era to my soul. I was twenty-one years of age, and not only free as a man, but free as a child of God, enjoying the liberty of the gospel. I had found a people that I was proud to call my people. They were outcasts, so was I; they were oppressed as I had always been; they found no sympathy from either the religious or irreligious world, and that people were my people and their God my God.

Six months had not elapsed before I was called to be a messenger for God. Old, pious mothers, who knew not the fullness of the gospel, had prophesied, years before, and ministers had hinted that I ought to be sent to college. Pious companions had foreshadowed that I might yet preach the gospel, but they only thought of the gospel as taught by men, and the same people despised me when I was called to preach *Christ's* gospel. My mother had seen in the dim distance her youngest child a messenger of truth, but she, too, was shocked when she found that I had embraced what everybody called a delusion; yet she had confidence in God and really hoped that I was now called of God, in accordance with my early dedication. I preached to her and she received the truth, and I buried her with Christ in baptism. My only brother, after gazing in wonder, and fearing that I was deceived, received the truth, and was buried with his Redeemer in baptism, by my hands. To God be all the glory!

From the spring of 1843 to 1854 I spent my time trying to declare the glorious message; how faithfully and how successfully eternity must tell. In this work I drank deeply of the cup of sorrow; but the knowledge of God's truth

sweetened the dregs to my soul. In this time He had blessed me with a companion who was willing to sacrifice all for Christ's sake; yes, even the society of her husband who was dearer to her than life. And however much she loved his society, she never held him back from his duty. Although his absence caused her to drag through years of poverty, yet she was willing to trust to the providence of the Almighty; and he never failed her in the hour of need.

In 1854 we started for Utah, but it pleased God to save her the degradation of polygamy and the kindred evils that reigned there, and after months of travel and weeks of pain she fell asleep in Jesus, on the mountains, leaving me with two sweet babes the fruits of our love, and now the comfort of increasing years. In Utah I saw what I had never dreamed of, the sad effects of apostasy from the true order of God. My mind was bewildered, and I watched with anxious eyes for good, but evil stalked abroad in the streets. It ruled in the sanctuary; it controlled in the courts of justice, and truth had fallen in the streets, and evil was called good and good evil. The records that God had given were disregarded, and Zion, once fair and beautiful, was polluted and covered with shame.

None can tell the bitter anguish my mind endured as the awful truth forced itself upon me. My heart sank within me, and it seemed as though all was darkness, and even the truth seemed hidden in that darkness. Where could I look for truth? It was in vain to search for it in the world, the men who had borne its standard aloft had betrayed it; and I was so bewildered that I was led to think that my former experiences were but natural consequences. Not knowing where else to go, and forgetful of my God, I turned away with disgust. It was a dark hour. I cannot tell the darkness of my soul, but I felt its Egyptian power; and sometimes, as I thought of God and my former blessings, I tried to account for them, but in vain, only upon gospel principles. But I could not see how men who had received so much could turn traitors to their God.

I had forgotten Judas and many others of scriptural times.

But God strengthened my arm, and delivered me and my second companion, (whom he had given in answer to my prayers), and also my children, and in 1859 we returned to my brother's in Fontanelle, Nebraska. We remained in this state until 1861. We met with the *True Latter Day Saints' Herald*, sent by the kindness of Bro. E. C. Briggs and W. W. Blair. There was light and I received it; my wife and children received it; my brother received it; and I searched for the men who had it, and, finding them, I was baptized by Br. Blair in March, 1861. I was ordained an elder, and shortly after was called into the field to travel, and there I have been ever since. Brother Jarius M. Putney gave me a new suit of clothes to preach in, God bless him. I can only say I have tried to do good and not evil. In the commencement of 1863 I carried the good news to my native land, but was rejected by most of those who were called Latter Day Saints. Some received the message as borne by brethren J. W. Briggs, J. Jeremiah and myself; and many more have since regretted that they did not receive it then.

It is now nearly twenty-nine years since I was called to sound the gospel trump. I have nothing to boast, something to rejoice over, and much to regret; but my regrets were caused by my own want of wisdom. I am now fifty years old, and I thank God that my love for the truth increases with my years. I am still trying to spend and be spent for the kingdom of God. When I read the reports of many who are many years my seniors, and also many of those given in by younger brethren, I feel ashamed of having done so little in the cause of God and humanity. I have no desire to cease my labors until I cease to live, and I thank God that my present companion counts no sacrifice too great for the truth. She is ever willing to help on the work, and never holds back, but desires to see God's kingdom flourish, even though she has to sacrifice the comforts of life to effect this important result.

In all that fifty years I can trace the kindly hand of my heavenly Father, and I have felt the force of a mother's prayers. I can see how God has led me and protected me from evil, provided for my wants, warned me of dangers, admonished me of my errors, comforted me in affliction; and, when all has been dark around me, he caused his light to shine upon my pathway, and made me rejoice. For fifty years He has borne with my evils and in His mercy has strengthened me to overcome. In all my wanderings my family has been the object of His care, and they can all testify, with me, that God has never forsaken them. I cannot tell how many wrong steps I have taken, how many wrong words spoken, how many times I have yielded to the tempter's snares; but I can tell that God has always been gracious to me, and that his tender mercies have ever been over me. Still trusting in Him I now enter upon another year. How long my years may be lengthened out I know not, but I hope to live until I have filled the measure of my creation. While I live I desire to be actively found in the way of holiness—I do not desire to live for self alone, for he only lives who lives to God.

I now want to testify to my young friends that, "The fear of the Lord is the beginning of wisdom;" that the path of wisdom and virtue is indeed the path of pleasantness and peace. The yoke of Jesus is easy and his burden is light. Youth is the time you should dedicate yourselves to the Lord; buckle on the armor of righteousness; be willing, yea, anxious, to serve in any capacity God may call you unto; and, if you should be employed as messengers to the world, be not exalted in your own opinion, be not over confident in your own powers. If you are successful ministers do not forget to acknowledge the only source from whence it comes; remember, "Pride goeth before destruction and a haughty spirit before a fall." Again, do not let a sense of your weakness and inability discourage you; for remember that He who has called you is able to "make you able ministers of the New Covenant, not



of the letter only, but of the Spirit."

Seek always to hold close communion with your own hearts; weigh your own thoughts, words and actions, and try to see yourselves by the light of truth. Do not seem to be wise, but learn wisdom by study, by observation and experience, not forgetting to call upon God for the precious gift. Avoid a vain and boasting spirit, for if God blesses you more than your fellows give him the glory. Contemn the flattering tongue, don't let it charm you, for while it may seem pleasant it is poisonous. Remember all our powers are from God, and never look down on your less favored brother, but help him, cheer him, and strengthen him by unpretentious words and kindly ways. Esteem the society of the wise, avoid the company of fools. The former are in the narrow way of life; the latter are traveling on the broad road to destruction. Be not envious of those who are more prosperous than yourselves, but examine your own hearts and ways, and look within yourselves for the cause of your want of success.

Solomon says, "He who governs himself is greater than he who taketh a city." Self-government is the first step in the successful government of others. Without this you will be a laughing-stock for fools, and an object of pity to the wise.

Never treat sacred things with irreverence, and always treat with respect the views of others. Let love inspire your words and actions to all mankind. Do your own thinking, but be willing to hear another's thoughts expressed. When you preach, be yourselves, never try to imitate another man; the ass in the lion's skin would be known by his braying, even though his ears were hid. Cultivate your own natural powers and style, and you will be at ease before the most critical audience, but try to imitate another and they will write you down a fool.

With the humble prayer that God may help you and me to spend our days in usefulness, having our eyes single to the glory of God, that, whether our days be few or many, the end might be like

the glorious setting of the sun, and our rising again be with the sun of righteousness, with him to live and reign on the earth redeemed and glorified, I am affectionately yours,

C. DERRY.

#### Church Dedication.

On the corner of Bank and Thirteenth streets, Keokuk, Iowa, stands a very modest, unpretending structure, a frame building, twenty-five by forty feet—with gothic windows—and over the door a tablet with this legend: "REORGANIZED CHURCH OF JESUS CHRIST OF L. D. S. 1876." It was erected by a few devout and humble people, for the love they have for the cause they have espoused, without the solicitation of aid from others who follow Christ in churches and sects of different forms of government, or different schedules or creeds of faith.

Yesterday it was dedicated with solemn and impressive ceremonies, Elder Mark Forscutt officiating. The opening hymn was one of his own composition, and was sung to the tune which carries the well known hymn, "Nearer my God to Thee."

"Met, Lord, to dedicate  
This house to Thee;  
Do Thou it consecrate,  
Holy may it be,"

were the opening lines. After prayer was read a portion of the dedicatory service of King Solomon when he devoted the temple to the worship of Almighty God. Mr. Forscutt made this the subject of his discourse, which was thoughtful, impassioned, earnest, and, more than once, eloquent. It would have awakened enthusiasm in the tabernacle, crowded with thousands of worshippers, as it did in the hearts of the few who were so fortunate as to hear him. One of his comparisons was very felicitous—thus; "The magnificent temple at Jerusalem was built by a whole nation—peculiarly blessed by God—having wealth and every element that conspired to make it the wonder of the world; this house was erected by humble but faithful people, who were despised by some and hated by others, and maligned by nearly all."

Here his picture was surely very grand. He made allusions to the word "reorganized" on the tablet. The church of Christ is always the same and the word was used to distinguish this from the Utah church and all other branches of Latter Day Saints. One idea—that God would accept of the right of this church, because of the paternal relation between Him and His children every where, was very beautifully expressed.

One other thought; the crime of Solomon culminated in the revolt of the ten tribes; so the same crime of the leaders of Latter Day Saints resulted in the apostasy of ten of their prophets. God has blessed their church, and made it an epoch in the history of nations. The prophet (Jer. 12. 9) says, "My heritage is unto me as a speckled bird, the birds round about are against her." This is a perfect illustration of the condition of the church. Men point reproachfully and say, "There goes a Mormon." These speckles are the grandest feature of the church, the perfection and fulfillment of God's law. The object of the church is the formation of the best possible character. In order to do this, there must be growth of the spiritual, moral, intellectual and physical in man; each having a most important part; all naturally dependent; no one of these to be neglected, no one allowed to overshadow the other. A religion that affects us only in some future possible hereafter is worth nothing at all. Such a religion as blends harmoniously the moral, physical, intellectual and spiritual fits a man for life here, and for association with the angelic hosts beyond.

This church was in debt. It was a debt that could never be paid. It was a debt of gratitude to the noble souls who had paid for every nail, and every board and every piece of mortar in the building.

Here came a singular idea. People talk about the "naked truth." The speaker did not like anything naked—not even the truth. The truth should be adorned with flowers, and tints, and shades, and lines of light and beauty. Neither did he like naked floors; and

proceeded to say that some furniture and adornments were necessary, and called for a contribution, which met a liberal response.

Then in a prayer of wonderful force and impressiveness, the church was solemnly dedicated, and afterward submitted in due form to the care and keeping of Mr. Geo. Wilson, of this city.—*Keokuk Constitution*, July 24th, 1876.

### Reasons For Our Hope.

Obedience is said to be better than sacrifice; but it is evident that we must make sacrifice of some kind before we can be able to live obedient to the commandments, just as one must have faith in God to be able to do works acceptable to him; and the more of such faith we can have the more good works we can be enabled to do. Hence the more reasons we can learn, and the more proofs we can obtain, the stronger faith can we have toward God. By searching the scriptures, and asking the Lord for wisdom, not leaning on our own understanding, and by living our lives as near to God as we can, and by exercising what faith we can obtain we will then learn in what respect we can please God to gain his favor. In Prov. 16, we read: "When a man's ways please the Lord, He will make even his enemies to be at peace with him." INFERIOR.

### The Other Worlds.

The sacred writings are only less wonderful for what they omit than for what they contain. They give answers to the most important questions of the intellect, but are silent upon many questions of high interest; and why certain facts are revealed and other unattainable facts are not revealed, is more than human beings can easily account for—"Here is wisdom and it remaineth in me." Science supplements religion in every department of knowledge and of human affairs. The dividing line between them is an arbitrary one. Who shall make them blend in harmony, in medicine, in history, astronomy, geology, government, art, in social ethics, etc?

"Twinkle, twinkle, little star, How I

wonder what you are," says the child, and bending age repeats the same inquiry. Why! says science. "The stars are worlds, suns." True. "What else?" is asked; and the answer is given that a few of them are planets like ours, and the many are suns like our own; sending light through space that is the same as sunlight, and which analyzed in the spectroscope shows that the elements of the starry worlds are the simple sixty-three primitive elements of which all terrestrial things are composed.

All the worlds of space are one family in different stages of development; the first stage being light—"Prima die fecit lucem." Nebula are inchoate worlds, and the spectrum proves them glowing gas—"who among us shall dwell with everlasting burnings." Eighteen different mineral bases have been detected in the sun, in a high state of fusion and known by their spectrum. Litanium, sodium, iron and hydrogen are found in Aldebaran.

Mercury is much like the earth, but subject to from four to five times as much heat from the sun. Venus receives twice as much heat as the earth, making its polar regions temperate. Mars has an atmosphere; we can see its clouds and its seas, and the snow at its pole. It has its days and nights, its winter and summer, but its frigid belt extends down throughout the region of the temperate zone of the earth. Jupiter—according to Professor Proctor—is subject to storms that desolate it, and it and Saturn, being large, are still glowing with heat. All the moons are supposed to have lost their heat. Our own moon is heatless, verdureless, lifeless—a dead world.

When science had first demonstrated that the worlds were all akin, it became a prevalent belief that they were all inhabited. Doctor Dick, in voluminous and learned works, excepted not even the sun from this probability. Science has pushed the investigation still farther and infers that flesh and blood cannot inherit those orbs. God may dwell in everlasting burnings, but human beings cannot live in the flame of suns, or neb-

ulae, or comets; nor in the frozen worlds beyond the influence of the sun. But God has made nothing in vain, and the argument from analogy still holds good—all terrestrial spaces support such life as is adapted to them. There may be life in all the worlds of space, but not (says Proctor) human life in any known to science.

This conclusion of science refutes a former prominent objection of science. The sneer has been common that the Bible made this infinitesimal world the sole theatre of all grand events; but in this latter view of science there cannot be any known creation so grand as the earth. Where else, if this view be correct, could Christ have been born; to what other world could the plan of salvation apply?

Astronomy, then, is bringing us back to the simple faith of the fathers, that God has special relations to this earth. Other worlds may be in their infancy, others again be passed into their glorified state, but of this deduction science takes no account.

The late revelation of the telescope harmonize with the fact that divine revelation does give prominence to the earth. The sun is said to be appointed to rule the day, and the stars to give light: and "He appointeth the moon for seasons," saith the Psalmist. The vastness of creation is at the same time everywhere recognized in the Bible. "Tell the stars if thou be able to number them." God only is great, "which" (says Job) sealeth up the stars, which alone spreadeth out the heavens, and treadeth upon the waves of the sea; which maketh Arcturus, Orion and Pleides and the chambers of the south." Yet great as the vision of the heavens is, Job expected his Redeemer to "stand upon the earth," and in his flesh to see God.

In the light of science too, it is easier to understand that this among the least of worlds, may have a fame like that of the least among the cities of Judah—subject of ancient prophecy:

"But thou, Bethlehem 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 of old, from everlasting.*" This may be the Bethlehem planet of all the creations of God: even as it is said: "Thou hast taken Zion unto thine own bosom, from all the creations of God."

In harmony with this view of the connection of Christ with the whole universe are the facts, that at his birth a star appeared and stood over the place where the young child lay, and the Magi who came to worship him said, "We have seen his star in the east:" and at his death the sun was darkened on Judea, and for three days parts of the American continent were shrouded in darkness, convulsed with earthquakes and "scorched with the flame of devouring fire;" and the prophecies that at his second coming there shall be signs in the sun and in the moon, and the powers of heaven be shaken.

There is a sect who hold the doctrine that new worlds are ever being created to be peopled by their peculiar institution. It is a "strong delusion," but based on a great and even poetic conception.

Among latter day revelations are some that have special reference to "other worlds," one of which is that there is a grand central orb where God in person dwells. Another one rather conflicts with the scientific deduction to which this paper so often recurs; but it is interesting and deeply mysterious. I quote:

"And worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten, and the first man of all men I have called Adam, which is many. But only an account of this earth and its inhabitants give I unto you; for behold there are many worlds which have passed away by the word of my power, and there are many also which now stand."

The argument holds good still in regard to scientific unbelief. Going back to that argument: Science can find no fit abode for human beings but this earth. Man is thus the highest creation known to science: his mind partakes of the nature of the Omniscient. His birth upon the earth gives it dignity. Prophets have lived upon this earth who

have sung the whole course of time. It was on this earth they saw their wondrous visions; as this: "Lo, I see four men loose, walking in the midst of the fire, and the form of the fourth is like the Son of God." And one in the form of man was seen stilling the tempest, raising the dead, and himself raising from death. Man was "made in the image of God," says Scripture. Men born on the earth have returned to it as messengers from God; and there are promises to men that they shall be like Christ.

The truths of the Bible are grander than anything the telescope has revealed. Men should be willing to bow and wait, and modern Israel should be willing to wait "and see the salvation of the Lord." With such a grand record made, and such a course entered upon, what may not the future bring forth? It is full of the promise of all glorious things.

Looking out over the fields of science we may perceive the greatness that attaches to God's designs; looking thence to revelation we may see the sublimity of the issues, of which this earth is the scene, and the present the culmination of, thus far in the course of time. "Mormonism" is a wonderful chapter read in the light of the stars. S.F.W.

#### Thoughts on Sunday Schools.

Dear Herald:—I have long thought that I would write a few lines in regard to Sunday Schools. I have often wondered why the Latter Day Saints are so backward on this subject. Often we see in branches a number of children growing up without any apparent thought of the hereafter, and without the instruction they should have as being due to them.

Why is it that parents are so indifferent to the welfare of the rising generation; they who will so soon have to help roll on Zion's great cause; for, according to the signs of the day, we know it will not be long before our Savior will make his appearance on earth, and who among us does not desire to be ready to meet him? Who does not wish to hear his kind words, "Well done good and

faithful servant, thou hast been faithful over a few things, I will make the ruler over many things, enter thou into the joy of thy Lord." Then it behooveth us to work while it is day, for the night cometh when no man can work.

Then let us wake to a sense of our duty in this great cause in which we have enlisted. And where there are no Sabbath Schools, I would earnestly entreat you to at once organize one. I would plead with all parents to remember the little ones whom God hath given you. Teach them to walk in all holiness before Him, remembering that on yourselves depends their future welfare.

But a short time ago there was in the branch to which I belong quite a number of children, yet no Sunday School. But a good decision was made and a Sabbath School was organized, and now it is pleasant to see children coming to the house of God instead of standing idle on the street corners.

Hoping this may prove a benefit in this cause, I remain your sister for the cause of truth,

ISABEL WILDER.

DOWVILLE, Crawford Co., Iowa,  
July 18th, 1876.

### Spiritual Gifts.

Paul's first letter to the Corinthians, twelfth chapter, is perhaps not as well understood and appreciated as it should be, even among Latter Day Saints. Undoubtedly it is thought by some that if they exercise these gifts, why then sign seekers will have something else to ask for than what they now demand; and others through fear of being imposed upon by evil spirits, exercise no gift whatever, lest they should be exercising a false spirit in place of a gift given of the Holy Spirit.

Now, our Savior, while in his ministry at Jerusalem, gave commandment concerning this theme, and he made it plainly an actual duty for all who are engaged in his work, even for those whom he sent forth, and those whom he should send forth, that they should exercise these spiritual gifts in his name. For when he sent his disciples into the cities of Judea, his special charge, aside from that of preaching the gospel, was to give

them power over unclean spirits, to cast them out, and to heal all manner of sickness, (Mat. 10 : 1), "and to have power to heal sicknesses, and to cast out devils."—Mark 3 : 13. "Then he called his twelve disciples together, and he gave them power and authority over all devils, and to cure diseases; and he sent them to preach the kingdom of God, and to heal the sick."—Luke 9 : 1, 2. "And heal the sick who are therein, and say the kingdom of God is come nigh unto you."—Luke 10 : 1.

This in undivided connection with the gospel, which he sent them to preach, was the power of that gospel in healing the sick, and casting out devils; which showed the great spirit of love and mercy of the Savior of the world. This power of the gospel he also expected them to teach, as well as practice; for he says, "teaching them to observe all things whatsoever I have commanded you."—Matt. 28 : 19. He further said "I am with you unto the end of the world. He also intended this power to be in connection with the gospel when he says "these signs shall follow them that believe," (Mark 16 : 16, 17), and when about to leave his disciples and ascend on high, he bestowed upon them the promise of the Father, telling them to tarry at Jerusalem until they were endowed with power from on high,—Luke 24 : 48.

The first manifestation on record of that power was that of speaking in tongues as the spirit gave them utterance,—Acts 2 : 4. The next that of healing diseases which was exercised by Peter,—Acts 3 : 6. Christ before he was taken from his disciples told them that the prince of darkness which is of this world would come, and that he should have power over them. See John 14 : 30. But, that they might be guarded against this power of darkness, he says to them, "I will pray the Father and he shall send you another comforter that he may abide with you forever; even the spirit of truth whom the world cannot receive."—John 14 : 16, 27.

This comforter was to be to them

what Christ had already been, even their teacher and leader; for in the 26th verse we read that he should teach them all things and bring to their remembrance all things that Christ had said unto them. Now by referring to Matthew 28:19 we find then the disciples were to teach the existence of a power in connection with the gospel, even that which they afterward received and exercised; and we find by reading John 16:13 that this teaching of the comforter was to be by revelation and prophecy.

We now find by reading 1st Cor. 12:1-28, also 14:26, that there were ten special gifts enjoyed by the several churches raised by Paul from among the Gentiles, for he tells the Corinthians that they came not behind in any of the gifts, (see 1 Cor. 1:7), and the Romans that they had gifts differing according to the grace that was given them; (see Rom. 12:6); and he directed the Ephesians to pray for the spirit of wisdom and revelation,—Eph. 1:17. Now in instructing the Corinthians, Paul tells them that these gifts are given by the same spirit to all the body, and that each member should receive one or more of these gifts, so that the whole body might be profited with them all. See 1 Cor. 12th chapter. He also tells the Ephesians that the gifts are given for the work of the ministry, (not for making people believe), and so that the saints henceforth be no more children tossed to and fro and carried about by every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive. See Eph. 4:12-14.

We have now found that the comforter which Christ promised to his people, including its gifts, was given them that they might be guarded against the power of darkness and prepared against all manner of deception. It is then positively essential for us as members of the body of Christ to understand these things; and indeed we can not exercise them in any different manner than that in which the primitive believers did, for we find that they gained a benefit from each separate gift; and to understand

what benefit they derived it is necessary to know what these gifts were. Paul in instructing the Corinthian church says:

“To one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit, to another the gifts of healing by the same spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, [that the body might not be duped by false ones], to another divers kinds of tongues, and to another interpretation of tongues.”—1 Cor. 12:8-10.

They also had the gift of revelation. (1 Cor. 14:26.)

First, as to the word of wisdom, every Latter Day Saint ought to know something about section eighty-six in the Book of Covenants; and the apostle James in his letter of instruction to the churches speaks of wisdom that is from above. Therefore this wisdom is that about which Paul instructed the Corinthians, and exhorted the Ephesians to pray for.

Second, as to the gift of knowledge, the Corinthians had this gift in great abundance. (1 Cor. 1:5, 2 Cor. 8:7). Paul said that though he had all knowledge and had not charity it availed him nothing. (1 Cor. 13:2). Now, dear reader, imagine a body of people living without wisdom, but living instead by their feelings and impulses. Just such a people really exist among the mountains of Utah. To think of a body without knowledge and understanding would simply be to think of the foolish.

Third, “To another faith;” now we find that without faith it is impossible to please God. (Heb. 11:6). The disciples at a certain time could not cast out an evil spirit, because of the lack of this gift. (Matt. 17:20). Now a body of people who are without confidence in their leader, are just such people as will give heed to any story about his inability to keep his word; and the case will be the same with us if we are afraid of false spirits. The simple reason is that we lack in faithfulness, or faith; read the Book of Covenants, sec. 46:3-5, and if we are faithful to the word there written, we have no need to fear false, or evil spirits.

Fourth, the gift of healing. We have already observed the stress which is put upon this gift, for Christ gave it as a commandment, saying, "Heal the sick and preach the gospel."—Luke 10:9. He also intended it to remain in his church for the benefit of his people. (Matt. 28:19). It was also intended to follow the believer. (Mark 16:16).

James, in his letter of instruction, says that if there be any sick let them call for the elders of the church, etc. Now, dear brethren and sisters, if we endeavored to live faithful, and observed to a greater degree this gift and ordinance, which God hath set in the church for the health and welfare of his people, and if we trusted less in doctors and in the skill of men, there would be far less sickness among us. The prophet says: "Cursed is the man that trusteth in man, or maketh flesh his arm, whose heart departeth from the Lord."—Jer. 17:5. This text is most generally used for the benefit of Brigham Young, which indeed he does fulfill; but when we have greater faith in the skill of men than in the ordinance of God, just then we also fulfill this passage of scripture, for if we depart from the Lord's ordinances we do just in that degree depart from him. Read for your instruction the Book of Covenants, sec. 30:4, 42:12.

Fifth, "To another the working of miracles." This gift was manifest among the Galatian brethren, for Paul says to them, "He that ministereth to you, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith."—Gal. 3:5.

Sixth, "To another prophecy." Now Paul exhorted the Corinthians to seek this more than some other gifts. (1 Cor. 14:1). It was also a gift enjoyed by the Romans. (Rom. 12:6). By it Paul was called to the ministry, (Acts 13:1), and by it the saints generally were prepared against the evils of a famine. (Acts 11:28). It is certainly essential if the people would be guarded against any evil power to know in what manner that power would attack them, and this would call for the gift of prophecy; hence the mission of the Comforter,

"he shall show you things to come." (John 16:13). Again, any body of people which have not this gift among them have not the testimony of Jesus, for "the testimony of Jesus is the spirit of prophecy." (Rev. 19:10). Therefore if we do not exercise this gift we won't keep it long; and, when it goes, away goes the testimony.

Seventh, Discerning of spirits. Paul exhorted the Corinthian brethren to exercise this gift, when he said, "let the prophets speak two or three, and let the other judge;" (1 Cor. 14:29); also to the Thessalonians he said, "Prove all things." (1 Thes. 5:21). And how were they to prove all things but by the spirit of discernment? John exhorted the saints to exercise this gift when he said, "try the spirits, for many have gone forth into the world." 1 John 4:1. The church at Ephesus was approved because they had exercised this gift; (Rev. 2:2); also this gift is spoken of in sec. 46:7 of B. of C., and to the leader of the Church the above passage is given; therefore if they do their duty with all faithfulness, there is no need to fear false spirits.

Eighth, "To another divers kinds of tongues." This is the only gift that is anything like a sign; but all the gifts are as essential for the body or Church of Christ as it is for the members thereof to believe on the Lord Jesus Christ. This gift is the first one on record as manifest after the ascension of Christ. (Acts 2:4). It was also to follow the believer, (Mark. 16:18), and it was a sign to Peter that the Gentiles should have the gospel as well as the Jews, (Acts 10:46), and it also followed the twelve whom Paul confirmed at Ephesus, (Acts 19:6), and Paul was thankful that he spake with tongues more than they all. (1 Cor. 14:18).

Ninth, "To another the interpretation of tongues." Now if tongues are given for a sign, and it be possible that a prophecy, a warning, or a revelation may be given through this gift, it is essential in order to derive any benefit from it, to have the gift of interpretation; hence Paul instructed those who had the gift

of tongues to pray also for the interpretation, (1 Cor. 14 : 13), and that they should speak by course and another interpret. Hence it is a duty that when saints are collected together in worship and a tongue is given without the interpretation, that they should pray for it, earnestly as with one heart, and if the leader of the meeting does his duty before his Master, he will call for the interpretation of that tongue.

Tenth, We find also the gift of revelation in 1 Cor. 14 : 26. Paul also wrote of the gift in 2 Cor. 12 : 1 ; and he instructed the Ephesians to seek for this gift. (Eph. 1 : 17). He also received a mystery by this gift, (Eph. 3 : 3), and by it he went up to Jerusalem, (Gal. 2 : 1), and we find that without it the Lord will do nothing among the children of men. (Amos 3 : 7). Hence we find that there are ten especial gifts placed in the church of Christ, and that it is as essential for the members of that church to exercise those gifts as it is for them to believe and be baptized ; for by them is the Comforter or Holy Ghost made manifest, and for the guidance of the church is it given. It fills the same office that Christ did when he was with his church in person ; and Paul tells us, that it is the Spirit of Christ that does this. He says, "Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba Father." Also to the Galatians he says, "Because ye are sons, God hath sent forth the Spirit of his Son in your hearts, crying, Abba Father." —Gal. 4 : 6. Again he tells us that "if any man have not the Spirit of Christ, he is none of his." (Rom. 8 : 9). Having found that the Spirit of Christ is manifest in the above gifts, it is then necessary that every Latter Day Saint (in order to have the Spirit of Christ) should have one of the above gifts, and if he receives a gift and exercises it according to the pattern given in B. of C. 46 : 3-5, he need not fear being imposed upon ; but if he is not faithful, he will be very apt to be imposed upon, for Paul tells us that the Spirit of God dwelleth not in unholy temples.

He also says that the saints are the temple of the living God, and if we defile that temple God will destroy us. Also he exhorted in all his letters not to walk after the pleasures of the world or lusts of the flesh, but to walk after the Spirit. So if we give ourselves up to the use of tobacco, strong drink, and to the pleasures of the ball-room, we cannot expect the Spirit of Christ to be manifest through us, and we are easily subdued by the prince of darkness. Again, if the Spirit that once wrought these gifts had the power to cast out devils, then Christ, by his Spirit, will cast out devils to-day, if his Spirit is among the children of men.

FRANCIS EARL.

### Millennial State.

Can mankind, with all the boasted genius, light, learning, eloquence, and science of the nineteenth century picture, describe, or imagine a world, a glory, a heaven, more desirable than the right of life on the earth during the millennial reign of peace? It baffles the portraying powers of the most educated, the greatest, the gifted ; all their talk of a spirit existence, eternally singing praise to God, is like the dimmest twinkle of a star to the noonday sun, when compared with the millennial glory. They can neither write, nor utter words, nor paint the design or colors of a state of bliss so real, tangible, or desirable as is touched on by the prophets and apostles, who were enlightened by the gift and power of God. In a word, the combined wisdom of man would utterly fail in an attempt, to describe a state of bliss and rest, as great as millennial peace ; for truly when we examine the texts of scripture, the reign of peace will surpass all understanding of man ; none can conceive, nor particularize such enjoyment in a mortal probation, for it must be enjoyed to be realized. Who is there with these evidences before them, who will be so foolish as to lose this thousand years of happiness, so near at hand, for the sake of indulgence in a few sinful pleasures, in satisfaction of a begging lust in service of the devil?

Is it not rather worth more than all



the weary toil, crosses, temptations, or suffering of any kind one could possibly endure through the few years that now remain, before this blessed "day of a thousand years" will dawn upon an astonished world?

The day star [Book of Mormon] has risen, truth has sprung out of the earth, and righteousness [Revelation] has looked down from heaven, which are flaming tokens that the dawn of millennial morn will ere long appear in the east, when the Messiah will descend at Jerusalem, and begin the great restitution with the earthquake at the Mount of Olives.

Darkness was to cover the earth just prior to that glorious reign of peace. The darkest hour in just before day. Is not the present time an hour, so to speak, of thick darkness, as regards mystery Babylon, with her several hundred different faiths, all claiming to believe the Bible, and all denying the power of God, except the one having the name of Jesus Christ and the whole doctrine, according to the law and the testimony?

There will then be no stagnant swamps, causing sickness and distress, no extreme heat nor excessive cold, no thorns nor thistles, no weeds nor poisonous plants, but the earth shall yield its increase, and appear as the garden of Eden, a land flowing with milk and honey; no poverty stricken ones with despondent looks, for every one can sit under their own vine and fig tree, and none to make them afraid; every one can rest unmolested at night, and every day shall all be delightfully and interestingly occupied. Ruling will be in righteousness, causing all the people to rejoice. They will build houses, plant gardens, and not labor in vain, nor be disappointed. The earth will be full of the knowledge of God, none will ask amiss, and none will have to plead, to wrestle, or to wait, but their requests will be immediately answered. No trouble, sickness, pain, sorrow or death will be there; neither evil of any kind. All will be happy in a new and beautiful world; none weak, but all strong; none foolish, but all wise and good; while intelligence, knowledge, progress will but

go onward faster. With greater capacities and more to learn, life will no longer be a burden, nor a toiling way. The greatest hopes will be realized in immortal life, when saved from death forevermore. Jerusalem and Zion the capital cities; the earth teeming with plants, all partaking of the abundance of peace, while, from the flowery plain and spice grove, sweet odors will be wafted on every breeze, and all the vast creation of animated beings will breathe naught but health and peace and joy. Instead of strife there will be union, instead of hatred there will be love. W.C.L.

### Endurance.

We are evidently here to bear one with another, for all are imperfect, and none need boast. Every one is subject to temptation and to suffering of some sort. Disappointments, losses, failures, and ailments, are as plenty as the weeds, the thorns and the briars, that are a part of the curse that came because of the fall. A book has been written called, "Paradise Lost;" but one on Paradise restored would be more comfort to poor, fallen man. We try to bear up under this burden of life with hope of a final change from toil and strife to a happy life, when it will be no burden to live, no dragging weariness to exist, in that "life eternal." Then,

"No strife shall rage, nor hostile hordes  
Disturb the peaceful years;  
To ploughshares men will beat their swords,  
To pruning hooks their spears.

"Then all that was promised  
The saints will be given.  
And none will molest them  
From morn until even;

"And the earth shall appear  
As the garden of Eden,  
And Christ and his people  
Will ever be one."

INFERIOR.

### NOTICE.

When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county, and state where you had been last receiving it, and distinctly state the name of the post-office, county and state to which you wish your paper sent in the future.

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When mailing a letter, whether in a railroad car, on a steamboat, or while visiting at a friend's, in every instance give your own address where you are taking your paper.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

15 September 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., September 15, 1876.

### THE GATHERING.

We published an article in our last issue and one also will be found in this number upon the subject of "the gathering;" a subject which is just now a little under controversy, and indeed by some kept quite warm. Each one of these articles was written without knowledge of the other and both had been in the hands of the editor some weeks before publishing.

We ask for a candid examination and consideration of the views advanced, none of which, however, are new, both having been presented before; and if any difference should be discerned let it be remembered that the HERALD and the conferences of the Church have each been open for freedom of thought and speech.

But, say some, when liberty is taken as license to advance all sorts of theories and to claim them as the doctrines of revelation or of the Church, and when they advocate or argue this or that, or whatever they please, as being correct ideas, it often results in the promulgation of that which is neither wise nor sound; and occasionally injurious and therefore unfortunate decisions in feeling and sentiment on matters of real importance are the result. Therefore, say these, let authority be exercised in all such cases, and let all those things be suppressed that are considered as open to the objection of being inconsistent with the law as generally understood.

Now of course many things are not coherent, and others being of no value to publish are left out. Also the inconsistency of other articles that are printed may some-

times be clear. In still other cases a useless and perhaps harmful controversy may take place. Yet to decide in all cases as to what is generally understood by the saints, on issues not strictly pertaining to doctrines of daily practice, and perhaps also as to some of them even, would make necessary now and then a vote of the whole body on articles for publication, and perhaps that would not answer the purpose.

But even if some things discussed may not be profitable and others may not be generally understood either one way or the other, yet if the controversy does not tend to subvert faith, nor do harm by their real or apparent conflict; and especially if the subjects are useful and are debated in good feeling, in honesty and in love for the truth, this privilege is necessary, and therefore it has been very much granted, and perhaps some would say very much abused.

It may be admitted that the debating of some questions has caused waste of time in the conferences and loss of space in the HERALD; as well as occasionally creating conflicting feelings and a weakning of faith among those who are not so self-sustained or established, by experience, by active labor, or by instruction in the work, as to remain unshaken, or so as to fully know how to discern between truth and error.

For it is certain that the majority of any faith, in order to grow and prosper, need to constantly receive either the milk, the bread, or the meat of plain and wholesome doctrine, such as is sound, clear, and comprehensive in its expression and proofs; and to enjoy all this without war in their own camp, and without conflict between their own forces in the field; neither do they relish seeing time, space, or vigor of thought spent in unprofitable things, neither used in tearing down instead of in building up.

Now upon the subject in hand, we have the following to urge for the consideration of those who are especially agitating the question:

In the revelation to the church, given in 1873, God commanded his people as follows, to let the revelations of the past concerning a gathering into the regions round about, in connection as he says, with "the

counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

Now is it not just and reasonable to suppose that the Lord, by this word and revelation on this point, recognized the fact, and thereby endorsed or accepted the action of appointment by the church, namely that of its having already created an executive body of elders whose conjoint duty it was and still is, as authorized by the voice of the Church in General Conference assembled and by the law of the land, to take the initial step towards a gathering whenever it should be found advisable by them or by their successors in office; and that if the Lord at all referred to any elders outside of the quorums convened as a body in conference, as being those whom he would endow to teach and direct in this matter, it seems proper to suppose that it would be to those whose actual duty, it was, as already provided for at the time of the revelation, to move and advise therein and according to the best light they have; they being more especially interested in this matter, and the ones to whom at their appointment the church doubtless looked (and by the resolution of 1876 in relation to them still looks) for the Lord to give wisdom and understanding on this subject, at least during the intervals between the sessions of the body; hence, if so, then indeed they may be the ones of whom the Lord might say, "Let the counsels of the elders guide in this matter until it shall be otherwise given of me." Not, however, by this one contemplated move, hindering freedom of action on the part of any as to the choice of other places of location, concentration and unity for the general good of the Church and the work of God.

But if any counsel and movement of individuals relative to this feature, which is so provided for in the Articles of Association or Constitution of the Church, whereby we are known as an organized and legal body of people, with laws governing collectively and individually the authorities of the Church, is to be taken as a guide, it may reasonably be the counsel of those who have the matter in hand; those who are known to God and recognized by

the Church and by the civil law as the ones, in preference to the counsel of those whose duty it is not so made in this case, or of those who may in fact be teaching and acting in opposition to the effort which those who have been appointed are trying to make. For having been appointed they should be respected in their place, so long as they hold it, that is if the enactments of the church and the revelations of God are to be taken as the voice of those rulers.

Certainly it is as much to be expected that they should know the right of the matter, or have the correct view, or have the counsel of God in the case as that others will. It would seem that they are more likely to do so, because it is their special duty before God to see to it that such is the case.

Now, although this line of action is marked out, and is of binding force until, as provided for, it may, by due course of proceedings, become amended, yet it is not contemplated as "the gathering" or as the establishing of "a stake" but only a change of what is commonly called the headquarters of the Church, or the business center thereof, because circumstances make it necessary, and because the spirit and genius of the latter day work, as well as the continued and repeated revelations of God, do together teach the Church of the need that a movement of this kind into the regions around about must ere long take place.

Therefore, until otherwise enacted, it is to be hoped, also expected, that these men will be upheld, that they may have wisdom in selection, in movement, in counsel, and in all that appertains to this important matter, doing wisely and judiciously what they can, and as the circumstances may open the way before them, by divine guidance, to accomplish it. To this end it is expected they will receive assistance of loans and donations, and that they will exercise and put in force such legitimate ways and means as will help to make a more permanent location of the central and chief interests of the work; and, in conformity with this, the last general session of April, 1876, requested this executive body to move forward as fast as affairs would permit. And a unanimity was not had in this matter till it fell back upon those who

had already been provided for that duty, both by the ecclesiastical and the civil law, and so the benefit of having a standing, executive committee came to view, a benefit providing that both church and committee do act in unison, in wisdom, in righteousness, and in discerning the truth, and not let themselves be torn asunder, or separated by doubters, cavilers or other division-makers.

Of course the counsel of these men appointed should be in consonance with the revelations on the gathering, and, so far, it does not seem that anything otherwise, or contrary to this, has appeared, only it may be in the opinion of a few that a too extensive range is taken into contemplation. But these men having been appointed, and their duties being obligatory, some seem to forget that they can judge for themselves as to the meaning of the word, and by the Spirit judge what is right, and that until they fail, or are succeeded, or are removed and a different process is tried, that they have a right to, and should receive, the aid of and be sustained by the elders and the Church generally, in their efforts to locate in the regions around about.

Others may differ in view on some points, but, to say the least, it seems bad policy for those who are only in opinion different, and who are neither authorized nor called upon to act, to do so, as teachers on the subject. Where any are in doubt, or honestly differ, we believe a patient waiting and trust will make all clear in time, so that none need be harmed or fall out by the way; but that all should preserve good feeling and harmony of spirit until it is made satisfactory. The Lord has told us what to do in the case until "it shall be otherwise given" of him, which is a token for us to wait patiently and do the best we can until the need shall bring the supply which evidently has not been necessary as yet.

A brother writes that no church corporation can hold landed estates in Missouri, only such amounts as are usually held as a cemetery association, or something of the same degree. If so, of which we cannot say, this would be one difficulty to an extensive settlement in that state, but the idea may be an error.

## THE VALUE OF THE SOUL.

THE motives which prompt men to the performance of the acts which they do are sometimes apparent, sometimes hidden, unseen and uncertain. Of the many acts seen, of which we judge the motives prompting them, none are so puzzling and distracting as those performed in pursuance of religious profession; and how to reconcile the profession with the acts seen has long been a study. To illustrate this, in order that the meaning we intend to convey may be made plainer, we give the following:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

To successfully answer this question of the great Teacher, is one of the most important duties resting upon man, imposed by his Creator.

Whether we shall, or shall not answer it to salvation of the best and highest type depends much upon the following:

What is the human soul?

What is the value of the human soul, as fixed by the Creator?

What is the value, as estimated by man?

We are content to pass over some of the definitions of the soul given by various theorists and philosophers, and give this as the best thought known to us in regard to it. The soul, that part of man for which he is to give an exchange, or for the loss of which the whole world cannot compensate him, is the conjoining of the spirit and the body forming one complete unity, one whole being.

The manner of the creation of man, as given in Genesis, warrants the belief that not until the Creator had breathed into the inanimate man the breath of life, or the spirit of life, did he become a living soul; the language is, "and man became a living soul."

That it was the entirety thus created that was thus denominated the soul, is sustained by the statements otherwheres made; "the soul that sinneth it shall die," and "destruction shall come upon every soul of man that doeth wickedly;" showing that the individuality thus created and pointed

out was that which was accounted as the soul.

The Book of Mormon teaches that whether there is, or is not a space after death and before the resurrection, there shall be a rising up; and this rising up is of the bodies to which the spirit shall again return to those risen bodies, and the spirits and the bodies shall constitute the souls of men; thus again giving the principle the spirit and the body making the individuality, the identity, the soul.

The question then is, "What is a man profited," though he should gain the whole world, and yet lose the identity, created of God to remain in peace and rest, in servitude to degradation and sin? This servitude to sin insures death, which is the wages of sin; but servitude to righteousness insures peace, bliss, happiness in the resurrection. To lose the latter is to lose one's soul.

The estimate of value which the Creator has set upon the soul of man—the human soul—is found from a consideration of the following thoughts:—The physical surroundings of man are all of a character to show, upon proper reflection, that the wisdom that designed him, and the power that made him intended to make him the crowning work of creation; endowed with powers and faculties to bring all other created things into subordination, to his uses and purposes; to sustain the physical man in its best estate, during all the years of its labor and toil; to gratify every passion for beauty, grandeur, sublimity, pleasure or enjoyment, sober or irrational, at his will.

The same wisdom and power have placed in man yearnings and aspirations which indicate clearly that the physical or material is not alone to be sustained; but that there was a higher and nobler purpose in creating him and that this purpose is to be accomplished, either here or in the hereafter, by exciting to intelligent action the germ of goodness, resident in all men, that it may grow into the perfected man, or the soul that is to be saved.

To make this design more apparent, and to show to man that it was practicable, and to place within reach the object and the means of its attainment, Christ was sent as

an example, and as an exponent of the rule and the way. His life and teaching developed clearly the fact that divinity placed a high estimate upon the soul of man. In him the type was given, the value demonstrated.

From these things we may determine that the value of the human soul, as affixed by him who created it, is very great. If not, then the apparent wisdom and goodness displayed in surrounding the created being with so much indicating infinite care and consideration teach no lesson and the wise man hath said in vain, "What is man that thou art mindful of him, or the Son of Man that thou considerest him?" If then God has so fixed the value of the soul we conclude that it is beyond the province of man to set it higher.

The only remaining part of the question is the value man sets upon his own soul, the price at which he estimates himself. "All men have their price," has passed into a trite saying, which experience seems to declare to be true. The price at which each affixes to himself is only discovered when the bargain is completed, and the man sold and bought.

There is one way, however, by which the estimate which man puts upon his own soul may be quite correctly stated. The efforts which he puts forth to secure his salvation show the estimated value. If the efforts be weak and transient, the estimate is a low one; if the efforts are moderate, the estimate is a moderate one also; if the efforts be great, the estimate is a grand one; if no effort be made, then the estimate is at zero. The estimate of value becomes the motive of the acts; and these form a just criterion by which to determine his profession and his deed, the only means we have of reconciling the one with the other; or of testing the one by the other.

Saints! what is the estimate you have put upon your own souls? Is it a high one? Are you willing to accept the standard of value set by the creator, and show by your efforts that you so accept? Stop doing those things which declare that you are willing to sell souls of infinite worth for those of little value. Show that you fully appreciate the value set, and then you

will be able to say, "All things demanded of me will I give for my soul."

### NOTES FROM CALIFORNIA.

THE Mechanics' Industrial Fair is now open and running in San Francisco, California; the show of natural products and manufactured articles is wonderfully creditable for so young a state. The sources of wealth are immense, and much enterprise is manifested in developing them.

A short visit to the "Stock Board" of San Francisco affords a glimpse of the way in which fortunes are lost and won. To the looker on—the uninitiated—it is an inexplicable jumble of confusing cries; to the *habitué*, the dealer in stocks, it is a system of bargain and sale, where the sharpest intellect and strongest nerve stands the best chance to make a fortune; or, as Rev. Fiske of the Howard street Presbyterian Church says, "where men stand waiting upon the curbstone for some other man's gold to tumble into their laps." It may be legitimate to those who do not care to labor for the things that sustain life; but many small fortunes are absorbed for every great one made. The few are enriched from the coffers of the many. There are some who engage in the business of "stock gambling" for pleasure, or as the inebriate "tarries at the wine cup," because of the fascination of the excitement.

Farmers in the most fertile parts of California are compelled to expend from twenty-five to two hundred dollars per year for strychnine to poison the squirrels that infest the land. This squirrel is nearly like the common fox squirrel of Illinois, with a larger head and less bushy tail, which burrows in the ground. In some places the hill-sides swarm with them. They are very prolific; the mother squirrel bringing forth from six to fourteen in a litter. They are quite destructive to the crops, burrowing under and breaking down the standing grain till it is spoiled and unfit to cut. They are entirely distinct from the prairie dog and gopher.

One threshing machine in a fertile valley of California threshed, this season, in one day, fourteen hundred sacks of grain, a

sack being equivalent to one hundred and twenty pounds, or two bushels. The grain when threshed is sacked, and the sacks piled up in large square stacks, one upon another, as high as convenient to lift them from the ground, and there left to await the opportunity to haul to market. It is hauled to market in large wagons, drawn by four and six horses, or mules. One outfit seen by the writer in the Pacheco valley, consisted of one heavy wagon, to which the team of six horses were hitched, and a lighter, or ordinary two horse wagon coupled to the larger one by a short tongue, both loaded with grain, on the way to the coast, whence it is shipped by vessel to various parts, where it is consumed.

Four kinds of thistles are found in the Alameda valley: the "bur," the "chillano," the "sow," and the common "bull" thistle of the states. Besides these pests to the land there is a weed, as universal as the rag weed of Illinois, called "tar weed," which grows luxuriantly in the fields. It is covered with a viscous gum-like tar, which adheres to anything passing through it. It gives off a very unpleasant odor at night that is very disagreeable.

### SABBATH SCHOOLS.

WE publish in this issue an appeal in behalf of Sabbath Schools; we have also a letter from the president of a western district, calling attention to the necessity of the hearts of the fathers and those of the children being turned to each other, and he thinks this mutual understanding of the truth may well commence in the Sabbath School. He asks as to what interest the Church and General Conference take in this matter, and if these schools are fully reported from time to time. He also wishes to know if it will be asking too much of the authorities for a call to be made at this coming session for Sabbath Schools to send regular reports hereafter by those who have this branch of work at heart, and that these delegates and brethren may have regular meetings during conference, just as do other quorums and bodies of officials, and for the formation of a board to act one year, to seek the gaining of a greater inter-

est and the creation of a uniform system in the matter of these schools and in this branch of education for the young. He thinks that this will awaken an interest and also a great power for good, and also that it will increase the circulation and usefulness of ZION'S HOPE.

For ourselves we believe that men and women adapted to this work could make it an interesting feature of church discipline, instruction, and salvation to the young, as well as doing themselves good thereby. The duty of parents to teach their children is plainly taught in Book of Covenants, 68: 4, and yet how many are under condemnation for failing to do it. Sabbath Schools are by some called sectarian, but so is singing, and the having special houses to worship in. But shall we neglect a good thing, or refuse to be benefitted, because others pervert or misuse it?

#### EVIL SPEAKING.

A BROTHER writes that if there has ever been a time when he was tried, that time is now, and because of the fault finding, hard feelings and evil speaking now so prevalent, even also among the Saints, and he asks if we are preparing for the gathering by doing these things, or if we are the children of the kingdom in living this way. To the first question he emphatically answers "no," and to the last that there can be but the same answer.

Surely it is one of the constant and ever ready snares of the adversary, one of the easiest for human nature to fall into, or, if it is permitted to commence its growth it will increase till it overwhelms all the good, and true, and beautiful in any character. It can only be kept down, cast out, or slain by a prayerful, watchful, ever constant effort, daily and hourly, against it. The most of us know this by personal experience, introspection and retrospection, in watching for the motives and moods that sway us and change us and our feelings from hour to hour, and from year to year.

But we should not be discouraged either about ourselves or others, but should press on in our hearts and lives, and be an example to others, or give kindly gentle advice,

aid, comfort or reproof to those who need one or all of these; but example is the great helper and the best reproof.

WHILE at Wilmington, in this state, September 1st, holding a funeral service, we met father John Landers and wife, those old-time saints, who are so well known in many places. Their vigor does not seem to diminish, and Br. Landers at eighty-two years of age is yet zealous and energetic in proclaiming the gospel.

Br. John Hansen wrote from Farmington, Ky., that he would start September 1st for Council Bluffs, Iowa, where his address will be box 860 for the present. He reports all well where he was.

Br. T. W. Smith has out a revised edition of his hymn book for sale at this office, or by himself. Price ten cents each, or one dollar per dozen.

Bro. R. M. Elvin writes from Nebraska City, September 7th, 1876, that Br. M. H. Forscutt and family are going to locate in that city.

Br. Briggs Alden, of Fontanelle, Iowa, writes a strong testimony of the truth of the gospel, which he obeyed in 1836, and of which God gave him a witness by knowledge and revelation; and he says, "Let no man, woman, or child, be afraid to accept, obey, defend and teach the fullness of the gospel which has been revealed for the last time." He writes in defense of the Indians, and of the oppressed of every race and degree. He also thinks that if some elder would come there, friends for the cause and the truth would be found. We wish indeed that some one may go to his help. How is it brethren?

Br. Milton Harris of Arcadia, Crawford county, Kansas, would like to receive a call from any elders or saints who may travel that way. There are four saints there together.

Br. R. B. Jones of Middletown, Ohio, writes with the expression of a grateful heart because of the manifestation of God's power in healing him through the ordinance of anointing with oil, and hands being laid upon him by Br. M. B. Williams.

Sr. Elizabeth Siverly of Shoo Fly, Johnson county, Iowa, says that the people there

have never heard the doctrine of Christ, as believed by us, and she would like an elder to come there and preach.

Br. E. H. Webb of Sacramento, California, again mentions the continued illness of Br. Cornelius Bagnall, relating how his case was considered hopeless by his friends, and also by the doctors; but in a sacrament meeting the saints renewed their faith and presented the matter before the Lord; and although Br. Bagnall was hundreds of miles away, yet he received much benefit at that time, and it is hoped by the saints that it will be permanent. We hope that it may; but continuous, earnest prayer, and the exercise of faith, is generally what is needed; and with these qualifications we believe that assemblies of the saints might often accomplish much in spiritual things, not as extremists, nor in any unreasonable or unseasonable manner, but in wisdom and with true faith in God.

Owing to press of other matter we discontinue our article on "The Spirit of Man" until we have more space and more time.

The October session of the General Conference will meet at Council Bluffs, Iowa, on the 6th. If neither of the editors should be there, President W. W. Blair will either take the usual subscriptions and payments for the Herald Office or appoint some one to do so.

Bro. E. Banta arrived home from the east on the 31st of August, and Bro. I. L. Rogers on the 1st of September. Br. Blair will not return till the last of the month.

We call the attention of the saints who may wish to take a Jewish paper to one published in Chicago, called the *Jewish Review*, at \$4.00 per year. We have the pleasure of an exchange since it started in August, and hope to keep posted on the movements of that historic, and to us peculiar and interesting people. Address: *Jewish Review*, N. W. corner Fifth Avenue and Madison street, Chicago, Illinois.

We are in receipt regularly of the *Pacific Rural Press*, published at four dollars per year, by Dewey & Co., San Francisco, California. It appears to be a very fine paper for the farmers of the Pacific slope, and we recommend it to the brethren there, as well

as to any others who may wish to read of the style of farming and of the products peculiar to that country.

Br. D. F. Crane writes of the baptism of one at Lake Crystal, Minnesota.

We thank Br. Joseph Smith for another copy of the *San Francisco Chronicle* and Bro. J. B. Price for the *Sacramento Union*. We also have from Br. C. A. Davis of Australia, copies each of the *Illustrated Sydney News*, the *Evening News*, and the *Newcastle Morning Herald*.

Br. M. B. Oliver writes of having good opportunities for preaching in Clark county, Iowa, and that he has held forth to attentive congregations. There are no Saints in that region besides himself and family.

Br. W. W. Blair wrote last from Philadelphia, September 4th, and says that he has had a prosperous time in his ministry at the east.

Bro. H. P. Robbins, of Stockton, California, writes of brethren Joseph Smith and D. S. Mills being in that city from August 19th to 22d, and of the power and sublimity of the truth as presented. He says that the Saints, as with one voice, expressed thanks to God for the teachings of such truth and beauty as was given by the man appointed of God to lead the church, and that all feel to pray for every good to both of these laborers for Christ's cause.

Br. James Hunter of Braidwood, Illinois, writes of the lively, spiritual condition of that branch, the Holy Spirit having greatly blessed them with its peace and fellowship; and so we learned during the call of one night that we made there early this month. Br. John Landers has been preaching there. The branch is one of the model ones of the church.

Up to this date, September 8th, we have not received the Books of Mormon from the binders, though we expected them some time ago. Probably press of other work has delayed them.

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#### NEWS SUMMARY.

The cotton mills of New England are starting again, and there is said to be more prospect of a revival of business than there has been before since 1873. There are now 20,000 operatives employed at the Fall River, Mass., factories, and it is hoped that



not [only for six months will the demand be good but that it will at least continue to be fair.

Some heavy fighting has been done in Servia since our last notes of the war, and the carnage has been terrible in some of the battles. The Turks have gained some strong advantages over the Servians, and, although the latter have won victories, yet the former, unless there is foreign interference, are likely soon to triumph. Russians have reinforced the Servian army and have fought with great valor. The much talked of mediation of the great powers of Europe does not yet amount to anything, and unless an armistice is arranged, the war will continue. The sympathy of Russia and other nations may cause a jealousy that will breed trouble among the nations standing around the death bed of the sick man, and we may be near to a general European war, which the right spark may at any time set in a blaze. The Sultan has at last been deposed, after a few months reign, and Abdul Hamid now rules as Sultan. The horrors in Bulgaria are more and more manifest. Hundreds of villages have been destroyed, and it is said not less than sixty thousand non-combatants, men women and children, have been butchered, as well as subjected to cruelties and crimes of every kind and degree. England's position in this affair is severely commented on, and viewed as a disgrace to her civilization, and Disraeli has not gained in reputation by favoring Turkey through it all.

Great fires have been raging in the woods of New York and Pennsylvania, hundreds of thousands of acres having been burned over up to Sept. 1st. The great heat and lack of rain caused such a dry condition of everything, that once getting started vast territories of dense timber lands have gone in flames and smoke, which drove humanity and beasts and reptiles before their power as they progressed. People fought the fires as well as they could and some saved their property. Constant fear and watching has been the portion of thousands throughout that section. Houses, mills, crops and property in general, besides the valuable timber has suffered greatly.

In other parts of the country floods of rain have fallen, and great damage to crops and property in general has been done thereby; as also by wind, lightning and hail, portions of Kansas, Missouri and Central Illinois suffering greatly from all of these.

It is reported that the army will keep the field in Wyoming and Dakota and hunt the Indians until the middle of October, if they do not find them before. War to the knife seems to be the intention on both sides.

St. Joseph, Mo., is spoken of as the most important wholesale mart between St. Louis and San Francisco, as she is rapidly building up a great western trade, and selling goods in ten different states and territories.

A letter dated at Omaha, Neb., August 24th, to the *Nebraska Press* gives account of the clouds and countless myriads of locusts or grasshoppers that were then filling the air at that place. The writer says that the serious question is, will they increase "until the whole country from west to east will be covered with them." He says that if the last few years are an index of the future, then it may be looked for with great foreboding, and fears that it may not be long before they will become the scourge of the Middle and Eastern States as well as of the West. A writer in Red Willow says that he has not a bushel of grain to show from seventy-five acres that he sowed, and that if misery loves company he has plenty of that sort.

St. Hyacinth, Ontario, was destroyed by fire on the 3d inst., and six hundred families are reported as made homeless thereby. Other large fires have taken place in the States and Canada.

The New England States have suffered much from drouth, New Hampshire especially, to the great detriment of the crops.

It is said that the English Arctic Expedition had a mild winter in Greenland; and that there is reason to hope that Captain Nares, the commander, has this summer made satisfactory progress in the Alert and towards solving the mysterious problem that so interests the world in this Arctic investigation.

The Sydney and Newcastle, Australia, papers received, give accounts of disastrous floods, such as have never been known before in that land. It was thought that nearly a million dollars worth of property was destroyed in the Clarence River District. Queensland towns and villages, as well as country has also suffered great damage in the same way, and lives have been lost in several places.

Heavy and destructive storms are taking place this month throughout many portions of Illinois, wind and rain causing much destruction. At Meadville, Mo., churches and houses were blown down on the 6th instant, and some lives lost.

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## Correspondence.

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DEKALB, Illinois, July 16th, 1876.  
*Editors Herald:*—In reading over the letters of my husband, (John E. Page), written in 1840, while he was traveling and preaching in Indiana, I found his testimony about the vision of the different glories; and thinking it might be interesting to your

readers, I send it to you. He wrote as follows:

"My Dear Companion:—I wish you would read the vision of Joseph and Sidney, on the celestial, terrestrial and teletial glories. I would to God you could see them as I have, since I started on this mission. I know the vision is of God, for mine eyes have beheld the same. I can safely say, I have never so fully understood the difference of character of those of the different kingdoms, as I now understand since I have seen the different glories, and the characters that inhabit them. I pause,—the Spirit rolls like oceans of glory to my soul; the vision opens to my understanding new scenes and prospects I never saw before; my soul says, Glory, glory to God in the Highest. I want the language of seraphs around the throne of God's celestial kingdom, united with all the harps that are employed in chanting the praise of God, saying: Glory, honor, power and blessings to God and the Lamb that liveth forever and ever. My pen cannot paint the scenes I beheld. O that I could take the 'wings of the morning,' and fly to the presence of yourself, and the Bear Creek branch of the the Church of Christ of Latter Day Saints, and preach one sermon on the three glories, and the characters that inhabit the same. I think that, through grace, I could set something before you that would be interesting.

"I tell you, my dear wife, there are many of the saints deceiving themselves; while they are only living by a terrestrial law, they fancy they are living by the celestial law; my soul is in labor for such. The glory of this mission my pen cannot describe. The people before our arrival saw us in dreams of the night. A gentleman in Jacksonville came forward to the stand, and, the first time he saw us he wanted to be baptized; and he knew we were the servants of the living God, for he had seen us in a dream a few nights before, and our faces appeared to him like gold set in well-wrought silver."

The above is an extract of a letter written from Pleasant Garden, Indiana.

Your sister in the everlasting gospel,  
MARY PAGE.

COUNCIL BLUFFS, Iowa, Aug. 1st, 1876.

*Bro. Henry Stebbins*:—I have been asked as to the good of moving the press west; and, hoping it will do good and not harm, I would say to all who love to assist in this good cause, that it is needed that the work may go forward to the place appointed, and the salvation of this generation depends upon our movement in the Lord's work. We have been baptized and are commanded to go onward to perfection, and, further than this, there will need to be a temple

erected to the Most High at the place appointed. And we must purchase lands and make houses in the borders and live as the salt of the earth; and prepare to meet the Bridegroom in pure and white raiment. God's kingdom must be established that the earth may be filled with peace from heaven. I need not inform the saints of the necessity of a temple, but none but the true and faithful and those striving to be pure in heart can live there. I knew Joseph and Hyrum Smith in Nauvoo, and was a close observer of their doctrines till their death, and I can say that our present leader, Bro. Joseph, is teaching the faith and doctrine of his father. What did his father say of the temple at Nauvoo? That it was rejected. What was the call of the rebellious to all the world? Bring on your tithings, the Lord wants the temple built. Now which was from heaven and which was of men? Surely the endowment there was not like the one Jesus gave, nor like the one at Kirtland, but like the one related in Isa. 28: 15, a covenant of death. And here darkness came upon the church until the coming of the seed of Joseph.

Your brother,  
HENRY PALMER.

COLUMBUS, Platte Co., Neb.,  
Aug. 3rd, 1876.

*Bro. Stebbins*:—As I have not written to the *Herald* for some time I will improve the present opportunity. I think the work is slowly gaining ground in this district; and I confidently hope that a new era is about to draw in Central Nebraska. Calls for preaching are now coming from all quarters, and we are trying to answer as far as possible. I have labored in Antelope, Boone, Madison, Platte and Colfax counties; in all which, except the first named, there are good opportunities for preaching; and all believe that some honest souls will eventually be gathered in, but how soon I do not know. Not long since Br. C. H. Derry, (nephew of the president), and myself visited Albion, Boone county, and we were there bitterly opposed by some ministers. One Methodist minister challenged us for discussion; but upon our acceptance, he withdrew. Some of the saints here are alive in the work, and striving to do their duty; but others, we are sorry to say, manifest but little interest in the work. Though this is painful to us, we must expect that some will not have oil in their vessels with their lamps, nor have lamps trimmed and burning. This fact, in connection with others, point unmistakably to the near approach of our Lord. So, instead of our being discouraged, we should more earnestly strive to keep our own lamps ready, and have the "wedding garment" on, prepared to meet the Bridegroom, at which time we will be abundant-

ly rewarded for our trials and sufferings.

I expect to stay in this district until about the first of September. After that I will try and make my way to Council Bluffs, in time for the conference. Also expect to be at the Northern Nebraska conference, Sept. 9th. I have not seen Br. C. Derry since our last conference. He is so well known to the church that it is needless for me to say that he is undoubtedly at work wherever he is.

I received an urgent request from Br. R. C. Elvin to go to Saline and Gage counties, but I cannot at present, which I regret very much. Next Sunday I go with Br. George Galley to the Stoddard school house in Colfax county. I think the prospects are good there. After that to Merrick county, where are some old time saints. I hope they will again enlist under the banner of king Immanuel. Praying for the onward progress of the glorious latter day work, I am your brother in the bonds of peace,  
HEMAN C. SMITH.

SACRAMENTO, California,  
Aug. 25th, 1876.

*Bro. Stebbins*:—Brethren Joseph Smith and D. S. Mills paid our city a flying visit a few days ago, and we were greatly refreshed. Bro. Joseph spoke two evenings to a full house. Yesterday morning they left for Davisville, where he was to speak last evening.

The Saints here enjoyed the visit and the preaching very much, being edified and confirmed. Although we have as good saints in this city and vicinity as years of privation, suffering and gospel teaching can make, yet it seemed to add fresh vigor to them and to give them joy unspeakable.

We have felt for sometime in our meetings, and if we interpret the whisperings of the Spirit aright, the Lord is about to pour, yes *pour* out his Spirit in copious showers upon his Saints, and greater blessings are in store for them and about to be given them than they have ever yet realized or enjoyed.

I feel that the mission of Br. Joseph to this slope will be attended with great good. There are many hundreds if not thousands of old time saints who will know of his mission here, and a spirit of inquiry will seize them and they will soon begin to inquire "What has caused this great commotion our country through?" And they will be answered, "It is the work of God rolling on with life and power anew for the set time to favor Zion has come."

Never have I witnessed a better spirit, or more love, more unity of action, more harmony of thought, more determination to serve God and keep his commandments than in the Sacramento branch.

If the Saints throughout the continent of

America were like the Saints in our branch, and I hope they are, then indeed would the powers of the world to come be with us, and no power at war with the Kingdom of Christ could stand against it or stop the influence and progress of the work. I will close by wishing Zion and all the Saints the richest blessings temporally and spiritually, in the name of Jesus our Lord. As ever,  
H. P. BROWN.

STEWARTSVILLE, De Kalb Co., Mo.,  
August 19th 1876.

*Dear Brother Stebbins*:—I want to do something for Zion's cause, and I preach all I can and spend as much time in the ministry as my temporal circumstances will permit.

Sunday before last I was in Andrew county and had a good time in preaching the word. I baptized one and left others believing the doctrine. Last Sunday I preached twice in a church in Clinton county, and had a good hearing both times. To-morrow I expect to be in St. Joseph, and the next Sunday is our conference at Bevier.

So you see I am on the move every Sunday, and some part of the week days. Four were baptized here in the De Kalb branch about two weeks ago by T. W. Smith. Thus, notwithstanding all our troubles, the Lord's work is going on. I pray God to bless you in your labors. Your brother in Christ,  
JAMES KEMP.

HUTCHINSON, Colorado,  
August 10th, 1876.

*Brother Stebbins*:—I am going to move my family to Fairplay, Colorado, this week, where I will fit up a photograph gallery so that my wife can work at her trade, and support herself, while I will be more able to work in the cause of truth. In it my soul delights, and I can say in the language of the poet,

I love to tell the story,  
Because I know it's true;  
It satisfies my longing,  
As nothing else could do,

Our conference is just over and we had a pleasant time. Nothing but love and harmony prevailed. The Spirit of God blessed all present; and you know, when such is the case then our joy is unspeakable and full of glory; and may it never be otherwise with us and all the saints. One was baptized. Our progress seems slow, yet we continue to baptize one here and one there; for so are the elect gathered from the wicked in the four quarters of the earth. By aid of the members of the Rocky Mountain Branch, I have traveled and preached nearly all over Colorado, I have baptized in many places. Have made friends of editors, who have given us favorable reports; and our cause now stands well before the

people. What we lack now is a little more help; men who are not tender-footed, but who can stand the storm and defend the truth. I hope that the October Conference will send at least one man out here. We have men who are able and faithful, but who, being advanced in years, little can be expected of them. Br. Stewart will return to Ft. Garland and Del Norte. Br. Ellis is president of this branch and will preach away from home as circumstances will permit. Br. Wood was not at our conference; have not heard from him for some time. He has been laboring in the Kiowa country. In all these places a good interest is manifested towards us, and many are believing. The Saints here are all desirous that Br. Joseph would stop and pay us a short visit as he goes east. Remember me to all in the office, and all inquiring saints. I remain as ever, your brother in Zion's cause,  
F. C. WARNKY.

MILTON, Santa Rosa Co., Fla.,  
Aug. 6th, 1876.

*Br. H. A. Stebbins:*—I will be glad when we can have the *Herald* weekly. I hope also, that such a change would not lower its spiritual standard a whit. I do not favor the idea of letting it drift into a sort of family newspaper. I would rather have its columns filled with spiritual things, and with matters connected with the Church principles, doctrines, progress, and development. The information, instruction, and encouragement imparted by the *Herald* is invaluable. Many of the articles on doctrinal and practical subjects, those from the pens of W. W. B., T. W. Smith and others, are worth not only reading, but perserving and re-reading. These, with its regular compendium of Church history, and including the cheering experiences of many of the saints, judiciously collected and presented by the editors, and throughout which is shown the merciful superintendence of the Almighty over his church, constitute the *Herald* as a gem of almost priceless value to the saints. May it increase in circulation, and in true spiritual excellence. And, as family newspapers are cheap, and abundant, why should any want to see the standard of our denominational organ lowered that it may take the place of one of them. Yours fraternally,  
L. F. WEST.

MIDDLETOWN, Frederick Co., Md.,  
July 27th, 1876.

*Dear Brother:*—I cannot well do without the *Herald*, as no elders come this way. I wish one could come and preach through this part of the country. I am now old and feeble, and have to work for my living, which I am scarcely able to do, therefore cannot go out to preach. I think that

good might be done, if no more than to dispel prejudice, and to warn the people. My whole heart is still in the work, for I fully believe that it is of God, and that it is the only church of Christ. I would like to have my children warned, as they are prejudiced against it because of Brighamism and Rigdonism. I talk to them, but they seem to fear that I may be deceived again. O that they could hear some able elder preach, and perhaps they might become obedient. I have no one to communicate my views and faith to, and I sometimes feel that I am casting pearls before swine, yet the people have to be taught the right way whether they will hear or forbear.  
GEO. W. CROUSE.

COLUMBUS, Cherokee Co., Kan.,  
August 12th, 1876.

*Brother Stebbins:*—I thought to write a few lines as to how we are getting along in this part of the Lord's vineyard. Our conference closed last Sunday evening; all the branches were represented except one, and considerable business done. The preaching was well attended by those not of our faith, even so that a great many could not get in the school-house on Sunday evening. Prejudice is giving way, and there are more calls for preaching, more than we can attend to.

This district is in a better condition spiritually than at any time since its organization, and the prospects for this winter are, that when the brethren can leave home and go out to preach that many will be added to the church. Bro. John T. Davis is president for the next three months. Your brother in the gospel, JAMES DUTTON.

CORNTON, De Kalb Co., Ill.,  
July 14th, 1876.

*Editors Herald:*—I am endeavoring, to the best of my ability, to set forth the pure gospel in these parts; and notwithstanding the effect yet seen is not great, yet I have the assurance that God is blessing the effort. We have considerable opposition here, but it is of that kind which will not come forward and express objections. I believe that this is the greatest difficulty that the truth has to undergo.

To those who knew me once as having been quite a tobacco user, I would say that for quite a time me and mine have been trying to keep all the word of wisdom; and I would say, to those who use the weed, that in a vision of a hand writing on the wall I was shown that in using it I was like an old drunkard, and that a *short turn* would be the best for me. I now feel to say that I realize that the blessed gospel of peace is the thing needful to regulate and prepare the body and mind for all the business of life; and that in all the vicissitudes

of life the care and sorrow is made light by it.

We wish to say that the *Herald* is a very welcome visitor, and we would be glad to have it a weekly. Praying for the blessings of God upon all the honest in heart, and for truth triumphant, I am your brother in the bonds of the gospel,

JOHN SHERWOOD.

HARLAN, Shelby Co., Iowa,  
July 26th, 1876.

*Editors Herald:*—The first two days' meeting we have had the pleasure of attending since we came east, was held on the 15th and 16th of July at Leland's Grove, some fourteen miles from here. We went early on Saturday morning to the place of meeting, but we found no gilded spire nor upholstered pew; neither were we puzzled to know what order of architecture the building was of. But we found a place in the grove where seats and a platform had been put up. Here, in nature's own temple, did we hear the words echo with prayer and praise to God. A number of the sons of toil had left the plough and assembled to worship God. The name of brother was sufficient to give one a welcome to their homes, the hospitality and kindness of which I hope may never be abused. Bro. Halliday, the president, is a good man. He informed us that most of the people in that neighborhood belonged to the church and were prosperous. Brother Halliday's house, no matter how crowded, always seemed to have room for more. The meeting was a good one. Brn. Rounds and Montgomery were the speakers, and the preaching was edifying and earnest. Some were baptized and Sunday evening we had a fellowship meeting for prayer and testimony, and many were the testimonies given for the truth. Some were old in the warfare, and they told us that as they neared the end, their confidence only grew stronger in the work. Many testimonies of healing were given, assuring us that God still loved and blessed his people. We parted reluctantly, although some had a long distance to go. I think that all felt cheered and encouraged for the two days' meeting, and to say in their hearts as they separated, "It was good that I went up to the house of the Lord." T. H.

MINONK, Woodford Co., Illinois,  
August 16th, 1876.

*Bro. Henry:*—I am out in the world trying to preach the gospel of Jesus Christ, and if it was needful to have an education to qualify one to preach the gospel, we would make but little progress; for, as a rule, the elders are poor, and have not the wisdom of the world to enable them to tell the gospel story with that pleasing grace

thought by the people to be so essential. Yet we feel strong in the midst of all these drawbacks, and as David did when he went forth in the strength of Israel's God, to meet Goliath.

Br. James Hunter very kindly took me to Br. Lewis', in Livingston county. We found the saints so scattered and so busy that we had no meeting until the Sabbath, when we had a good meeting and fair liberty. I hope soon to make known to the people there, the information that God has given of himself.

At Streator I found the saints well, but like the rest of the poor of this world, suffering from man's dominion and oppression, which is the bane of human happiness, and the cause of human woe. Yet they were cheerful, and rejoiced that they lived in a day when men could receive testimony for themselves from God. The sisters' mite society is laboring to help in the great work of God. Some were administered to and helped. One who was apparently at the point of death, a son of Br. T. R. G. Williams, not in the church, on promise of obedience to the gospel, administered to and greatly blessed. We feel to thank our heavenly Father for his great love and mercy. One old lady of 76 years was baptized. She had been a member of the Baptist Church since she was a girl. Six in all were baptized. I preached in the open air twice, and several times in a school house. Father Landers also preached. It was good to see the old veteran of eighty-two appealing to the people with all the zeal of youth. And now, dear brother, may the Lord bless his truth and make it plain to our understanding; is the prayer of yours,  
JOHN S. KIER.

PLEASANTON, Decatur Co., Iowa,  
July 30th, 1876.

*Br. Henry A. Stebbins:*—I feel like speaking a few words to the elders, through the *Herald*, and to urge upon them the importance of cultivating the spirit of humility, of kindness, of gentleness and of love; as without this their labors will lose their saving grace, as we learn by the following paragraph from section 11, in the Book of Covenants (Cincinnati edition):

"Behold, I speak unto you, and also unto all those who have desires to bring forth and establish this work; and 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 be entrusted to his care."

This precious word was given in May, 1829, and it is in force to this day and will remain in force until the consummation of the great work of the last days. How important then, beloved brethren, that we cultivate those heavenly graces, the possession

which will aid us to continue as workmen that need not to be ashamed; but without which, the Lord hath told us, we can not assist in his work. E. ROBINSON.

SALINAS VALLEY, Monterey Co., Cal.,  
July 30th, 1876.

*Dear Herald*.—As we like to read the letters from the saints, we also thought to communicate how we are getting along. We are in a lonely condition, being but five saints living together. We belong to the Long Valley branch, but are living at present sixty-five miles from the branch. Although we are away from the branch we are trying to live the best we can. We have Sabbath School and Sacrament meeting alternate Sabbaths, and we believe that we have the Spirit to enlighten us. We had a good time at our Sunday School today.

No outsiders come to our meetings, but we hope and pray that a branch will be raised up here; and as we are living in the midst of wickedness we are longing for the time when we will be gathered home, so as to be with the Lord's people. We have been looking for Bro. Joseph Smith out here, and we are still waiting to welcome him, or any good elder to our house. We are so hungry for some preaching.

The *Herald* is our most punctual visitor, and we long to see it a weekly. We will do all we can to sustain it, even as we do all we can to show the people here what glorious truths we have; and I can see that there has been a great change in them, for when we first moved here about one year ago they were much prejudiced against us, but now they are beginning to find out that the bad reports they heard are false, and some are investigating. I think that those who are investigating are sound. We desire to be the means, (by the grace of God bestowed upon us), of many turning from their sins unto repentance.

We subscribe ourselves yours in the one faith, James H. Smith, Bettie R. Smith, Jacob Smith, Anna Smith, Moses Holmes.

## Conferences.

### Central Nebraska District.

The above conference convened at the Saints' Meeting House, Columbus, Neb., June 24th, 1876; Chas. Derry, presiding; Geo. N. Derry, secretary.

Resolved that the reports of the brethren be accepted as correct reports of the standing of the branches.

Branch Reports.—Columbus, Deer Creek, Cedar Creek were reported.

Elder's Reports.—Elders H. C. Smith and Charles Derry reported, also C. N. Hutchins, priest.

Resolved that all priests in good standing receive a priest's license, dated from this time.

That the Deer Creek branch request Sr. Hulda Ward to appear before said branch and show just cause why she should not be united with said branch.

That all scattered members be referred to the nearest branch to them.

Sunday, June 25th.—The forenoon was occupied in preaching, by Chas. Derry.

2 P.M.—Number of officials present: 4 elders, 3 priests, 1 teacher, 1 deacon.

It was voted that Chas. H. Derry be ordained to the office of priest.

H. C. Smith was requested to labor on Shell Creek, as far as his circumstances will permit, under the direction of the president of the district; C. N. Hutchins and C. Hutchins to labor in Deer Creek branch and vicinity. Geo. W. Galley was sustained as an elder of the church, and requested to preach in this vicinity, and wherever he may be able. H. J. Hudson, Spencer Smith and Chauncy Loomis were sustained in presiding over their several branches. Chas. H. Derry to labor under the directions of the president.

Chas. Derry was sustained as president of the district, and Geo. N. Derry as secretary.

H. C. Smith to labor in connection with the president.

The general authorities of the church were sustained.

H. C. Smith delivered a very good discourse in the evening.

Adjourned to meet at Columbus, Sept. 30th, 1876, at 7 o'clock, P. M.

### Western Maine District.

The above conference convened at Little Deer Isle, July 3d and 4th, 1876. J. C. Foss chosen to preside, and M. R. Cousins, clerk.

Branch Reports.—Little Deer Isle 25 members, 6 baptized. Brooksville 25 members, 3 baptized. Green's Landing, Bear Isle and Rockland, verbally reported as being the same as at last report.

Br. E. Banta, of Illinois, was invited to take part in the conference.

Elders T. Ames; J. C. Foss, J. H. Eaton, J. W. Blaster, Samuel Eaton and J. B. Eaton reported.

Priest L. C. Gray, and teachers Daniel Eaton, E. B. Gray and Alonzo P. Hutchinson reported. T. Ames was supported as district president.

Resolved that we help sustain J. C. Foss and E. Banta in their mission.

7 P. M.—Preaching by J. C. Foss.

Sunday, 10:30 A. M.—Preaching by J. C. Foss, and at 2:30 p. m. by E. Banta. Four were baptized in the sea, and confirmed on the beach.

7:30 P. M.—A financial book was ordered to be kept by the district clerk. There followed a prayer and testimony meeting, in which the saints took an active part.

Adjourned to meet at Green's Landing branch, Sept. 29th, 30th, and Oct. 1st.

### Welsh Annual Conference.

The above conference was held in Ab-ramman, Wales, convening May 14th, 1876. Robert Evans presiding, E. Morgan, secretary.

The president spoke of the need of order, and of the lack of perfection in the statistics of the Welsh branches. Br. T. E. Jenkins thought a book should be bought in which to keep a record of all the branches in Wales from their origin.

The Western District reported as being composed of three branches, including 19 elders, 5 priests, 1 teacher and 1 deacon, and a total of 76 members. Four have been baptized, 1 has died and 1 been expelled. The district, with slight exception, is in good condition. Saints feel well, and elders are busy sounding the gospel trumpet.

Financial: Book Account—Received of New Tredegar £1 12s; Llanelly £1 4s; Ystradgynlais 4s; Morryston 4s. Sale of Hesperis 6s 3d; balance last report £2 18s 11d. Total, £6 9s 2d. Paid Herald Office for books and *Heralds* £5 1s; balance on hand £1 8s 2d. Received donations from America through Herald Office £5 10s 3½d. Paid money borrowed to send Br. J. T. Davies to America £5 10s 2d; balance on hand 1½d. J. R. Gibbs, Book Agent.

The president spoke of the *Herald* Office accounts, and about printing and distributing tracts.

Resolved that the elders be authorized to send to Br. J. R. Gibbs for one hundred tracts each, and they be responsible for the payment.

Br. T. E. Jenkins was added to the committee on the new hymn book, and Br. J. R. Gibbs was chosen as chairman of said committee, and the one to whom funds should be sent.

Br. Wm. Morris thought that the president had not gone the rounds of the district as fully as he should have done. Br. P. Price asked if the mission had any right to direct the president in the matter. Br. T. E. Jenkins advised not to interfere in it.

Officials present: 1 seventy, 11 elders.

Prayer by R. Thomas.

2 P. M.—Prayer by the president.

President Joseph Smith and the authorities of the church throughout the world were sustained, including Thomas Taylor in charge of European mission, Robert Evans of Welsh Mission, and J. R. Gibbs of Western District of said mission, also those in charge of the branches thereof.

A general testimony meeting followed, in which the Spirit was enjoyed in singing, speaking and prayer.

J. R. Gibbs, R. Thomas, Wm. Morris, P. Price, D. Williams and D. Davies reported their labors and their enjoyment of the work of God; also E. Morgan his travels. In some places had good sized and attentive congregations. Prayer by J. R. Gibbs.

6 P. M.—Prayer by E. Morgan and preaching by T. E. Jenkins from Mark 5: 15, followed by R. Thomas and J. R. Gibbs. President R. Evans said he thought it the duty of the saints to seek for the gift of discerning of spirits, that they may know the good Spirit from the deceptive ones.

Adjourned to meet at Llanelly, October 29th, 1876.

### Central Missouri District.

The above conference was held at the house of Elmsly Curtis, August 5th and 6th, 1876. T. W. Smith chosen to preside; A. J. Cato, clerk, Samuel Crum, assistant.

An adjudicating committee was appointed, consisting of W. J. Booker, A. J. Seeley and Joseph Westwood.

Resolved that we adopt the "Book of Rules" as published by the church, so far as they pertain to us as a conference.

Branch Reports.—Valley 34 members, 11 baptized, 2 received by vote, 1 died. Knoxville 16 members, 2 baptized, 2 received by vote. Hazle Dell incorrect, and referred back to the branch for correction.

Resolved that the clerk of the Carrolton branch be requested to give letters to those removed.

That the Hazle Dell branch be requested to reconsider the action of those received by vote, and that the clerk of the branch notify the General Church Recorder of the changes.

Elder's Reports.—A. J. Cato had preached every Sunday; among other labors had administered to a great many sick, and with good success. J. D. Craven had visited the branches where two-days meetings were held; had also labored some in the vicinity of Richmond; believes that the saints generally are trying to live right; had baptized one and ordained one elder. E. Curtis had labored mostly in the branch; had baptized two and ordained one elder. A. Young had preached some, and baptized three. W. W. Felkins had labored in the branch. Joseph Westwood had preached some. E. W. Cato had preached on Grand River, and believes there can be a good work done there.

Priest John Allison reported labor in his branch; thinks it is, with few exceptions, in good standing. Andrew Johnson, teacher of the Valley branch, has labored as much as he could. Samuel Crum had labored as teacher of Hazle Dell branch; believes the majority are trying to do right.

2 P. M.—Prayer by J. D. Craven. R. L. Ware reported the Waconda branch as not being in working order. Priest G. W. Carter of that branch said that there had been meetings nearly every Sunday, but had done nothing himself.

Resolved that we as a conference do not recognize a presiding priest, presiding teacher or presiding deacon in a branch.

J. B. Belcher reported having preached every Sunday this quarter.

E. W. Cato was appointed a mission to Grand River, with the privilege of selecting such assistance as he can get. A. J. Cato was released from the responsibility of labor in this district, and was recommended to labor in Vernon county, under the direction of T. W. Smith.

Resolved that W. J. Booker labor in this district under the direction of the president.

Officials present: 1 of the twelve, 16 elders, 2 priests, 1 teachers.

At 7:30 p. m., preaching by T. W. Smith on the Spiritual Gifts. On Sunday, at 8 a. m., prayer and testimony meeting was held, followed by a discourse from T. W. Smith on the Plan of Salvation. At 2:30 p. m., T. W. Smith preached upon The Rock upon which the Church of Christ was built. Met at 7:30 p. m.: a prayer and testimony meeting was held, and many faithful testimonies were given.

Resolved that J. D. Craven act as president and A. J. Cato as secretary of the district.

Report of Bishop's Agent for six months: No balance at last report. Received during quarter \$22.40. Paid T. W. Smith \$7.00; for stationary 20cts. Balance on hand \$15.20.

The authorities of the church were by vote sustained, also T. W. Smith in his present mission.

The adjudicating committee was released.

Adjourned to meet at 10 a. m., November 4th, 1876, in the Valley branch, Neet School House.

### Western Wisconsin District.

The above conference was held at North Freedom, Wis., June 10th and 11th, 1876. Wm. Savage, president; E. C. Wildermuth, clerk.

June 10th, 10 A. M.—Prayer by the president and instructions from him.

3 P. M.—Br. John Bierline was chosen district treasurer, and the president was authorized to instruct each branch to appoint a branch treasurer to receive money for the support of the gospel, and to send the same to the district treasurer.

Resolved that elders, priests and branches not reporting, are censurable; and that the president shall obtain their reasons or excuses and present them to the next session.

Branch Reports.—German Freedom, no change. Willow 23 members.

Wm. Savage was sustained as district president.

Elders' Reports.—Wm. Savage reported his travels and labors since last session. John Bierline, Frank Hacket and E. C. Wildermuth reported. Elder Loomis offered his resignation as an elder, and it was accepted. Rob't Oehring, priest, has preached according to his circumstances. F. Ote, teacher, has tried faithfully to discharge his duty as branch officer.

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

June 11th, 9 A. M.—F. Hacket, clerk *pro tem*. C. W. Lange, elder, reported by letter.

Resolved that Br. Robert Oehring be ordained an elder, and that he go on a mission to Michigan.

Preaching by Wm. Savage.

2 P. M.—Preaching by Wm. Savage. The sacrament was administered and 3 children blessed. At 8 p. m., preaching by William Savage.

Adjourned to meet at the Willow branch, October 21st and 22d, 1876, at 10 o'clock a. m.

### Florida District.

The above conference was held in the Santa Rosa branch, Santa Rosa Co, Florida, July 1st and 2d, 1876; L. F. West, pres.; James C. McArthur, clerk.

Elders' Reports.—A. Kennedy was striving to discharge his duty as president of Coldwater branch. B. L. West was officiating as president of Santa Rosa branch. J. J. Cooper retained the presidency of Mt. Olive branch; he had baptized one. E. Powell had labored in the presidency of Eureka branch, and had also preached "around about," as time and opportunity offered, and had baptized three. James Calhoun had done no official labor. J. N. Hawkins preached once a month, is acting teacher of Santa Rosa branch. L. F. West preached every Sunday. Priest Wm. West had endeavored to discharge the duty of priest.

Branch Reports.—Mt. Olive 33 members, 2 baptized. Coldwater 73 members, 3 dis-fellowshipped. Eureka 42 members, 1 baptized.

At 3 p. m., preaching by E. Powell; at 7:30 p. m., and Sunday 10 a. m., and 3:30 p. m. by L. F. West; Sunday evening by E. Powell. A good attendance throughout, notwithstanding the weather was quite inclement.

Adjourned to meet in the Eureka branch November 4th, 1876.

M. H. Forscutt, care R. M. Elvin, Nebraska City, Neb.

Wm. McLean, Wheatland, Yuba Co., Cal.



## Miscellaneous.

### ELDERS, AHOY!

Should our trials and troubles, while traveling this earth,

Crowd around us and press quite sore;  
Famine, pestilence, or war, stalk around and make death,

We'll be thankful to God evermore.

For the gospel of Christ is now preached again,

And the call is to all, to come;

So if you are faithful, the rest you'll obtain

That was promised by God's dearest Son.

#### CHORUS:

Then ye elders, be faithful, and work while 'tis day;

For soon the dark night it will come,

When the Lord of the harvest will come back to stay

With the saints in their ever blest home.

Don't get weary of working, while there are souls you may save,

Though thorns may spring up in your path;

Remember, the One who passed through the grave,—

Oh, do not forsake him to wrath;

For his love was so great for the souls that were lost,

That he suffered the thorns on his head;

Then, don't be afraid, for the thorns won't stick fast,

They will leave you the same as his did.

Oh, labor your best, for the field is so large,

And the weeds are ahead of the wheat;

Draw the wheat out with care, for this is your charge,

And then will your welcome be sweet.

When He comes with his saints to call you all home,

And your grain is in bundles prepared;

Then the call will resound, "My servant, well done!"

Make room; come sit down with thy Lord."

W.F.

### Notified to Appear.

To Thamer Hoover and Isaac his brother; or as better known in the Lamoni branch, Ambrose Hoover. You are both hereby notified to appear before a court of Elders at the Lamoni branch of the Decatur district of the Church of Jesus Christ of Latter Day Saints, in Fayette township, Decatur county, Iowa, on Saturday, November 25, 1876, at one o'clock p. m., to answer to certain charges to be preferred at said time and place. You are also notified that in case you do not appear at said time and place, proceedings will be had as if you were present, and a verdict be rendered according to the evidence. Warning is also hereby given to the church at large, that these brethren are in transgression. By order of the Lamoni branch.

D. P. YOUNG, *pres.*

O. B. THOMAS, *clerk.*

Sister Sarah E. Holmes and Bro. Joseph H. Holmes, members of the Plum Creek branch of Fremont district, are hereby notified to appear before a court of elders at the Gaylord school house, in Fremont county, Iowa, on the second day of October, 1876,

at nine o'clock a.m., to answer to charges then and there to be presented against them for unchristianlike conduct; and unless they appear, or show legal cause for not appearing, the examination of their respective cases will be made and acted upon the same as though they were present. By order of president of Plum Creek branch.

WM. LEEKA, *secretary.*

### Request to the Seventy.

Members of the quorum of seventy who think of taking missions, or who are in readiness for action in their calling, are requested to make the same known to me by letter, between now and the first of October next. Address: Sandwich, DeKalb county, Illinois.

C. G. LANPHEAR,

*President of the Quorum.*

### North Eastern Ohio and Western Virginia District.

The next session of this conference will be held at Syracuse, Ohio, September 23d and 24th, 1876.

DAVID THOMAS,

*District President.*

### DIED.

At Nebraska City, Nebraska, August 26th, 1876, of congestion of the lungs, Matilda Catlett, aged 36 years, 8 months, and 14 days. She was baptized January 23d, 1876, by R. M. Elvin. During her brief membership she manifested a zeal and faith worthy of emulation. She leaves an aged husband and four children. Funeral services by R. M. Elvin.

Near Wilmington, Will county, Illinois, August 30th, 1876, of old age and general debility, Br. James Gould, aged 76 years. He was born in New York in 1800, and with his wife, who survives him, obeyed the gospel in 1844, and both became members of the Reorganized Church some years ago. They were married fifty years, and had twelve children, eleven now living, all heads of families, and ten of them were present at the funeral. Br. Gould was a man of integrity, one honorable and honest in life, and a large gathering of people attested by their presence and words, both respect for the departed, and sympathy for the mourning family. Funeral services by Br. Henry A. Stebbins, assisted by Br. John Keir.

At Des Moines, Iowa, July 26th, 1876, Catherine Picton, only daughter of Bro. Henry and sister Margaret Picton, aged 8 years, 2 months and 1 day. The parents mourn deeply, and all the branch sympathize with them in their loss. Funeral services by elder John R. Evans.

At Merthyr Tydvil, Wales, July 18, 1876, Sr. Eliza Rogers, wife of John Rogers, aged 44 years. She was a daughter of the late Thomas and Mary Griffiths, of Penydarren,

who were among the first to receive the everlasting gospel in Wales, and the first elders that came here received great hospitality at their house. Sr. Rogers was baptized when eleven years of age, in 1843; in 1863 she joined the reorganization, and the elders that came here from America, received much kindness at her house. She was strong in the faith of the latter day work. She had a very weak constitution, and suffered a great deal of illness of late years.

At String Prairie, Iowa, May 8th, 1876, Mary Wright, aged 82 years and 18 days. She heard the gospel and received a testimony in an early day, in Ohio; but surroundings prevented her from being baptized till a branch was organized on String Prairie. She was baptized by Br. John H. Lake, August 3d, 1873.

At Plattsmouth, Nebraska, Ethel, infant daughter of sister Mary A. and George Howard, of cholera infantum.

### GOLDEN GRAINS.

Grief has depths, but wounded vanity is a surface ripple easily soothed.

It is folly for a person to have one eye on heaven and the other on the world. As much as any one can do all that is requisite with an eye single to God's glory, so much can he or she have light to guide and help; for God's word is reliable.

They who acknowledge God's hand in all things, who trust in him, and who do good; who acknowledge him in all things, the Lord will direct their steps. In time of famine such shall be satisfied; and in a place of refuge and safety they shall dwell in peace.

If the best man's faults were written on his forehead, he would want to draw his hat over his eyes now and then.

A certain person, celebrated for his genuine piety, once remarked, "I never heard of a crime, however heinous, without this consideration, that if I should have had the same nature, trainings and associations, then I might have been guilty of the same."

The indulgence in fault-finding is like letting water get into a boat on a deep and dangerous stream.

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# THE TRUE LATTER DAY SAINTS' HERALD.

15376  
Mary Eaton

"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.*

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

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PLANO, ILL., OCTOBER 1, 1876.

No. 19.

## Support the Gospel.

In the epistle of the Twelve, published in the *Herald* of May 15th, there occurs the following passage: "Let every branch, district, and mission \* \* \* remember that the propagation of the gospel is the first object in the law of offerings; and the general mission funds should be in the general treasury kept by the bishop. We earnestly appeal to the judgment and conscience of the saints to sustain our hands by the means necessary to prosecute the missionary fields in force and to prosecute them effectively."

That there are means enough in the church to accomplish this there can scarcely be a doubt. There are at present, as nearly as I can judge, less than fifty elders in the field who devote their whole time to the work of the ministry. According to the last report (see minutes of conference, published in the *Herald* of May 1st), there are at least nine thousand persons connected with the church. It is certainly safe to assume that each of these nine thousand could contribute, for this special purpose, the small sum of *five cents* each week; this would amount to \$450 per week, which would give an average of \$10 a week to the families of each of these men, according to their necessities, little enough it must be acknowledged, but more than most of them receive at present, in addition to their necessary personal expenses, which should be met by the individual or branch contribution, outside of the fund spoken of above.

It may be said that there are many in the church who could give nothing and

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that there are many heads of families upon whom would fall this responsibility, who could not readily give even this small sum weekly, for each member of their families who are also members of the church. But it must be remembered, on the other hand, that there are many who could give much more, so that I think we may safely place the least average sum which each member of the church could contribute, per week, for this fund, at not less than five cents. And I believe it might easily be doubled without serious inconvenience to any one. And right here (for I hold it to be our duty to give, not only of our abundance, but until we feel it, until, in order to be able to give, we are obliged to exercise some self-denial, to make some sacrifice). Let me suggest that before we say, or think, that we have no means which we can spare or that we are already giving to the extent of our ability we examine ourselves and see if we have not some habits, the indulgence of which costs money, and which we might give up. Some expenses, purely personal, which we might curtail. One of us perhaps uses tobacco in some form, at an average cost of fifteen or twenty cents a week; another is fond of tea or coffee; this young man or young woman is in the habit of spending a little money occasionally for confectionary or jewelry. In short, I think it will be found on examination, that there are very few of us who have not some habit or taste, not wrong in itself it may be, and which may very reasonably and properly indulged, but which is not essential to our comfort or happiness. To

deprive ourselves of which would, perhaps, cost a hard struggle and involve much self-denial, but which we could give up, and the cost of which, if applied in the manner which has been indicated, would do something towards providing for the necessities of some family whose husband and father is laboring for the Master; and if each of us who has a habit or taste, useless in itself, which could be given up by a little, or much, self-denial, would give it up and apply the cost thereof to this object, this alone would go very far towards supplying the wants of those who, that they may devote their live to the preaching of the gospel, have given up everything that men most prize—the comforts of home, the pleasures of the family circle, the reasonable prospect of making some provisions for the future, and in many instances not only denying themselves a comparatively easy matter, but depriving their families of those comforts and advantages which they might easily provide if engaged in other avocations.

And if any of us are disposed to think that we are giving largely, in proportion to our means, and, perhaps, that we deserve a good deal of credit for our liberality, let us compare our contributions and our sacrifices for the cause with those of the men of whom I have been speaking. One educated for the bar, and with natural ability fitting him for success in the legal profession; another who gave up remunerative mercantile business to engage in this work; another who has natural taste and aptitude for trade has been offered and refused to accept the means with which to engage in a profitable business; another still who in any position, requiring talent and eloquence could command almost any compensation he might ask. Not one of these men (and the list might be extended much farther) but could earn, at the lowest estimate, from three to five times the pittance they receive in their present calling. Is it not clear then, that these men are giving, in money or its equivalent, just the difference between the pittance they do receive and the amount which they could

readily earn in any other occupation,—Say at least from \$500 to \$1500 per year for the propogation of the gospel? Who of us does as much in proportion to his means?

And this is the least of their denial. However much we may give to the church and however much we may deny ourselves for this purpose, we at least retain the comforts of home; we provide first for the wants of our families; we see to it that our children have all the education which our means can provide; our retrenchment of expenses that we may have the more for church purposes, does not and should not extend to such matters; and if we or the members of our families voluntarily give up some accustomed luxury or pleasure that we may do the more for the establishment of the kingdom of Christ upon earth, the consciousness of the cheerful performance of duty more than counterbalances the temporary inconvenience to which we may have subjected ourselves.

But these men, the "love of Christ constraining them," give up all these things. Going forth in the service of the Master, they visit their homes, in many cases, only at long intervals; the guidance and control of their children devolves almost entirely upon the wife, when, oftentimes, there is need of the firm and steady control of the father as well as the more gentle influence of the mother; their children, too, must ordinarily be content with much less of educational and social advantages than would fall to their lot under other circumstances; the most rigid economy, must be practiced in order that they may "owe no man" and yet provide the necessaries of life for those dependent on them; they must give up all hope of making any provision for the future, so far as this world's goods are concerned; yet, realizing to the fullest extent the magnitude of the sacrifice they are making, not only does no word of complaint escape their lips, but they go forth, cheerfully, gladly, enthusiastically, devoting their lives to the work whereunto *God* hath called them.

I do not allude to these undeniable

facts to eulogize these "soldiers of the cross," but speak of them only that we may thereby lead to a more careful consideration of our own duty and our own ability in this direction—in this matter of giving.

Let me mention another example of liberality in giving, which is well worthy of our notice:

In a late lecture by Dr. Clark, the Secretary of the American and Foreign Missionary Society, he spoke, among others, of a community of Christian converts in Central Turkey, if I remember right, who, last year, not only supported their own native pastors and schools, but contributed to the Foreign Missionary fund a sum of money which, taking into consideration the difference in the labor between that country and this, would be equal to \$20.00 for each member of those churches—and this, too, in the face of the fact that it was a year of unusual scarcity, and that many of these devoted christians were sadly pinched for the necessaries of life.

If these poor people are so full of love to God and for their fellow men that they are willing thus to deny themselves that the same glad tidings which has so rejoiced their hearts may be carried to others who are still in darkness, how much more should we, who have received the full light of the gospel—who enjoy, so far as we are found worthy, the gifts and blessings promised to those who "believe and are baptized," and who strive earnestly to obey the commands of our Divine Master—how much more should *we* be willing to deny ourselves that this glorious gospel of "the latter days" may be preached to the world.

Truly the field is ripe for the harvest. All over the world there are honest, earnest workers, teaching the truth as they believe it. Within a few years thousands have been reclaimed from the errors of heathenism, and have become earnest, devoted, humble christians. The way has been prepared, and that preparation is still going on, for the preaching of the gospel in all its fulness and richness of love and mercy; and in our

own land, the mists of prejudice are being dissipated—the errors of Brighmism are being exposed—people are learning to distinguish between the true and false church of Latter Day Saints, and becoming more and more willing to listen to our arguments and examine into our claims. Joyfully may we exclaim, "The harvest truly is plenteous," but sadly must we add, "but the laborers are few."

W. R. S.

[TO BE CONTINUED.]

### Baptism.

BR. JOSEPH SMITH, *Dear Sir*.—I have often thought in the past that I would send you a few lines upon the subject of Baptism, though many have written good thoughts and plain facts upon it before; not for those who already understand these things, but for those who are beginning to turn from the commandments of men, to the precepts of the living God, who is ever the same, and whose words are eternal and unchangeable truths.

The prophets have said that "the Gentiles shall come from the ends of the earth, saying, Surely our fathers have *inherited lies*, and things wherein is no profit." Since our investigation of the claims and testimony of Joseph Smith the martyr, we have often been forcibly reminded of this, and no less so in contemplating our former notions and ideas regarding baptism than many others. Our heaven was a land of shadows, an assemblage of intangibilities, a conglomeration of learned moonshine, and pious impossibilities. Our God was an Almighty nothing at all. The great Creator, the greatest of all living realities, in whose image and likeness man was created, whose kingdoms and worlds are numberless, and whose wisdom governs and upholds all, was a mere vacuum, the absence of all known realities. Our religion was an assemblage of "types and shadows," a vast maze of labyrinthian and contradictory dogmas, incomprehensible and irreconcilable as the doings and teachings of modern spiritualism is with the Bible. Scarcely anything could be admitted as a religious principle which was in itself plain and easy to be under-

stood. Nothing met the approbation of the learned, so much as a profound mystery, a self-evident contradiction, or a religious impossibility. The greater the impossibility of anything in religion being reconciled with truth and plain principles, the greater reverence it met. The creed of St. Athanasius abounds with these most extravagant absurdities. The scriptures make the Almighty, the Holy Spirit, and the Savior, as much *three separate* and distinct persons as any other three separate and distinct persons or things in the universe; yet this creed, and the inferences drawn from it, and the teachings of its votaries, lead inevitably to the conclusion that when Jesus was SENT of God, he sent himself; when he prayed to God, he prayed to himself; when the Holy Ghost came upon him, it was himself that came upon himself; when God answered his prayers, and he returned his father thanks therefor, he gave thanks to himself; when he was forsaken upon the cross, he was forsaken by himself; when he ascended, and sat down at the right hand of God, he sat of course at his own right hand; and in the latter days when God shall send Jesus Christ, who before was preached to the house of Israel, he will to all intents and purposes, send himself; and when he delivers up the Kingdom to his father, saying, "I have overcome," etc., he will be rendering it very gravely up into his own hands. For you see that the creed, while it describes the three great personages as clearly and distinctly as language can do it, in the next breath forbids us upon pain of everlasting damnation to believe them any more than one person. "For," says the creed, "there is one person of the Father, another of the Son, and another of the Holy Ghost." And again, "For like as we are compelled by the christian verity [the christian faith] to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion to say there be three Gods, or three Lords."

I need tell no well informed elder of the church how the prophecies of the Old and New Testaments have been

handled, and the wild and disgusting blunderings of modern speculation and interpretation in regard to them. Indeed, they greatly more resemble the aberrations and drivelings of a set of sober maniacs, than a rational rendering, or interpretation of God's most holy word, and unerring truth. It is not to be wondered at, therefore, that the ordinance of baptism, plain as it once was, as well as the object for which it was ordained, should have been mystified, spoken of as an "old Jewish rite," "a dead performance," "a non-essential ceremony," "not a saving ordinance," and "not essential to salvation," etc.

It is enough to say here that not one of these sayings is sustained by the scriptures. I propose to show in this article, from the scriptures, three things in relation to baptism, which will in themselves explode all such sayings as the above, and set the matter forever at rest with a wise man. First that baptism is a commandment of God, and not "an old Jewish rite;" second, that immersion only is baptism; and third, that it is a saving ordinance, and in so doing shall let the scriptures speak pretty much for themselves.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened."—Matthew, 3 : 13-16.

Here is the testimony of the two highest authorities in the christian dispensation, in relation to baptism. John says, "I have need to be baptized of thee," showing very clearly that he did not consider baptism "a non-essential ceremony," nor "a dead form." And the voice of the Savior shows as clearly that baptism is an act of righteousness, or in other words, a commandment of God; for to "fulfill all righteousness," is to be obedient to all the commandments of God; for there is nothing righteous in itself, unless it be commanded of God. His coming up out of the water clearly

shows that he had been down in it.

But it is well to keep in view here, the fact that baptism is a Greek word, left untranslated at the time of translating the Scriptures into English; but as often as it is translated into English, or any other language, it is invariably rendered dipping or immersion—these two English words being the only ones in the language that properly represent it. Mark is still plainer in regard to the manner of baptism, if possible, than Matthew, for he says:

“And there went out unto him all the land of Judea, and all they of Jerusalem, and were all baptized of him [John] in the river of Jordan”.—Mark 1 : 5.

But the chief priests and scribes came to him to enquire by what authority he did the good works of his ministry, and Jesus answered them thus:

“I will also ask you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven or of men? answer me. And they reasoned with themselves, saying, If we shall say From heaven, he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all men counted John that he was a prophet indeed.”

And of course, being a prophet indeed, would not be at all likely to teach anything but what was expressly commanded of God. This simple passage shows very pointedly that baptism is an express command of God (Mark 11 : 27-33). The action of the Savior here was evidently to show these men their errors by their own answers; but in their equivocation, and evasion of a plain question, he served them right when he said, “neither tell I you by what authority I do these things.”

“And all the people that heard him [Jesus] and the publicans, justified God, being baptized with the baptism of John.”—Luke 7 : 30.

A very likely thing indeed, that all those who repented of their sins and received baptism for the remission of them at the hand of John, should naturally receive the Savior and justify all that he taught. “But the Pharisees and the lawyers rejected the counsel of God against themselves (to their own con-

demnation) not being baptized of him” (verse 31); which is very reasonable also, for the “counsel of God” was the command of God, through John the Baptist, that all should repent and be baptized for the remission of sins, and so having rejected this counsel, they turned to be persecutors rather than followers of the Savior.

But that John received a direct commandment from God to preach repentance and baptism for the remission of sins, is evident from the following:

“And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost” (John 1 : 33; Luke 3 : 2.)

And that baptism, preceded by repentance, has something to do with making Christ known in his true character to mankind, is also evident from the teachings of John, as:

“And I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water.”—John 1 : 31.

The same teachings that made Christ manifest or known in his true character to Israel, can alone make him manifest in that character to all other people. No people that ever were, or ever will be, can ever get a true knowledge of the Savior, and the things he requires of all men who do not come to him in the same way precisely as that taught by John the Baptist; namely, by faith in God; repentance, or returning from all sin, and baptism in water for the remission, or putting away of those sins, looking for the baptism afterward of the Holy Ghost, through the laying on of hands of the ministers of God. This is precisely what John taught, and just what all men truly sent of God, ever taught; and there is no other way, nor means, nor plan, nor contrivance, nor instrument, that will ever bring man to God from this corrupt and mortal life.

In the above texts, baptism is shown to be both a command of God, and a saving ordinance, for what God commands, and whatever makes the Savior manifest to men, must necessarily be manifest in itself.

We don't pretend that salvation comes to any man through obedience to any one thing alone that God commands; there must be also willing and unshrinking obedience to all the commandments, but faith, repentance, and baptism in water precede all the other requirements. And unless there is a right and proper beginning, there can be no right and proper ending.

"And John also was baptizing in Ænon, near to Salim, because there was much water there."—John 3 : 23.

But if John had been a sprinkler instead of an immerser, he would have had no need to go to Ænon, or to any place else where there was "much water." This passage also indicates the mode or manner of baptism. It is at least a much greater evidence that immersion was followed than that sprinkling was.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8 : 36, 37.

Which implies that he believed all Philip had taught him concerning this Son of God, that salvation was attainable only by obedience to all that the Savior had required of men through his ministers. To believe moreover that Christ is the Son of God, necessarily involves obedience to his mandates.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8 : 36-40.

The angel of the Lord, it will be remembered (v. 26), sent Philip on his mission; and while on this mission, the Spirit of God commanded him to join himself to the eunuch's chariot. This eunuch seems to have been much interested, and well informed in regard to many great facts and glorious events occurring in Israelitish history; otherwise he would not have cared to come so far from his native land "to worship" at Jerusalem, for which he no doubt brought

alms and offerings, to honor the name of God at his temple, as many others from other nations have done before; and such being the case, Philip had no great labor nor task to perform in converting this man; but to him, on the contrary, it proved to be a great pleasure, such as Latter Day Saints only know, when they meet with a man hungry for the word.

The circumstance of this eunuch coming from Ethiopia to Jerusalem to worship (verse 37), very forcibly brings to my mind a part of the prayer made by Solomon in the dedication of the temple (1 Kings 8 : 41-43 :

"Moreover, concerning a stranger, that is not of thy people Israel, but cometh of a far country for thy name's sake; (for thy shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm); when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name."

From the time of Solomon, when the queen of Sheba came and offered such magnificent gifts in the temple, there was, undoubtedly, a remembrance kept up in Ethiopia of God's greatness so long as the temple lasted; and offerings of great value and rare excellence, perhaps, were sent at least yearly, of which the eunuch in apostolic times was the bearer. By reason of these offerings and supplications and prayers the lands of these strangers were delivered from pestilence, famine, and many other calamities, such as scourge, devastate, and desolate many lands at the present time, and which the inhabitants of these lands are unable to put off, not knowing how far they have gone astray from the commands of God. Trusting in their own wisdom, and boasting of their own enlightenment, and laying aside the wisdom of the Most High, they are bringing upon themselves all the calamities that befel Israel in the days of their idolatry, spiritual abominations, and national decay; and unless they repent, and do as David did, when famine came over the land of Israel three successive years, namely, enquire



at the right source, the unerring fountain of all knowledge, as to the cause of these calamities and remove it, as he did, whatever that cause may be, these desolations must go on until "those nations are utterly wasted."

You remember that God has said that "Blood defileth [maketh barren] the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it" (Num. 35 : 33). Suffer me to go on in this digression a little further. You know that when Cain shed the innocent blood of his brother, it was said, "When thou tillest the ground, it shall not yield unto thee her strength" (Gen. 5 : 22). The careful reader must know how fearfully grim famine has wasted lands on which the blood of innocence has been shed; and when we see in our own land the devastations made by insects alone, amounting annually to many millions of dollars, and that these devastations have set in immediately after the blood of the prophets was shed, and mock courts were gotten up to screen the murderers, and that these things are steadily on the increase, notwithstanding the whole power of science is brought to bear against them, something very emphatically says, "Behold the record! Behold the truth!"

It was impossible that virtuous rulers and kings and peoples in ages past should not have noticed the accurate fulfillment of God's word to all Israel in the times of their obedience and declensions, both in blessings and in judgments. Hence the "devout men dwelling [or being] at Jerusalem," at the times of their national feasts with offerings and gifts, from Parthia, Media, Elam, Messopotamia, Cappadocia, from Rome, Crete and Arabia, and many other countries, among whom was the treasurer of Candace, the queen of Ethiopia, or the eunuch. The men of all these countries, many of whom were converted Jews, when they came to the temple to honor the Lord of Hosts, in righteousness returned to their own countries with such blessings as they asked. When the eunuch was baptized and came up out of the water, and the

Spirit had caught away Philip, so that when he looked around, and could see him nowhere, it was no wonder that "he went on his way rejoicing." The whole event was to him as the ministering of an angel of light. And here was a choice blessing to him and his nation.

Others, no doubt, as in hearing the gospel every one in his own native tongue, on the day of Pentecost—the feast of first-fruits—received similar blessings, and evidences of God's goodness and loving-kindness.

O, ye Latter Day Saints, everywhere, let your prayers go up to God continually, that we may all soon be of one heart and one mind, and that God's glorious house may soon be built in Missouri and other places, that the nations may bring their glory and honor into it, to the God of our fathers, that a cloud may rest upon it, as Joseph the prophet and martyr has said, that "a nation may be born [baptized] in a day," and that his praise and honor may go forth as it has never gone forth; and that nations may become subject to Zion's laws, which are God's laws, and that the saints may be sent forth as God's ministers to all people; that it may be said in fulfillment of prophecy, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Or, in other words, thou shalt preach in their pulpits, and minister at their altars. For ye shall be made kings and priests unto the nations of the earth. (Deut. 33 : 29; D. C. 102 : 9). Remember that these and many other great and glorious things are to be accomplished in this generation; or before all the people who were on the earth in 1832, shall have passed away. This is the testimony of Joseph, and we know that it is true. Pray ye that there may be no more Brighamites, nor Josephites, nor any other ites, but that all may be one as Christ and the Father are one; that is, one in will, in thought, in concert of action to bring about the glory of God and the salvation of man.

Now again to my subject. In all the

New Testament there is no question asked by any body, as to the manner or mode of baptism, if we except the little enquiry made by Nicodemus of the Savior (John 3 : 1-10); and in this case Jesus seems to wonder at the ignorance of this leading man in Israel. "Art thou a master in Israel, and knowest not these things?" In other words, Is it possible that you, as a leading man amongst the Jews, whose duty it is to read the law and the commandments all the days of your life, that you may be a faithful instructor of the people in their duty, can be ignorant of the mode and object of the ordinance of baptism, or the new birth of water and the Spirit?

The priests and Levites whom the Jews sent to John to enquire of him who he claimed to be were not so ignorant of this ordinance as Nicodemus, for said they to John, "Why baptizest thou then, if thou be not the Christ, nor the Elias, neither that prophet?" Showing very plainly that they knew that these personages had the power, and would administer this ordinance when they came. With all the excitement there was in all the land of Judea, when John proclaimed repentance, and baptism for the remission of sins, no one ever raised the question, "What is baptism?" John said, "I indeed baptize you," not "*with* water," as in the English, but "*in* water," as it is in the Greek, which is in direct harmony with the idea of immersion; as the word "*with*" is with the idea of sprinkling; and yet with all the "prevailing ignorance of the times," John had to preach no lengthy sermons, it seems, to show the people either the mode or object of baptism. His chief labor seems to have been to show that the time of the advent of the Messiah had come, and the necessity of repentance and baptism that the people might be prepared to receive the greater things to be brought to light, and to be accomplished by him; disobedience to which renders all people (as was before stated) incapable of receiving the greater light. For as man without being born can never grow up to manhood, so if men receive not the new

birth of water, and the Spirit by the laying on of hands, they can never arrive to the "fulness and stature of Christ," or the new man, which is created after Christ's glorious image and disposition. "He that is faithful in that which is little, is also faithful in that which is great." And those who despise water baptism make their own salvation simply impossible. They refuse to come to God, in the way he has marked out, and he will never come to their terms.

Let us examine a few more short passages, to show the blessings that follow baptism. "As many of you as have been baptized into Christ," or into Christ's Church, "have put on Christ," that is, put on his spirit, and disposition, become one with Christ, Abraham's seed and "heirs according to the promise." (Gal. 3 : 27-29).

Christ made a sacrifice of himself for the church in order that he might "sanctify and cleanse with the washing of water by the word," or the commandment; and "might present it to himself a glorious church, not having spot nor wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5 : 26, 27).

"The idea," says a modern christian, "of washing and sanctifying the church by water, by the word! Are all the christian people of our day to be lost because they won't be put under the water?" So sets he up his own wisdom against the wisdom and counsel of God.

Again, "Buried with him (Christ) in baptism, wherein ye also are risen with him, through the faith of the operation of God, who hath raised him from the dead" (Col. 2 : 12).

"Not by works of righteousness which we have done, but according to his mercies he saved us by the washing of regeneration," or the new birth of water, "and the renewing of the Holy Ghost," by the laying on of hands (Titus 3 : 5). "Therefore we are buried with him by baptism into death," (that is the death of our former sinful life) "that like as Christ was raised from the dead, by the glory of the Father, even so we also

should walk in newness of life. For if we have been planted together, in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6 : 3, 5). O, what a promise to the baptized! Being buried in the waters of baptism, is a simile, or likeness of the Savior's being laid in the tomb; and coming out of the water is a likeness of his resurrection; so being "planted together with him, in the likeness of his death," by the messenger whom he has sent, "we shall also be in the likeness of his resurrection."

What glorious promises follow those who are obedient to the requirements of the gospel! Are not these passages a withering rebuke to the heathen notions of the present day, in regard to baptism. Ye learned doctors of divinity! where are your arguments against these things? Can you see no truth in the saying, "Thou hast hid these things from the wise and prudent,"—in their own sight,—"and hast revealed them unto babes?" not infant babes, but babes "begotten by the word of life," and born of the water, and of the spirit, and taught in the school of the Almighty. The universal testimony of the whole New Testament is, that salvation and the favor of God follows baptism, when administered by the proper person, and preceded by faith in God and repentance from all sin. Peter says, as Noah and his family were saved temporally by water, so baptism "doth also now save us" (Pet. 3 : 20, 21).

There is scarcely a sermon preached throughout christendom, during any one year, that does not in some way allude to the ignorance, blindness, and obstinacy of the Jews, in apostolic times; but it needs no great critic to perceive that the ignorance of modern times is at least twenty times greater than the ignorance of the Jews of those times.

First, there wasn't a Jew that knew any thing about baptism, but knew just what it was, and what its object. The modern christian ideas of it are so vague, wild, and indefinite, that very few know just what it was for, or whether it consists of sprinkling, pouring, or immersion; and nearly all value it so

little, that it amounts to but little else than a dead letter, or a thing of the past, among them.

Second, were any one to tell an ancient Jew that his God had "neither parts nor passions," and that his expected Messiah was to be begotten, and unbegotten, and to beget himself, that he might be eternally begotten, as some of our very aged and renowned creeds do, he would spurn it with everlasting contempt.

Third, the christians of the present time, are twenty times more divided upon religious principles than ever those Jews were, even in the darkest times.

Fourth, they have never got so far in the dark as to believe that some seventy-five or a hundred contradictory creeds were each and all pleasing in the sight of God, and had all, his divine approbation.

There are just two causes for men differing one from another upon any given principle, religious or any other; and these are, either profound ignorance, or profound dishonesty.

WINGFIELD WATSON.

BORNE, Michigan, June 21, 1876.

IT is not when soldiers go forth, each fighting independant of all others, that they carry the works before them! nor when generals are carrying out each his favorite policy. It is when joining their forces together, as a giant doubles his fist, that they smite with powerful blow; it is when rank and file move deep and close, as with one heart, that the enemy flies before them. The same in christian warfare; we must be at peace among ourselves, for contention is destructive. We must combine our forces, because single handed efforts are weak. We must move ready for mutual defense, and with our weapons wielded as if the strength of the whole Church was in each one's hand. The day of Pentecost came, not when the disciples were scattered abroad, each acting for himself, but "when they were all with one accord in one place." Seven cords twisted into one cable are stronger than seven single separate cords.

### The Lord's Supper.

*Editors Herald:*—In your issues of August 1st and 15th, in "The Communion and Lord's Supper," there are some unscriptural grounds taken, we think.

Is it not reasonable to think that Joseph, the Seer, was inspired of God to lay the foundations of the church aright? We think so; yet he never teaches that "a feast" should precede the communion, as is claimed there should be, on page 449. And in no case does the Seer teach that a "love feast" should be observed in the church.

If it was had among the early christians, it was had on the same grounds that certain "holy days," "the new moon," and "the Sabbath days," were observed by them (Col. 2:14-17). They, being mainly Jewish converts, still held to some of the old Jewish customs, that were no longer of any force or value, just as some still held to circumcision.

Jesus and his disciples partook of a supper, the passover supper, a Mosaic institution, (Exodus 12th chapter), before he ministered the communion, or sacrament, as may be seen by consulting Matt. 26:19-29, Luke 22:11-20, Mark 14:12-25. From Luke's statements we gather that there were two suppers, (in so far as the communion, or sacrament, is called a supper), had at this particular time. First, the passover supper, and then "the Lord's supper," which consists in simple bread and wine, they having been blessed and sanctified for this service; and this last service was the one to be perpetuated in Christ's church. The "Lord's supper" was not and is not, a feast in which persons are to eat to satisfy physical hunger, nor to quench physical thirst, but simply to commemorate the sufferings and death of Jesus Christ, and to satisfy the hunger and thirst of the soul. This may be clearly seen from Paul, 1 Cor. 11:34. "If any man hunger, let him eat at home."

Upon consulting the revelations of Joseph, D. C. 17:8, 18, 22, 23; 26:12; 46:1; 59:2; 86:2, in all of which places the "sacrament," or "sacraments," is spoken of, there is not the

least intimation of a "love feast," or any other supper being in any wise connected with it; but that this service is had simply to commemorate the sufferings and death of Christ.

The Book of Mormon, which contains "the fulness of the gospel," does not in any place even hint at such a thing as this "love feast," much less its being associated with the Lord's supper. (See Book of Nephi 9:7, with Moroni chaps. 4 and 5).

That there were "feasts of charity" had among the early Christians is clear both from Scripture and history, but that they were necessarily connected with, or was any part of the "sacrament," or "Lord's supper," is contrary to both scripture and history. The very extracts of history given us in the article under consideration show clearly that these feasts were in no sense obligatory upon the church.

The writer says, on page 488:

"The Lord's supper, or *deipnon*, is an evening feast, consisting of enough of pleasant, palatable food, and wholesome drink, and which is a communion of the brotherhood or family of God, followed by breaking of the blessed bread, and sanctified cup—or cup of blessing."

To this we answer, in the language of Paul, "What! have ye not houses to eat and drink in? [when you eat to satisfy natural hunger or thirst] or despise ye the church of God and shame them that have not." "If any man hunger, let him eat at home; that ye come not together unto condemnation;" that is, when the church meets together to partake of the sacrament, or Lord's supper.

The writer says, page 489:

"The impressions made upon my mind while writing this, [D. C. 59:2, 3], are these: that the term 'sacraments' refers to the love feast or the 'communion of saints' and the communion of the body and blood of the Lord."

If his impressions were divine, what a pity that the Seer, who founded the church of Christ, did not have the same "impressions," and so set this matter fully right, rather than allow the church for the fourteen years he was its president to go on blindly and contrary to

the Spirit and design of this revelation, which was given of God through him. To say that the writer's "love feast" was one of the "sacraments" spoken of, is to say that the Seer did not understand this revelation and that he did not found and establish the church in correct and scriptural practices.

As for the *time of the day* in which the sacrament should be administered, there is not, that we are aware of, in all the revelations, or Scriptural books, nor histories of the church either ancient or modern, one word that limits it to any hour. If some particular hour was essential, the Lord would not have failed thus far to have informed his people of it. And inasmuch as He has not specified any particular hour of the day, it is scarcely wise for any man, or number of men, to do it; especially ministers of the Church of Jesus Christ of Latter Day Saints.

W. W. B.

#### A Holiday in Utah.

*Editors Herald:*—I have been requested by the presidents of the Salt Lake City and the Union Fort branches to inform the readers of the *Herald*, concerning the pleasant and progressive way in which the saints of those branches met at Union Fort on the 24th of July, by the kind invitation of Bro. Wm. P. Smith. It being a general holiday in this territory, the saints thought thus to greet each other, to mingle their hopes and feelings, and to sing praises to God, he who is the source of all good, the giver of peace, the hearer of prayers, and the bestower of desired blessings.

The distance is about fifteen miles from Salt Lake City, and through a farming country; which, notwithstanding the sterility of the soil, presented a cheering appearance, and the weather was remarkably congenial, for sufficient rain had fallen the night previous to lay the dust, an unused thing in this Egypt at this season. Also we had a reviving breeze, a contrast to the sultry heat of the former part of the month; and all this helped to fill the faithful and hopeful with joy and gratitude to the bountiful giver.

The morning of that day, one long to be cherished in the minds of the saints, was spent in social intercourse; and at noon our esteemed and hospitable brother, W. P. Smith, called together the brethren, sisters, and friends, about eighty in number, to sit down and assist in lessening the load on the tables, which were indeed burdened with the luxuries of the season. They all responded in unison; and, after the repast and departure from the tables, Bro. Smith, who is ever alive to his duties and responsibilities, invited the saints to fill the wagons and go in regular procession round the Fort, and through the main street, praising God in concord, and manifesting our confidence in him.

The inhabitants listened with attention, and with a reserved admiration; and those who had assembled in the school-house evinced a feeling of surprise, and there was not a single hostile gesture, either during the procession, or throughout the day. Verily the conduct of the people in Utah has changed, and the impression in all the saints was that it is time to come out of their hiding-places; and, no longer keeping our light gleaming under the bushel of private worship, that we might now, openly and without any concealment, reserve, or fear of man, worship God, and invoke his blessings. And we hope to enlighten the minds and break the bands of many that are pure in heart, even of those who have been bound so long; although they seem to have lost all mental energy, hence many remain in stagnant suspense, dwindling in darkness, and apparently hopeless of any restoration of their former light; and many of them realize, and some do acknowledge, that they have exchanged the elevating and dignifying efforts of truth, virtue, integrity, and self-abnegation, and other attributes of purity, righteousness, and holiness, for the pleasures of the carnal appetites. Then let us increase our sympathy, and show compassion to all such; for we distinctly see, which they, in dismal gloom and melancholy feel, through the decay of their piety, even that the loss of past opportunities, and the prod-

igal course they have so long pursued, has caused the steady approach of the "wages of sin," which all who are Christ-like will yearn to avert from them.

On our return to Bro. Smith's we held a meeting, and the incense of devotion from the hearts of the saints ascended in song and prayer. After this Bro. Smith addressed the assembly for a short time, stating the different objects that had brought us together. He spoke of those who surrounded us, and of the use we should always make of our holidays. He reviewed the past and took an insight into the future. He wisely marked out the proper course for us to pursue, namely for us to endeavor to remove all remnants of bitterness, whenever they are found, and not to make past inconsistencies a matter of reproach, but to breathe a spirit of peace on all agitated feelings, and then to offer them the consoling invitation, "Come with us and we will do thee good."

He was followed by Bro. Hudson of the Salt Lake City branch, and he stated his experience both before and while crossing the plains to this city, and after he arrived here. He spoke of the treatment he received, but that it did not cause him to take a course that would extinguish the light he formally had, or that would change the desires of his heart, for they remained the same. He believed that the feelings of thousands more remained the same, many of whom are also awaiting for the first opportunity to strike out for their own freedom. Then let us aid them, and let us present before them a bold front, firm through personal purity. Thus let us stand in the gap (Num. 16: 22) as clean and fearless men of God and lead those who are willing back to the unalloyed gospel of our Lord Jesus Christ, and immerse them in that fountain that is still open "for sin and for uncleanness," so that they may in the future be guided by unerring wisdom, and seeing the divine light, walk circumspectly and drink of the waters of life freely. Brethren let them see your desires for them, and cause them to feel that you are their real friends, and that

the spirit of the living God is your guide. Never again weary in well doing, for the final harvest will soon commence, and you will reap if you faint not. Hope and consolation in time, and everlasting satisfaction and joy in eternity will be your reward. And now, O Lord, bless all restoring efforts and those who make them. Amen. G. G.

SALT LAKE CITY, Utah, July 29, 1876.

### A Plea for Unity of Teaching.

Satan is waging a warfare against us. Yet we are not discouraged, for we know in whom we trust. We have to endure a great deal of persecution, but still the Lord blesses us in many respects, and then again we are chastened. My faith is as strong as ever in the work of the last days, for I know it is of God. Sometimes I am almost convinced that the ingathering here is ended, but I hope not. There is a great work to be done among the saints, and I feel that we need some one more able than myself to more perfectly instruct them in the way to perfection.

I would like to say a few words about unity. It seems to me that there is great room for improvement in that direction. Oh how I long to see the time when the servants of God will be one, when Zion will be redeemed, and everlasting righteousness will crown the sons of men. I think there is a great deal depending upon the watchmen. I believe that Zion would have been redeemed long ago if the saints, especially elders, had been one.

But what shall we do? Is it not possible for us to reach that height to which the Savior points us? He prayed that his disciples might be one, as he and the Father were one; the object being, that the world might believe that the Father had sent his Son into the world. But in nearly every *Herald* we get, we see something differing from something else, somebody contradicting what some other one has said, and then we have a new set of views. A fact once established, can never be changed. We may receive new revelations, but if we receive ten thousand, they will never invalidate

the former ones, if they are all of God. If the angel of the Lord restored the gospel to the earth, he must have made known what the Lord required of the children of men; otherwise the mission of the angel was in vain. He must have told us how to attain to the highest glory.

It may be said in reply, that "the angel simply revealed the Book of Mormon, and restored the priesthood; and in the Bible and Book of Mormon is contained the fullness of the gospel, therefore we must refer to them." Of course we must refer to them, but in so doing we must have the Spirit, and, if we have the Spirit, we will have a proper understanding of them; and we will not differ on almost every point of doctrine. How did the people of God receive blessings from him in the days of Joseph the martyr? Was it not by obedience to the word of the Lord? You will answer, yes. Then can we not obey the same words and receive the same blessings? Certainly. Well then let us have them. What are they? Have we nothing official? Have we nothing that we can depend upon?

I think that we do wrong to differ from one brother, but we should rather strive to agree with him. Why is it that we cannot all see these things alike? I believe that it is because we lack the Spirit. "The Spirit is truth, the Spirit is light." If we have the Spirit we will have light and knowledge; but where division is, the Spirit of God is not. I do not desire to find fault, but the fault can be seen clearly, when you examine in the light of God's word. If I can become an heir of salvation by living in a certain way, and by obeying certain principles, any one else can do the same. The object we have in view is, a full salvation; that is, salvation in Zion, or the land of Zion; salvation in the Millennium, and salvation in the Celestial Kingdom.

How are we to have a correct understanding? I think that when the word of the Lord is given, that we should not turn and twist it out of shape and make it mean what it does not. There is con-

siderable talk about reformation, but the question is, Is a reformation necessary? If so, let the Lord show us wherein we err. He has promised to do so if we ask him. The Spirit's mission is to guide into all truth, and to bring the words of Christ to our remembrance. I do not think it is the province of man to prescribe rules of worship, but this is the office of the Spirit, and man is only the agent through which the Spirit operates. I feel that I am the weakest of all, but still I have an interest in this matter; and I have felt impressed to write these few words, with no other desire than to see the Zion of the Lord flourish, and the saints be one in Christ.

To this end let us ask the guidance of the Spirit of truth. Your brother in love,

M. B. WILLIAMS.

MIDDLETOWN, O., Aug. 23, 1876.

### Who Are They?

By reading the twentieth chapter of John's Revelations, we are made acquainted with the fact, that after the great millennial reign of peace, Satan is to be unbound for a little season, and that he is to go forth to deceive the nations which are in the four quarters of the earth, whose numbers are as the sands of the sea, and gather them to battle around the camp of the saints.

The question would naturally arise in the minds of all investigating persons, who these nations are, and from whence they come? In answer to these interrogations many opinions and conjectures have been shaped out and advanced, by as many different persons. Some have been so wild and prodigal in their ideas as to suppose that the saints of God will be subjected again to the wiles and powers of the devil; and that his myriad hosts are to be drawn from their numbers. This opinion is repugnant in the extreme, not only to our common sense, but to the revealed will of God. Is it not a sufficient test of their loyalty to their Maker that they should be subjected to all the trials, sorrows, pains, scoffs and persecutions of the world and

then die true and faithful? Could a reasonable and consistent God ask greater fruits of fidelity, than to bear all these for his name's sake? Surely not. Every principle of the Scriptures proclaims against it. How often is it repeated in that divine record, "He that endureth to the end [death] the same shall be saved." And what mean these words of Job, when he declares, "There the wicked cease from troubling, and the weary are at rest." No, the saints are shielded from Satan's power; they are safe in the fold of God. These nations could not be from this number.

Others have supposed that they are the hosts of the wicked brought back to earth again. This cannot be possible. They have not yet been resurrected. Their bodies yet slumber in dust, while their spirits are groaning in the dark confines of the pit. Again it is argued that they are the children of the saints which are born during the millenium. Can this be a true solution of the problem? We think not. The saints in the millennial reign are resurrected beings—they are immortal. As a matter of fact, their children (if any are born to them) will also be immortal, hence live forever; but this army that surrounded the camp of the saints was destroyed by fire. Again, Isaiah in speaking of the saints at that time, says, in his sixty-fifth chapter, twenty-third verse:

"They shall not labor in vain, nor bring forth for trouble: for they are the seed of the blessed of of the Lord and their offspring with them."

These proofs will exclude the opinion that this mighty army is the children of the saints.

If all these ideas then are erroneous, the interrogation again arises, "Who are they, and whence they came?" We answer, they are the remnant, or children of the remnant, of those nations that fight at Jerusalem, after it has been rebuilt by the Jews, which battle will be raging at the time of Christ's second coming. The Scriptures are very plain upon this point, and we think we can prove it to the satisfaction of the most incredulous.

We will first show that there will be a remnant of those nations left that fight at Jerusalem, and then that that remnant or its posterity, will compose those hosts that "compass" the camp of the saints, after the millenium. In Joel 2: 32, in speaking of Christ's second appearing, the prophet says:

"And it shall come to pass that whosoever shall call on the name of the Lord shall be *delivered*, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

It is here taught that all who call on the name of the Lord at this time shall be delivered. We ask the question, Delivered from what? Why, says one, delivered from sin, that is—saved. We do not understand that a mere calling on the name of the Lord will save any one. God has ordained and established but one way to save fallen man, namely, the gospel of our Lord Jesus Christ. There is no other way prepared. Whoever reaches the blissful realms of the eternally saved, must do so through the powers and instrumentality of this one God-given gospel. Hence we see it could not refer to those calling ones being saved in the kingdom of God. But as the prophet was speaking directly of those dreadful judgments, which was to devastate the land at Christ's appearing, this deliverance, of necessity, referred to them, that is, all who called on the name of the Lord, should be delivered from these fearful calamities; and as there will, undoubtedly be many who *will* call on the name of the Lord, at this time, there will be a remnant left.

We will now refer the reader to the last chapter of Zechariah, and the sixteenth verse; where we glean another, and a positive argument, that there will be a remnant of those nations spared. It reads as follows:

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year, to worship the king, the Lord of hosts, and to keep the feast of the tabernacles."

This quotation is so plain and explicit that comments are unnecessary. We will refer to but one more evidence on



this subject, and then leave it to the reader's consideration. This evidence confirms what we have already advanced, and clearly proves our assertion, that this remnant and Satan's deceived army is one and the same. The prophet Ezekiel gives a more extended and perfect account of this great allied battle, to be fought against the Jews at Jerusalem. It will be found in the thirty-eighth and thirty-ninth chapters of his prophecy. One great nation represented in this fearful conflict, will be one known as Magog, or called Magog here by the prophet. The people of this nation will have a leader, or king, by the name of Gog, the chief prince of Meshech and Tubal. Against this king are the prophecies of Ezekiel in these chapters principally directed. Speaking of him, the prophet says (39 : 2):

"And I will turn thee back and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel."

Five-sixths of this immense army are to be slain, but one-sixth will remain. How beautifully this harmonizes with those other proofs already adduced. Joel declared that all who would call on the name of the Lord, at this time, should be delivered; Zechariah that all who were left should go up to Jerusalem to worship; and Ezekiel that one-sixth of Gog's army should remain. All refer to the same time and event.

We want the reader to bear distinctly in mind that this remnant left, was of the army of Gog, or as the prophet terms it in the thirty-eighth chapter, "Gog [of] the land of Magog." We will now turn to the twentieth chapter of St. John's Revelations, and quote the eighth verse, which refers to Satan after being unbound:

"And shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sands of the sea."

The remnant left at Jerusalem was of Gog's army, the army that surrounds the camp of the saints, is Gog's. The chain is complete. Who could ask plainer proof?

THOS. J. SMITH.

### A Sketch.

PLEASE THOUGHTS TO COMFORT SAINTS,  
WHEN FAITH IS WEAK, AND  
LAMPS ARE DIM.

I heard related, a short time ago, an account of some lost children, who did not know their nearest neighbors,—showing the powerful influence of a confused and deceived condition. We need to be very thankful that we are saved from the condition which the whole world is in. To keep in the way of safety, we should try, through charity and love, to show those who are lost, the right way, the road that leads to the beautiful and fruitful land beyond. Rejoice and do good; give and be glad; forgive and refrain. We are a poor and afflicted people, but the poor and meek of the earth are to inherit it. Some are poorer than others; some have plenty of means, but poor in health, or strength, or firmness. All humble, true saints, are poor. All who believe and pray, are in the meek and lowly way.

W. C. L.

### FORSCUTT AND SHINN DISCUSSION.

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## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., October 1, 1876.

### NOTES FROM CALIFORNIA.

WINDSOR, Cal., Sept. 1st, 1876.

Bro. D. S. Mills and the editor left the Old Mission San Jose, on August 19th, to make the circuit of Stockton, Sacramento and other places lying "up the coast" from the "City," as in California San Francisco is the central point from which radiate the lines of travel "up the coast," "down the coast," "overland" and "oceanward." We stopped at Stockton first. This city is situated on the plain, between the two great ranges of mountains, the Mount Diablo and coast. This plain is a rich adobe delta, covered sparsely with oaks, and cultivated in wheat, hay, and fruit.

Here the blue gum, or *eucalyptus*, of Australia, is being rapidly introduced, and interspersed with the acacia, pepper-tree, Australian cypress, the cedar, arba vita, flowering locust, cottonwood, sycamore, soft-maple and laurel as ornamental; and with the fig (purple and yellow), almond, olive, apple, pear, peach, quince, nectarine, apricot, plum, cherry and the vine as useful. Around the city where water is available, the gardens are kept nicely, flowers of almost every kind, pleasant to the eye and fragrant to the smell, are cultivated. This is also true of the cities and villages so far seen. On the plains water is found in digging from twelve to one hundred feet, and wind-mills are extensively used, and of every conceivable patent, the writer having counted as many as seven differing styles in sight at once.

We spoke in Stockton, in the Saints' Chapel, a neat little frame building, built

on land donated by Captain Weber for the purpose, and for which the Saints hold him in honorable remembrance, holding four services in connection with Bro. D. S. Mills, and partaking of the sacramental emblems with them, Bro. Henry P. Robins, presiding.

From Stockton we went to Sacramento, situate on the river of the same name. Here we met Bro. Hiram P. Brown, an able and efficient elder of the old time warfare, who, with Bro. E. H. Webb, C. Bagnall and others are keeping the tocsin sounding. We spoke twice in Sacramento in a hall where the saints assemble at stated times to hold services. We met quite a number of old time saints here. They still feel kindly toward the faith they once held, though they are cautious and hesitate to accept the theory we bring; some of them indeed, having discarded any and all connection with religion.

We climbed the cupola of the capitol here, and were rewarded with a wonderful panorama of the surrounding plain.

We here met Bro. J. B. Price, of Davisville, at whose invitation we went on the 24th to his place of residence, and presented the gospel to the people, in a hall procured by Bro. Price, and a friend or two. Here we met a few saints and spent an evening in converse and singing.

On the morning of the 25th, we left for Santa Rosa, by the way of "Frisco," riding two hours by rail and boat down the bay, spending three hours in the city, and then two hours by boat up the bay and one by rail brought us to "Pennis Grove," a solitary station house, and windows out and abandoned. A mile and a half of California dust on foot and we were at Br. Jacob Adamson's, where we were welcomed with a saint-like hospitality. We slept here and on the 26th reached Santa Rosa by "due course of mail."

At Santa Rosa, we were the guests of Br. J. M. Parks, whom we once met at Louisiana, Mo., and who is now a staunch defender of the faith. We visited several of the saints; among them Br. Jeremiah Root, an old time saint, who has seen some rough experience as a lover of the truth.

We preached in Ridgeway's Hall, on Sunday, the 27th, morning and evening, Bro. Mills occupying the afternoon.

Bro. Root carried us to Windsor, seven miles, on Monday, his wife, Bro. Bowen, and Bro. Parks and wife accompanying us. Here Bro. Bell had procured a hall and we addressed the people. We slept at Bro. Bell's, and went to Healdsburg on the 29th. We spoke at the latter place in the evening, to a fair audience. Here we were permitted to experience a thunder storm accompanied by lightning and rain. We were told by some that it was the first they had seen for twenty-three years, the length of their stay in the state. We had been told that there were no such storms in California; so we thought it extraordinary—possibly got up for our benefit. We met here Bro. E. Adamson, whose guest we were; Brn. Graumlich and Hollar, and Mark Briggs, a brother of Jason W., of Healdsburg, and Bro Cobb of Lower Lake and Bro. McKinly of Pine Mountain, all anxious to have the work made honorable.

On the 30th, we returned to Santa Rosa, and Bro. Root turned us over to Bro. John Cooper; Bro. Root had carried us from place to place till the good old man was weary, so we bid him good by, leaving him with his faith in God and the work unshaken.

At Petaluma, we found rest with Bro. Geo. W. Oman, another old time saint, who had passed through the valley and drifted to the shores of the Pacific. The saints had obtained a hall and we preached on the "laying on of hands." We met Bro. W. Patten and others here.

Bro. and Sr. Parks had been with us on the trip round, and we sped away to "Frisco," en route for the "Los Angeles."

WE sometimes receive conference minutes and branch reports in rolls, or in open envelopes with postage paid at only paper or circular rates. This is an infraction of the law concerning written matter and should not be done. Besides being unlawful it also is likely to be retained and thus causes loss to the sender and trouble to us, as well as making us pay extra postage whenever such articles do get through to us that

have been inspected and marked for additional postage, unless we refuse to take them out.

Br. Thomas Taylor of Birmingham, writes that the work of God is onward in the English Mission. He was to baptize, soon after he wrote, several who did belong to the Brighamites, and still others are expected to do likewise and return to the true faith of the Church.

Some letters from leading elders in the field we are forced to hold over, others having been prepared before these others came.

We thank Br. H. J. Hudson for copies of Columbus (Neb.) *Republican and Journal*; also Br. O. E. Cleveland for *Staunton* (Va.) *Vindicator*, and Br. Thos. Henning for an *Irish World*.

Br. C. F. Burroughs, writing from Lake Crystal, Minn., says that some of the Becker county saints (in the northern part), those who came out from the Cutlerites last year during and after the visit of Br. T. W. Smith, stopped at Lake Crystal recently on their way south, and that most of the others intend to leave there as soon as they can. Br. B. says that the great deposit of grasshopper eggs in the country where he lives is a discouraging prospect for crops next year. This year his wheat yielded only five to eight bushels per acre. He writes of the recent bold attempt at bank robbery at Northfield, in which three men were killed, the cashier, and two robbers, and one wounded.

Br. James W. Bryan of Bandera, Texas, writes that he has been challenged to produce a copy of the Revelation on the Rebellion that was printed before the war, and we sent him one. He is to debate with a Christadelphian soon, and then goes to eastern Texas and western Louisiana.

We are pleased to learn that Mr. A. C. Everett, of Paw Paw, Michigan, has recovered from his malady, and has since been baptized into the kingdom of God by Br. Henry C. Smith. He writes of feeling the joy and comfort attending the remission of his sins and the gift of the Holy Ghost. In consequence of his health he intends to go south, into Virginia, to spend the winter,

and wishes to be with or near the saints there.

Bro. W. W. Blair walked into the office, on his return from the east, Sept. 21st, and we had a chat with him over his trip. He speaks highly of the households of faith among whom he sojourned in the places he visited, and reported the mending of some affairs, for which we rejoice and hope to see other ones made better.

We find in the *Ogden (Utah) Junction* for Sept. 2d, fourteen notices from the probate judge of Box Elder county, of application for divorce. These are all in one issue, and other cases are advertised in more recent issues.

Br. Richard Coburn of Rond Eau, Ontario, writes that the saints there are strong in the faith.

Br. W. R. McDonald writes from Bevier, Mo., that Br. Br. T. W. Smith recently baptized eight at that place. The saints enjoy a good degree of the Spirit and the gifts thereof. They have a good meeting-house there and would be glad to have traveling elders call. Times are close in consequence of slow work at the coal mines.

Br. Calvin F. Merrill writes from Des Moines, Iowa, that he rejoices that this is God's own work and that the sick are healed. He speaks of the recovery of Sr. Julia A. Shelhart, who was so severely burned some time ago, the promises of the Spirit having been fulfilled unto her salvation. He says that he finds plenty of hearers, but few who seem willing to obey the truth in that part.

Br. Francis Earl wrote from Braidwood, Sept. 5th, that he and Br. Scott had been preaching in old fields and opening new ones in that neighborhood; and being opposed in one place, they were able to bring forth in some discourses by Br. Earl, such proofs of the gospel restoration as to do good. He has hopes of the baptism of some soon.

Br. J. F. McDowell writes of his labor at Kirtland, Ohio, in the temple; among others that of preaching upon the Book of Mormon to twelve visitors one day. They were interested and his intended few minutes lengthened to an hour to his own and

their satisfaction. He expected to go to Loraine county to preach for a time, thence into Michigan.

Books of Mormon are on hand and for sale, according to price list on last page.

The *Lynchburgh (Va.) News* gives confirmation of the story about the negro who was killed by lightning, and upon whose body was found the word "God." Dr. Thomas E. Moorman of Mt. Zion, Campbell county, furnishes the Richmond *Christian Examiner* with the account, saying that Perry Jones and Geo. Brown, colored men, and notoriously profane and wicked, took refuge with three others, from a heavy thunder storm, in a barn. The two were cursing and swearing to a great degree of profanity when suddenly the lightning descended and Jones was killed and Brown struck senseless, and when he revived was dumb and bereft of his mind for hours, and where he was burned on his body was found the capital letters G O D. But around the letters the skin was unremoved and apparently not injured. We were reluctant to believe or mention it until something more certain was forthcoming, but now it may be considered as at least fairly well authenticated. The slip containing this last account was enclosed to us by a brother.

#### NEWS SUMMARY.

The war between Turkey and Servia has virtually ceased, by the success of the former, but they will be forever branded with the reputation of being the most fiendish and brutal butchers, for a nation, that, perhaps, the world ever knew. The terms of peace rest between Russia and England and the terms of settlement are not yet made known. Their own personal policies, as nations, will be served if none others are. They are not yet ready for the decisive and coming conflict and will parley and patch up things until they are ready. One important result, the important one for humanity, is said to have been gained, namely, that Turkish misrule and tyranny over the christian provinces will no longer be permitted. The English government has been forced by home and foreign indignation to coincide with the other powers in the matter of curbing Turkish barbarism. The rest of the issue must wait the due time of the great Mover in this latter day preparation.

We notice that strong evidence was taken in court at Beaver, Utah, Sept. 15th and 16th, against John D. Lee, concerning the Mountain Meadow massacre. Nephi Johnson, Jacob Hamblin and McCurdy each gave clear and positive testimony of Lee's murdering men and women with his own hand, and of his heartless conduct in every way throughout the affair.

Later.—Lee was convicted of murder in the first degree, at Beaver, Utah, Sept. 20th. He is said to be downcast, and at times threatening; also there is a rumor that he intends to expose more facts than are already known. Perhaps, ere long, the real movers and instigators in that dreadful massacre will be revealed and held plainly to view.

The wind and floods of rain have caused great damage in other parts since our last notes. At Pittsburgh, Pa. and vicinity, Sept. 18th, the volume of water in the creeks and rivers destroyed much property in the way of houses, bridges, railroad tracks and other property. Along the Atlantic coast much damage was done by wind and storm, both on land and to shipping, boats and barges being lost and some lives also. On lakes Erie and Huron a fierce storm destroyed boating property and some lives. Its power is said to have been very terrible.

The heat in Spain this summer is reported as having been intense, even 166 degrees above zero in the sun at Cadiz. Hundreds of people fell dead in town and country, and the scorching sun prevented field labor for a time.

The emigrants continue to return to Europe in great numbers, in consequence of the scarcity of labor in this country; although the recent activity in the manufacturing interests of New England, is brightening the business there greatly, and giving labor to mechanics and mill operatives.

It is said that Mrs. Harriet Beecher Stowe has written an article in the *Spiritual Scientist* which indicates her conversion to Spiritualism.

Disraeli (Earl of Beaconsfield) in a speech at Aylsburg, England, Sept. 20th, especially speaks of the wide-spread and mischievous control of national affairs throughout Europe by the secret societies, which he says have agents everywhere, and who have such control that, to serve the ends aimed at, they even countenance assassination, and are prepared by their combinations to bring about turmoils, massacres and other evils to serve the ends of themselves or their rulers. The marked increase, in connection with Spiritualism, of this method, and of these secret combinations for unrighteous purposes, is one of the clear fulfillments of the Book of Mormon prophecies.

Another exposure in the materializing business has been made at Rochester, N. Y. The "spirit form" was seized and found to be Mrs. McKee, the flesh and blood medium in the business of fraud, and her husband was arrested for practicing jugglery without a license.

The Peace Commissioners' efforts at negotiating for the Black Hills country is reported as a failure, the Indians not being willing for a sale. In various parts they continue their depredations and are said to be trying to induce the Canadian Blackfeet to assist them in endeavoring to drive out the whites. Gen. Terry's campaign is ended for this season. The winter will prevent much from either side, and some Indians are surrendering—probably only to obtain homes for the winter at the agencies.

There are 1528 men and 26 women in the State Penitentiary at Joliet, Illinois.

The noted medium, Dr. Slade, whose visit to England we have before mentioned, has not been very successful there in his communications, some of them being badly mixed and proved as humbugs, or at least false to him, if he is not himself the deceiver, as in giving to a lady dressed in mourning an affectionate message that purported to be, or else he assumed it to be, from her husband, but whose husband was not dead.

The Indian campaign is freely characterized, especially in the west, as having been a perfect blunder and an utter failure; and the result, after a ten weeks pretended chase by 4000 men, is said to be very humiliating to the country and the army management. It is expected that the Indians will be very insolent this winter and very troublesome, also that spring will find them on the war path for more victories.

The Egyptian war in Abyssinia has proved as great a failure as our government's Indian campaign, in both cases the armies being out-generaled and brought to grief; fifteen hundred men of the Egyptians having been slain, much as Custer and his troops were cut off.

At Keene, N. H., 350 laborers on a railroad, not receiving their pay of the contractors, marched into the village, Sept. 21st, with clubs and demanded their wages and food, threatening destruction to the town otherwise. Slowly but surely the course of events marks its way.

The yellow fever plague at Savannah, Ga., had reached a terrible state of affairs Sept. 11th, and later, 150 to 220 new cases per day being reported, and fifty or more deaths, daily. Thousands of people left the city, business was stagnated, the streets almost deserted, and the shops closed.

Mr. Gladstone is out with a pamphlet criticising the English government for its indirect complicity in the Turkish atrocities in Bulgaria, through its policy pro-

tective of Turkish interests among the nations. He is vehement and fierce in his review of the situation and eloquent in his demand for amendment in the future, by putting a stop to Turkish misrule and tyranny in the provinces, and to make provisions against the repetition of the plundering, murdering and outrages, by excluding Turkey from having any administration in Bulgaria, Bosnia and Herzegovina, leaving them only to pay tribute and acknowledge the Sultan's sovereignty. His plea is said to be a noble one in behalf of humanity. It adds, says the *London Times*, to the torrent of indignation that is sweeping over England because of the selfish policy of the governing party.

### Views of the Bishopric.

*To all the Saints, greeting:*—We feel that the proper time has come for us to make response to questions that have been asked of us concerning our position as a quorum in relation to certain theories that have been advanced about the temporal interests of the Church, and the management thereof; also to reply to the claims presented to us at the close of the last April General Conference, by the Quorum of the Twelve, in their "Statement of Principles," as we did not have time then to reply, during the few hours allotted to us by them.

We now, therefore, feel to give our views on those matters which so fully concern our official relations to the Church, knowing as we do that the whole Church is interested in this subject; also, that it is exceedingly anxious to see a solution of the differences that exist, not only in this matter, but also in the line of conduct and course of teaching to be adopted by the authorities of the Church, both in things temporal and in things spiritual; in faith, in doctrine, and in all that appertains to it and its well-being, as the organization of God's kingdom on earth.

And we state our views in all kindness of feeling and spirit, and we feel also that it is with just motives and pure intentions, and that we are earnestly seeking for the best and highest interests of the cause we love, when we herein write our understanding of what the word and law of God proclaims to be the rights, privileges, and line of duty contemplated therein for the Bishopric, as pertaining to the matters immediately under consideration.

First, we will quote some of the words directly bearing upon this matter, and those so often quoted and upon which so much stress is laid by some. They are found in the Concordance of the Book of Covenants, and were written by the President of the Church, October 7th, 1861, and are as follows:

"And, as a means of fulfilling the law, the Twelve will take measures, in connection with the Bishop to execute the law of tithing; and let them before God see to it, that the means so obtained are truly used for the purposes of the Church."

In the "Statement" before referred to, it is claimed that "the Twelve and the Bishopric are conjointly charged with executing the law of tithing; and that executing the law of tithing means collecting and disbursing the means so obtained. That each individual of this conjoint body should act by a rule, affirmed by the body."

Now we do not have this view, namely, that "executing" the law of tithing means both "collecting and disbursing" the funds of the Church; neither that the Twelve with the Bishopric (twelve men to three) are conjointly charged with and have an equal right, "each individual" of the fifteen, in so collecting and disbursing, as we understand is the tenor of the above, and would be the result of adopting a conjoint rule giving equal privileges to all.

Neither do we see that it would be according to either law, precedence, or necessity, or by permission of the word of God, that "a rule affirmed" by this body of fifteen men, could rightfully or properly govern and control the funds of the Church, by such conjoint rule, or consistently and in keeping with said law and revelation of God.

Nor do we think that governing in this matter is consonant with the duties of the Twelve, whose mission is so clearly defined in the following passages of the law: B. of C., 16:5; 17:8; 83:9-16, 20, 21; 104:11-12, 16, 30; 105:2-8, 11; 107:40; Mat. 6:25-33; Luke 12:22-40; Acts 6:2-5. See also instructions of Joseph Smith, in *Mil. Star*, vol. 15, pages 213, 261, 262.

On page 213 President Smith in answer to a question as to the special duties of the Twelve, other than those pertaining to other quorums, replied that they are to preside over all the churches and to travel and preach and "to hold the keys of *this* ministry \* \* \* unto all nations. This is the power, authority, and virtue of their apostleships." On page 261 he stated as follows, that "it is their duty to go *abroad* and regulate all matters relative to the different *branches* of the church. When the Twelve are together or a quorum of them, in any church, they have the authority to 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 elder has authority to go into any branch and appoint meetings or attempt to regulate the affairs of the Church without the consent of the presiding elder of the branch. The Twelve and the Seventy have particularly to depend

upon their ministry for their support, and that of their families, and they have a right to call upon the churches to assist them." Their privileges of support are apparent, and their right to call upon the branches for aid, but no jurisdiction is given herein, any more than the foregoing quotations from the law, to demand it from the Bishop or his agents, or to collect and disburse funds in common with the Bishop and his agents, or in like manner.

Their office, calling and jurisdiction in their field of labor is entirely dissimilar, by the law, from those of the Bishopric, whose jurisdiction and duties are none the less clearly defined; and we do not feel, before God, that we can properly or consistently thus join ourselves by such proposed compact, or to be governed by rules, in whose adoption, as well as in all legislation and plans of procedure, we would stand but as one to four; and all this to be submitted to and conceded by us to deprive the temporal authorities of the Church of the very rights especially committed to their care, and upon which the law is so plain, leaving no need for the proposed compact.

Those rights and duties may be seen by consulting the following passages in the B. of C., sec. 42: 8-10; 51: 1-5; 57: 6; 58: 12; 70: 3; 83: 18-23; 87: 6; 104: 32; 106: 1-2; 38: 8.

In sec. 42: 10, the reference to the High Council we understand to mean that body which is so designated and known as the High Council of the Church, even the body of twelve High Priests. In support of this we find the instructions of Joseph Smith to Bishop Partridge, in 1833, as found in *Millennial Star*, vol. 14, page 450, where he writes concerning issues that may take place on the subject of tithing and consecration, and of how they are to be laid before a council "of twelve High Priests" for a decision. From the law (sec. 99 and 107: 41), their jurisdiction is clearly more of a temporal nature than that of the Twelve, and they are the ones commonly understood when speaking of the High Council, and are directly named by Joseph the martyr, in connection with the Bishop, as being High Priests, as we have seen. The purpose of the association of the Apostles, or "traveling High Council," with the matter, as by the revelation of 1861, we will again refer to, as we view it.

Again, the revelation in section 83: 18, clearly shows that every man who goes forth to proclaim the gospel should be in his financial matters in subjection to the order given, even to the Bishop of the Church; and not that the Bishop, neither his agents, nor the funds in their hands, be subject to the ministry as their *right*, be they whomsoever they may be; and we believe that this rule should be observed more than it has been.

We believe that it is intended that each quorum, in its place, should see that the powers of the Church, both spiritual and temporal, are properly administered, and not wrested on the one hand into empty theories, false doctrines, or for personal power, nor on the other for selfish aggrandizement or individual ends, yet that all this is to be done in a proper manner, and without infringing upon the lawful privileges or jurisdiction of any quorum or body.

It is evident to us that the words "so obtained," as found in the word of 1861, clearly marks that "executing the law of tithing" only means *obtaining* funds for the Church; that is teaching its propriety, necessity and legality, and not that "executing" means also controlling or disbursing the funds, neither having the power to do so at their will, or on their demand.

The words that follow show that "seeing" to its use is an after consideration, and this the Twelve properly have a right to counsel about, because of their supervising connection with the prospects and prosperity of the spiritual affairs of the Church, according as they are able to legislate in the conferences (58: 12), or beforehand to counsel and advise with other authorities; for we do not believe that "seeing" to it necessarily includes either handling the money, or the right, as their right, to call it out of the hands of either the Bishop or his agents, as we have heard it expressed.

We believe that the first paramount duty in relation to this matter is the systematic teaching of the will of God, known as the law of tithing, whenever the quorums of the Church, each in their place, shall become sufficiently enlightened and agreed upon it, and so obedient to the letter and spirit of it, as to present it in a unity of doctrine and precept, of order and practice, of humility and righteousness, and not as a matter of coercion, of force nor of fear, but as one of conscience, even of conscience regulated by the word of God; as a necessary doctrine, and one which the people of God who receive and obey it will obtain the blessings promised for so doing.

And we believe that the Twelve are charged, in the revelation of 1861, with teaching this law to the Church, as their part of the work of executing and accomplishing it; and that teaching it in connection with the Bishop is properly a part of their mission as ministers of the gospel, and of the law and order of the Church throughout the world; also, that they exercise special watchcare over the temporal affairs of the Church only as their office, calling and authority in the Church is superior to others, for their duties in looking out for the missions, and in seeing to the spiritual prosperity of the work, necessarily

associates them in the united success of the work.

And so, by thus teaching, the general good as well as their own, will be served, by the means that will come into the store house of the Lord, and into the keeping of those whom the Lord hath set for this purpose, as said in section 38:8, "And this shall be their work, to govern the affairs of the property of this Church.

For teaching this law wisely and well is the important and indispensable step in executing it; this teaching including a due recognition of the rights, privileges and jurisdiction of all the authorities in their proper places in this matter.

Therefore, we believe that teaching it and having a general watchcare in the way of advise and counsel in respect to collecting and disbursing is the part the Twelve have in it. The words of Joseph Smith to and of Brigham Young in Nauvoo, in respect to the use and control of Church funds, as not being the business of that quorum, are sufficient caution, in our opinion, against any stepping aside of one quorum to assume the duties or privileges of another.

We believe that there is need that the Twelve in their spiritual superintendence "under the direction of the Presidency of the Church" (sec. 104:12), should have an understanding with said Presidency and the Bishopric, as to the wants and needs of the Church, and as to what means are available, and as to what are the most important needs to be served, if but a portion can be provided for.

The lack of this understanding often brings into conference long lists of resolutions and appointments that fail of fruition for lack of funds. Besides, some appointed are ashamed that they cannot go, having trusted that the Church knew its business in accepting them. Again, by this lack of method, some interests may be served that are less important than some that are not served.

Seeing to it is then an important part of the duty of the Twelve. The spiritual authorities upon one hand know the men and the mission fields, and the temporal authorities know the funds present or available. In this way appointments that would be a certainty could be made. But this would be altogether different from adopting a rule, or set of rules, on equality of individuals, collecting and disbursing funds.

We believe that mutual brotherly love, faithfulness and prayerfulness, in spirit and in action, with true intent of heart for the best interests, or "purposes of the Church," would cause wiser legislation, more acceptability to the Church and to God, and success in a unity of doctrine, a oneness of

principle, and a bettering of finances greater than we have had in the past.

As a quorum we hope to discharge our duties in humility and in righteousness, as the servants of God, and as co-workers with Christ and with our brethren and the saints everywhere, and to see, ere long, a satisfactory unity of precept and practice, of doctrine and principle, in all departments of the Church and Kingdom of God, that it may indeed be the bulwark of salvation to all who love and wish to serve God in the fullness of truth.

May the peace of God and the fellowship of the Holy Ghost, through Jesus Christ our Lord, be yours forever.

Your brethren and fellow-laborers,  
ISRAEL L. ROGERS,  
DAVID DANCER.  
HENRY A. STEBBINS,

## Correspondence.

MAGNOLIA, Iowa,

Sept. 5, 1876.

*Br. H. A. Stebbins:*—Sunday, August 6th, I preached twice in this place to large and attentive congregations. At 4 P. M., had the satisfaction of hearing Elder Lyttle of Utah, deliver his introductory sermon in this place. He prefaced his remarks by telling us that there is nothing worse than for one individual to have antagonistic feelings toward another, because of a difference in religious sentiment. He spoke in high terms of polygamy and President Young. Gave us to understand (?) that all the reports that reach our ears of murder and other crimes perpetrated in Utah, by the sanction of the church, were but the false rumors which are the outgrowth of the prejudice of the people. The people of Utah must be the people of God, for they have turned a desert into a fruitful field, built houses of endowment to the Lord, are baptizing for the dead; the Lamanites are receiving the gospel, under their administration. They commenced a temple a short time ago, south of Salt Lake City, and Brigham said, "Brethren, if you will go to work with your might, and build this house unto the Lord, you will have it completed before the devil knows what you are about." Said Elder Lyttle, "It is now so nearly done that we do not care to tell it."

It would require too much space in the *Herald* to write more of the nature of his remarks. The foregoing will serve to show whether or not our conclusion is correct, viz: that his effort was a cunning one intended mostly for "Josephites," and especially for that class who have a strong desire to hear of great things being done in the name of the Lord. The proofs furnished by Elder Lyttle in favor of Brighamism, reminded me of the statements so frequently



made by Methodist ministers; say they, "We have preached the gospel so extensively, converted so many hundreds of thousands of souls to Christ, published so many papers, books, and tracts, established so many noble institutions of learning, that we must be the church of God."

At the close of Elder Lyttle's remarks, we asked the privilege to speak, and were told that after the dismissal of his meeting, if the people felt like remaining and listening to us, it was all right. We replied that we had no anticipation of reviewing his discourse then, but would like to offer a few words. Upon this, permission was granted, we said a few words, and arrangements were made for a meeting in the Saints' chapel on Monday night, when we were to review Elder Lyttle's remarks.

On Monday night the house was pretty well filled, and among others was our opponent, whom we had specially invited to be present. Elder Lyttle had appealed to our judgment, if God had not specially blessed the people of Utah and owned them as his church. We appealed to the revelations of God, the safeguard of his people in all ages of the world, that to which the servants of God always appeal to settle doctrinal controversies, and reprove the evil doer.

Elder Lyttle said the Latter Day Saints believe in present revelation; and he complained loudly against the United States for not receiving the "Record of Mormon" and the revelations of Joseph Smith. We showed that the "Record of Mormon" and the revelations of Joseph Smith, pointedly condemn the doctrine of polygamy, with all its kindred evils. Also, that from the nature and wording of those revelations the saints were not justified in receiving any *dissimilar* commandment to govern the church. In 1831 the Lord commanded the elders to assemble together to agree upon his word, and that by the prayer of their faith they should receive his law, that they might know how to govern his church, and have all things right before him. In this revelation the Lord says: "And I will be your Ruler when I come" [as much as to say, this must govern till that time]; "and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple; and he shall be cast out from among you." D. C. 41: 1, 2.

A very important commandment contained in the law totally forbids the practice of polygamy in the most significant terms. "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."

In a subsequent revelation (sec. 50:7)

the Lord repeats, in different words, the one and only condition upon which he would give the kingdom to the saints, and power to overcome all things not ordained of him. "He that receiveth of the Lord, let him account it of the Lord, and let him rejoice that he is accounted of God worthy to receive, and by giving heed and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things which is not ordained of him." Now it is plain from this statement that the Saints were not justified in receiving anything, though it might claim to be from God, which was a repudiation of the law, or any part thereof, already given to the church. And so soon as they left this law of righteousness, they had broken the expressed condition upon which all the blessings of the Celestial kingdom were promised. There must be an agreement between the revelations received up to this date (May, 1831) and those subsequently received, or the condition could not be obeyed. To this agrees the revelation of December, 1832, D. C. sec. 85, par. 5, "And they who are not sanctified through the law which I have given you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom cannot abide celestial glory." Also par. 8, "And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still."

Elder Lyttle would have us understand that these reports of crime and murder, in Utah, are false. We quoted the teaching of B. Young, and other leading men in the Church, on the doctrine of "Blood Atonement," and asked the people what kind of practice was likely to result from such teachings.

Elder Lyttle urged their prosperity in favor of their claims. We *proved* that they had broken the law of God, and hence power was granted to their enemies to overcome them, and drive them out from the land of Zion; and the fact of their spreading themselves like a green bay tree in Utah, is no evidence that they are God's people.

Elder Lyttle claimed that they were not intolerant and bigoted, as is generally supposed. He durst venture the assertion that not one sectarian minister had gone to Utah to preach, who had failed to get a house. We called attention to the fact,

that although Elder Lyttle called us saints and brethren, yet he said not a word about the liberality of the Utah people towards our elders. Why all this? We referred to the treatment of Briggs, McCord; Alex. and David Smith, etc., contrasting it with the offer made Elder Cummings of Utah, last winter, in Peoria, Illinois, by our people. "They come here," said I, "and call us *saints* and *brethren*; but what do they call us in Utah? Shall I say it? They call us, '*damned apostates*.'"

At the close of my remarks I told Elder Lyttle he was at perfect liberty to talk to the people as long as he wished; but he thought the congregation had been kept long enough.

Since last writing, I have preached at Gallands Grove, Shelby Co., five times; in New Jefferson, Greene Co., and vicinity, six times; at Boonsborough, Boone Co., twice. I was quite well satisfied with my trip, found some good openings for preaching, and am to return into that region of country in a few days, and spend my time there till the Fall Conference.

I am anxious to do what I can, but my health is poor. Yours in gospel bonds,  
JOSEPH R. LAMBERT.

OMAHA, Nebraska,  
Aug. 18th, 1876.

*Editors Herald:*—In the issue July 15th, I noticed a letter from a brother (C. W. Short) in which he expresses an opinion as regards the contemplated change in the *Herald*. Having the good of all in my thoughts, I also desire to express them. I certainly am proud of, and commend the action of the several district conferences in sustaining the Board of Publication. But I feel that the Board has encroached upon the rights of the members by throwing the weight of their influence in allowing the idea to gain circulation that they desired the change from pamphlet to newspaper form. I coincide with Bro. Short's opinion in regard to its form, and am in favor of having a weekly issue. Experience has taught me that book form is preferable to a newspaper form, especially to those who desire to preserve them, which, in my humble opinion, all who desire to sanctify the Lord God (1 Peter 3: 15), should do.

The weekly form will more than double the amount of reading matter, and there will be more food therein than will be digested, for no matter when I look at back numbers, there is always something new to me, and even should the Board think there was not enough, they could issue a supplement when they thought advisable, which could contain the correspondence, minutes of conferences, etc.

Bro. Blair's review of "Mormonism Reviewed," I would like much to see publish-

ed as proposed, also the answer of Bro. Joseph to Elder Wagoner's article "Try the Spirits," which I read in *Adventist's Herald and Review*. I am pleased to say that the light is penetrating the mists that has enveloped the minds of some of the people in this district, and the prospects are good for an ingathering of many precious souls, but unwise action in years gone by are still a stumbling block in the way of some.

My desire to the God of Israel is that he will so move upon us that we may live down that which exists, and may make of it stepping stones to righteousness for all the honest in heart. Yours in hope,

GEORGE NEWTON.

STARFIELD, Clinton Co., Mo.,  
Aug. 20th, 1876.

*Dear Brother Stebbins:*—As I never see a word in the *Herald* from this branch, I thought to write a few lines as to how we feel in regard to the work. Our branch consists of over twenty member, but there are only three families that can attend meeting regularly. The others live so far from the branch; yet I do feel that we as a branch have great reason to be thankful for the many blessings we have received. We have had some very serious cases of sickness at various times, but I am thankful to say that thus far the Lord has heard and answered our prayers, and the sick have been restored to health without the aid of physicians. Oh, my dear brethren and sisters, do not let us put our trust in the arm of flesh, but let us live near enough to God for him to hear us when we call upon him. My desire is to live as becometh a saint of God, yet I know that many times I fall short of this. The work is steadily gaining ground in this part. My husband has baptized several lately, and he is away nearly every Sunday; to-day he is preaching ten miles from home.

Your sister,  
ANNA SUMMERFIELD.

OMAHA, Nebraska,  
Aug. 15th, 1876.

*Dear Herald:*—I am lonely and resort to you as the best, or one of the best friends I have found in my pilgrimage on earth. Since my first interview in 1862, you have been a friend indeed. I hope there are few mortals like me asking so often the question, what shall I do? But many times in the trials I have unwittingly brought to myself, I have sought your counsel and found it just what I needed. Often have I taken my pen, but ere I have finished I have received from the hand of the mail carrier my wished for instruction; and am led to exclaim, "How beautiful are the feet of those who bring good tidings."

Faithfully yours,  
MONROE JONATHAN.

SALEM, Utah,  
Aug. 20th, 1876.

*H. A. Stebbins, Dear Sir:*—I have been a reader of the *Herald* and *Messenger* for over one year; for although I am not a member of the Reorganized Church, yet I take pleasure in perusing those papers. I united with the church in Nauvoo in 1843, came to Utah in 1852, and have remained here until the present time. I have never heard any of your elders except one. I heard Z. H. Gurley. He gave me some tracts, which I have read with interest. I wish some of your elders would call on us, although we are counseled not to go to hear them, and are looked on as apostates if we do. I have been somewhat dissatisfied with some of the doings here for some time; but we are told if we can not see as they do to hold our tongues, that it is none of our business, and that to find fault is the first step to apostasy. There is much preaching now to renew our covenants and be rebaptized, and those who don't comply will be cut off as dead branches. The bishops have made a call for all members over sixteen to pay fifty cents a month to help build the temple, that the work may be done for the dead. I have been searching the Book of Covenants and the Book of Mormon to gain what knowledge I can, and I would like to have the privilege of hearing those points explained by some of your church. I will now close hoping soon to hear some of your elders. This is my prayer.

I will just say for the benefit of Sarah Rose that I saw Joseph Morris and John Banks after they were murdered. They were being taken to Salt Lake City on an open wagon, and were in their gore just as they were killed. It was a hot day and the flies were around them. Imagine the scene.

C. B. LAPWORTH.

GRINNELL, Powshiek Co., Iowa,  
Aug. 12th, 1876.

*Brother Stebbins:*—As others have spoken in regard to the *Herald*, I wish to say a few words also. Let our *Herald* ever continue in pamphlet form, and always be devoted exclusively to the sacred interests of the work that God has begun among the children of men for their salvation. May its fair pages never be desecrated by anything that does not pertain to spiritual good, the promulgation of spiritual truth and the redemption of the honest in heart, and all who love the truth, from sin and error. Use it only for the bringing forth and establishing of the cause of Zion, for the sending forth of "this gospel of the kingdom" into "all the world as a witness unto all nations," and for the building up of the kingdom of God.

I know that we as a people are in earn-

est. We have need to be so, because of the superior light and knowledge that we have received from God. We have the greatest incentives for so being of any people on earth (unless the Lord has now begun a work also among the lost tribes of Israel); but perhaps we sometimes forget the great need there is of adding practice to theory, or works to faith. The words "tithing," "consecration," etc., have been so perverted and misapplied by designing leaders of apostate factions that I believe we have grown to be distrustful when money is mentioned in any of these ways. And it is well that we should be watchful; but, if I could be heard by the saints, I would like to say to them, "Let us learn to discriminate between the true and the false, and let us joyfully assist in the building up of the true, that the false may be speedily overthrown."

Let us therefore heartily respond according as the Lord has prospered us, and the Lord will send "hunters and fishers" to gather out all the honest and take them to Zion, and he will "prepare a man like Moses of old to lead the people to Zion," when he has prepared "that land for the gathering of his people," by removing from thence those "that will not obey the gospel;" for thus it was prophesied more than nine years ago.

CHAS. W. LAMB.

SWEET HOME, Linn Co., Oregon,  
Aug. 27th, 1876.

*Bro. H. A. Stebbins:*—As I like to hear from the saints in all parts through the *Herald*, I also wish to inform others how we are getting along in this country. We have our branch meeting every two weeks and preaching every two weeks, thus meeting together every Sabbath. We have some good times, and we are greatly blessed in many ways. We have some true and faithful members, and they try to live as saints should do. We also have our trials, but I hope that by the prayers of the faithful we shall be able to overcome. I have tried to do my duty as far as my limited ability and means would permit, in exhorting the saints to be steadfast in keeping the commandments of God, and in persuading others to harken to the voice of God in this last dispensation. I have distributed some tracts, and I hope good will be the result.

I took a trip down in Washington Territory to see some old time saints in company with Bro. J. S. Ames. We found some of them very skeptical on the Scripture. Some of them claimed to belong to the Reorganized Church, but they are very cold. Bro. Ezra Strong lives there, and he says that he joined the Reorganized Church in Salt Lake and was ordained an elder by Bro. Brand. He is a well informed man,

but he is in the dark. I exhorted him to return to his duty and he thought he would do so. We could not hold meetings on account of the high water, for the valley was entirely flooded. There was also a great deal of sickness; neither did the people seem to care anything for the things of God, nor to think of the future. We were in Portland on the fourth and found it full of wicked people, committing all kinds of wickedness. I felt to contrast it with a congregation of the Saints, and longed to be with the brethren. I think that the transgressions of the wicked is full, and that the scorner must soon come to naught, and the faithful must have redress. I arrived home just as the saints were assembling, and I don't think that I ever spent a more pleasant hour hearing them testify of the truth.

I subscribe myself your brother in the one faith,  
LEWIS TURNBULL.

FARMINGTON, Iowa,  
Sept. 6th, 1876.

*Bro. Henry:*—The conference of this district has just closed, and we had one of the good times that the Lord affords to his people. Eight were baptized, and the saints were much comforted by the Holy Spirit. We are all well and send love to you and all the saints.  
J. H. LAKE.

TAYLORVILLE, Luzerne Co., Penn.,  
September 5th, 1876.

*Dear Brother Joseph:*—We are alive and doing what we can for the great Master in this part of his vineyard. We can truly say that it is good to be a saint, and good to be among the people of God. We have a good branch of the Church here. Three were baptized two weeks ago. They were old time saints, and now they are again rejoicing in the latter-day work. Their names are Watkin R. Jones and his wife Elizabeth, and Anna Rees. I write their names because numbers in the Church will be glad to see their names. Dear brethren and sisters, I cannot express all my feelings of the joy and happiness we receive in answer to our prayers. I will evermore bless the time when I came into the Church. I was a member of the old church for many long years, and very dark ones too went over my head, for before I could be satisfied I made up my mind to go to the salt land. I went, and to my great disappointment I did not see anything like righteousness or a righteous people there. I returned back with my family. Soon after that Bro. John T. Davies came around here, which we were very glad of, for we were well acquainted with him in the old country. He did do his best to start us once more, but we did not do right then; but Bro. Henry Jones kept visiting us all

the time, and at last we were truly converted from the old church, which had gone astray from the truth.

There is a very large field for elders to preach the gospel all through this county of Luzerne; and there are many places that no elder has ever been as yet. We will at all times be ready and willing to do all we can for any one that will come this way. Bro. Jones, our branch president, is a great soldier of the cross, and a good preacher of righteousness.

There were four elders here from Salt Lake last winter, but I can tell you that they had to be very quiet. They have a little branch in Hyde Park, but it is about broken up, and we are trying to hold the pure law of righteousness before their eyes. Dear brethren pray for us that we may at all times be up and doing the will of God. Ever praying for Zion's cause, I remain your fellow laborer in the love of the gospel,  
THOMAS A. JOHN.

CORTLAND, Ills.,  
Aug. 21st, 1876.

*Brother Henry:*—It has been a long time since I heard a gospel sermon, yet my faith in the latter day work grows stronger each day; and when I compare the true faith with the teachings of men, my heart is sad for those who are blinded by error, and yet who seem to wish to be God's own children. I believe that were it not for pride thousands would obey the gospel.

When I talk with some of my friends concerning the faith, I see the looks of scorn, and this reminds me of the haughty Jews who ridiculed Jesus, his name and religion. Still for all their boasted piety and learning he was the true Messiah, and now as then the scriptures truly teach that when men follow the teachings of man in preference to those of God, blindness and alienation from God are the results, and their doctrines are only as the wind.

I remember the by-gone days when the elders' voices, yours among the number, were heard in DeKalb, both in public and in our family circles. I wish for the visits that have been promised, but we know that duty and business prevent, and we must excuse. Hoping that we may ever truly possess the faith we profess. I remain your sister in the gospel,  
FIDELIA CALHOON.

SCOTTSVILLE, Ind.,  
Sept. 7th, 1876.

*Br. Henry:*—I have baptized four of late in Perry county, and have also preached in one new place in that county, and quite an interest was manifested. I think prejudice is gradually dying away in the vicinity of the "Forscutt and Treat" debating ground, and two have been added to the

Pleasant Ridge branch since the debate was held, and three in the regions round about. Our district conference has just closed; it was a success.

Yours most truly, C. SCOTT.

## Conferences.

### Spring River District.

The above conference was held in the Columbus branch, Kansas, August 4, 5 and 6, 1876; John T. Davies, presiding; James Dutton clerk.

Visiting brethren were invited to participate.

Branch Reports.—Pleasant View, 67 members, no changes. Galesburg 43 members, 1 received by letter. Joplin 13 members, 1 died. Columbus 23 members, 1 baptized, 1 ordained teacher. Jacksonville 9 members, no changes. Mound Valley 30 members, 2 baptized. Armstrong Cadamy no report.

Officials Reported.—Seventy John T. Davies; Elders D. Fisher, R. H. Davies, Alex. Williams, W. J. Davies, J. A. Davies, D. S. Crawly, C. W. Short, W. S. Loar, J. Dutton, M. T. Short and W. S. Taylor; Priests S. Miller, C. Randall, T. S. Hayton, L. L. Wight; Teachers R. Bird, Evans Lewellyn; Deacons C. Bird, R. M. Barmore.

A resolution to grant Elder James Carrol a license was lost, he not being a member of the district. President J. T. Davies was requested to visit Br. Carrol about the matter.

Resolved that transient elders be required to show their licenses, before they will be acknowledged as members of the church.

That John T. Davies be our president for the next three months.

M. T. Short made a request in behalf of a sick brother who lives at Joplin, asking that the conference would do something for him and his family. C. W. Short and M. T. Short were appointed as a committee to see to the wants of the brother and his family, and instructed to present their bill at the next conference.

The Newtonia branch was disorganized and the members attached to the Joplin branch.

Br. Wilson Loar of Indian Creek, Elk county, Kansas, made a request that an elder be sent to that place, as there are some ready to be baptized, and there are enough members there to organize a branch. J. T. Davies and R. H. Davies volunteered to go sometime this fall. J. T. Davies and M. T. Short were appointed to go to Bourbon county to administer the ordinance of baptism.

The presidents of branches were requested to urge upon the members the necessity of contributing something to the support of the ministry.

A colored brother from the Cherokee Nation made a request that some elder might be sent to his place. J. T. Davies and M. T. Short, offered to go sometime this fall. As we could not learn anything definite concerning the Armstrong Cadamy branch, the subject was laid over.

Bishop's Agent's Report.—From May 5th to August 4th, 1876. Received \$26.60; on hand last report \$16.65—total \$43.25. Paid out \$17.95; on hand \$25.30. R. Bird, Bishop's Agent.

J. T. Davies preached Saturday evening. Sunday morning preaching by R. H. Davies, followed by C. W. Short. Afternoon, prayer and testimony. Evening preaching by D. S. Crawley.

Adjourned to meet at Mound Valley, Friday evening, October 27th, 1876.

### Central Kansas District.

Conference convened in the Saint's Meeting Room, at Atchison, August 6th, 1876; Henry Green, presiding; Daniel Munns, clerk.

Prayer by Daniel Munns.

Branch Reports.—Atchison 36 members, 1 cut off, 1 died, 1 baptized. Good Intent 16 members. Leavenworth 15 members, 1 died, 6 removed by letter, 3 scattered. Netawaka 10 members.

Elders David Williams, George Chapman, Daniel Munns, Lanson Eustes, Henry Green; priest Henry Stawport, and teachers Watson Fletcher and Thomas Bailey reported.

Adjourned with prayer by Henry Stawport.

At one o'clock three were baptized by Br. D. Williams. At 2:30 p.m., prayer by Geo. Chapman. Geo. Thomas and Geo. Chapman presided over the meeting. Those baptized were confirmed and a sacrament, prayer and testimony meeting followed. The gifts of tongues and prophecy were had, and the Spirit of God was manifest among us, causing a joyful season, like as in times past.

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

Adjourned with prayer by Geo. Thomas. At 7:30 p.m., prayer by Lanson Estes; preaching by Henry Green.

Adjourned with prayer by David Williams to meet at Netawaka, November 5th, 1876.

### Pittsfield District.

Session held at Pittsfield, Illinois, August 5th and 6th, 1876. Cornelius Mills was sustained as president, and Sr. Emma E. Williamson as clerk.

The president addressed the saints. M. H. Forscutt was requested to take part.

Branch Reports.—New Canton was not presented in writing. Pittsfield 34 members, 6 baptized. Alma 17 members, no changes.

**Elders' Reports.**—M. H. Forscutt reported his labors in Pittsfield, and feelingly urged the saints, old and young, to greater effort in the work of God. J. Goodale had preached in Pittsfield, New Canton and Independence; had baptized four. C. Mills had ministered in Pittsfield and Bay Creek; baptized two, and administered to the sick with immediate blessing. D. Wetherbee had been greatly blessed in ministering to the sick. Brn. Bowen, R. C. Hendricks, Henry Huffman and Wm. Curry (priest) reported.

J. Goodale was chosen to preside over this district for the next term.

A vote of thanks was tendered to C. Mills for his faithfulness as president.

Preaching in the evening by M. H. Forscutt.

Sunday, at 11 a. m., preaching by J. Goodale. At 2:30 p. m., met to conclude business, and for a season of prayer.

Resolved that we accept the Rules of Order adopted by the General Conference.

Adjourned for preaching in the evening by Bro. Forscutt. During the intermission one was baptized.

Adjourned to meet in the Alma branch, November 4th, 1876.

### Fremont District.

The above conference was held at Shendoah, Page county, Iowa, August 6th and 7th, 1876. Opened with prayer by G. E. Deuel. Preaching by E. C. Brand. At 2:30 the sacrament was administered by R. C. Elvin and J. R. Badham. At 8 p. m., preaching by James V. Roberts, followed by a prayer and testimony meeting.

Monday Morning, August 7th.—R. C. Elvin in the chair: Wm. Leeka and R. M. Elvin, clerks. Prayer by the president.

A committee of three was appointed to examine branch reports. Pres. Elvin presented a written report. Presidents of branches reported the condition of their several branches.

**Elders' Reports.**—James Ervin, Wm. Brittain, J. W. Calkins, E. C. Brand, S. S. Wilcox, J. R. Badham, Jas. V. Roberts, G. E. Deuel, R. M. Elvin, George Kemp, and Jas. Caffall reported by letter. James Ervin had baptized four. Wm. Britain labors in his own branch. J. W. Calkins kept up regular meetings in his branch. E. C. Brand has preached both in the District and outside of it. Has been prevented from other labor by the sickness of his family. Desires this affliction removed, so that he may spend his time in the ministry. S. S. Wilcox had filled his mission to Taylor county and Hamburg. J. R. Badham had preached east of Clarinda, and east of Shendoah; baptized one. J. V. Roberts had filled monthly appointments in the mission assigned him. G. E. Deuel had preached

in Nebraska and Iowa, and baptized six. R. M. Elvin had preached what he could, baptized four, and organized the Rock Bluffs branch. George Kemp had preached and performed other labor. Jas. Caffall had done but little in this district. Thinks it an important district, and urged a united effort, both spiritually and financially, so that those who are qualified may devote their entire time to the ministry. President Elvin had visited most of the branches and found them all in a fair condition except one or two, and those have better prospects for the future. Financially, he thinks the district is behind, and urged the branches to put forth a greater effort to assist the ministry. He found an increasing demand for an effectual ministry, especially in the western part of the district. He reported having paid out \$20.18 for traveling expenses, and receiving \$19.50. Balance due 68 cents.

J. Goode, A. T. Mortimore, J. Caster, J. Longbottom, N. Taylor, W. C. Matthews, W. Wood, Br. Moore, Wm. Gaylord and Wheeler Baldwin reported. N. Trook reported, by letter, as teacher of Moroni branch.

**Report of Bishop's Agent.**—"Receipts \$75.00. Due agent last report \$18.21, paid out \$101.88—total \$115.09. Due agent \$40.09, which I give as tithing. Wm. Leeka, Agent."

**Branch Reports.**—Moroni 15 members, 1 baptized. Fremont 47 members, 2 removed by letter. Rock Bluffs 8 members, 8 baptized. Blue River 8 members. Glenwood 16 members, 1 received by vote. Shendoah 44 members, 4 baptized, 5 received by vote, 1 died. Nephi 20 members. Platte River 22 members, 6 baptized. Elm Creek 17 members. Nebraska City 105 members, 8 baptized, 1 received by vote, 2 removed by letter. Plum Creek 91 members. Mill Creek 24 members, 2 received by letter, 2 expelled at their own request. No report from Palmyra and Farm Creek.

Report of Plum Creek building committee read and accepted.

During intermission four persons were baptized, S. S. Wilcox, J. R. Badham, I. N. Roberts and R. M. Elvin confirmed them.

The financial report of R. C. Elvin was accepted, and balance due him ordered to be paid by Bishop's Agent.

Officials present: 4 high priests, 1 seventy, 21 elders, 5 priests, 3 teachers, 1 deacon.

The president was requested to represent the district at the Semi-Annual Conference.

Resolved that all elders who failed to fill their missions be released therefrom.

J. R. Badham was sustained in his former mission, with the privilege of choosing his assistant.

Resolved that the Scandinavian Mission

at Nebraska City be under the jurisdiction of that branch.

E. C. Brand, J. V. Roberts and A. T. Mortimore were sustained in local missions, and S. S. Wilcox was released from one.

Resolved that H. C. Smith be requested to labor in Saline and Clay counties, Neb.

Resolved that every elder of this district has the fullest liberty to labor in this district, in word and doctrine, in public and in private, wherever the people are willing to hear the truth.

That any elders not appointed to special missions are requested to labor in accordance with such instructions as they may receive from the president; but that they should not wander from place to place, nor labor without an assignment to such places from him, that he may know where such labor is being performed.

That the resolution of last conference, directing elders to give written instead of verbal reports, be rescinded.

That the branches be requested to assist Br. M. H. Forscutt in locating him a home in the district.

That I. N. Roberts and T. Uphoff labor at Palmyra.

That the branches be requested to assist the committee financially in building a meeting house at Plum Hollow.

That Wm. Leeka teach the payment of tithing and freewill-offerings for district purposes, in harmony with the rules laid down by the authorities of the church.

That we consider the propriety of dividing our district as it was formerly at our next conference.

That the officers of the church and district be sustained in righteousness.

Preaching by R. M. Elvin at 8 p.m.

Adjourned to meet at Gaylord School House, November 5th, 1876, at 10:30 a.m.

#### North Kansas District.

The above conference convened in the Christian Church, White Cloud, August 5th and 6th, 1876.

The president exhorted the saints and gave some good instructions to the elders and saints.

Visiting brethren were invited to take part in the conference.

The case of Br. Banta was brought up, and after considerable discussion, the following was adopted:

Whereas Elder B. Banta having been negligent and careless about doing his duty as an elder, and whereas he states that he has hard feelings towards several of the brethren, and now requests his name taken from the church record, therefore, in justice to himself and the church, Resolved that a committee of three elders be appointed to labor with him, and report at this conference.

Elders Blatt, Richards and Herzing were appointed.

2 p. m.—Br. Stiles was appointed in the place of Br. Joseph Blatt, as one of the committee to labor with Br. Banta.

White Cloud branch reported 29 members, 9 received by letter. Branch in good condition.

It was announced that the saints in and about Atchison desired to unite with the North Kansas District. As the application was not made in the proper manner, it was laid by.

Brethren Richards, Blatt and Waddle reported. C. F. Stiles had preached most of the time since the Annual Conference. P. Rasmussen preached every Sunday. John W. Brackenbury had preached considerable, but having to provide for his family, he has not visited the district, but intended to do so soon. Br. Herzing stated his willingness to labor this fall and winter. B. B. Brackenbury reported by letter. Priest J. F. Clemonson stated that he, as Book and Bishop's Agent, had never received a nickle. Deacon W. H. Blatt reported.

Renewal of license was voted to Br. John Richards.

The authorities of the church were sustained. J. W. Brackenbury's resignation as president was not accepted. Chas. Herzing's as clerk was accepted, and Joseph Blatt chosen in his place.

Sunday Morning.—Prayer by Br. Stiles. A vote of thanks was tendered to Charles Herzing for his service as clerk. A license was granted to Priest Ticknor, formerly of Biglow branch, Mo. Conference was requested to appoint a committee to labor with B. Brackenbury, according to his request, but the request was not complied with.

Committee appointed to labor with Br. Banta reported and were discharged. Upon due consideration Br. Banta was expelled from the church for unchristianlike conduct. Brn. Rasmussen and Ticknor were appointed to preach this forenoon, and Br. Stiles this afternoon.

Officials present: 1 seventy, 6 elders, 2 priests, 1 teacher, 1 deacon.

Charles Herzing was appointed to preach in the evening. W. B. Ticknor was, on motion, ordained an elder, under the hands of Brn. Stiles, Brackenbury, Waddell and Blatt.

Resolved that the president appoint a series of two day meetings.

Three were baptized during conference.

Adjourned to meet at the call of the president.

Essential oneness of heart and movement, is a primary condition of success. "Love one another."—*Christ.*

## Miscellaneous.

The last news from Bro. Joseph Smith was dated Gospel Swamp, Cal., September 16th, 1876, received as we go to press. He seems to be feeling well, and in good spirits. He will not be at the General Conference, October 6th. He has been too busy to write much, but sends some more notes of travel for next issue. The night before he wrote, some one fired the shelter erected by the Saints to hold meetings in, thus exhibiting the spite of a diminutive soul.

### Kent and Elgin District.

Whereas, we are informed by the London Branch of the Kent and Elgin District, that for good and sufficient reasons it will be impracticable to hold conference there at the time appointed, and a large majority of the district being in favor of the adjournment subject to the call of the authorities, and for the further reason that we know of no business of importance requiring immediate attention. This is to inform all whom it may concern, that no conference will be held in the district till further notice appears in the *Herald*.

ARTHUR LEVERTON.  
JOHN S. PATTERSON.

Bothwell, September 11th, 1876.

### Bishop's Report.

Reorganized Church of Jesus Christ, in account with Bishop I. L. Rogers, to September 20th, 1876.

1876.		Cr.	
June 20,	From Wm. H. Curwen, Ill.....	\$10 00	
" 21,	" H. S. Dipe, Ill.....	1 00	
" 22,	" F. G. Pitt, Ill.....	5 00	
" 25,	" "Reese," Iowa.....	5 00	
" 28,	" James Allen, Iowa.....	5 00	
July 11,	" Sr. R. Warnock, Ill.....	5 00	
" 13,	" Sr. M. J. Williams, Ill.....	5 00	
Aug. 14,	" Sr. M. J. Elliott, Kans.....	2 00	
" 18,	" Frank Steffe, Mass.....	2 00	
" 25,	" Sr. Janet Black, Wis.....	6 00	
" 25,	" I. N. W. Cooper, Ill.....	1 00	
Sept. 1,	" John Anderson, Iowa.....	10 00	
" 1,	" Thos. and Mary J. Reese, Mont.	25 00	
" 2,	" I. N. W. Cooper, Ill.....	1 00	
" 11,	" Tithing from Order of Enoch.....	290 40	
" 16,	" Thos. and Mary J. Reese, Mont.	25 00	
		<u>\$398 40</u>	

### Dr.

June 20,	To Balance due I. L. Rogers, on Tithing Fund.....	\$205 35
July 5,	Paid M. H. Forscutt.....	25 00
" 7,	" Sr. W. W. Blair.....	40 00
" 11,	" Sr. J. W. Briggs.....	10 00
Aug. 14,	" Sr. Magnus Fyrando.....	25 00
" 14,	" Sr. J. W. Briggs.....	10 00

Sept. 16,	" E. C. Mears.....	10 00
" 16,	" Sr. C. W. Wandell.....	15 00
" 16,	" Sr. W. W. Blair.....	25 00
" 16,	" Herald Office, on account.....	127 48
		<u>\$492 83</u>
" 20,	Due I. L. Rogers on Tithing Fund.....	\$94 43

### UTAH CHAPEL FUND.

June 20,	In hand.....	\$34 61
Aug. 2,	From Geo. Smith, from Nev. Saints ..	40 00
Sept. 15,	" Ann Jenkins.....	1 50
	In hand.....	<u>\$76 11</u>

### HERALD OFFICE ACCOUNT.

June 20,	Due Herald Office, balance.....	\$48 79
July 10,	Stamps, for Church purposes.....	1 00
Aug. 12,	Paid J. R. Lambert.....	0 90
" 16,	Letter Book for the Church.....	1 50
" 21,	Heralds and Hopes, English Mission ..	53 62
" 21,	Books for Church Library.....	16 02
Sept. 5,	Tracts to elders.....	C 40
		<u>\$127 23</u>

### RECEIVED THROUGH HERALD OFFICE.

July 1,	From Roxana West, Vt.....	\$ 2 85
Aug. 3,	" L. Gaultier, Mont.....	10 00
" 3,	" L. B. Gaultier, Mont.....	10 00
" 3,	" A. J. Moore, Mont.....	5 00
" 13,	" A sister (J. D.), Ills.....	10 00
" 17,	" James Allen, Iowa.....	5 00
" 21,	" C. W. Lamb, Iowa.....	5 00
Sept. 1,	" James Bamber, Mont.....	10 00
" 11,	" I. L. Rogers, on Church acct.....	127 48
" 16,	" James Chapman, Iowa.....	2 50
		<u>\$187 83</u>
	Balance due Church.....	<u>\$80 60.</u>

### UTAH CHAPEL FUND.

June 20,	In hands of Herald Office.....	\$58 75
July 25,	From Paul Tremblay.....	2 00
" 25,	" Thomas Harris, Mont.....	2 50
" 25,	" C. W. Lamb, Iowa.....	5 00
	In hand.....	<u>\$68 25</u>

The credit of \$15, in last report, to Henry Halliday, should have been to James Chapman, per H. Halliday.

Since the order of last conference we have been ready to publish itemized reports of the Bishop's Agents, whenever they send them, or the districts order such reports to be sent for publication. None have come to hand so far. I. L. ROGERS, *Bishop*.  
SANDWICH, Ill., Sept. 20th, 1876.

### Keokuk Meeting.

There will be a two day meeting held at Keokuk, on the last Saturday and Sunday in October. The saints of the district and all others who may be able to come are invited to do so, J. H. LAKE, *Pres. of Dist.*

### Disfellowshipped.

Notice is hereby given that Silas M. Hubbard of the Santa Rosa branch, having been charged with unchristianlike conduct, and for which he was duly notified to ap-



pear and answer to said charges on the 9th day of Sept. 1876, and the charges being fully sustained by two or more witnesses, said Silas M. Hubbard was by unanimous vote out off from the Church of Jesus Christ of Latter Day Saints.

JEREMIAH ROOT, *Pres.*  
JACOB HEGER, *Clerk.*

SANTA ROSA, Cal., Sept. 12th, 1876.

Elder John Chapple was excommunicated from the church for apostasy, by the Nebraska City branch, August 1st, 1876. Ordered, at the business meeting of the branch, held Sept. 5th, 1876.

ROBT. M. ELVIN, *Secretary.*

NEBRASKA CITY, Neb., Sept. 7th, 1876.

### Bevier Meeting House.

*Br. Henry A. Stebbins*:—According to request published in the *Herald*, July 15th, 1876, the Bevier Branch has appointed the undersigned as a committee to receive funds to pay balance owing on our meeting house. Those wishing information or desiring to help can address either of us.

W. R. McDONALD.

JAMES DAVIS.

Bevier, Macon Co., Mo., Sept. 14, 1876.

### Notified to Appear.

Whereas Z. Barmhouse having left the Santa Rosa Branch in an unbecoming manner and for parts unknown, he is hereby notified to appear in person or report by letter, and also make restitution for wrong doing, otherwise he will be dealt with according to the laws of the Church after three months from date. By order,

J. ROOT, *President,*

J. HEGER, *Clerk.*

Santa Rosa, Cal., September 9th, 1876.

### MARRIED.

At the house of the bride's parents, near Plattsburg, Clinton county, Missouri, September 7th, 1876, by Elder David E. Powell, Bro. Joseph Hopson to Sister Mary Frances Smith, both of Clinton county, Missouri.

### DIED.

At Fountain Green, Hancock county, Illinois, July 22d, 1876, Sr. Safronia McClerry, aged 73 years, 2 months, and 4 days, having been born in Tunbridge, Vermont, May 18th, 1803. She was the oldest sister of Joseph Smith the martyr, and she was a member of the Church from the time it was established. She was ever ready to bear her testimony to the truth of the work, and she fell asleep in Christ without a struggle, with full hope of being raised in the first resurrection.

JESSIE SALSURY.

At Rock Creek, Hancock county, Illinois August 25th, 1876, Sister Jane Ellison, aged 76 years, 2 months, and 10 days. She was

born in Lancashire, Eng., in 1800, and was baptized in 1840. Funeral services by Br. J. H. Lake.

At Rock Creek, Hancock county, Illinois, Ida May, infant daughter of Wm. and Eliza Lambert. Born April 9, 1875, died August 13, 1876, aged 1 year, 4 months, and 4 days.

At Providence, R. I., January 31st, 1876, Sister Mary E. Wiswall, aged 33 years. She was a good sister and a faithful and zealous advocate of the latter day work.

In life's morning her labors were ended,  
And her prayer, and her presence, no more  
With our worship, and warfare are blended;  
May we meet when life's conflicts are o'er.

FATAL ACCIDENT.—Killed near the Canton coal mines, September 13th, 1876, George, son of Margaret Holvey, aged 12 years, 9 months and 19 days. Deceased was on a train of coal cars as they were drawn from the shaft to the chute, and is supposed to have jumped from one car to another, and falling between them he was crushed to death. Funeral services were held at Br. Joseph Simmons', who is grandfather of the deceased. A large number of friends were present. The sermon was preached by Br. Jeremiah. Text 1 Cor. 15: 55—"O death, where is thy sting? O grave, where is thy victory?" We sympathize deeply with our sister in her sad and great affliction.

MANY FRIENDS.

### How to Acquire a Good Memory.

We read too much, and think about what we read too little; the consequence is that most of the people we meet know something, in a superficial way, about almost everything. Not a tenth part of what is read is remembered for a month after the book or newspaper is laid aside. Daniel Webster, who had a rich store of information on almost every subject of general interest, said that it had been his habit for years to reflect for a short time on whatever he read, and so fix the thoughts and ideas worth remembering in his mind. Any one who does this will be surprised to find how retentive his memory will become, or how long after reading an interesting article the best portions of it will remain with him.

"Stand fast in one spirit, striving together."—*Paul.*

"Brethren shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to victory."  
—*Joseph Smith the Martyr.*

### Addresses.

John H. Hansen, box 860, Council Bluffs, Iowa.

M. H. Forscutt, care R. M. Elvin, Nebraska City, Neb.

John C. Foss, Machias, Maine.



# THE TRUE LATTER DAY SAINTS' HERALD.

1876  
Dec

Mary Eaton

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

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

Vol. 23.

PLANO, ILL., OCTOBER 15, 1876.

No. 20.

## Location of Zion.

*Friend Herald:*—Allow me through your columns to present a few thoughts concerning the permanent location of the land of Zion. I am led to this, partly because I see a disposition in certain quarters to do away, as I conceive, the "ancient landmarks;" and partly because I want to humbly perform what I conceive to be my duty to defend the word of the Lord, whether ancient or modern.

In this article I design to confine myself to the proof of the above caption, and shall go for proof to the revelations of God as contained in the Book of Covenants. As a preface to future remarks, we quote a portion of the Lord's preface to his book of commandments. B. C. 1: 2.

"Behold this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of earth; wherefore fear and tremble, O ye people, for what I the Lord have decreed, in them, *shall be fulfilled.*

"Behold, I am God, and have spoken it; these commandments are of me, 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; and inasmuch as they sought wisdom they might be instructed."—Par. 5.

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall *all be fulfilled.*"—Par. 7.

"What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall *all be fulfilled.*"—Par. 8.

In connection with this I wish to  
*Whole No. 356.*

make another quotation, as a caution to all who read the book, especially to Latter Day Saints, not to treat the oracles of God, contained in the same, lightly, lest the curse predicted for so doing follow.

"Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; even, unto the church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a *light thing*, and are brought under condemnation thereby; and stumble and *fall*, when the storms descend, and the winds blow, and the rains descend, and beat upon their house."—B. C. 87: 2.

Webster defines *oracles* to be communications, revelations, or messages delivered by God to prophets. We see by this that the oracles or revelations contained in the Book of Covenants were given by God to his prophet for the church, and that the church was admonished to beware and not treat them lightly, lest they stumble and fall, etc. This does not allow, as the manner of some is, to say, "I will receive *this* revelation, for I believe it of God, but *this* I will not receive, for it savors of man." If this course should be allowed, where would we land? One would refuse one revelation because it did not comport with his ideas of right, and another would refuse another revelation because it did not comport with his ideas of right, etc., etc., and thus confusion would reign and chaos predominate. One of the purposes for which the book of commandments or revelations was given, was that inasmuch as God's ser-

vants erred it might be made known. We conceive that those who teach that Zion can be moved out of her place, or can be in any other place than that which the Lord has appointed, do greatly err; and in proof of this position, shall search the revelations of God, for we are commanded so to do, and are told that they are true and faithful, and that the *prophecies and promises* in them shall *all* be fulfilled. This language is repeated by the Lord no less than three times in his preface to the book of commandments, which goes to prove to us that the Lord is in earnest and has established in his mind to bring about his great decree.

I have before me the fifth volume of the *Times and Seasons*, in which is contained a portion of the history of Joseph the martyr; and in which a history of the revelations given to him occur in their order; and a statement of the circumstances which instituted enquiry of the Lord, producing the revelations, are given. Joseph, in his history, *Times and Seasons*, vol. 5, page 401, says:

"Upon enquiry how the brethren should act in regard to purchasing lands to settle upon, and where they should finally make a *permanent location*, I received the following revelation given at Kirtland, March 1831."

We select portions having a direct bearing on the point at issue, not desiring to be prolix, or tedious. The Lord admonishes the saints to use their means to purchase land for an inheritance, even the city, and then says:

"The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed," etc.

We have made this quotation to show that a *permanent location* for the saints to gather to was sought after, and enquiry made of the Lord with regard to it, and he, instead of telling his servant he was mistaken in seeking a permanent location, told him that the the place was not yet to be revealed, but would be before long, and then their families should be gathered thereto. In the same volume, (*T. & S.*) page 34, Joseph in his history says:

"On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful the land of our inheritance, even the place of the New Jerusalem should be revealed."

After repeating over the various stages of the journey, together with several incidents of the same, and arrival in Missouri, and while contrasting the state of society with what they had left in Ohio, he exclaimed in the language of the prophets, "When will the wilderness blossom as the rose? When will Zion be built in her glory, and where will thy temple stand, unto which all nations shall come in the last days?" He says, "Our anxiety was soon relieved by the following revelation given in Zion, in July, 1831:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints, wherefore *this is the land of promise, and the place* for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the court-house."

We find from the foregoing that the Lord promised the saints, if faithful, the place of their inheritance, even the place where the New Jerusalem should stand, should be revealed.

What does this language prove? To the mind of the writer it proves this, that the Lord had *decreed* the place of the land of Zion, and the place where the city and the temple should be built before he had revealed it to the saints; whether he had decreed it from the beginning of creation or some little time before revelation it matters not. It was a determined fact, the location of Zion, in the mind of Jehovah, no matter whether the saints at that time were faithful or not, it could not change the location; it only depended upon the condition of their faithfulness whether it should be revealed unto *them* or not. It

is plain that the condition of faithfulness must have been fulfilled, for the Lord did reveal the place for the city; the land of their inheritance; the land of promise; the center place, and the spot where the temple should be built unto which all nations should come in the last days; and he declares that he had decreed, dedicated, appointed, and consecrated that land as a gathering place for his saints.

No particular number of the saints were designated as the favored few who were to gather to that land, but it was to be the gathering place of his saints. No matter if a portion of them should, through their transgressions when gathered, incur the displeasure of Almighty God so as to be driven from the land. It does not hinder the balance of his saints, if faithful, or those who have been cast out if they repent, from being gathered to that place in the own due time of the Lord. Neither does the casting out of the unfaithful from that land, for their transgressions, have the effect to cause that land of promise to cease to be what God had decreed it to be, any more than the casting out of the children of Israel from the promised land (established by God to them) for their disobedience, should cause that land to cease to be still the land of promise, to which the faithful of the house of Israel can gather, in the Lord's way and his own due time.

Still confirming and establishing the permanency of the location of Zion, we find the following in a revelation given in Kirtland, September, 1831, commencing about the middle of the sixth paragraph:

"And the Lord has set you to provide for his saints in these last days, that they may obtain an inheritance in Zion; and beloved, I the Lord declare unto you, and my words are sure, and shall not fail, that they obtain it; but all things must come to pass in their time; wherefore, be not weary in well doing, for ye are laying the *foundation* of a great work."

Also in the eighth paragraph:

"For behold I say unto you, that Zion shall flourish and the glory of the Lord shall be upon her, and she shall be an ensign unto the people; and there shall come unto her out of every nation under heaven.

And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones; the Lord hath spoken it."

We perceive that the Lord hath declared that his word, with regard to the saints obtaining an inheritance in the land of Zion (that land which had already been revealed as a permanent location for his people), should not fail, but intimates that before that is fully accomplished there would some time elapse in the sentence "but all things must come to pass in their time;" and he says (at the time the revelation was given), "ye are laying the *foundation* of a great work."

But he has decreed that Zion shall flourish; the glory of the Lord be upon her; shall come unto her out of every nation under heaven; the nations of the earth tremble because of her, and fear because of her terrible ones. This declaration of the Lord concerning these things that should take place upon this land of Zion was given in 1831, and to this day it remains to be fulfilled; yea, and his word hath declared shall not fail. I am well aware that many of my brethren would deny that Zion in the last quotation means the land of Zion, because it is said in the 82d sec. (old edition) Book of Covenants, "This is Zion the pure in heart." I am free to admit that the primary definition of Zion is the pure in heart, but it does not follow as a consequence that wherever Zion is mentioned, without the phrase, the land, the city being attached, that it always means the pure in heart, as the context frequently shows to the contrary.

In the context of our last quotation the land of Zion is mentioned no less than three times, twice in the preceding paragraph: "The willing and obedient shall eat the good of the *land of Zion* in the last days; and the rebellious shall be cut off out of the *land of Zion*," and then the Lord says, "Zion shall flourish," &c., evidently alluding to the land or city of Zion. If further proof is necessary it is furnished in the sentences: "And there shall come unto her out of every nation under heaven \* \* \* and the nations of the earth shall tremble because of her;

and shall fear because of her terrible ones." We have seen that they who come unto her out of every nation, must be *willing* and *obedient* in order to stay and eat the good of the land, and the rebellious are to be cast out. It follows then that those who gather unto Zion, are the people of God who inhabit the land. Query: Can the inhabitants of Zion be the Zion they inhabit? Clearly an impossibility! Who are the "terrible ones" spoken of? In sec. 15, par. 13 (old edition) B. of C. it reads, "And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible." If the inhabitants of Zion are the "terrible ones," it follows as before stated that the inhabitants of a land cannot be the land they inhabit, and consequently it is the land of Zion that is inhabited by these terrible ones that are spoken of in this connection.

We will now quote from a revelation given in December, 1833. It was given after the saints had dwelt upon the land of Zion, in Jackson county, and had been cast out of the land of their inheritances by mob violence, which was suffered to come upon them for their transgressions. It is declared by the Lord that they polluted their inheritances by having jarrings, contentions, envyings, strife, and lustful and covetous desires among them. Yet he says "in the day of wrath I will remember mercy," and further says:

"I have sworn and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of my indignation; and even as I have said so shall it come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day all who are found upon their watch-tower, or in other words all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. *Zion shall not be moved out of her place*, notwithstanding her children are scattered; they that remain and are pure in heart, shall return

and come to their inheritances, they and their children with everlasting joy, to build up the waste places. And all these things that the prophets might be fulfilled."

We find the saints scattered and driven from the land of their inheritance, even Zion, because they by their acts had polluted that land; and we also find by the word of the Lord in this revelation, that they were to remain in a scattered condition and *not be gathered back to Zion* until the indignation of the Lord was poured upon all nations, and until the day should come when they who had given their lives for His name should be crowned; which time is still in the future, as the careful reader will find. God's indignation has not been poured out upon all nations, the cup of their iniquity not being yet full; and the day spoken of when this shall take place, and the dead who had given their lives for his name should be crowned (the day here spoken of is understood by Latter Day Saints to mean the time, or times when these things shall transpire) reminds us of the time of our Savior's coming, and harmonizes with the saying of David, "When the Lord shall build up Zion, he shall appear in his glory." The language of the Lord in this connection is, "they that remain and are pure in heart shall return and come to their inheritances; they and their children," &c. The phrase, "they that remain," evidently shows that some of the scattered ones will die, pass off this stage of action and not remain to be gathered back, or to return; which also implies that considerable time (according to man's mode of computing time) will elapse before the remainder return.

The word "return" signifies that they who return have once been to the place to which they return. And where were they to return to? To the land of their inheritances! And where was that? We have seen that the land of Missouri was the land of their inheritances, and Independence in Jackson county the center place, and that land was called by God the land of Zion; and he has declared that Zion shall not be moved out of her place, notwithstanding her children are scattered. Zion in this

sentence cannot be defined as the pure in heart, for several reasons, the principal one of which we will give: It is impossible to make the children of Zion that Zion of which they are the children, any more than a child can be the mother of itself. And again the *pure in heart* are to return. We ask where? To Zion! If Zion in this connection means the pure in heart then it would virtually read: the pure in heart shall return to the pure in heart; and thoughts would present themselves of a very ludicrous nature.

In summing up then, we find from a careful perusal of the Book of Covenants; First, that the Lord in his preface to that book, declared, and decreed that the prophecies and promises contained therein should all be fulfilled. Second, that he predicted, through his servant, that a permanent location for a gathering place for his saints should be made known, even the land of their inheritance, the land of promise, &c. Third, according to his word he made it known; described the land and the very center spot. Fourth, that his word shall not fail; that Zion shall not be moved out of her place; or in other words, cease to be the land of Zion, that though the saints had polluted their inheritances and as a consequence were driven therefrom, yet after much tribulation, they that remain and are pure in heart shall return to the land of his appointing for their inheritance, even Zion; and all who take a contrary view, we conceive do not agree with the word of God, and have erred and have need to read the prophecies and promises contained in the B. of C., that they may be acquainted with their error according to the book.

May we ever remember the lesson, that it is the pure in heart who will be permitted to be gathered back to the land of God's appointing, in his own due time, and strive to live in holy places, by living holy lives and making those places holy thereby, so that we may be ready when the word shall come through his servant for us to gather to that Zion we have been so long looking for.

E. S.

### Why Are Not the Sick More Frequently Healed?

*Beloved Herald:*—In your issue of June 15th, 1876, I find an article from the pen of Bro. John Richards, upon this subject, Now I do not design to criticise the article, but I wish to offer some additional ideas; perhaps follow up a different train of thought.

I have asked the above question many times. Others have done the same, and many good and wise reasons are given in answer to this query, and among them the reasons of the brother above named. Many are striving to profit by those answers. Now in presenting my reasons, it will be necessary to examine the mode or form of administering to the sick:

One of the saints is taken sick; and, in compliance with the scripture, and according to his faith in the ordinance of the gospel, he calls for the elders to administer to him. They anoint him with oil in the name of the Lord, and then lay their hands upon his head and pray to the Father in the name of his only begotten Son, to bless, and to rebuke the disease that is preying upon him, and "to let the blessing of health return to this our brother, and we seal this blessing upon you in the name of Jesus Christ. And it shall be unto you according to your faith," or "be it unto you according to your faith."

Now, is this right? Let us see in what condition the sick man is to exercise faith. In the first place, sickness is the result of transgressing some of the laws of God (or of nature, which is the same), and it matters not whether we transgress those laws intentionally or ignorantly, the result, not the sin, is the same. We step upon a rattlesnake and are bitten. Does the result depend upon whether we did it intentionally or not?

A brother is taken sick and sends for the elder, or elders; and, while they are praying for him, he, in compliance with Bro. Richards' dream, begins to examine himself, and he finds that he has violated some of the laws of his being, and that he is justly paying the forfeit. Now in what condition is he to hear and be benefitted by the closing words of their

prayer, "Be it unto you according to your faith." He knows that he has sinned, even though he did it ignorantly at the time. Nay, he may still be unable to tell how and wherein he sinned. Yet he knows that his sickness is the result of his infringing upon some of the laws of his being. Perhaps it might have been unavoidable, and beyond his control or power to prevent, yet the result is the same.

Now, let us see how it is with the elders. They are, or should be, the servants of the ever living God. It is claimed that it was said to the priesthood, and not to the laity: "They shall lay hands on the sick and they shall recover." Is it not reasonable to suppose that God would bestow power upon the officers of his kingdom that he would not upon the laity? Where is their power? let me ask, or in what does it consist, if it is to be unto me according to my faith? I call upon them because I lack faith. Not because I lack faith in the gospel, nor because I lack faith in any of the ordinances of the Lord's house; but because I am not in a condition to exercise faith for myself. I am only in a condition to lament and mourn my own short comings.

The promise is unto me as well as to the elders, that if I have faith as a grain of mustard seed I shall receive. Why have I not faith? Because I have sinned. Sin is the transgression of the law. The violation of the law brings punishment and pain, and places me in an unfavorable condition to exercise unshaken faith. I am, therefore, under the necessity of sending for the elders to administer to me. If I had unshaken faith and confidence I could be healed through my own faith and prayers. I have been thus healed. Others have been healed in the same way, but it is not often. St. James says:

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins they shall be forgiven him."

Whose prayer of faith shall save the

sick? (For it is presumed that the sick man is praying, mentally, with all the faith that he can muster). Is it the elders' prayer of faith, or the sick man's? If the sick man is healed, is it according to his faith, or is it according to the faith of the servants of God, who are not under the ban of his displeasure?

Many of your readers will remember when the General Conference was held at Amboy, and Br. Joseph Smith took his place in the church, that Br. Israel L. Rogers was expected to be there, and that he started for Amboy, but was taken sick and had to return home and go to bed. He sent word to the conference that he was sick and could not attend. What did the brethren do? They went to praying to the Lord for brother Rogers. They prayed in faith, and the kind Father of all mercies heard them and granted their petitions. Thank and praise his holy name. Now it was not Br. Rogers' faith that brought the blessing. It was not according to his faith; for his faith was that he was sick and could not go; but the result was that he got up from his bed, and told his family that he was healed, and he went to conference.

Let me here relate a case of healing, that was told to me by a brother, only a short time ago. This brother was very sick and sent for Bro. George Rarick to administer to him. He came and did so without any apparent benefit. I think the brother made use of these words after the elder had administered to him: "I thought in my soul, brother, I should die, I never was so sick in all my life." Bro. Rarick went out and was gone some time. When he returned to the house, he went up to the sick brother and said, "In the name of Jesus Christ, brother," calling him by name, "you shall live and get well." Was this according to the sick brother's faith, or had there been some of that wrestling in prayer going on out-doors, such as was had in Amboy, in Bro. Roger's case?"

Let me here relate a case of healing that occurred, in which I was an actor. (Now I do not relate this case to boast what I have done, nor because I was



one of the actors. God forbid. But because the subject I am treating demands it; truth demands it.) I was sent for by a very sick brother, to administer to him. His son, with whom he was living, not belonging to the church and not having any faith in the ordinance, as his father was so very sick, was determined to have the doctor, and, contrary to his father's wish, sent for the doctor. It was late at night, when I was sent for, but I arose and went with the messenger who had come for me. I had two miles to go. If ever I prayed to the Lord, I did that night, while I was walking on the road, that he would give me his Spirit, and give me faith in his promises. The doctor had got there just ahead of me. and he gave him some medicine, and left some more, with his order how to take it, and left, promising to come on the morrow.

After the doctor had gone the sick brother wished me to administer to him. The most of his children belonged to the church, and I called the house to order and talked to them, telling them that we must all humble ourselves before the Lord and try to get his Spirit, and that we must exercise faith for and in behalf of their father, that God would spare him to them a little longer. We then knelt in prayer to our heavenly Father, and I had much liberty. Rising, I laid my hands on his head (we had no oil), and prayed for him again, in much faith. In a very short time after, he threw up what the doctor had given him and took none of the medicine he had left for him; but sent word the next morning to him that he should not need his attendance any more. This man was Aaron Smith, my father-in-law.

I will relate one circumstance more that occurred, between him and me. I wish to relate it that those who read may know why I so firmly believe in what the world calls Mormonism. It was about the first of April, 1855, and about seven months after the events last narrated. We had preached together a good deal in the vicinity of Burlington, Wisconsin. I was trying to live as near to the Lord as I knew how, and was blessed with a

goodly degree of his Spirit, and with liberty in speaking and faith in prayer, being an elder at that time.

We were designing to attend the April Conference at Zarahemla, and Father Smith had hired a man to carry us there, and had paid him in advance. Two weeks before we were to start the man informed us that his circumstances were such that he could not go with us. It was necessary that we should attend conference, especially Bro. Smith; and it had been revealed to him that he would attend that conference. The day came for us to start, but he was taken very sick with the pleurisy a day or two before we were to start. His health had been poor for some time, and he was very feeble, being nearly sixty years old. He got no rest the night before and could eat no breakfast, the pain in his side being so severe. He told me that it was impossible for him to go with me as he was so sick, and that he had no means of going, only to go on foot. I said that it did indeed look discouraging, but what are you going to do with the prophecy you made a few days ago. He replied that he did not know, but that he knew that the prophecy was given by the Spirit of God, and would be fulfilled. By his request we took a walk into the grove; and there, where no eye could see, save Him whom we sought, we made our wants known. After we had both prayed, he requested me to lay hands on him, which I did, and he arose to his feet, and clapped his hands together and shouted praise to God, and said that he was going to conference with me. He continued praising the Lord till we got to the house. He called for food, and ate heartily, for him. Then he told his family that he was going with me to conference. They tried to prevail on him not to go, knowing how very sick he had been, but he would not listen to them. It was about nine o'clock when we started, and it was one hundred miles to Zarahemla; but we got there before sundown on the third day, and walked every step of the way, with roads none of the best, it being the first of April.

The above is as great a display of the

power of God, in the gift of healing, as it has ever fallen to my lot to witness. And it is strictly true in every particular. Again let me say, that it was not to boast of my faith, nor that the kind Father has at times heard and granted my prayers in behalf of the sick, that induced me to write the same; but because they are strictly true, and I believe that they should be spread upon your pages, for the benefit and encouragement of others. Yes; let us tell the great things God has done, and is still doing for his people; but let us not take the honor to ourselves, nor boast, save in Christ our Lord, and in his most glorious cause.

I have been somewhat lengthy in narrating some of these events, but I could not otherwise do justice to the same; and in concluding this subject, let me use a figure, or a parable, if you please: We will suppose a son to be under the displeasure of his father. He has, willfully or not, violated his father's laws, or commandments; and he is called to account for the same, and pleads guilty. He sees the rod of chastisement ready to fall upon him; he knows that he has done wrong and is guilty, and that he justly merits his father's displeasure.

Now with what degree of boldness and confidence can he plead with his father, to pardon him and withdraw the punishment? But let some true friend, the mother for instance, come forward and say, Father, do spare your child, and please to forgive John this time. Note the faith—the confidence—with which she pleads; yes, and while she is pleading you can see the tears in that boy's eyes as plainly as you can see them trickle down that sick brother's cheeks, when the elders are administering to him. She does not plead with that father and tell John that it shall be unto him according to his faith. No; she pleads with her own faith. True, the boy has faith when he sees his mother pleading so earnestly for him; but it is mixed with doubts and fears, the same as it was with one of old, when he said, with tears in his eyes, "I do believe, Lord help thou mine unbelief."

This is what the sick brother and sister want when they call for the elders to administer to them. They want the elders to exercise unshaken confidence and faith for them; and rather, we say, let the prayer be, "O, Lord, we ask thee to seal these blessings upon this our brother according to our united faith," (rather than his faith alone), "and according to thy promise unto us, that we should lay hands on the sick and they shall recover."

Dear *Herald*; I have not written this article in a fault-finding spirit, nor with a view to criticise the articles or actions of any upon this subject; but I have written my candid views, hoping that they may give offence to none.

W. R. CALHOON.

#### A Dream.

I dreamed that I was traveling with my husband and a stranger we met. He pointed us to a large house on a hill, telling us that we could get lodging there. So we went to the house, passing by an old one that had been attached to the large house, but which was now removed far from it. We found the house divided into rooms, and I began to pass through them to find one that would suit me, but the most of them were dirty, I kept seeking, yet expecting all the time to find the back door; but I found there was no end to the house, as far as I could see; and beyond that I thought there were still rooms attached to the house, so I selected a room and began to sweep it. I then found all kinds of jewelry and precious stones, and I carried them to the owner of the house, but he gave them all back to me. I began to look over the rooms again, and found some of them very clean—every thing in perfect order; others had previously been just like them, but now seemed to have become neglected and very dirty. Some dresses and other old clothing was thrown down in every one of these rooms that I looked in, and there were some of the stones and jewelry worn in them. The man that owned the house was going to have the house all cleaned up, and all set in

order, and then have a great supper. May we have the Holy Spirit to discern our spiritual dreams and understand them, is my prayer.

BETTIE R. SMITH.

### The Authenticity of the Bible.

*Bro. Stebbins*:—Having read an article in the *Herald*, entitled "The Past and Present," there arose in my mind several objections that I could not remove, and questions I could not answer, that should be, ere I could accept the propositions as having been established, which are there supposed to be proved; and, as investigation but confirmed the objections, I concluded to send you my views; and if they are thought worthy a place in your columns, and a reply to them, I might be shown where I am in error.

In "The Past and Present" these three propositions are supposed to be proven (see *Herald*, Jan. 15th, 1875, page 47):

First, The Jewish history contained in the Bible was not, as a whole written by inspiration. Second, It was not written by any whose names are a guarantee of its truthfulness as a whole. Third, It was not, in the main, written by the actors in the events recorded, or by any who were contemporaneous with them.

The greater portion of the papers are employed in endeavoring to establish the second and third propositions. In reply to the third proposition, we ask, What then? If it really was not written by the actors in the events recorded, are the records of the events therefore necessarily untrue? Let us illustrate. In B. C. sec. 22 (also I. T.) is a revelation written by Joseph Smith, who was not an actor in the events recorded, nor contemporaneous with any who were; but is this revelation therefore untrue or uninspired?

In reference to the second proposition, it seems that placing the names to these books did not imply authorship. Again, no man's name ought to be a sufficient guarantee to any other man of the truthfulness of any principle in which salvation is concerned. The first proposition

is, "The Jewish history as a whole was not written by inspiration." And in *Herald*, Nov. 15th, 1874, page 676; it is stated: "Is not the chief and indispen- sible evidence of inspiration in any book, or writing, its internal?" We answer, No, not when this statement is applied to the Jewish record.

The reasons are these, quoting from the Book of Mormon, 1 Nephi 3 : 39, 40:

"He [the angel] said unto me, The book that thou beholdest, is a record of the Jews, which contains the covenants of the Lord which he hath made unto the house of Israel; \*\*\* wherefore they are of great worth unto the Gentiles. \*\*\* Wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is of God: and after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, \* \* \* for behold they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away. \*\*\* Because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble."

And in this state it goes forth unto the remnant of the seed of my brethren. Therefore, if many plain and precious parts are taken away, and also many covenants of the Lord, it certainly is not legitimate to condemn what is left, because of apparent inconsistencies; more especially as in the present case we are promised books which will convince us (if we are of the seed of Lehi, or Jews, or Gentiles) that the records of the Jews are true, as see same book and chapter, par. 42.

"And after it had come forth unto them, I beheld other books, which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true."

I know that some suppose that these other books, which are to convince these nations of the truthfulness of the records, have already come as the Book of Mormon and Doctrine and Covenants. If so, what is proven? They both testify that

the record is true; and if any are not convinced by them that the record is true, either the Book of Mormon is not correct, or such persons are not of these nations.

Perhaps the records spoken of in 1 Nephi 1 : 46, "The brass plates containing the *five books of Moses*, \* \* \* also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah," are the ones to come forth unto the convincing some of the truth of the Jewish record.

If the record is true, how account for the unreasonable and abominable acts there stated as having been approved of by the Lord? When "many covenants of the Lord" are restored, we will acquit the record of teaching us that God is a cruel robber or murderer. But, that the Lord commanded his people anciently, under certain circumstances, to slay their enemies cannot be doubted for a moment by any Latter Day Saint; for we read, in B. C. 95 : 6 :

"This is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation tongue or people should proclaim war against them, they should first raise up a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord, would fight their battles, and their children's battles, and their children's children, until they had avenged themselves on all their enemies, to the third and fourth generation."

From these words we see that the Lord commanded his people anciently to go out to battle against their enemies; and no doubt when the "many covenants of the Lord" are restored to the Jewish record we will be amply able to see the justice as well as the mercy of God displayed therein. Therefore, because these are not yet restored, I believe it is incorrect to condemn the Bible by its internal evidences. The Sanhedrim of the present, with all the powers attributed to the ancient Jewish Sanhedrim,

have affirmed the Doctrine and Covenants to be the voice of the Lord to this people, also the Book of Mormon to be true.

In the Doctrine and Covenants it is stated that the Lord calls the Bible "my Scriptures," "my Holy Scriptures," etc. If the Record of the Jews is a record of robbers, murders and incendiaries, is it a holy book? is it God's Scriptures?

Again, in the preface to the Inspired Translation it is said :

"This work is given to the Church of Jesus Christ of Latter Day Saints and to the public in pursuance of the commandment of God."

Would God command a record to be taught to every nation on earth, as his record, which was false in its statements, and conveyed ideas exactly opposite to the truth, and yet give no clue whereby we may understand his dealings with men?

"Inspiration must tell a reasonable story, addressing reasonable creatures."

As we find the Book of Mormon, Doctrine and Covenants, and the Sanhedrim of the present, agree in confirming the *truthfulness* of the Jewish Record, should not we be satisfied to wait until the other books come forth, which are to convince us that the record is *true* (not false), before passing sentence of condemnation upon that portion which we have.

DAVID EDMUND.

### Colds.

Avoid extremes of temperature. You will see sedentary men sitting in a room for hours with a fire which brings the temperature up to seventy degrees, and then for hours more with the fire nearly out and the temperature at fifty-two degrees, or lower. A sudden fall of eighteen degrees will kill off men of low vitality in hundreds; will give, perhaps, a third of mankind a "touch of the liver," and will inflict on half the remainder an "influenza" nearly as annoying and almost as dangerous as fever. But few persons are mindful of these matters as long as they are indoors.

In making our arrangements to live, we should never forget that we have also to die.

THE following, sent us from California, by President Joseph Smith, for publication, is a reprint from the *Millennial Star*, vol. 6, pages 140-142, and was formerly published in the *Nauvoo Neighbor*. If nothing more, it is at least a curiosity. Read and reflect.

### A VISION.

ONE HUNDRED YEARS HENCE.—1845-1945.

God, through his servants the prophets, has given all men a clue to the future. In view of this we were cogitating upon our bed the other night what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled up nearly six thousand years passed before our mind's eyes, together with the accompanying "thus saith the Lord, I will destroy the earth with a flood after one hundred and twenty years. There shall be seven years of plenty and seven years of famine in Egypt. Israel shall be held captive in Babylon till the earth enjoys her Sabbath seventy years;" and then came Daniel's numbers and the exact time when the Saviour should be born, his crucifixion and second coming.

While we were thus looking over the "has beens," we fell into a deep sleep and the angel of our presence came to the bedside and gently said, "Arise!" Now, it mattereth not whether we were in the body or out of it; asleep or awake; on earth or in heaven; or upon the water or in the air; the sum of the matter is like this:

Our guide, for such we shall call the angel or being that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the city a "pillar of fire," seemingly over the most splendid building, lit the city and country for a great distance around, and as we came by, "THE TEMPLE OF THE LORD IN ZION," in letters of a pure language, and sparkling like diamonds, disclosed where we were. Our guide went round the city in order to give us a chance to "count the towers;" and, as it was nearly sunrise, he conducted us into one, that we might have a fair chance to view the

glory of Zion by daylight. We seemed to be swallowed up in sublimity! The "pillar of fire," as the sun rose majestically, mellowed into a "white cloud" as a shade for the city from heat. The dwellings so brilliant by night had the appearance of "precious stones" and the streets glittered like gold, and we marveled. "Marvel not," said our guide "this is the fulfillment of the words Isaiah—'For brass I will bring gold, and for iron I will bring silver, and for wood brass and for stones iron: I will also make thine officers peace and thine exactors righteousness.'"

Now the eyes of our understanding began to be quickened, and we learned that we were one hundred years ahead of "common life," and we glorified. The veil that hides our view from the glory of the upper deep had been taken away, and all things appeared to us as to the Lord. The great earthquake mentioned by John, and other prophets before him, had leveled the mountains over the whole earth, the sea had rolled back, as it was in the beginning, the crooked was made straight and the rough places plain. The earth yielded her increase and the knowledge of God exalted man to the society of resurrected beings.

The melody and prayers of the morning in Zion showed that the "*Lord was there*" and truly so; for, after breakfast, the chariot of Jesus Christ was made ready for a pleasure ride; and the chariots of his "hundred and forty-four thousand" glittered in the retinue of "earth's greatest and best," so gloriously that the show exhibited the splendor of *gods*, whose Father's name they bore on the front of their crowns.

Our curiosity excited us to inquire what day they celebrated. To which the guide replied, "This is the *Feast-day* of the Lord to JOSEPH AND HYRUM SMITH, for being martyred for the truth, held yearly on the seventh day of the fourth month throughout all the tribes of Israel!"

Flesh and blood cannot comprehend the greatness of the scene: the worthy of the earth with Adam at their head; the martyrs of the different dispensations

with Abel at their head; and honorable men from other worlds, composed an assembly of majesty, dignity and divinity so much above the little pageantry of man in his self-made greatness, that we almost forgot that mortals ever enjoyed anything more than misery in all the pomp and circumstance of *man's power over man*. This was a feast-day for truth! This was the reward for integrity! This was the triumph of "kings and priests" unto God, and was a holiday of eternity! Who could be happier than he who was among the holy throng? No one. And away we rode out of Zion among her stakes.

At the first city out we found the same spirit—ALL WERE ONE. While there the following news by post came from the east. It was read from one of the papers just published that morning:

"In digging for the foundation of our new Temple in the one hundred and twenty fourth city of Joseph, near where it is supposed the city of New York once stood, a large square stone was taken from the ruins of some building, which, by a seam in it, indicated more than mere stone. The seam being opened, disclosed a *lead box* about six by eight inches square. In this box was soon found several daily papers of its time, together with some coin of the old government of the United States. It will be recollected that all the inhabitants of this city which were spared from calamity, were 'slung out when the earth was turned upside down,' some forty or fifty years ago, for their wickedness."

The account of fires in one of these papers was truly lamentable, destroying as the paper said more than *twenty-five million worth of property* in about three months. Each contained a large number of murders, suicides, riots, robberies and hints of war expected, with columns of divisions among the sectarian churches about "*slavery*, *Onderdonking* and the *right way*." The *archer of paradise* remarked, as these horrors of old times were being read, that "*all that* was transacted in the last days of Babylon, before Satan was bound."

Joseph Smith said, "Lord, we will put these papers and coin in the repository of relics and curiosities of Satan's kingdom of the old world;" which was agreed to by all after exhibiting the coin.

The silver coin contained the words, "United States of America" and "half dollar" round the image of an eagle on one side, and a woman sitting upon the word "LIBERTY" and holding up a night-cap between thirteen stars over "1845" on the other.

The only idea that could be gathered from all this was that the government had fallen from the splendor of an eagle to the pleasure of women, and was holding up the night-cap as a token that the only liberty enjoyed then was star light liberty, because their deeds were evil.

Another coin had the appearance of gold with "five dollars" upon it, but upon close examination it was found to be nothing but fine brass.

While this was going on the Lord said "Beware of the leaven of old. Let us enjoy our day!"

In a moment this band of brethren were off, and what could equal the view? No veil, no voice; the heavens were in their glory, and the angels were ascending and descending. The earth was in its beauty; the wolves and sheep, the calves and lions, the behemoth and the buffalo, the child and the serpent enjoyed life without fear, and ALL MEN WERE ONE!

As we were passing to another city, amid all this perfection of the reign of Jesus before his ancients gloriously, we discovered the fragment of a hewn stone, of a lightish blue color, with an abbreviated word "Mo." and the figures "1838" upon it. To which the "Lion of the Lord" exclaimed, "*The wicked are turned into hell*, and forgotten, but the righteous reign with God in glory," and it seemed as if the echo came from a redeemed world—"glory."

At about two, after five hours' ride among the cities and stakes of Zion, we returned to the capital, to partake of the feast of the martyrs.

The preparation was perfect. A table through the grove of Zion, for more than three hundred thousand Saints, where *Jesus Christ* sat at the head of the fathers and mothers, sons and daughters of Israel, was a sight which the world, even Babylon in its best days, never witness-

ed. Says Jesus, as every eye turned upon him,

Our Father and thine,  
Bless me and mine. Amen.

After the feast (the sentiments, words of wisdom and other touching matters were to be published in *Zo-ma-rah*, or *Pure News*, and are omitted), we stepped into the News Room, and the first article in the *Pure News*, which attracted our attention was the Minutes of the General Conference, held in Zion on the 14th day of the first month, A. D. 1945, when it was motioned by Joseph Smith and seconded by John the Revelator, "That *forty-eight* new cities be laid out and builded, this year, in accordance with the prophets which have said, 'Who can number Israel? who can count the dust of Jacob? Let him fill the earth with cities.' Carried unanimously."

Twelve of these cities to be laid out beyond eighteen degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east, at the same distance, for the tribes of Joseph, Benjamin and Dan. Twelve on the south, at the same distance, for the tribes of Simeon, Issachar and Zebulon; and twelve on the west, at the same distance, for the tribes of Gad, Asher and Naphtali.

The paper contained a notice for the half-yearly conference, as follows:

The general half-yearly conference will be held at Jerusalem, on the 14th day of the seventh month, alternately with the yearly conference in Zion. It is proposed that the highway cast up between the two cities of our God be decorated with fruit and shade trees between the cities and villages, (which are eighty furlongs apart) for the accommodation of wayfaring men of Israel. Gabriel has brought from Paradise some seeds of fruit and grain which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of man.

While we were engaged in reading, a strain of music from some of the "sweet singers of Israel" came so mellowly over our sensations for a moment, that we hardly knew whether the angels or saints of the Millennium were chanting a vesper to their Savior. We were so delighted with the performance as we saw the "musical chariot" pass, filled

with young men and maidens, all in white robes, that we only remember the following verses:

"Death and Satan being banished;  
And the 'veil' forever vanished;  
All the earth's again replenished;  
And in beauty appears.  
So we'll sing hallelujah's;  
While we worship our Savior,  
And fill the world with cities,  
Through the 'great thousand years.'"

Our eye next caught a map, showing the earth as it was *and is*. We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion is situated in "the side of the north." The first river is called "Passon," and runs west. The second is called "Giau," and runs south. The third is called "Haudakal," and runs north. And the fourth is called, "The Fraters," and runs east. These four rivers divide the earth into *four quarters*, as it was in the days of Adam, and with their tributaries give an uninterrupted water communication over the face of the world, for in the beginning the earth was not called "finished" until it was very good for everything.

By the paper we were reading we learned that rain was expected in the beginning of the seventh month, according to the law of the Lord, for the promise is, "It shall rain moderately in the first and seventh months, that the ploughman may overtake the reaper."

Contemplating the greatness of the earth in its glory, with Jesus Christ for her king, president and lawgiver, with such wise counselors as Adam, Noah, Abraham, Moses, Elijah, Peter and Joseph, we were preceptibly led to exclaim, "Great is the wisdom, great is the glory, and great is the power of man with his Maker!—when on a sudden our guide came in and said, "You must drink wine with the Lord in his kingdom and then return." This we did, and many things which we saw are not lawful to utter, and can only be known as we learned them, by the assistance of a guardian angel.

When we were ready to return, our guide observed: "Perhaps you would like to look through the urim and thum-

mim of God, upon the abominations of the world in the day of its sin." "Yes," was our reply, and he handed us the holy instrument. One look, and the soul sickened. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, what folly, corruption and abominations are wrought among men to gratify the lust of the flesh, the lust of the eye, and the cunning of the devil. But they shall come.

We returned, and I awoke perfectly enamored with the beauty and glory of Zion to be, as well as the splendor and harmony of the "feast of the martyrs;" determining in our mind, to give a sketch of the TEMPLE wherein Jesus sat and reigned with the righteous, when there was "not a Canaanite in the land," nor anything to hurt or destroy in all the holy mountain—when the earth should be full of the knowledge of God as the waters cover the sea. In short, the heavenly reality of *one hundred years hence*.

#### Spiritual or Literal.

*Bro. Joseph Smith:*—I am yet able to move the pen in defense of the truth, and to talk some. I write to some afar off, and sometimes get favorable answers. My chief comfort now, in hope of more light, is in meditating upon what has been given. I am now seventy-nine years old and cannot stay much longer to be taught and to teach. I am feeble and my wife too, and we live alone, poor, yet have enough to support nature. All I have is out among the poor, and I receive it back in bits. I need not say how I would like to do, but intend to do right, and to use every one as I like to be used.

I want a little chance in the *Herald*, without being made silly by mistaking my sayings. Bro. Derry says, in July 15, 1876, page 419: "The question presented is this: Did Adam die a spiritual death before he died a literal death? or, was 'moral' death the sequence of the literal death?" Now in no part of my piece can such a statement be found, nor inferred; therefore it is mischievous even if made casually.—*Herald*, April

15, 1876, page 233, "Sin, or the effects, brought death, literal, into the world, and moral death the sequence." And then see the simile. Does the first or second look much like Br. Derry's statements? The exact difference between Br. Derry and me is, whether the death attached to the transgression as a penalty, was a spiritual (moral) or a literal death. I say, a literal, he says a spiritual, and thinks he has all the authority on his side. I know the many sects hold to his side, and it is one of the strong holds for Universalists and Restorationists. I acknowledge that Adam died a moral death, having departed from rectitude in the highest sense of the word. In God's plan all things were first spiritual. Adam, though he appeared as mortal, and was placed under moral government,—spiritual in that it was pure, which he transgressed, and died a moral death in the series of events, and had to repent and be baptized in order to be born of the spirit; but he is not reinstated. He has an agency given again, but he has sin in the flesh to war against through life; yet if he lived in faith and obedience and died thus, he is promised a glorious body. Would Adam after the way or in his creation, ever had any more glorious body than that with which he was created, which was mortal? but in the resurrection he is to have an immortal body, which will far exceed the first. But it requires a deep study and a good share of the Spirit to bring to light life and death, or light and darkness, as scattered all through the scriptures.

R. L. YOUNG.

#### A Trip to Martha's Vineyard.

*Bro. H. A. Stebbins:*—Change of occupation having caused me to take up my residence in New Bedford, the famous city of whale oil, and there being no branch nearer than Fall River, a distance of fourteen miles, I cannot meet with the Church every Sunday, and being greatly interested in questions of a religious nature, I thought last Sunday, August 27th, that I would take a look into other fields.



It was the great camp meeting day of the Methodists, at Martha's Vineyard, to which thousands flock every summer from all parts of New England; and, thinking that an account of my visit there will be of interest, I will endeavor to describe what I saw and heard.

Leaving New Bedford at nine A. M., we steamed through the foaming deep for two hours, and arrived at Martha's Vineyard. The day was all that could be desired, the sun shone in its splendor and all around in nature, seemed beautiful and good, save the multitude who crowded the deck of the steamer. As I stood upon the upper deck and looked upon the people below, it seemed like so many flames of fire, there being so many engaged in cooking their breakfast, some also with a fire under their noses (cigars), and I thought how vain is man with his customs and fashions.

As we hauled, alongside the wharf near the Sea View House, there was a rush for the shore, and with my little boy by the hand, I started immediately for the camp meeting, that being the object of my visit. In the distance I beheld a massive tent, under which were gathered thousands of people, listening to a discourse from Bishop Foster. I pushed in near the platform where he stood, and he was trying to convince the doubtful and unbelieving that the prophecies had been literally fulfilled in the first advent of Christ. I thought in my mind what a pity it is they cannot see their force and power for his second appearing. At the close it was announced that "the great Dr. Talmage" of Brooklyn, would occupy the stand in the afternoon.

Waiting the afternoon service I took some food and viewed the appearance of the place, but in good season I was at the meeting, determined to hear him of whom I had heard so much, and I took up my position near the stand. Services were opened and the Doctor read the parable of the "five wise and five foolish virgins," making remarks during the reading. The "foolish virgins" were those who connected with the church, "professed" Christ, but did not "possess"

him, and the "coming of the Son of Man" was the death of individuals.

I expected a literary treat, but I was disappointed. He took for his text Isa. 27:4, and in a few minutes he was gone from it, and his whole speech was incidents, anecdotes, experiences and exhortations. At times he would soar aloft in imaginative language, and come down with a thud;—the righteous being in heaven, and the wicked in hell. He is to be pitied for preaching a burning doctrine. What a contrast between it and the loving doctrine of Christ. At times he seems to be a pleasing speaker, with sudden bursts of enthusiasm. He related stories of dying ones seeing angels, but the statement of the latter day angel is rejected by this same people. After much persuading several rose for prayers, and there was a solemnity pervading the meeting which did credit to the people who thus met to worship.

The Vineyard around the camp meeting is a beautiful place, some of which is graven by man's device. The cottages are so well planned, and the ground laid out so nicely, that it reminded me of the coming reign of Christ. Lord speed that glorious day! Blessed thought!

The massive tent in which they worship will seat four thousand people, and every seat was filled, and all available standing room occupied in their eagerness to hear the great preacher, while thousands roamed through the grounds for pleasure. There was an organ near the stand, with two silvered cornet players, as accompaniments to the singing; and when singing "All hail the power of Jesus' name," my heart was filled with gratitude to God, as I wiped away the falling tear, to know that I had felt the power of this loving Savior, who had plucked me as a brand from the burning, and had laid His Spirit upon me. My mind was carried back through Egyptian darkness, when Israel praised the Lord with instrument and voice, and I thought how blessed it will be when the righteous who shall rise and the blessed who shall descend with the Lord, shall, with their angelic voices, make all creation ring; while rocks, woods, hills and

plains shall catch the gladsome strain, and all creation sing "Glory to the Lamb."

May we all so live before the Lord, that we may know the true realities of this glorious work, is my prayer, Amen.

Yours in Christ, JOHN SMITH.  
NEW BEDFORD, Mass., Sept. 3d, 1876.

## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., October 15, 1876.

### NOTES FROM CALIFORNIA.

GOSPEL SWAMP, Los Angeles Co., Cal.,  
September 16th, 1876.

FROM the Mission San Jose, our route lay south to Watsonville, *via* San Jose, Los Gatos and Loquel, over the Santa Cruz range of mountains, and through a portion of the redwood country. We started on September first, near noon, dined at Bro. Peter Burgess', in the pretty town of San Jose, and entered the mountain range about dusk in the evening, through the gate (*Los Gatos*). From the gate to the top, some ten miles, there is an excellent, graded roadway, which is kept in good condition by constant repairs and by sprinkling it at night, after the teams are all "down the grade" for the night. To meet the expense of repairing the road, a toll of from twenty-five cents to one dollar and fifty cents is charged. We put up at the "Hotel de Redwoods" at eleven P. M. This hotel is situated well up on the mountain side, at a bend in the road, is very spacious, having many apartments in one room, finished in sky blue spangled with stars over head (at night); the apartments divided, but not separated, by pillars of redwood *au naturelle*. Brethren D. S. Mill and George N. Davison lay down after supper and slept soundly, but as for us, the surroundings were so novel, the roof so far off, and the bed so strange, that we failed to sleep.

The next day we reached Watsonville, where, domiciled at Br. D. J. Phillips', an old-time Saint who had "gone on" and through "perfection" at the valley, we enjoyed a season of rest and refreshing with

the people of God. The Saints held a meeting at their chapel on Saturday evening, but we did not attend; on the morrow, however, the Rink having been secured, we addressed the people morning and evening, and again on Monday evening, attending a sacramental service on Sunday afternoon in the Chapel. The services were well attended throughout.

On Monday we all went to the beach, where we had the pleasure of looking out upon the Pacific ocean for the first time. The wind was blowing strong, and the surf beat on the sands with a roar. We lunched, and sang till the day waned, and returned to the city in readiness for the evening service.

Bidding the Saints good-by on Tuesday morning, we left for the San Benito valley. We dined with Bro. Lyman Hutchins, in the Pajaro valley, and reached Br. John Range's, near Hollister, at night, passing through Robber's Glen and the old, old town of San Juan, in full sight of Fremont's Peak, made famous by the sojourn of Fremont and his army during the Mexican war, just prior to the capture of Monterey. The dust was deep, the weather dry, and the wind blowing in the same direction we were traveling; so we were covered with it. We stopped one day at Hollister, visiting, and on the 7th reached Br. John Root's, on the San Benito. We spoke here in the school-house, to an audience hastily gathered. We arrived at the Jefferson branch, on the San Benito, at a little past noon, on the 8th, and stopped with Br. John Carmichael, another old-time Saint, who, obeying the truth before the martyr's death, had a strong "will to won't," when told to submit to the dictation of counsel. "In plain English, I will not," was the language used by him when counseled to "forget the wife of his youth."

The Saints came together at two o'clock on Saturday the 9th, and had a season of testimony and prayer. Bro. D. S. Mills spoke in the evening to an interested audience. Here the Saints came together from Long Valley, Bitter Water, Peach Tree, Salinas, Hollister and Watsonville. On Sunday we spoke twice, morning and evening, attending sacramental service in the

afternoon. We had been scolding some of the brethren for preaching long sermons; but on the occasion of our Sunday evening service we fairly earned our own scolding, as they will doubtless bear witness; however, we begged pardon, and they ought to forgive us.

Going up the San Benito, we were permitted to get acquainted with some of the advantages of California. The roads were very, very dusty; the weather was very, very hot,—the air like an oven; we were very, very thirsty; the water very, very warm, and to us, accustomed to the cold water of northern Illinois wells, it was by no means refreshing—decidedly bad. We were told that it was worse at Long Valley, but we did not go there to see.

All along the San Benito creek the banks and the dry bed are white with an alkaline deposit, with which all the surface water is impregnated to a greater or a lesser degree. There are wells on the valley levels, that are flowing and clear, with but little of the alkali perceivable; but these valley plains hardly reach above Hollister.

When we returned from Jefferson, we came down the valley from Hollister by Gilroy, and San Jose. These are located near the center of the valley, and form pleasant oases in the common area of dry plain, foot-hills and mountain. The water at Gilroy is quite good, the best we have drunk on the plain. Our impressions of that part of California are by no means favorable, though those who are there seem to like the country with few exceptions.

In the latest advices from President Joseph Smith, dated San Francisco, October 1st, he says that he shall leave there for Nevada and Utah, October 16th, and we shall look for him home early in November, perhaps by the first.

We have now on hand Branch Finance Books, headed and ruled for receipts of money and expenditures thereof. Price thirty-five cents, postage paid. They are bound in cloth and contain sixty-four pages, and we believe will meet a want long felt, and we hope will have a ready sale. They are ruled for branch, district, and general church funds.

The Northern Illinois District will hold conference at Mission, October 28th and 29th.

Bro. William Harvey writes from Deer Isle, Maine, that the truth is gaining ground there; and many are believing, and some are obeying the gospel.

Bro. L. M. Sollenberger writes from Monmouth, Warren county, Illinois, that he would like the California saints to know where he is. There are none others of the church in his vicinity and the *Herald* is his only source of communion with the church. He has talked and reasoned with people upon the gospel and distributed tracts. His relations in Pennsylvania think that he has gone astray, but he desires to take some able elder back to that state to preach to them. His faith is strong as ever, but his bodily health is not good.

Br. Jacob and Sr. Lucy Goble write from Blue Rapids, Marshall county, Kansas, that they much wish for the labor of an elder there, and a number of their neighbors would like to hear our doctrine. No saints are near them, and they would rejoice to entertain some of the faith.

Br. Robert Davis, formerly of Canada, writes from Reese, Tuscola county, Mich., that he is laboring at that place with prospects of much good for the cause. May his blessing be unto that result.

Br. J. S. Constance writes from Scottsville, Indiana, that their district conference was a very pleasant one, the Spirit of Christ being with them "to a good degree," and their hearts rejoiced in the testimonies and blessings thereof.

Sr. L. E. Flanders, of Cameron, Missouri, would like much to have the elders of the Reorganization visit her brother, Samuel F. Curtis, near Salem, Utah county, Utah, for the purpose of turning him to the true faith. Will Br. J. W. Briggs or others who labor there, or expect to do so, please bear this in mind.

W. B. Tignor was ordained an elder at the North Kansas Conference. The clerk wrote it Ticknor in the minutes of last issue. He is living in Granby, Missouri, and is preaching the gospel, and he wishes the Saints to call on him whenever they come there.

Bro. S. F. Walker made a short visit at Sandwich and Plano, September 28th to October 3d, and went on to the east. Nearly seven years, we think, since he went to Nevada and he expects to return there to settle up his business, his family remaining at Bro. Banta's during the interval.

We call attention to the letter of Bro. Joseph Emmett, of Canada, concerning the debate held by Bro. Robert Davis, who, although taking the positive on three subjects, is said to have had a signal success throughout.

Bro. John Holt sends us a copy of the Woonsocket (R. I.) *Patriot*. It contains a notice of the presence of Bro. Joseph in California.

The Canada conference minutes were overlooked by being with a package of branch reports, hence their delay.

Rev. Walter Colyer of Chicago made a remark in a late sermon (September 24th) that was peculiar. He said, "We are to have a revival in our city. I trust it is time, for I can imagine no better blessing than that which a revival would bring. *When Chicago has had a revival of religion she will be ripe for a revival of business; and we will be able to give a fair show both to God and Mammon.*" That would truly be a hand in hand movement, and men look for the former to bring the more wished for revival of the latter; yet who could have thought of a christian minister so associating the two.

Moody and Sankey are holding a great revival meeting in Chicago, with audiences of 6,000 to 8,000 people. No gospel has been preached by them, but all is excitement, anecdote, and story, and they believe that they are happy, and perhaps that they are doing good.

The *Jewish Review* which we recently noticed as having been started in Chicago has ceased publication.

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it lawful for members of the church to go to dances with the world, and yet retain their places in the church without acknowledging that they have done wrong?

*Ans.*—To our mind it is very doubtful whether members can go to dances either "with the world" or with each other, and yet retain the Spirit of God's work, or be in any good condition to do, or dare or suffer for the advancement of truth, either in example or in teaching. Allowances are frequently made because that youth is the time for pleasure, as if there was no pleasure but in folly, no happiness but in the froth of gaiety; and as though youth was not the time to lay the foundation of a lasting and honored manhood and womanhood. Yet this forbearance sometimes does touch the hearts of those not too giddy or rebellious, and causes them to turn to true happiness and peace of mind; but others, sensible, too, as they are of their own lack of finding real comfort in their vanities, and knowing that their profession is a mockery, will continue to strive in perversity to show how little regard they have for family or church guardians, or for the obligations assumed by them in obeying the gospel; and their own hearts condemning them, they are often still more reckless and determined to resist until they shall have drank deeply of the enchanting folly of the hour, until it is found unreal and unsatisfactory to the nobler impulses of the soul. Then, perchance, they may be reclaimed in gospel hope and love, or they may have nothing to build a hope and faith upon, useful to themselves or others; and some may be made stronger and more in love with reality and truth because of the contrast, but the risk is too great to run the chances, as we view it. It is a day for earnest work, earnest thought and for the continual seeking for a fitting preparation for the life beyond and to prepare our bodies and spirits, our time and talents in the best school of education, that we may be able to enjoy the blessedness, the knowledge and the everlasting and abiding happiness of the eternal worlds and universe of God. We believe that every effort should be made in kindness and in love "to restore such an one" by showing the better way, but when mercy has had her course with no avail, then justice asks for her rights in defense of the cause and the law of liberty, not license. That which savors

of evil and chooses to abide in evil cannot be borne too long to the detriment of the cause, but let patience have her *perfect* work, lest wrong be done and hardness of heart ensue.

Q.—Is a man who causes the property of another to be sold at sheriff's sale through endorsing for him, a fit and proper representative of the gospel of Christ?

A.—In such a supposed case there may be a variety of circumstances and causes leading to such an event that are considered sufficiently palliating as to render the act not only necessary but proper; but on general principles, or, as the above is stated, to deliberately *cause* such a thing to be done would, in our estimation, be a great offence. But if "to cause" simply means that through the failure of an enterprise or risk, mutually taken, both were brought to grief, and the sale therefore took place as a necessity of the law and not by intrigue or selfishness, then that would be another thing, and no blame attaches. Should the principal in such a transaction shield himself and let the endorser suffer in his stead, or should he save himself by providing such a sacrifice, he would indeed be worthy of the contempt of all noble minds, and unworthy of the confidence of any treasures, earthly or heavenly, temporal or eternal; nor would he be a safe man to represent the gospel of "peace on earth and good will to men," except he repents and makes every restitution in his power.

Q.—Is it right for the Saints to use wine for the sacrament made from the wild grape, if they have no tame ones?

A.—Yes.

Q.—Is it in keeping with the word "new," as found in B. of C. 26:1, to make sufficient to do from one season to another?

A.—We understand that it is. The adoption of this plan in the Plano branch has been very satisfactory.

Q.—Is it not improper and offensive for an officer in the church, either in a public meeting or in a private one to use the following expression to the Saints. To-wit: You cannot offend me, I defy you to do it?

A.—We think that no one could be just in the right spirit and speak thus; and probably, on meditation they would them-

selves so discover. Whether it proved offensive or not would depend upon the disposition of the one spoken to; and possibly one speaking so might not intend to offend, notwithstanding the rudeness of the expression, and the probable offensiveness of tone and manner.

Q.—The Saints knowing that an offense exists, having been given by the president, can they (the Saints) consistently partake of the sacrament when administered by such offending officer or president?

A.—If the wrong doing is so rank in its nature as to be thus offensive, ways and means should be taken to correct matters.

Q.—Can a presiding officer of a branch properly administer the sacrament after he has offended any one of his brethren or sisters without first becoming reconciled, as the law directs?

A.—There would be nothing illegal in his doing so, if that is meant; but in cases where actual cause for offence has been given it would be far better and in keeping with the spirit of the work for the wrong doer, whether officer or member, to seek a reconciliation before administering or partaking the sacrament. But patience should be exercised by those who are conscious of themselves not being in the fault until the Spirit of the Lord and the proper measures effect an adjustment of the trouble.

Q.—If they cannot, what course should they pursue toward him?

A.—If the presiding elder, it should be laid before the president of the district, if there be one; if no district, then before the one in charge of that mission or territory, with the request to come and adjust matters. If a lesser official it should be properly attended to by the president of the branch.

Q.—If a brother in a moment of excitement strikes another, is the one struck justified in taking the law of the land, before the law of the church.

A.—He is not. If he takes the law of land he virtually forsakes that of the Church, and chooses the former to decide in preference to the church rules.

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BR. RICHARD ALLEN sends us copies of the San Bernardino, Cal., *Times*. The issue of

September 22nd, contains the following friendly notice:

"We had the pleasure of an introduction to Mr. Joseph Smith, son of the founder of the Mormon sect. We found him a very genial, straightforward gentleman, with an abiding faith in the truth of his father's mission. He is on a visit to the branch of Latter Day Saints, at this place, which numbers among its members some of our most intelligent and influential citizens. Unlike the Brighamite branch, they have no dogmas that can conflict with our accepted rules of morals and christianity, and wherever located, are a law-abiding and industrious people. On Sunday our citizens will have an opportunity to hear Mr. Smith, and will do well to follow Paul's injunction and search all things. We clip the following concerning him from the *Anaheim Gazette*:

On Sunday, September 17th, we had the pleasure of listening to the great apostle of the Latter Day Saints, Joseph Smith. His text was the fifteenth Psalm, taken from the book called the Bible, according to the translation of King James, and not the Book of Mormon. Notwithstanding the fact that the Gentiles burned down their improvised tabernacle, on Friday night, the Saints did not seem provoked, nor yet were they afraid. It is to be hoped that none but the fanatical element of the so-called Christians encouraged or endorsed this infamous outrage."

The issue for the 25th has the following:

"Last evening, Mr. Joseph Smith, jr., addressed a crowded house at the Mormon Church, and delivered a square, flat-footed christian sermon, the tenor of which was that it was not sufficient to worship God with the heart and mouth on Sunday, but it was necessary to carry religion into every-day affairs, and that it should make us better men and women; that the fact that our religion made us better was sufficient to show that we were true believers. He is a fluent and pointed speaker, and kept his audience in close attention during his whole discourse. This evening he speaks at the same place, his subject being the views of his church on the marriage question."

Br. D. S. Mills, president of the Pacific Slope Mission, is traveling and preaching with brother Joseph.

We clip the following from the *San Bernardino Times*, of September 30th, sent us by Br. John Garner:

"The Mormon Church was again full to overflowing last night to hear Mr. Smith's views on the marriage question, or rather the views of his church on the question. Those that listened to his remarks were

well pleased, as it gave them a very different opinion of the religion of the Josephite church than that which they had previously conceived, and all present coincided with him in his opinion of the relation man and wife should bear to each other. The lecture was instructive, and if heeded would prevent more misery and sorrow, and result in greater happiness than the effect of a dozen dry sermons."

#### SPAULDING STORY REFUTED.

WE have received the following items from Br. William Small of Philadelphia, in relation to the "Spaulding Story" of the origin of the Book of Mormon. It was written by request of Br. Wm. W. Blair, while he was in Philadelphia this fall. Br. Small writes as follows:

"While I was living in Pittsburg in 1841, at the time so much was said of the Book of Mormon, and in connection with the Solomon Spaulding Story. It was stated that the Spaulding manuscript was placed in Mr. Patterson's hands for publication, and that Sidney Rigdon was connected with him at the time. In connection with John E. Page I called upon General Patterson, the publisher, and asked him the following questions, and received his replies as given:

Q.—Did Sidney Rigdon have any connection with your office at the time you had the Solomon Spaulding manuscript?

A.—No.

Q.—Did Sidney Rigdon obtain the Spaulding story at that office?

A.—No.

He also stated to us that the Solomon Spaulding manuscript was brought to him by the widow of Solomon Spaulding to be published, and that she offered to give him half the profits for his pay, if he would publish it; but after it had laid there for some time, and after he had due time to consider it, he determined not to publish it. She then came and received the manuscript from his hands, and took it away. He also stated that Sidney Rigdon was not connected with the office for several years afterwards. Gen. Patterson also made affidavit to the above statement.

Your brother in Christ,

WILLIAM SMALL."

PHILADELPHIA, Sept. 13th, 1876.

#### NEWS SUMMARY.

At 12:15 to 12:45 A.M., September 25th, sharp shocks of an earthquake were heard at Louisville, Ky., Patoka, Vincennes and Kokomo, Ind., and at Belleville and Centralia, Ills. Chimneys fell, windows rat-

fled, crockery was broken, and at Patoka it moved beds on castors across the floor.

By copies of Australian papers, Sydney *News* and Newcastle *Herald*, received from Bro. C. A. Davis, latest date, August 18th, we learn that the drouth of their summer (December to March) was succeeded by a winter of unprecedented wind and rain storms, accompanied by earthquake shocks, much property and some lives being lost by the gales, floods and inundations of the sea, and by accidents resulting from these causes. The gales at sea wrecked and stranded vessels, and lives were lost thereby. Buildings, mining property, and forests of timber were destroyed by floods and wind, and thousands of sheep were drowned, and the sea encroached upon towns and cities to an alarming extent. Altogether it seems to have been a terrible experience, especially in some localities, and grievous in general.

A revolutionary war has occurred in Central America, but the government was victorious in battle. Also, Mexico continues to be the field of almost constant fighting and trouble, about as she has always been. A revolution has likewise been attempted in Eucador, South America. Result not yet known.

The yellow fever has been very fatal in Savannah, Ga., and at Brunswick it was stated that more than one half the population were stricken with it, and those who could fled from the plague. Much suffering and destitution prevailed, but other cities north and south have sent many thousand dollars to their relief.

Severe railroad accidents have taken place in Ohio and Canada since our last issue. Numbers of people were killed and many wounded.

Nearly all Europe is in commotion over the situation and prospect for war. Russia having more and more assisted Servia with officers, soldiers and other aid, is now expected to advance and occupy Turkish territory, ostensibly under the idea of intervention in behalf of humanity, but probably with the intention of trying to solve the problem in the manner in which she wishes to see it eventually settled. Her warlike designs are more apparent, and it is said that Roumania will join her in the event of war. England and Austria declines to take part in the intervention between Turkey and Servia, or to share in the military occupation of the former.

LATER.—England acts with decision at last, and instructs her Ambassador at Constantinople to notify Turkey that unless she makes reparation by rebuilding the places she has made waste, and helping the thousands she has wronged, so far as possible, that she, England, will withdraw all support from her.!

All is quiet about Indian matters, but much anxiety is felt concerning the prospect for next spring and summer. The order to dismount and disarm the reds was not carried into effect at latest news, and some were committing murders and depredations, and it is reported that they are stirring up their tribes for the Spring campaign. On September 22d the Indian Commission succeeded in inducing Red Cloud and some of his chiefs to sign terms (so far as they are concerned) by which they agreed to give up their Black Hills reservation for one in the Indian Territory, although they protest that as the treaty already in existence had been openly and shamefully violated they could not see of what use it was to make a new treaty, when it could be just as easily violated as the former. It is reported that Sitting Bull intends to have 18,000 Indians ready for the Spring opening, notwithstanding he knows that ultimate defeat awaits them.

Thirty to fifty thousand coal miners are out of employment in Pennsylvania; and, as trouble and bloodshed have occurred in the past, so the same and worse are expected in the future. Among this vast army of idle men many are desperate; and, as the monopolists controlling the business wish to limit the production and keep up the prices the outlook for the laboring man is discouraging, and the reaction must come on the communities wherever this state of things exists. Railroad companies and manufacturers are putting down wages very low, (at least where we live), and yet they were never doing as fine a business as now. Strikes and outbreaks are threatened throughout the country, and the time draws nigh when the swift witness will come against "those who oppress the hireling in his wages" (Mal. 3 5) and bring them to judgment.

The Protestant Missionary Bible Societies have invoked the intervention of England in behalf of greater religious liberty in Spain, and wish that government to do something to restrain Catholic persecutions of the Protestant people and institutions in Spain. Earl Derby in reply said that the Spanish government is not justified in closing the Protestant schools, or in suppressing Protestant religious worship. He promised to make inquiry into the matter.

We had a call, October 1st, from Rev. John Craper, of Cottonwood county, Minnesota, who was soliciting aid to relieve the grasshopper sufferers of that region, who for four successive years have seen their crops destroyed by the clouds of locusts swarming in countless hosts upon their prosperous fields, and rendering the land desolate. The *Windom Reporter* contains editorials upon this question, so serious in that county and vicinity. It repre-

sents the desolation of that region, and the want and misery, prostration and famine, that are endured by those who have suffered greatly all these years, and which is now intensified by this last disheartening experience; also, by the surety of a like desolation another year, because of the deposit of eggs by the locusts this fall, whose numbers are greater than any of the previous years. These things have before been kept more quiet and hidden because that true reports would prevent the settlement of the state. But now the evil is more widespread, and, in fact, threatens in time to become a plague throughout the States.

The Governor of Minnesota has sent an invitation to the executives of the Northwestern States to convene in Omaha, Nebraska, October 25th, "to arrange some plan for a united action in the several States and Territories to prevent further devastation by these pests."

## Correspondence.

WOODBURN, Clark Co., Iowa,  
September 6th, 1876.

*Bro. Henry*:—The "Regular Predestinarian Baptist" Society are to begin their annual association here on the 9th inst. Can you not find time to write and publish in the *Herald*, an article on the subject "Election and Reprobation?" I was talking with one of their leading members this week, and he said some of their best preachers would meet any thing we have, on that subject. I would like some of our smart elders to debate the question with them in that vicinity. I think good would come from such a debate. Do you think Bro. Gurley or some other of our able elders would be willing to engage in such a discussion? Please let me hear from you on this subject. Yours in the gospel,  
M. B. OLIVER.

[Brethren who may feel so disposed can have a chance to consider and act upon the above opening for the truth]—EDS.

PHILADELPHIA, Pa.,  
Sept. 15th, 1876.

*Editors Herald*:—Since writing my last to you, dated August 14, I have visited Boston, Mass., and Providence, R. I., and at both places found most excellent saints. Ten years ago this summer I first visited these localities, and then had the pleasure of planting the germ seeds of the Reorganized Church. There are increasing branches in these cities, that give fair promise of doing a valient work for the Master's cause from this time onward. They have had many of the trials and perplexities common to the young branches, with some

unusual ones arising from lack of understanding relative to the authority and jurisdiction of presidents of missions, districts, and branches as also in regard to professed spiritual manifestations.

The Lord has blessed the saints in these branches with wonderful exhibitions of his love, and power, in giving them freely of "the children's meat;" and here, too, it has been seen, that "when the sons of God came to present themselves before the Lord, Satan came also among them." The saints must patiently learn that they are liable to be deceived in respect to spiritual things, such as tongues, interpretations, prophesying, and visions, either through false spirits, or through the misguided zeal, frenzied fanaticism, or wicked pretensions of those called to be saints.

We should not "quench the Spirit," nor "despise prophesyings," nor forbid to "speak with tongues;" but we certainly should "prove all things," and only "hold fast that which is good." When persons profess to be speaking by the spirit, those hearing must be allowed the right to "judge," (1 Cor. 14: 22). Jesus said, "Why judge ye not of yourselves that which is right?" by which we learn that our dear Savior has by his own sweet voice, endorsed the right of individual judgment in whatever relates to us personally.

But these trials "work out" for the true and faithful saints an experience in faith, in the knowledge of God and man, in wisdom, in long suffering, in never-failing trust in our loving and Almighty Father, that is of great importance, and of good worth. And we have confidence that these tried saints will rise out of their "fiery trials," wiser and purer, and so be bold and strong to come nearer the azure throne.

Among the many very remarkable cases of healing in the Boston branch, in which the wonderful wisdom and love and power of God are seen, I will particularize only in regard to one. A Sr. Eldridge, and her intimate friends, relate that when her boy, a lad of about ten years of age, was given up to die by the attending physician, the child having been sick for many days with pneumonia, pleuritic fever, typhoid fever, and some other affection, she bethought herself that she had shortly before heard by a lady friend, that the Latter Day Saints practiced the laying on of hands with prayer, for the sick, after the apostolic pattern, and so she eagerly and hopefully applied to the elders of the Church, who administered to the child, and the Lord graciously restored it, and very speedily, too.

Soon after the elders' administration the doctor called, his manners betokening that he expected to hear that the child was dead; and when, upon inquiry, he was told that the child was doing well, he went into



the sick room, examined the child, and exclaimed with undisguised delight that *the child was well*, and that the last medicine he ordered had "worked like a charm!" To this Mrs. Eldridge replied that it was not the result of the medicine, that they tried several times to give it, but the child could not take it; and she then presented him with the medicine, and told him that the child was healed through the ministrations of the elders of the Church; on hearing which, he exclaimed, "If this be true, we have no further need of physicians!"

Not long after this, when sister E. became a member of the Church, she was healed, through the ministration of the elders, of paralysis of the brain, a malady she had been afflicted with for over fifteen years. And to this we may add, that more latterly she was healed in the same manner of a long standing, and, at times, very painful affliction of the ear. Verily, "Some have faith to be healed." At Providence we learned of the wonderful cases of healing of cancer from the lips of the very parties healed, sisters Atwell and Barnes, mention of which has been made in your columns through letters from Brn. Ellis, Brown, and others, sometime ago. We heard of many other remarkable cases of healing, among them that of the daughter of our good brother and sister Louis E. Miller, who was signally restored, in mind and body, from a very severe attack of spinal meningitis.

The gifts and graces of the Spirit are had in an eminent degree in both the Boston and Providence branches, as I learned both from report and my own observation; and considerable additions are being made to their members by baptism, especially in Providence, and numbers more are standing at "the gate" "almost persuaded." The Lord is "working with" this people for the salvation of sinners, for the strength and comfort of his saints, for the glory of his gospel and the church of his choice; therefore "let the saints be joyful," and "let the high praises of God be in their mouth." "If the Lord be for us, who can do anything against us?" His blessed name be praised. In gospel bonds,

WM. W. BLAIR.

PROVIDENCE, R. I.,

Sept. 5th, 1876.

TO HENRY A. STEBBINS; *Dear Brother:*—It is with joy and thankfulness to God that I write these few lines to you, to give a short account of my experience in the Brighamite church. I was a member for twenty-five years, and I held the office of an elder and traveled much to preach the gospel of Christ, as I understand it; and when the elders came to Birmingham, England, I treated them with kindness, for I

believed it to be my duty; and I said, "brethren make my house your home;" and I was willing to give up my bed, or anything for their comfort. They used to tell us what kindness we would receive in Zion (Utah); and that when the poor saints went up that they would be cared for till we could get work; that was what the tithing was for and then we could in return pay our tithing to assist others. I thought how good it was, and I wished many times that with my family I was there, in Utah. They said that we would learn more in six months in the valley than all our lives in the old country; and that is true, for I was there only five months and I learned what I could not in the old country; for the elders from Utah went about lying and deceiving the honest in heart, and when they go to Utah then they found it out. But when they write home and tell their friends, then the cry is, "Oh, he has lost the faith, and he is an apostate, do not believe him." That is why many do not write. I left Birmingham July 10th, 1873, and settled in Providence for nine months; then I set out with my family for Zion, with my heart full of joy to think we were going to hear the prophet of God, and where we could meet with a brother and a friend; but O, how I was deceived. I went to the tabernacle to hear the prophet, but when I heard him I felt no influence whatever, and yet I went with my heart free. What a difference I felt when I went to hear brother Joseph last year in Providence; I could have staid all night, for I thought he was a man of God. Well I went about to get work, and I could not find it. My family was wanting food, and I was recommended to see the bishop of the ward I lived in (16th). I went and saw him at the meeting, and he asked me if my family was with me. I said yes, and I would be glad if I could get a little work, or I would do anything to get food for my family. He said that I had come up at a bad time, but in the course of a few weeks things might brighten up, and then he left me. I went home with a heart full of grief. Was this a man who should look after the poor of his ward? At last I met with one F. P. Platt, was once on a mission to Birmingham, and one that I had been very kind to, and I thought that I had met a friend. He asked me how long I had been up. I said about two months and that I could not get anything to do, and I had nothing at home. He said that times were very bad, but it was to try us. He never asked me to a bit with him, and this was at noon at his shop. I could mention many cases, but I will not trespass on your time. I thought this did not look like a happy place to gather to, for they had not the spirit of God, and they were so hard hearted and had no love for

their brethren. I met with many old friends from the old country and they asked me how I was going on. I told them, and they said you wait a bit, you do not know anything yet, and this was from those who stood high in the church of Brigham. I met with the president of branch that I belong to, that was Hockley, Birmingham. So Salt Lake City was no place for me, and we sold every thing we had and came away, and now we are members (five of us) of the true Church of Jesus Christ of Latter Day Saints, with Joseph Smith, the prophet of God as our president; and allow me my brethren and sisters to judge which is the Church of Christ after testing both of them. I thank God that we have cast our lot with a people who have love one for another. Had it not been for our beloved branch president, Bro. Bradbury, we should want food. May God bless him, and all my brethren and sisters, and all who are searching after truth.

Dear brother, my prayer is that God will bless Bro. Joseph and you with your high and holy calling, is the desire of your brother in Christ,  
T. H. MOORE.

SALEM, Marion Co., Oregon,  
Sept. 9th, 1876.

*Dear Herald:*—As I have been silent for some time, I will let you know that my silence is not death. No, I am not dead, neither physically nor spiritually, I trust; but I have been trying to build up the kingdom of God.

I started for this country some two months ago and got as far as San Francisco. There I labored in connection with Bro. D. S. Mills and others; and, about the time I was ready to sail for this place we learned that a Disciple minister by the name of G. R. Hand wished to hold a discussion with some of the Saints, but did not want any of the "small fry," he wanted Mills or Clapp (previous to that I thought Clapp was a small fry); and, as Bro. Mills could not go, it devolved upon your humble servant. So away I went, in company with our venerable Bro. Russel Huntley, to meet the great champion. But I confess that I had some doubts, for I have heard so much boasting that I feared he would not redeem his gage of battle; and, sure enough, after going five hundred miles to accommodate the gentleman, I found him altogether changed, in his mind; for he "didn't want to debate," "didn't think that any good resulted from discussion," etc. But we had traveled too far, and it had cost us too much to let him off that cheap; and, as we had been in time to hear his big effort from Mark 16th chapter, we advertised that we would review his sermon on the next Sunday; and would sustain thirty-three objections to it, and show that he

contradicted himself seven times. Doubtless this excited the curiosity of the people, for a goodly number came out to hear, and the saints prepared dinner on the ground for them, so most of the congregation heard both sermons of our reply, and, I think, were satisfied with our arguments. Elder Hand did not attend, but "left for pastures new." This was at Gospel Swamp, in Los Angeles county, where we have a very good branch of the Church.

I held several meetings after Elder Hand left, and baptized fourteen. Thence to San Bernardino and preached twice for the Saints. Then again to the Swamp and held two or three more meetings, and, August 29th, I took leave of the Saints and friends, once more to try to reach Oregon.

Mr. Moesser, of the Swamp, brought me in his wagon to Wilmington, where I went on board of the steam ship *Ancon* and sailed for San Francisco. Arrived there September 1st. I tarried but one night, and next morning I went on board the new and beautiful steamship *George W. Elder*, and sailed for Portland, Oregon, and on the night of the fifth we sailed up the great Columbia.

I am now at Bro. Clark Rodgers, where I am made welcome, and where I expect to enjoy two or three days rest and then I will see what can be done towards getting volunteers for the army of the Lord.

My address will be Sweet Home, Linn Co., Oregon, and I request all my friends to write to me at that place. Very respectfully,  
J. C. CLAPP.

BUXTON, Ontario,  
Sept. 25th, 1876.

*Dear Brother Stebbins:*—I take my pen this morning with feelings of gladness, because I have been spared through a long sickness, and am now able to write you a few lines. To my God be all the praise. I should have sent you an account of the debate between Elder Robert Davis of our Church, and Elder Marquis Green of the Disciple Church, but did not have time then, and have since been too sick to write. The debate was held June 3rd. Points discussed: "Should men have the same authority now to administer in all gospel ordinances as that had in the days of the apostles," Elder Davis affirmed; second, "The 'laying on of hands' as one of the principles of the doctrine of Christ, is as essential now as eighteen hundred years ago," Elder Davis affirmed; third, "The blessings of the gospel of Christ will follow his Church, always, even in our day, and until the end of the world," Elder Davis affirmed. I would simply say that the truth of our Lord was made so apparent throughout the whole of the debate, and the confusion and utter discomfiture of the

opponent so plainly manifested that the people were almost unanimous in their opinion about the discussion, which was that Elder Davis gained his points completely, although taking the affirmative every time.

Hoping that you may be blessed in your labors with God's Spirit, and health and strength, I remain yours fraternally,  
JOSEPH EMMETT.

BOSTON, Mass., July 17th, 1876.

Dear Bro. Stebbins:—I have often thought of writing something for the *Herald* since I have been in the church, yet I could never think of anything that would be interesting to your readers; but often of late, when alone, I will think of the many things spoken of by the prophets of old, events which are to take place before many years, sooner, I think, than many of us are aware of; and while thus pondering, how gladly would I see all the people of this earth believing the truth. Last evening while thinking of these things, my heart was filled with the Holy Spirit; and, as the tears ran down my cheeks, I was led to exclaim within myself, "Why will they not see?" I then felt like writing the following verses, the first I ever composed. I pray that the saints may so live that they will enjoy the Spirit of God at all times. Ever praying for the prosperity of the cause, I remain

Your brother in Christ,

EDGAR W. KNIGHTS.

#### WHY WILL THEY NOT SEE?

O, why will not the people see  
The way that they can happy be!  
If they salvation would obtain,  
The way is very, very plain.

Our Savior taught the narrow way,  
By which to see the endless day;  
He also showed the broader one—  
Down which so many the race will run.

To all who will the gospel hear,  
And from their minds cast out all fear,  
And with an humble heart obey  
The doctrine of the latter day,

They'll find it just as they were told—  
That it was taught by Saints of old.  
And if they truly do believe,  
The promised blessings they'll receive.

O, why will people be so blind,  
And turn from Him who is so kind,  
And say, in these the latter days,  
That Jesus taught so many ways.

I often think, with sorrow, too,  
That of this world how very few  
Will choose to walk the narrow way  
That leads to an eternal day.

And thus I ponder and recall,  
While down my cheeks the tears will fall,  
The teachings of our Savior dear,  
Which were so simple and so clear.

I think the times are not so far,  
As many people think they are,

When those who then have not obeyed,  
Will wish they had not thus delayed.

And what a time it then will be!  
Rejoice, ye Saints, that you did see  
The narrow way! And onward press;  
For all the faithful God will bless. E.W.K.

LAWRENCE, Mich.,  
Aug. 3rd, 1876.

Bro. Henry:—Bro. H. C. Smith is improving in health, so that he preaches nearly every Sunday. Through his instruction and kindly counsel the saints are led to praise their Creator.

It has been a little over two years since my wife and myself were baptized. We are led to praise God continually for his goodness unto us, and for the faith which we have in his word. How consoling it is to be able to look to God for help through trials and sickness, and yet our faith must be unwavering. I am thankful that what some call pleasure is not pleasure to me, but that it is a pleasure to worship God and to try to keep his commandments, a pleasure to meet with his people and to bear testimony in favor of the glorious gospel.

I always try to arrange my business so as to meet at the place appointed for worship, and I have always been amply repaid in so doing. I wish the saints could all realize that it is the will of God that they should gather together often in his name. This branch of the Church of Christ has suffered the loss of a member, Bro. Alonzo Arnold, died at his home in Hartford, Van Buren county, Michigan, July 23rd, 1876, after a long and painful illness. Services conducted by Bro. M. McHarness.

Elder E. C. Briggs made us a short call the 27th of July, and he gave us some good instruction. I remain as ever, your brother in Christ,  
SETH M. BASS.

NORTH WILLOUGHBY,  
New South Wales,  
July 16th, 1876.

Brother Joseph:—I thought you would like to hear from one in this far off land, as I know you feel a great interest in the welfare of Zion. I spent many years searching for the true gospel among the Baptists and Wesleyans, not feeling satisfied. In 1870 I heard two elders from the Brighamites, and I was baptized into that church, likewise my husband and seven of my children were baptized. In 1873 my youngest son went to Salt Lake, and the first letter I received from him was not much against the place, but the second came to Sydney the same time that brethren Wandell and Rodgers came. Our son told us not to come there, as they were the greatest lot of swindlers under the name of holiness to the Lord that lived. I sent for

the new elders, and brother Rodger came and explained how the Church stood. I did not know about the difference till Bro. Rodger told me, and I feel truly thankful that I can see the hand of the Lord in it all.

We feel sadly the loss of Bro. Wandell, although I know our loss is his gain, and we would not wish him back. My husband died just a fortnight before Bro. Wandell. Bro. Rodger is still up the country. We shall be truly thankful if we can have more elders so that we can hear the word again, as the Lord has given me a testimony that this work is true. My sincere prayer is that we may be faithful to the end. I remain your sister in the new and everlasting covenant,

KESIA CARR.

MORONI, Cass Co., Neb.,  
September 1st, 1876.

*Bro. H. A. Stebbins*.—I always love to hear from the various branches of the Church, and to know the cause moves onward, and some may wish to hear from this place. We hold meetings once a week, sometimes twice. Bro. R. C. Elvin preached two sermons at Rock Bluffs to attentive hearers, and once at this place August 27th. The house was full and the speaker had good liberty. The grasshoppers have made their appearance again. They seem to travel south, and what will be the result of their visits time will tell. I hope to have more to write soon. Yours in the bonds of peace,

NICHOLAS TROOK.

CLAM LAKE, Mich.,  
August 9th, 1876.

*Dear Brother Henry*.—I see by the *Herald* that you are alone with your multiplied cares. I can truly say that I have been blessed with the inspiration of the spirit lately, and I am comforted in the reading of the word and in the assurance of a fulfillment of the exceeding "great and precious promises" whereby we lay hold upon the future, "for here we have no continuing city." While corruption and revolution in the political, social, and religious world seem to be almost unsettling the foundation of society, we who are "called to glory and to virtue" through the abnegation of self should be looking for our reward to "the things that are not seen," for they are eternal. Oh, glorious promise; and how our hearts are assured amid our trials and manifold temptations, amid the throngs of our fellow men who are eagerly pressing on for the possession of "the things which are seen," which are fading and perishing with the using. No wonder that the demand is so great for a belief that does not radically interfere with the lusts of the flesh, and that a supply of infidel creeds should abound; while on the other hand, in the calvanistic, the cruel, absurd, and

impossible creed of "orthodoxy" the honest hearted investigator and searcher for truth, falling between both stools, concludes on a theism,—no God and no future.

My dear brother, I do thank God that he has revealed unto us the more perfect way, and it assures me to know that such as you do have faith in the great God, and that He who once led and protected, and who will in the latter times again strengthen Israel and bring them into favor and possession of their covenant possession, will also preserve and reward us who are or may be made Abraham's heirs and partakers, through faith, of the ancient covenant. Oh mighty gift of precious faith! I thank God for answering my continued prayers for a supply of faith, and I can now understand why Abram's faith "was counted for righteousness." What would modern philosophers say to a command from God to slay one's own son? I tell you we don't realize the trial of this faith. How natural and reasonable to say, "why, this is absurd and cruel, and cannot emanate from a just God, but Abraham exercised faith in the living God and "took his knife to slay his son," thinking, according to Paul, that God would restore him. Well this is the faith that God's servants must be endowed with in the last days. "Above all," says Paul, "taking the shield of faith whereby we shall be able to quench the fiery darts of the adversary." How oft, and oft repeated, have I proven the truth of this, for there are many ways God makes trial of us in, even by leading us farther at times than "reason" and the senses follow, and then we are alone, yet not alone, "for the Father is with us and with our hand laid in his, too often tremblingly, we move forward in the dark, for we walk by faith and not by sight."

I would much like to see the *Herald* changed to a weekly. There are many good things to be had from exchanges, and enough things interesting to every Latter Day Saint to give us one. And, what is more, the influence and position of the church needs and demands a weekly edition.

I want Bro. E. C. Briggs to visit me; can give him a home and some help. I want truth presented to the people in this town in such a manner as shall leave them without excuse in the Judgment day. To this end I am willing to do all that God requires of me. There are many good people here; but, like all lumbering towns, many are Godless, careless, and unknowing as to the ways of life. Of course there are some "blind leaders" with dim lamps groping among creeds; yet they seem friendly and kind to me. I sometimes think that the Lord does accept and bless.

many with his Spirit, and then again at other times—as only last Sunday when witnessing infant baptism—my soul, like Lot's, "was vexed." Tell Bro. E. C. B. to come and I will find churches or halls in which to tell the people of "the more perfect way."

Excuse my tax on your patience. Your friend and brother in the covenant,

MYRON H. BOND.

## Conferences.

### Massachusetts District.

The above conference convened at Boston, July 29th, 1876. George C. Smith, presiding; John Gilbert and Senterlow Butler, clerks.

A document was presented by Br. John Smith, requesting the conference to appoint a court of elders to enquire into certain grievances that existed between the president of the district and the president of the mission. The request was granted, and conference appointed elders Senterlow Butler, George C. Smith and Elias N. Webster.

Evening.—Prayer by Elder John Smith.

Elders' Reports.—J. W. Nichols, Albert Nickerson, John Gilbert, Geo. C. Smith, John Smith, Wm. Bradbury, G. S. Yerrington, C. N. Brown, F. M. Sheehy, Eleazer Small, Wm. Pond, Senterlow Butler, in person, and Erastus Vickers by letter.

Priests L. E. Miller, F. A. Potter, John McKee, J. C. Gardner, A. D. Moon, and John Potts; teachers Henry Islieb, Chas. Coombs and Alvin E. Warner, and deacons W. Cliff, Wm. Crompton and Frank Steffe reported.

An examining committee on branch reports was appointed. Committee on A. J. Cowden's case reported. Report accepted and committee discharged.

The president reported his labors with Potter Bates; and, as certain charges had been made against him, he requested that an elders' court be appointed to examine the matter. Wm. Bradbury, G. S. Yerrington and John Gilbert were appointed as the court.

Financial report of the president was received, as follows: Moneys received from all sources \$12.30; expended in district \$9.26; now on hand \$3.04.

July 30th, 10 a.m.—A friendly discussion upon par. 10, sec. 17, D. C. was held. Report of committee on branch reports was presented, accepted, and the committee was discharged.

Providence 56 members, 6 baptized, 1 cut off. Plainville 8 members, 1 baptized. Simmonsville 13 members, no change. Denisonport 53 members, no change. Fall River 72 members, 2 baptized, 3 cut off. Douglas 13 members, 3 reinstated. Brooklyn 8 members. Boston 42 members, 1 baptized.

Resolved that branches in this district are hereby requested not to grant certifi-

cates of removal, only to those who are removing beyond the limits of the branch where they belong.

Amos D. Moon was continued in his mission to West Greenwich.

A letter from the Simmonsville branch, recommending Amos D. Moon for ordination as an elder, was referred back to the branch for the signature of the president, and when obtained the district clerk is to give instructions for his ordination.

John Gilbert tendered his resignation as clerk of the district, which was not accepted.

Bishop's agent, Elias N. Webster, reported as follows: On hand last report \$26 50, received since \$14 00, total amount \$40 50, paid out \$8 00, balance on hand \$32.50. Report accepted.

The question of dividing the district into sub-districts was indefinitely postponed.

The court of elders appointed in the case of John Smith *vs.* Charles N. Brown made their report, which was received and they were discharged.

Resolved that we act on the report in detail.

First clause of report was read, discussed, put to vote and lost.

Adjourned for preaching.

Prayer by John Gilbert. Preaching by Wm. Pond.

Five o'clock p.m.—Second clause of the report was read, discussed, put to vote and adopted. Third clause was read, discussed, put to vote and adopted.

Report of court of elders in the case of Potter Bates was received and court discharged.

Resolved that the request of Potter Bates, to be disfellowshipped, be granted.

Seven p.m.—One hour and a half was spent in prayer and testimony, and a very profitable time was enjoyed.

Resolved that we do not sustain Charles N. Brown as president of the New England Mission, so far as his authority extends over the Massachusetts District; and that we request the General Conference to release him from all charge over this district.

The president and clerk were authorized to send the above, over their own signature, to the general authorities.

Resolved that the money now in the hands of John Smith be devoted to defraying conference expenses.

That we sustain by our faith and prayers Joseph Smith, as President of the Church, also as prophet, seer and revelator, together with his counsellors, the quorum of the twelve, and all the quorums and authorities in righteousness; also Josiah Ells as president of the eastern mission; also George C. Smith as president and John Gilbert as clerk of this district until next conference.

Adjourned to meet in Providence, R. I., October 28th, 1876.

**Alabama District.**

The above conference convened at Lone Star branch, Monroe county, Ala., at 10 a.m., July 15th, 1876. G. T. Chute called to the chair as president *pro tem.*, and J. M. Booker as clerk *pro tem.*

Prayer by G. R. Scogins.

Proceeding to permanent organization. G. T. Chute was chosen president of the district, and W. D. Clark district clerk.

Branch reports were presented and the elders present reported.

At 4 p.m., prayer by G. Vickery.

Branch Reports.—Pleasant Hill 56 members, branch prosperous. Butler 27 members, condition good. Lone Star no report.

The authorities of the church were sustained. Preaching in the evening by F. Vickery.

Sunday, 11 a.m.—Preaching by G. T. Chute. At 3 p.m., met for prayer and testimony. The Spirit was present. Wm. D. Clark was ordained a priest. Preaching in the evening by G. R. Scogins.

Adjourned to meet at the Butler branch, on Saturday, November 11th, 1876.

**Kent and Elgin District.**

The above conference convened at John Taylor's, Zone branch, June 10th, 1876, by appointing Arthur Leverton, president, and Joseph Emmett, clerk. Prayer by E. C. Briggs.

Resolved that this conference accept E. C. Briggs as president of the Canada Mission, and J. S. Patterson as his co-laborer.

That the rights of conference be extended to all the brethren from the States.

Branch Reports.—London, at last report 30, baptized 82, present total 112.

Zone 32 members, 1 baptized. Sunday School 2 teachers, 15 scholars, total 17. Financial Report: Balance and receipts \$40.51; paid to Bishop's Agent \$20.00, on hand \$20.51.

Buckhorn 91 members, 7 baptized, 3 removed by letter.

Usborne 32 members, 7 baptized, 1 expelled, 1 died.

Botany 18 members, 1 died, 1 expelled. Puce River 12 members.

Seventies' Reports.—Robert Davis labored in the different branches in this district, and then went to Michigan, in company with Arthur Leverton, and remained there from December to May, preaching and teaching to the best of his ability. Organized one branch, in Lapeer, of 35 members, blessed many children, administered to many sick, to some with good effect. Held a discussion in Buxton, June 3rd, with a Disciple minister, and had baptized 19 since last conference. George Shaw had labored some in Chatham and Dover, confirmed 3; administered to some.

Elders' Reports.—A. Leverton preached in London, with Robert Davis and others, and baptized one there. Then went to Michigan, and labored about eight weeks and baptized ten. Had more calls for preaching than he could fill. Came home, and went to London to settle difficulties. This, with branch labors, had been his work since last conference. John Shippy had preached in most of the branches; baptized two. John Cornish had preached a good deal in London, also in Exeter, Usborne, Lambeth and Hyde Park; since last conference baptized seventy-four. John McKenzie administered to some sick with good effect. Geo. Cleveland had preached, and baptized three. Joseph Snively had found good opportunities and tried to fill them. Norman Blakely and John McKenzie reported their labors.

Priests' Reports.—Elijah Sparks, A. McKenzie, Wm. Newton, John Taylor, Benj. Blackmore and James Robb reported labors in their several branches. John Hartnall had preached three times publicly and baptized two. Joseph Emmet, besides branch labor, had presented the truth to many, received promises of openings and preached once on the Lake. Wm. Newton baptized three and visited officially. S. Reynolds labored in his branch and assisted in baptizing two.

2 P.M.—The afternoon was spent in free discussion. At 7:30 p.m., Elder Joseph Shippy, priest Wm. Cairns and teachers John Cornish, Stephen Emmett and Phelan Shaw reported labors in their branches.

Committee on Lindsley Meeting House reported through the president, John Shippy, who said he had done all he could, and intended soon to have the deed in hands of the committee.

Resolved that the report be received and committee sustained.

That the former "Building Committee of the Lindsley Meeting House," viz., John Traxler, Norman Blakely, Robert Burr, Geo. Shaw and Robert Gawley be released.

Bishop's Agent reported having received \$20.00; no expenditure. Discussion on Bishop's Agent's money.

Sunday, 9:30 a.m., met for prayer and testimony, Joseph Snively presiding. A general good feeling prevailed. At 11 a.m., John J. Cornish spoke on the principles of the doctrine of Christ. At 2 p.m., J. S. Patterson preached on the Book of Mormon. Large congregations; good attention. At 7:30 p.m., preaching by E. C. Briggs on the gifts belonging to Christ's church.

Monday, June 12th.—Resolved that the Bishop's Agent be sustained.

President selected Joseph Shippy, George Cleveland and Joseph Snively a court to try cases that may come before this conference.

2:30 P.M.—Talk on missions was had.

Arthur Leverton said that he was willing to go into the field all the time, if the district would support his family. Geo. Cleveland offered to pledge himself to give one-tenth of his earnings for that purpose, as he was in favor of keeping a missionary in the field. John McKenzie reported Norton Creek branch, Province of Quebec, verbally. President of conference reported that Thos. Hartnall, who was given notice through the *Herald* to appear at this conference, had made ample restitution, but that Geo. Taylor, to whom notice was given at the same time, had failed to appear or make restitution.

Resolved that we raise our hands against George Taylor to disfellowship him, evidence against him being satisfactory.

The authorities of the church were sustained; also A. Leverton as president, and Joseph Emmet as clerk of the district.

Adjourned to meet in London, October 14th and 15th, 1876.

#### Northern Minnesota District.

A conference of the above district was held at Br. Geo. Gould's, Silver Lake, Otter Tail county, June 3d, 1876. Marcus Shaw, presiding, and Henry Way, clerk.

Branch Reports.—Oak Lake 31 members, 1 baptized, 2 died. Hope of Zion 21 members, 2 baptized, 1 expelled.

Elders B. B. Anderson, George Gould, T. J. Martin, J. R. Anderson, H. Way, C. A. Sherman, F. E. Anderson, and priests C. Clayton, G. Gould and R. B. Anderson reported. The president made a report of his labors, and of his trip to the Annual Conference, as delegate from the district. He also spoke of the promises that were made to the branches through Br. T. W. Smith when he was here, and how the blessings had been fulfilled.

The authorities of the church were sustained, also the officers of this district, and of the branches thereof.

Sunday, June 4th, was occupied by Brn. M. Shaw, T. J. Martin and others in preaching the word; after which a prayer and testimony meeting was held, and the Spirit of God was manifested to a great degree. During the Conference many blessings were received.

Conference adjourned to meet at Oak Lake, November 11th, at 1:30 p.m.

#### Philadelphia District.

The above conference convened in the city on Sunday, August 27th, 1876, at 10:30 a.m. John Stone, president; Joseph A. Stewart, secretary.

Bishop I. L. Rogers, of Illinois, was present and took part in the proceedings.

Branch Reports.—Philadelphia 48 members, 1 expelled. Hornerstown 9 members.

Hyde Park 22 members. Danville 7 members. South Bethlehem, no report.

Elders' Reports.—John Stone said that he had labored to the best of his ability; visited the New Jersey branch, and found the saints firm in the faith and having the Spirit of God; found the South Bethlehem branch few in number, by removal of members; "if I have one desire above another it is that I may ever stand faithful to the end." Asa Copeland has done all that he could in behalf of this work, and knows that it is the work of God. James Logan and Joseph Lightkip reported. Joseph A. Stewart said that he had visited New Jersey with Br. Banta and Br. Small, and has preached twice there. Wm. Small had labored in the Hornerstown branch; thinks that many are believing, and all the members are faithful; he felt firm in the faith, and is willing to go and preach whenever he can find an opening. Lewis D. Morgan said that his faith was on the increase, and that he is trying to do all the good he can. Wm. Crumb and Henry Jones reported by letter.

Resolved that Henry Jones' report, with request to renew James Jenkins' license, be accepted.

Priests Wm. H. Harrison and Wm. Harris reported.

Resolved that the president appoint a committee to call upon the book agent, to know why he is not here, and what he has done.

7:30 P.M.—After preaching by Brn. Morgan and Stone, business was resumed. The book agent made a report, and on motion the report was laid on the table. John Stone was sustained as president, and Joseph A. Stewart as clerk. The authorities of the church were sustained in righteousness.

Adjourned to meet in Philadelphia, Nov. 25th, 1876.

### Miscellaneous.

#### Bishop's Agent Appointed.

In accordance with a notification from Br. E. M. Wildermuth, clerk of the Eastern Iowa District, of the choice of Br. L. P. Russell to act as Bishop's Agent for that district, as per resolution in their conference, September 2d, 1876, I hereby appoint him to that office, trusting that the Saints will aid the cause through him, and that good will be done thereby. I. L. ROGERS, *Bishop*.

#### Branch Organization.

The Boone Creek Branch, Missouri, was organized July 23d, 1876, by Br. Wm. H. Hazzledine of St. Louis conference, with nine members, including three officers, viz., Daniel Evans presiding elder, Henry Holds-

worth presiding priest, Wm. Jemmett presiding teacher. Address: Sullivan, Franklin county, Missouri.

**Board of Publication Meeting.**

Minutes of the session held September 5th, 1876. Present: Israel L. Rogers, David Dancer, John Scott, Henry A. Stebbins. I. N. W. Cooper, secretary.

After prayer, the minutes of the last session were read.

The Secretary was instructed to forward to the General Conference the petition of the Board to have the resolution of 1870, which provided for the organization of the Board, amended, as per resolution of the June meeting of the Board.

The Secretary's Report was read, received and acted upon by items.

The Financial Report of receipts and expenditures from May 16th to August 16th, 1876:

Cash on hand May 16th.....	\$ 196 84
Total Receipts for three months .....	2,290 82
	<u>\$2,487 66</u>

**EXPENDITURES.**

Ogiesby, Barnitz & Co., for paper.....	\$246 54
Other Stock, and for Binding .....	100 33
Postage on Heralds, Hopes, and Books.....	118 26
Freight, express, drayage, incidentals, and coal	149 42
On Rent account .....	100 00
D. F. Lambert, on reporting account .....	55 00
Returned to depositors.....	176 46
James Anderson, on account .....	50 00
Paid employees.....	1332 07
On Church account and Library.....	7 21
Store and office fixtures.....	12 50
Balance on hand.....	139 87
	<u>\$2,487 66</u>

The following was adopted: Resolved that all parties acting as agents for us make a report of the amount of books on hand twice each year, namely, on the first of February and the first of August, and that failing to do so, the Business Manager is authorized to call in the books, if thought advisable.

Bill for papers and postage on the same, in the interests of the English Mission, amounting to \$58 62 was presented to the Bishopric and allowed.

Bill for Church Library of \$16.02 was also allowed.

Account of Br. Thomas Taylor, of England, was ordered to be presented to the General Conference for adjustment. Adourned with benediction.

I. N. W. COOPER, secretary.

**Church Library.**

The following five volumes have been presented to the Church Library by Sr. John E. Page, of DeKalb, Illinois:—"Biblia Hebraica" (Hebrew Bible); "Hebrew and English Lexicon;" "Hebrew Grammar;" "Liber Psalmorum" (the Psalms in He-

brew); "Supplement to J. Seixas' Manual Hebrew Grammar, for the Kirtland, Ohio, Theological Institution."—1836.

JOHN SCOTT, Librarian.

**Notified to Appear.**

This is to notify sister Abbie H. Swan that she must appear, or communicate by letter to the president or clerk of the Boston Branch (No. 4 Highland Park), within three months from date, or her case will be acted upon as though she were there present. By order of the Boston Branch.

EDGAR WOODWARD, Clerk.

BOSTON, Sept. 23d, 1876.

**Expelled.**

Margaret Craig and Martha Morris were, for unchristian conduct, excommunicated from the Dry Fork branch, Wayne county, Ills., February 13th, 1876, by the unanimous vote of said branch.

JOHN F. THOMAS, Pres. and Clerk.

Birth and Death notices inserted free; Marriage notices one dollar each.

**MARRIED.**

At DeKalb, Illinois, September 24th, 1876, by Br. Henry A. Stebbins, Br. Wm. Eaton, of Independence, Mo., and Sr. Mary Page, of DeKalb, Illinois.

Also, at the same time and place by the same, Br. Judson S. Small and Sr. Celina E. Page, of DeKalb.

At Sandwich, Illinois, by Br. H. A. Stebbins, October 3d, 1876, Mr. George Salisbury and sister Hannah Ewings, both of Sandwich.

At the residence of the bride's parents, Rock Creek, Hancock county, Illinois, September 25th, 1876, by Br. J. H. Lake, Br. Alfred McGahan and Sr. Mary A. Stevenson. May their happiness and joy be continual, but their troubles and sorrows *centennial*.

J. H. L.

**DIED.**

At Deer Isle, Maine, of diphtheria, the following named children of Bro. Alonzo and Sr. Synthia Hutchinson :

Charlie H., February 22d, 1876, aged 7 years, 7 months, and 5 days.

Willie A., March 5th, 1876, aged 5 years, 7 months, and 17 days.

Freeman E., March 18th, 1876, aged 10 months and 27 days.

Mary A., March 22d, 1876, aged 3 years and 5 days.

Death came to us with solemn knell,  
And took from our dear home,  
Four little ones we loved so well,  
And left us all alone.  
Yes, all alone, but God is near,  
And hears us when we pray;  
And He will bring our darlings back,  
In the Resurrection Day.



At her father's house, near Buffalo, Scott county, Iowa, September 2d, 1876, of typhoid fever, sister Margaret Gold, aged 25 years and 10 months. She endured her protracted illness with Christian resignation and fortitude. Having in health "chosen that good part," by yielding obedience to the commandments of God, she passed the ordeal without intimating any fear or doubt, and she died as she had lived, manifesting that meek and quiet spirit which should characterize all the saints. I have known sister Margaret since she was twelve years old, and knew her to have been a young lady of pure christian character, and as having those virtues that are not always appreciated while the possessor lives; but when death comes we are led to reflect upon what they were while living, and thus while taking the last view, we spoke of sister Margaret's past life, and we could recollect of no act of her life that was intended to wound the feelings of a fellow being. Her life seemed indeed a preparation for the one she has gone to enjoy, and her body to be a pure emblem thereof. Her death is a sad one to her family and friends, and a dutiful daughter, an affectionate sister, and a noble example of virtue and goodness has gone to rest, and the Church has lost a faithful member. She was born in Scott county, Iowa, November 3rd, 1850, and was baptized June 25th, 1865.

F. H. WILLIAMSON.

At her residence, near Shenandoah, Fremont county, Iowa, June 22d, 1876, of inflammatory rheumatism, and after a long illness, Sr. Clarissa Miller, aged 59 years and 10 months. She bore her suffering patiently, and without murmuring. She was born August 23d, 1816, in Philadelphia, and was baptized by J. P. Green in Buffalo, N. Y., February, 1837. She united with the Reorganization, April 9th, 1876, and was a true saint. Funeral services by Br. William Redfield.

J. R. B.

At Deer Isle, Maine, of consumption, Sr. Lovinia B. Eaton, aged 17 years, 2 months, and 2 days. She was the daughter of Bro. G. W. and Sr. Hannah Eaton, and was baptized in 1860, and died in 1865, in full faith of the gospel.

Dear Vinia, thou hast left us,  
 Thy stay on earth is done;  
 Thy soul is numbered with the blest,  
 But thy friends are left to mourn.  
 By us no more thy voice is heard,  
 Singing thy Maker's praise;  
 'Twas thy delight to serve thy Lord,  
 And thou loved him all thy days.

**Addresses.**

John H. Hansen, box 860, Council Bluffs, Iowa.

M. H. Forscutt, care R. M. Elvin, Nebraska City, Neb.

John C. Foss, Machias, Maine.

John T. Davies, box 38, Cherokee, Crawford county, Kansas.

**PUBLICATIONS ISSUED AND FOR SALE**

BY THE

Board of Publication of the Reorganized Church,  
 AT THEIR PUBLISHING HOUSE

PLANO, KENDALL COUNTY, ILLINOIS.

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**Certificates and Reports:**

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Branch Statistical Reports, per dozen .....	..... 50
Annual " " two for .....	..... 15
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District " " " " .....	..... 55



# THE TRUE LATTER DAY SAINTS' HERALD.

1576  
Mary Eaton

"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.*

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

Vol. 23

PLANO, ILL., NOVEMBER 1, 1876.

No. 21.

## MINUTES

OF THE

Semi-Annual Conference, October, 1876.

Conference convened near Council Bluffs, Iowa, at 10 o'clock, A.M., Friday, October 6th, 1876.

President Joseph Smith being absent in California, President Wm. W. Blair, his First Counselor, was chosen to preside, and J. Charles Jensen, of Council Bluffs, Iowa, was chosen as clerk of the conference, in the absence of the Church Secretary.

Prayer was offered by Pres. Blair; and the weather being cold for outdoor service, the conference adjourned to meet in Springville Hall, at 1:30 p. m.

### FRIDAY AFTERNOON.

OCTOBER 6TH.

Hymn 448. Prayer by Br. Z. H. Gurley. Hymn 614. Pres. Blair said that the conference had met to work, not to idle away time; and that moderation should govern us, for as we wish our brethren to be patient and forbearing towards us, so we should act towards them. Let us try to be earnest and energetic, and lose sight of self in the interests of the work. The chief effort of the church is to preach Christ's gospel, and to establish it as he and his apostles did. Let us be careful that we build aright, so that our work may stand. I feel that God's Spirit is with us in our meeting together.

Br. Eli T. Dobson was chosen as assistant clerk.

The minutes of the Annual session of April, 1876, were read.

Whole No. 357.

The President was authorized to appoint a committee to select elders to preach during the conference. He appointed Brn. Jas. Caffall, J. M. Harvey and E. Banta.

By resolution the following appointments were made: Br. Jas. Caffall and Andrew Hall to select a police force; Br. M. H. Forscutt as chorister and Br. Phineas Cadwell as his assistant; Br. Jas. Caffall to procure a janitor to take care of the hall.

### REPORTS OF DISTRICTS.

*St. Louis:* 10 branches, 590 members, including 2 high priests, 1 seventy, 40 elders, 23 priests, 8 teachers and 8 deacons. Changes in six months, 28 baptized, 20 received by letter and vote, 16 removed by letter, and 4 died. Spiritual condition of the branches is reported good. The elders and priests are not employed as branch officers, but receive appointments to preach in various places in the district. Thus, also with the help of visiting elders, the people have more chance to hear the word of God; and there is a large field of labor open. At our conference, held Sept. 4th, a resolution was made suggesting to the General Conference that Br. James X. Allen be assigned to mission labor in the district, to preach and build up the church. W. H. Hazzledine, president; T. R. Allen, clerk.

*Fremont:* 14 branches, 487 members, including 5 high priests, 1 seventy, 41 elders, 15 priests, 19 teachers and 11 deacons.

*Kewanee:* 14 branches, 475 members, including 1 apostle, 3 high priests, 6 seventy, 44 elders, 24 priests, 14 teachers and 8 deacons; 15 baptized, 11 expelled. The work progresses slowly, not for lack of elders, but for lack of laborers. May the Lord send more laborers into the vineyard. A resolution was adopted, Sept. 2d, requesting the General Conference to set off the Iowa portion of the district as a separate district. H. C. Bronson, president; J. M. Terry, clerk.

*Decatur*: 5 branches, 371 members, and with 24 scattered, aggregating 395 members, including 2 apostles, 3 high priests, 4 of the seventy, and 26 elders. A. W. Moffatt, president.

*Central Nebraska*: 3 branches, 75 members, including 2 high priests, 8 elders, 6 priests, 2 teachers, 1 deacon; 5 baptized, 4 received, 1 removed. Saints generally in good standing. Br. Heman C. Smith has labored acceptably in the district, and it is the unanimous voice of the district to have him returned to us. Your humble servant has resigned the presidency of the district, and there is no one in charge, but it awaits the decision as to the return of Br. H. C. Smith. For myself I present myself for the disposal of the conference, praying that God will direct your action in this and in all other matters. Charles Derry, delegate of district.

*Southern Indiana*: The work throughout the district is in a fair condition, and the saints all seem to be engaged in it, and manifest an increased determination for the cause, while the officers are earnest and devoted. But, unfortunately, most of them are tied by having families to provide for. Br. C. Scott is the only one who is devoting all his time, and many calls for preaching have to be unfulfilled. With this need in view the conference of September 2d adopted a resolution requesting the General Conference to appoint Br. W. H. Kelley to labor in this district. The Amanda branch, Ohio, requested admission into our district, and we granted the request, subject to the sanction of General Conference. Herbert Scott, president; J. S. Constance, clerk.

*String Prairie and Nawoo*: 10 branches, 380 members, including 1 apostle, 2 high priests, 1 seventy, 23 elders, 8 priests, 10 teachers, and 6 deacons. J. H. Lake, president; Samuel Ferris, clerk.

*Far West*: 7 branches, 287 members, including 1 high priest and 36 elders. Out of this number we have not one who can devote all his time to the work of the ministry. As president of the district, I spend as much time as circumstances will permit and so do some other elders, and the Lord has truly blessed us the past six months, for 64 have been baptized, 39 of them by Br. T. W. Smith, who has been greatly blessed in his labors in some parts of the district. School-houses and churches are open for the elders to occupy, and good openings for preaching, the people being favorable to us, even where the saints were once driven away, the call is for us now to come. We changed the name of the district from North West Missouri to Far West, as the Nodaway District really embraces the northwest part of the state. James Kemp, president.

*Northern Nebraska*: 5 branches, about 200

members, exclusive of scattered ones. Thirty baptized during the the last six months and a good prospect for more. Work in a fair condition, although some difficulties in one or two branches. Many calls for preaching, more than we can fill; yet the elders who can labor are pushing the work onward. Thos. J. Smith, pres; Hans. Neilson, clerk.

*Central Missouri*: 5 branches, 128 members, including 15 elders and 5 priests; 20 baptized since last report, 6 expelled, and 1 died. Spiritual condition of the district slowly but steadily gaining, and there is a prospect that many more will be added. A. J. Cato, clerk.

The Church Secretary, Bro. H. A. Stebbins, sent from Plano a letter enclosing items of business for the conference, and documents sent to him to be presented for its consideration, also elders, reports, etc.; among them the following extracts from a letter of Br. Glaud Rodger, missionary to Australia, written at Waratah, August 23d, 1876:

Sr. Rodger has consented to my remaining here until wisdom directs otherwise; and from your letter I learn that it is also the wish of the authorities of the Church. I am not surprised at this, for I have felt for sometime, when thinking of home, that my work here was not done yet. I feel thankful for the confidence placed in me, and shall ever seek by the grace of God, to magnify my calling in whatever may be my lot. My letters will show you how much we need help, and whoever comes here to labor will have his work before him. I am not adding many to the Church, though many are friendly to the cause and some of these may obey it in time. The saints are generally doing well. I shall abide the decision of the Conference, and will only add now that I feel that the foundation of a work is laid here that I hope will never be surrendered.

[In addition Br. Rodger writes of having succeeded in opening a correspondence with Victoria, and hopes that the way will also open for preaching the gospel in that part of Australia. He says that he would soon return to the Manning River country, where he expected that some good and honorable people would be baptized ere long.]—H.A.S.

At the request of the President a letter from Br. Geo. C. Smith, president of the Massachusetts District, was read; also a resolution enclosed therein as adopted by said district, said resolution being that they did not sustain Br. Chas. N.

Brown as President of the New England Mission, so far as the Massachusetts District is concerned, and requesting the General Conference to release him from all charge ever said district.

The following missionary letters and elders' reports were read:—

Magnus Fyrando writes from Aalborg, Denmark:

I send you a report of the Scandinavian Mission, that you may take some steps to sustain it, if you shall see the necessity to continue the same. Since last report I have been mostly at the above place, except in the summer, when I was at Kopenhagen for about one month. I held meetings there and baptized three. Had to return to Aalborg to keep up meetings here, and have baptized four in this place, Bro. Hansen having also baptized four, in all eleven. One has left for America with Bro. Hansen. We are now two elders, one priest, lay members ten. I have, during the summer, held meetings regularly every Sunday in three different localities, and mostly three meetings every Sunday. If not always large attendance, it has always been to attentive ones, and it has removed a great deal of prejudice and hard feelings towards the latter day work, which has been so greatly defiled by the Brighamites for the last twenty years. Wherever they went they left their paths covered with crimes of the deepest dye, and it will take a long time to convince the people that we have no connection with them, nor have they with the true Church of Christ, having departed from the truth. We have distributed a great many tracts, and held many meetings in different localities. Thousands have heard the truth, and are left to their own free will to receive it or reject it.

Bro. Brix is with me at present; he has spent most of his time with his friends and relations during the summer, but will now take an active part in the mission for the future. I am now ready to leave for other fields of labor. I have a kind invitation from Kopenhagen, from Bro. Peterson, who says: "Can you not return? We miss you as a brother and a friend; there are several who now have their eyes open for the truth of the Reorganized Church of Christ, and if you could come you would have the privilege of administering the ordinance of baptism to several." I have also letters from Sweden. There are also good openings in this country.

Now the question is, Can you send some elders to help us, two or more; or shall the work go down that is commenced on? I hope not. Any one who can come can now find friends and true saints to receive them, and openings to preach in, and tracts ready

to distribute. Who will come? I would recommend Bro. James Thomson of Nebraska City. He is well known here, and he was once president of this district for the Brighamites, about ten years ago, and he is well remembered. And some other good elders could come, for the field is great, and the laborers, oh! how few. The Brighamites are straining every nerve to push on the work here. They sent eleven missionaries from Utah this spring and more will come this fall. How many can the true church send? The Brighamites have in Scandinavia 791 in the district. You know how many the true church has here. Should you find it wisdom to relieve me at your conference, I shall be very glad, as I see that my family is a burden to the generous saints of the Magnolia branch. They have done nobly in supporting my family, for which I can only say, God bless the saints for all their kindness.

If I can be sustained so that I can travel this fall and winter to preach, and it shall be the will of God and his church, so may it be. I shall leave it in the hand of the church, whose servant I am; and ask God to bless you in your assemblies, that your legislation may be for the great good of the church and kingdom of God on earth, shall forever be the prayer of your humble servant.

I can say about Bro. Brix, that although he is young in the cause, as also in the ministry, yet he is worthy the faith and prayers of the saints, for he is indeed a humble servant of Christ, and will make a good workman that need not be ashamed of his work. We ask an interest in the prayers of the saints, that when you are richly blest with the Spirit of God you will remember us in this far off country.

George Hicklin writes from West Belleville, Illinois:

As I shall not be able to attend conference I send my report. I have been laboring in the St. Louis District since the April General Conference, and I am doing the best I can for the good of the work of God. I have baptized two, blest some children, administered to the sick and preached nearly every Sunday, and the Lord has blest me in my labors, and I shall still try and do what I can in the work.

Thomas Taylor, writes from Birmingham, England:

In offering to you the report of the English Mission. I am pleased to say that the work is onward. We are still adding some to the fold and family of Christ, a few here and there in most parts of the mission; and all feel encouraged with the prospect that is before us. Since my last report to you I have visited most parts of the mission,

and find a good feeling among the people generally. The brethren are alive to their duties, and many precious blessings are the result. The gift of healing has been made manifest in a miraculous manner, in many cases; to God be the glory. I am also glad to inform you that within the last few days a branch has been organized in the city of Manchester. Also on the 16th of September, I baptized eleven precious souls, and the day following three more, and four or five others would have gone, but circumstances prevented them; but they will be baptized in a few days. Many others are investigating our claims, which I believe will result in good. This has not been brought about particularly by any of our labors, but mainly through the tyrannical rule of the Utah elders, who wanted to force upon them just what they pleased, without the people asking any questions; but they have certainly missed their mark this time, for these brethren and sisters have minds of their own, and think for themselves. This has led them to investigate, which has proved to their satisfaction, and has resulted as before stated. And I must say that I am pleased to be associated with men and women who will think and act for themselves; and I have every reason to believe that their united efforts will result in bringing others to the light of truth. My prayer is that the Lord will bless them to that end. The work now as so opened up, that we have branches in London, Manchester, Birmingham, Sheffield, and in many other places, which will afford good opportunity for one who can devote his whole time to the cause. But perhaps such a course would not be wise this winter, yet I must leave that to your better judgment to decide.

John H. Lake writes from Farmington, Iowa:

Since the April Conference I have been laboring in Iowa, Missouri and Illinois; also preached in Hannibal, Mo., and baptized two. Baptized eight at Keokuk. Have administered to the sick and in some instances there has been immediate relief. Have preached whenever and wherever opportunity has been presented, and I am still willing to try and do all I can for the spread of the truth, as the Lord shall give me strength, hoping that I shall be sustained by your faith and prayers. May the Holy Spirit be with you to assist you; and to comfort the hearts of all the saints who shall be at the conference. Of the Nauvoo and String Prairie District, I will report that there has been no material change since last report, with the exception of the few that have been added by baptism, and the completion and dedication of the Saints' Meeting House in Keokuk. There is no very serious trouble in the district; the

saints are inactive and need more active officers, those who would learn their duties and do them. This would cause the saints to be more alive to the work in which they are engaged, and they would enjoy more of the spirit of the gospel.

Joseph R. Lambert reported in person:

My first labor after the April Conference was in Hancock county, Illinois. I preached in the Rock Creek, Elvaston and Pilot Grove branches, with fair success, and baptized two. Since our arrival in western Iowa, I have prosecuted my labors to the extent of my ability in Six Mile Grove, Magnolia, Little Sioux and Woodbine, in Harrison county; Union Centre branch, in Monona county; New Jefferson and vicinity, in Green county; and in Boone, Boonsborough and vicinity, in Boone county. In Boone county, we found a promising field, inviting the willing laborer to thrust in his sickle and reap. In the city of Boone we preached nine times in the Christian and Universalist churches; attendance and attendance very good. We were opposed by two preachers, one of whom was brought for the purpose of destroying the effect produced by our preaching. Through the blessing of God our opponents were confounded, and every effort made by them resulted in good to the cause. Excepting my poor health I never was more greatly blessed in the presentation and defense of the truth. I have preached about sixty-eight times, and baptized four.

James Caffall reported in person:

My efforts, though feeble, have been continuous since the Annual Conference, in parts of western Iowa and Nebraska. I have visited districts and branches, and have preached in places where we have no organization. In some such places prospects for an ingathering are fair. I have baptized nineteen, some of whom were the fruits of other mens' labor; have visited where difficulties existed, and, by God's blessing, some of these have been adjusted, and therewith has come a determination to profit by the past, and to do better in the future. I would that I could report that this was general in all those places; but such is not the case. So far from this is it that the present condition of some, through dissension, is of such a nature as to threaten their peace in Christ. Another hindrance to the progress of the cause is a non-disposition on the part of many to co-operate with the Bishop and his agents to bring means into the treasury of the church, so that not only missionaries shall be sustained, but also the poor and needy may be visited and relieved, as required by the law of God. However discouraging this part of my re-

port may be, still I consider it my duty to report as I find; and I can therefore say that neither the Fremont, Galland's Grove, Pottawattamie, or Northern Nebraska districts, and I may add the Little Sioux, though I have not been able to visit it since my last report, are not without noble sons and daughters of Zion, in whose hearts is the fire of the latter day work, and they are doing much for the progress of the same. And I am happy to say that an interest is growing in some localities for Sabbath schools, and I hope the day is not far off that wherever there shall be a branch of the Reorganized Church, there will be a flourishing Sabbath-school. There is a necessity for exertions to induce the members to sustain the *Herald* and *Hope*. The present generation is running greedily after light literature, and novels; nor has the church, as yet, entirely overcome this propensity. Hence the necessity of gentle but firm counsel and advice to the erring and unconcerned. Nor would it be out of place to remember the admonition of Paul, "Lay hands suddenly on no man," for hasty ordinations have been attended with bad results.

Thomas W. Smith writes from Stewartsville, Missouri:

I have assisted and preached in the following branches since last April Conference: Kewanee and Millersburg, Illinois, Hannibal, Bevier, Hazel Dell, Waconda, Carrollton, Valley, Dekalb, Saint Joseph, Guilford, Platte, Sweet Home, and Allendale, Missouri. I have baptized at Kewanee 2, at Hannibal 6, at Bevier 23, at Dekalb 8, at Saint Joseph 2, at Valley 4, in all 45. I have also ordained 2 elders, 2 priests, and 1 teacher. I have not visited one half of the branches in my present mission; and, as I believe it to be my duty to visit the rest, I desire to be continued in the present field of labor till next April Conference. The several districts composing this mission have earnest, faithful, and efficient presidents; and the branches are, as a general thing, in quite good condition, and peace generally prevails.

Mark H. Forscutt reported in person:

Since last conference I have not been so active as usual, owing to a severe sickness which prostrated me, but from which, thank God, I am now recovered; and to sickness in my family, which has prevented me from traveling since I recovered myself. I have however done what I could for the cause of Christ, having preached in several places in Iowa, and some little in Illinois and Nebraska. During this journeying I have traveled upwards of a thousand miles, dedicated one church at Keokuk, Iowa, assisted by Br. John H. Lake, attended 164 meetings,

spoke 107 times, baptized 21, confirmed 11, blessed 8 children, administered to 25, and ordained one. My desire still is to labor for the Master in whatever sphere you in your wisdom may appoint me, provided only that my family can be and are sustained while I am so doing.

R. J. Anthony writes from Farmington, Kentucky:

I send my report of labors in Kentucky and Tennessee. Since last April I have preached seventy-four times, and have baptized eleven persons. We think that the prospects are much better than they were a year ago, especially in Tennessee. The Lord has blessed us and has confirmed his word. The sick have been healed, for which we praise His holy name. Br. Hansen will be with you and he will report the condition of the mission. If you think it wisdom and according to the will of the Lord for me to labor in this glorious cause I am at your disposal. I only ask that you permit me to return home this fall. I have some unsettled business to attend to. I am willing to labor in any station that the Lord may call me, being fully assured that he will duly qualify them that he does choose. May God bless you with wisdom, peace, and love.

F. C. Warnky writes from Fairplay, Colorado:

Since my last report I have labored to the best of my ability as circumstances would permit. Have preached fifty-nine times, most always to large and attentive congregations and many are believing that our message is from God. Have baptized three. In nearly every place where I have preached in this country, I have received a welcome, and friends to care for me, for which I feel thankful to our heavenly Father. I am willing to continue my labors as you may direct.

John H. Hansen reported in person:

I submit a report of the South-Eastern Mission. There are two organized districts in the mission, one in west Florida composed of six branches, and one in southern Alabama composed of three branches. There is one branch in Mississippi and one in Kentucky. There are twenty-three members in Tennessee, but not organized. There are some elders in the South who are doing considerable preaching, and with good results, and a number have been baptized by them. Bro. R. J. Anthony has labored with commendable zeal in Kentucky and Tennessee. Many things have worked against him, but he has nobly overcome them, and has proved himself an efficient laborer. I advise his continuance in his present mission, feeling that there are but few men in the church so

well adapted to that field. I have labored in the states of Florida, Alabama, Mississippi, Tennessee and Kentucky, visiting all the branches in the mission but one, and I found most of them in a fair condition. I have preached 74 times and baptized 8. A number more are nearly ready to obey, and, if the mission is sustained with two good elders, many will no doubt unite with the church before long; but to reap the fruits of past labors the mission must be vigorously prosecuted. I remain as ever at the disposal of the conference.

#### ELDERS' VERBAL REPORTS.

Br. E. Banta reported having preached in Philadelphia, Pa., in New Jersey, in Boston, Mass., and at various places in Maine, during his three months' trip to the East. Preached forty-three times and baptized four persons. The most trouble he saw among the branches was jealousy among the elders. He had been blessed in his mission and assisted by the Holy Spirit. The saints were pleased with his preaching, but the world's people were not, as they thought the salvation offered was exclusive. He knows the work is of God. Br. J. C. Foss is a very able and good man, one whom he could recommend for almost any mission.

Br. Z. H. Gurley said that he had labored mostly in Decatur county, Iowa. He had not been able to be away from home much. Some sick administered to had received relief. Prejudice is being overcome, and the idea of relationship between the Brighamites and the Josephites is being dispelled. There is a great call for preaching.

Br. James W. Gillen having been appointed by the General Conference of April, 1866, to labor in Utah, did so from 1866 to 1868. Part of his experience there was a bitter one. Found the work in a bad condition, the branches mostly disorganized, and more difficulty to get a hearing than at the first ingress of the Reorganization, the powers of the Government not being interposed in his behalf as then. The cup of poison had been given him, and he had traveled in that land with bleeding feet, and passed through much sorrow; however, he was greatly blessed. In 1868 went to California and did what he could con-

tinually, and in conjunction with Br. J. C. Clapp, being blessed in their labors. Removed to Montana, where he labored for his living, though his zeal for the cause was not less, his life-long desire being to labor in it, and in it he has been blessed. His family is willing for him to go from home, but he is not, until they are comfortably situated. There are some doctrines of the church, or rather those which are put forth by some of the elders, which he would like to see investigated, in order to know what to preach.

Brn. R. C. Elvin and J. W. Chatburn were appointed to preside over the evening prayer meetings. Adjourned to 7 P. M., with benediction by Bro. J. R. Lambert.

At 7 P. M. a testimony meeting, in charge of the brethren appointed, was held on the camp ground.

#### SATURDAY MORNING,

OCTOBER 7TH.

At 8:30 A. M. prayer meeting, in charge of Brn. P. Cadwell and J. M. Harvey, was held.

At 10 A. M., sung hymn 729, prayer by Br. S. W. Condit. Minutes of yesterday were read. Br. Hans Nielson was appointed as assistant clerk.

#### REPORTS OF ELDERS.

Br. Heman C. Smith reported in person:

Since last report my labors have been confined to the Central Nebraska District. I have been blessed to some extent, but the results have not been as great as I could wish. I have baptized four. I find great indifference in regard to any kind of religion with a large part of the people; yet some are desirous of hearing and investigating; and there are some good openings in Central Nebraska. As to my feelings in the work, the simplest way I can express them is this, *I love it*. I am at the disposal of conference as regards my future labors, for I am at liberty to spend my time in the ministry; and the one great desire of my heart is to be where I can do the most good for the cause; and for its welfare I shall ever pray.

Br. Edmund C. Brand reported in person.

During the last six months most of my



time has been occupied in the care of a sick wife. I have however preached a few times, as my circumstances would permit; in Iowa and Nebraska, and held a four days' discussion with a Christian minister. Have administered to the sick whenever called on; and I can say of a truth that in what little labor I have performed God has blessed me; and that I desire in my heart to do good while the day lasts, that night may find me ready to receive the reward. Should you return me to my field of labor, I will do what I can in the future, as God may help me, and as my way may open.

Br. John S. Patterson writes from Louisville, Ontario:

Having been appointed at the April Conference to take a mission, in connection with Br. E. C. Briggs, to Canada and Michigan, while waiting for Br. Briggs I visited Braidwood, Streator, Minonk, Peoria, and Kewanee, Ills., in all which places I labored with the local officers for the advancement of the cause, and I trust that some good resulted. In some of the places we baptized a few. On June 1st I left Plano with Br. Briggs for Michigan, *via* Chicago, where we met the few faithful at the house of Sr. Trowbridge. At Galien, Michigan, spent a few hours at Br. George Blakeslee's, thence to Decatur where three days were spent in conference, and in preaching the word. A fine feeling prevailed throughout, and all felt the Spirit's presence and were refreshed. Thence across the country with the Coldwater saints, and stayed two days, visiting and preaching. June 8th left for Chatham, Toronto, *via* Detroit. Were met at Chatham by Br. John Traxler, and on the 10th, were taken by him to the Zone Branch, where for three days we held conference. There was no business of any importance transacted, and not a very good spirit manifested betimes. It was very apparent to me, though a stranger among them, that bad feeling of long standing existed among some of the brethren; but, after long consultation with the priesthood, we adjourned with the understanding that we would work in unison for the advancement of the cause. We accompanied the London saints home and found quite a large branch raised up, principally by the efforts of Br. John Cornish, a young man of promise. We labored there until the return of Br. Briggs to the States, July 6th; since which time I have labored with varied success, sometimes spoken of as a good man, at other times denounced as one of the worst of men, guilty of every crime in the calendar; called an emissary of B. Y., decoying women away to Salt Lake; but through it all have felt the sustaining grace of God, and we have seen our labors blessed by souls being added to the Church;

and in some places the saints have felt blessed and enlightened, for all of which we give God the glory. August 4th I went to Toronto; but, although we had bills printed and circulated, prejudice ran so strong against us that we could not get a congregation; so we had to content ourselves by doing what wayside, shop, and store preaching we could. At this place, by the direction of the Spirit, we ordained Br. Joseph Luff an elder. He was formally a local preacher for the Methodists, and is a young man of promise. He carries a fine spirit with him, and we expect to hear good news of him by and by. We left three Saints in Toronto, Br. Luff and wife, and a brother Wm. Hall, a merchant of that city. He lived when a boy with Wm. Law in Nauvoo, and he has now cast in his lot with us, and proposes to sustain Br. Luff all he can. Since leaving London I have visited several branches, preaching as opportunity offered. I am now working in connection with Brn. Arthur Leverton and Joseph Snively. The general condition of the mission, so far as I have become acquainted with it, can not be called good; yet in some localities the saints are trying to live their religion; at others the branches are as good as disorganized. Spurious gifts, and others equally damaging, have evidently wrought much injury to the cause in Canada in the past; but we think that correct teaching, coupled with a mild but firm policy on the part of those intrusted with the care of the mission, and their efforts sustained by General Conference, will eventually result in bringing about a better state of things. Should you see fit to release me and appoint some one better qualified for the task, I will feel grateful. Not having seen the secretary of the mission, and understanding that he has been over in Michigan on a preaching tour with Bro. Davis, and has just returned sick, I have not applied to him for the statistics, and hence I am unable to give a statistical report.

Br. C. G. Lanphear writes from Sandwich, Illinois:

Since last April session I have preached three times at branch meetings, and spent two weeks visiting the brethren of Amboy and Shabbona, and preached some. Was blessed in speaking, and good interest was manifested by those present. I administered to two sick. My report is but small; I would that it were better; but I have this consolation, that I have done all my strength and circumstances would permit. The cause is good, and I feel a desire to strive to do the Master's will to the utmost of my ability, realizing the time of the end draweth very nigh, when the saying of the prophet will be fulfilled, "Who shall stand when he appeareth."

Br. George T. Chute writes from Garland, Alabama :

I am trying to discharge my duty as an elder, for I am satisfied that I am engaged in the work of God, and that he blesses his church now as he did anciently, and that the Church of Latter Day Saints are truly the Church of Christ. I have been blessed with the Spirit while preaching, and some have received the word with gladness. I feel like pressing on in this cause. There are many calls for preaching in many parts of the country, more than can be filled, and many are believing, but few joining the church. I believe this district is in a very good condition; most of the elders are in the discharge of their duties. I organized one branch, Sept. 16th, of 17 members; Wm. D. Clark, presiding priest. Flat Rock is the name of the branch. There are four branches in this district, which is composed of three counties. My prayer is that the Spirit of God may be with you, and wisdom and revelation for your guidance.

Br. T. P. Green writes from Jeffersonville, Illinois :

I have been laboring what I could in preaching the gospel, throughout this part of the country. I have baptized seven since I last reported, and still feel like trying to help roll on the gospel truth till all the honest may receive it. The calls for preaching in this part of the country are more than I can fill under my circumstances. The prospect for some more additions to the church here is good, and I hope to still be found trying to add to the fold, and that God may enable me to fill my place with pleasure to myself and honor to the body. I hope you may have a good time, and that God may direct all your councils and deliberations for the good of his cause.

Br. M. B. Oliver, of Smyrna, Iowa, writes that force of circumstances has hindered him, but he thinks that he can do more in the future in the way of preaching, and has had invitations to speak. He has lately had some precious evidence of the truth of the gospel.

#### VERBAL REPORTS.

Br. R. C. Elvin said that he had been trying to get harmony among the workers of his district, for he thinks this lack of harmony in districts is detrimental. The saints generally are devoted, and there is a desire for light and intelligence.

Br. Charles Derry said that he had preached the truth and had been sustained, but Br. Heman C. Smith had

labored more successfully than he had done, and had baptized more. Finds a spirit of apathy, and that many believe the gospel who do not embrace it and live for it.

Br. J. D. Craven said that once it was said that the saints could not get a foothold in Ray county, (Mo.), but now we have six branches there, 130 members, and 13 elders. Prejudice is being removed steadily, and school-houses can be had, and churches to some extent.

Br. J. X. Allen, of St. Louis, said that he had been laboring in that district. The saints in general are engaged actively, and the Sabbath-school cause progresses well.

Br. Gordon E. Deuel reported doing considerable labor and wanted to devote all his time to the ministry.

Br. J. M. Harvey had done much local labor, preaching Sabbaths once or twice each.

Br. Henry Halliday reported the calls as being many, but he had only been able to preach in his own neighborhood.

Br. A. W. Moffatt said the general outlook for the work in his district was good.

Br. Thomas Dobson has preached nearly every Sunday, and the chances are many and the interest is great in Crawford, Calhoun and Carroll counties.

Br. D. M. Gamet had been confined to his own locality. Saints in general desire to be faithful.

Br. J. C. Crabb had preached but little outside of the district he presides over.

Br. Phineas Cadwell said that a marked degree of inquiry is manifest in his region and the openings are better than ever before.

Br. J. W. Chatburn said that he was trying to do something in connection with the brethren, and the indications in his locality are good.

Br. C. G. McIntosh had many calls for preaching, and had met and debated with some Brighamite elders who came there.

Br. S. V. Bailey had labored along with other brethren, and had been kindly received.

Br. J. J. Kaster had been acting as Sabbath School superintendent, and had preached in different localities.

Br. John Pett had labored in connection with Br. Thomas Dobson, and believed that their labors have resulted in good.

Br. George Sweet has preached in Decatur county, and in Missouri.

Br. Z. Martin had baptized twelve or fourteen, and found a noble people where he had traveled in northern Nebraska.

Br. James Kemp found good openings for preaching in northern Missouri, and had traveled across the state and back, from St. Joseph to Hannibal. The work is onward; saints are moving in, and others are being baptized.

Bro. Thomas Nutt had preached in Missouri, and found much prejudice on account of ignorance of the difference between us and the apostate church at Salt Lake. This he took opportunity to remove by showing what that difference was and is. Any elder willing to devote his whole time in that region can have a home with him and a place to preach in.

Br. John Rounds had preached in four different counties and baptized some, and intends to continue. The interest seems to be increasing in the Galland's Grove District.

Br. Ballinger had labored in Nebraska, and, as his circumstances are better, the prospects for labor in the work are brighter.

Br. Thomas Standeven had assisted the elders, and the labors of Br. Jos. R. Lambert in Boone were effectual for good. The saints in that district are trying to live right, and prejudice is removing.

Br. Eli Clothier had labored as president of the Galland's Grove District. More calls for preaching than can be attended to. District in a fair spiritual condition, but it lacks laborers.

#### MISCELLANEOUS.

The Financial Report of Br. I. N. W. Cooper, secretary of the Board of Publication, was presented and read, and brethren P. Cadwell, J. R. Lambert and E. Banta were appointed as a committee

to examine it and report to this session.

The Secretary of the Board also sent a statement of having discovered the missing bill of \$49.95, rendered by Br. M. H. Forscutt while in charge of the English Mission in 1872, as having been received by him from Br. Thomas Taylor, and expended for said mission, the account of which Br. Taylor has claimed credit for, but until the finding of this missing voucher the Board has had no bill of; therefore they now ask that it be allowed and paid, it being for publications furnished to that mission, and the proceeds of which were used for it, according to the quarterly report of Br. Forscutt, ending October 31st, 1872. It was referred to the committee on the Financial Report of the Board.

Adjourned till two o'clock, with benediction by Br. E. Banta.

#### SATURDAY AFTERNOON,

Sung hymn 953; prayer by Br. J. W. Gillen; hymn 712.

A petition from the Board of Publication requesting the conference to amend the action of the session of April, 1870, by making the meetings of the Board half-yearly instead of quarterly; and by inserting the word "may" before the word "issue," in regard to certificates of indebtedness authorized, was presented.

It was moved that the petition be granted, but after considerable debate, it was laid over till Monday's session.

The petition of the Eastern Iowa District to be recognized as separate from the Kewanee District, and a like resolution of request from the latter was read, and the petition was granted.

A protest from the Church Hill, Ohio, branch, in the case of Br. Samuel Mc-Birnie, against the issuing of a letter to him by the President and Secretary of the Church, was read and referred to brethren Z. H. Gurley, J. W. Chatburn and J. W. Briggs for examination.

The resolution of the Massachusetts District about Br. C. N. Brown, as before given in the minutes, was received, explained by the President, and on motion referred back to said district, with the request that they reconsider and rescind it.

After a lengthy debate the following was adopted:

*Resolved*, that the practice of citing members to trial, on their church membership, through the *Herald*, be discontinued.

Prayers were asked for sisters Violet James and M. A. Christy.

*Resolved* that there be an informal Council held by the Melchisedec priesthood at Springville Hall at 10 A.M., Monday, the 9th instant.

Adjourned till 7 P.M. for prayer meeting, with benediction by Br. C. Derry.

SATURDAY EVENING.

The saints enjoyed the Spirit in prayer and testimony meeting, which was in charge of brethren C. Derry and A. W. Moffatt.

SUNDAY MORNING.

OCTOBER 8TH.

At 8:30 A.M., met for prayer and testimony, with D. F. Lambert and P. Cadwell in charge.

At 10:30 A. M., sung hymn 729. Prayer by Br. Charles Derry. Hymn 953. Br. Z. H. Gurley addressed the congregation in a very interesting sermon upon the establishment and glory of Christ's universal kingdom.

The ordination of Br. Heman C. Smith as a seventy by the Quorum of Seventy was ordered.

The High Priests' and Seventys' quorums to meet directly after service.

Sung hymn 1056. Benediction by the President.

SUNDAY AFTERNOON.

At 2 P.M., sung hymn 615. Prayer by Br. M. H. Forscutt. Hymn 614. Br. D. F. Lambert addressed the conference, followed by Br. M. H. Forscutt. They set forth the means necessary to secure an abundant entrance into the kingdom of God, the glory of which was shown in the morning service. Sung hymn 513. Benediction by Br. James Caffall.

After service six persons were baptized by Br. Henry Halliday.

SUNDAY EVENING.

At 7 P.M., sung hymn 190. Prayer by Br. J. W. Gillen. Hymn 183. Br. Charles Derry preached upon the Chris-

tian's hope, which strengthened and encouraged the saints. Hymn 1063. Benediction by Br. J. W. Gillen.

MONDAY MORNING.

OCTOBER 9TH.

At 8:30 A.M., confirmation meeting in charge of Brn. James Caffall and J. R. Lambert.

The High Priests' Quorum and the First and Second Quorums of Elders met at 9 A.M., as per appointment, and the informal council of the priesthood at 10:30 A.M.

MONDAY AFTERNOON.

At 2:30 P.M., the conference sung hymn 190, and Br. Charles Derry offered prayer. Hymn 52. The secretary read the minutes of Saturday and Sunday, which were corrected and accepted.

*Resolved*, That the petition of the St. Louis District requesting the appointment of Br. J. X. Allen therein be granted.

That Br. Heman C. Smith be appointed to the Central Nebraska District, according to request.

That Br. R. J. Anthony be continued in his present field, with permission to visit his home, if occasion requires, on the business he refers to in his report.

That Br. James Caffall be authorized to ordain Br. R. J. Anthony to the office of a seventy, at his earliest convenience.

The committee on the Financial Report of the Board of Publication, returned the document with recommendation appended.

FINANCIAL REPORT of the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from February 16th, 1876, to August 16th, 1876.

Cash on hand February 16th, 1876.	\$	69	12
Total Cash Receipts.....		5,001	18
		<u>\$5,070</u>	<u>30</u>

EXPENDITURES.

Employees in Office.....	\$2,649	94
Incidentals .....	21	58
Freight, Expressage, Drayage, Semi-Monthly Mail and Stamps.....	336	50
Steward & Henning.....	40	00
Church of J. C. of L. D. S.....	46	71
Books for Church Library.....	13	50
Type and Roller Composition.....	23	50
Chicago firms for Paper and Binding	1,116	08
On Deposits .....	292	46
D. H. Smith, on account.....	5	85
M. B. Oliver, as a loan.....	40	00
Welsh Mission .....	2	18

D. F. Lambert .....	80 00
Rent .....	100 00
Hard Coal and Freight on it.....	94 63
Hand Cart for Office Draying.....	12 50
Hauling and Weighing Coal.....	5 50
James Anderson.....	50 00
Cash on hand August 16th, 1876...	139 87
	<u>\$5,070 30</u>

## RESOURCES AND LIABILITIES.

Inventory of Store Department ...	\$2,328 09
Inventory of Editor's Department ..	144 15
Inventory of Printer's Department..	11,577 08
Accounts on Ledger.....	1,387 65
Bills Receivable.....	447 00
Cash on hand August 16th, 1876...	139 87
	<u>\$16,023 84</u>

## LIABILITIES.

Bills Payable .....	\$3,075 00
Accounts Payable .....	863 25
By Balance of Resources.....	12,085 59
	<u>\$16,023 84</u>

I. N. W. COOPER, *Secretary*.

## Report of committee as follows:

We your committee on Financial Report of the Board of Publication, respectfully submit that so far as we are able to determine from the face of the report, and our knowledge of the entries made therein, we find it correct, and recommend its adoption by the Conference. But we suggest that hereafter each entry made in the reports be accompanied with the proper dates and that vouchers be taken for all sums of money disbursed from the office.

P. CADWELL, E. BANTA,  
JOS. R. LAMBERT.

The committee was discharged, and on motion their recommendations were adopted.

[The Secretary of the Board begs leave to say that the dates do accompany, all being included from February 16th to August 16th, 1876, which of course is as good as can be done without occupying many pages of the *Herald*; also that it is the constant method of the office to have vouchers for all money disbursed.]—Eds.

The report of committee on bill of Thomas Taylor was received.

We your committee on bill presented in favor of Thomas Taylor, England, find that the money was expended in the interests of the English mission by virtue of a previous order governing in the case. We therefore recommend that the bill be allowed the Herald Office to the credit of Thomas Taylor.

P. CADWELL, E. BANTA,  
JOS. R. LAMBERT.

The committee was discharged and the recommendations were adopted.

The committee on the protest of the Church Hill Branch was presented, and according to their recommendation, was referred to the president of the mission for the action of the district conference to which they belong.

The following was adopted:

WHEREAS, The Committee on Music has repeatedly failed to report to the General Conference; and, whereas, it is important that the work assigned them be performed, therefore it is hereby resolved that the present committee be released from further duty.

The following resolutions was moved and adopted:

*Resolved*, That this Conference reaffirm a resolution passed by the Annual Conference of 1871, touching the Sunday School cause, which reads, That the Sunday School cause forms an important feature in the work of the last days, and the officers and teachers thereof are hereby sustained; and furthermore it is hereby Resolved, that we request the presidents of branches, throughout the world, to use their utmost endeavors to organize Sunday Schools in their respective branches, and to make reports to their several district conferences of the condition and progress of said schools; and that districts make reports to the Annual Conference; and that presidents of districts and the traveling ministry be also requested to use their influence to establish and sustain Sunday Schools.

*Resolved*, That this conference reaffirm the resolution passed at the Semi-Annual Conference of 1875, which resolution was offered, at the suggestion of Br. H. A. Stebbins that the districts and scattered branches make statistical reports but once a year; the resolution, hereby reaffirmed, reading as follows: *Resolved*, That each organized district of the Church, and each branch not in an organized district, throughout the world, be and are hereby requested to make out regularly full annual statistical reports covering and designating all charges up to the last day of each year.

The following were presented and adopted:

*Resolved*, That a Committee on Music be now appointed, and that Br. M. H. Forscutt be the chairman thereof, with power to choose two assistants.

*Resolved*, That the Bishop be, and hereby is, instructed to report to the General Conference whether the necessary measures have been taken to have the title of the Kirtland Temple transferred to the Church corporation, as provided for in Article six

of the Articles of Incorporation of the Church.

The report of the High Priests' Quorum was received, and reads as follows:

At a meeting of the High Priests' Quorum held this day it was resolved that this quorum did not design by the resolution passed at its meeting during the last General Conference, respecting licenses, to invalidate the licenses previously issued to its members; but deems it prudent to issue no new licenses unless reports be received either verbally, by writing or by proxy. Satisfactory evidence having been offered that Br. John Macauley of Wisconsin was ordained a High Priest in 1842 by direction of a General Conference held in the British Isles, it was resolved that he be received into this quorum. Respectfully submitted,

MARK H. FORSCUTT, *Sec'y of Quorum.*

October 9th, 1876.

*Resolved*, That when the conference adjourns, it does so to meet at Plano, Illinois, April 6th, 1877.

The following missions, as recommended by the Quorum of Twelve, were appointed by the conference:

Br. Charles Derry to Southern Iowa and Missouri.

Br. J. H. Hansen returned to South-Eastern Mission, in charge thereof.

Br. G. E. Deuel to Iowa and Nebraska.

All others who are not named, who are under appointment in mission fields, are sustained in their present appointments.

*Resolved*, That Brn. P. Cadwell and J. M. Harvey be appointed as a committee to receive donations to relieve the indebtedness of Br. M. Fyrando.

*Resolved*, That Br. M. Fyrando be continued in the Danish Mission, his present field.

The report of the First Quorum of Elders was received, reading as follows:

At a meeting of the First Quorum of Elders held this day the case of Br. Isaac Beebe, which has been deferred from session to session for three years past, in order to obtain documentary evidence, was presented by letter and papers from the Secretary, Br. H. A. Stebbins, and said documents were read and the following was adopted:

*Resolved* that Isaac Beebe be silenced from officiating as an elder of the church, and that his name be dropped from the Elder's Quorum.

In accordance with the resolution of the last meeting of the quorum in April, 1876, the following was presented, discussed and adopted:

WHEREAS, having been informed that the President of the Third Quorum of Elders has adopted the method of dropping the names of elders from its record merely for not reporting by letter to its officers, and putting other names in their stead, therefore be it

*Resolved*, That we, the First Quorum of Elders, deem said action and rule to be an overreach of authority by the officers of a quorum.

Alma Kent was elected a member of the quorum. [Br. Isaac Beebe was not a member of the First Quorum, hence there is no vacancy caused by his expulsion from the quorum of elders as a body].—*Secretary of Quorum.*

It was ordered that the president of the district where Br. Isaac Beebe resides be notified of the action of the quorum.

J. W. CHATBURN, *Sec'y pro tem.*

Report of the Second Quorum received:

The Second Quorum of Elders met October 8th, 1876. Present: P. Cadwell, president; J. M. Harvey, D. F. Lambert, Henry Garner, Wm. Brittain, Wm. J. Cook, Colby Downs, Samuel Longbottom and Donald Maule, members of quorum.

DONALD MAULE, *Clerk.*

The report was ordered to be spread upon the minutes.

*Resolved* that we sustain the First Presidency in righteousness.

Bro. J. W. Briggs reported that although he was re-appointed last spring to labor in Utah, yet he had not been there for want of means. Therefore he had been instructed to labor in Iowa and Missouri. However he intended yet to fill that mission, if the way should open for him.

A vote of thanks was extended to the Springville Grange for the use of their hall; one to Mr. George Parks for the use of the camp and conference ground; one to the committee of arrangements, and one to the police force.

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

President Blair thanked the conference for the deference paid to him as presiding officer. He instructed the elders in their preaching to adhere to the doctrines of the church as set forth in the Scriptures and standard works of the Church, and to prefer the plain teachings of the word of God rather than the philosophical theories of the age.

Closed with the doxology and with benediction by Br. Blair.

On Monday evening, Oct. 9th, prayer meeting, in charge of Br. J. W. Chatburn. Although many left during the day, yet the attendance was fair and the zeal and good spirit were not lessened.

Adjourned to April 6th, 1877.

WM. W. BLAIR, *President.*  
J. C. JENSEN, *Sec'y pro tem.*  
E. T. DOBSON, } *Clerks.*  
H. NEILSON, }

The following letters were received too late for conference. We give extracts.

Br. W. H. Kelley writes from Lake Crystal, Minnesota:

Since June last I have been laboring in this State and northern Iowa. Results have not been many, and more labor was necessary to insure success. Have not been able to visit Wisconsin. It has been a season of reverses and constant anxiety among the people. The few brethren here are interested and striving for the success of the work. The field is wide, and no great encouragement to the elder, only as he may make friends. A number sympathize and are friendly, and are partial believers, and these treat us well and express hope for our success. Br. J. R. Lambert and a companion elder will be looked for after conference. Laborers should be sent who will stay and infuse faith into the hearts of the people. I have done what I consistently could, but because of the dubious outlook in temporal things I shall expect to be excused should I be found devoting my entire time, for a season, looking after my own interests. In presenting the faith, God has been good to me, and that peace vouchsafed to the believers has gladdened my heart. This is the boon of the weary but hopeful saint. Shall we not go on? With love for the cause and faith in its ultimate triumph, I remain your fellow-laborer.

Bro. D. H. Bays writes from Little Sioux, Iowa:

Since my last report I have labored all I could in justice to myself and family. My labors have been confined to the Little Sioux and Galland's Grove Districts. Some of the branches seem prosperous, while others languish; and certainly the work in the sections referred to would be more prosperous if there were an active and well sustained ministry. More efficient laborers are the great want of the church in the west. I still feel strong in the Lord, and my desire to see the work prosper only grows with the increase of years; and with a view to

aid in the forwarding of the work, I desire to express my willingness to labor wherever the Lord may direct.

### Angelic Ministrations.

There are many objections urged against Joseph, the martyr, and the work which he introduced. Some of them, on account of his great claims; and, among the rest, his claim to ministration of angels; and to his receiving the gospel in that manner. We will now proceed to examine, briefly, whether or not his claims are well grounded, and whether or not it is in accordance with the divine economy of God to reveal things to man through the instrumentality of angelic messengers.

In the 16th chapter of Genesis, we read of Hagar fleeing from her mistress because she "dealt hardly with her," "And the angel of the Lord found her by a fountain of water in the wilderness." Now, we ask, For what purpose did the angel of the Lord visit Hagar in the wilderness? Evidently for the purpose of comforting her and giving her instruction, as he tells her, "The Lord hath heard thy affliction;" and he also instructs her what course to pursue, exhibiting thereby the goodness of God and his loving-kindness and tender mercies to the afflicted, although the afflicted ones may be of low estate, even bond-servants, as was Hagar.

In the 18th chapter of Genesis we have an account of three angels visiting Abraham, and the promise being made through them to him of a son, in whom all the families of the earth should be blessed.

In the 19th chapter we are informed that two angels came to Sodom at even, and on account of the pressing invitation of Lot, they tarried with him during the night; and the power of God was manifest through them in smiting the Sodomites, who gathered round the door, with blindness; so that they were unable to come at the door, or injure any of the inmates of the house. They also informed Lot how himself and family, or as many of them as would listen to the warning voice, might escape the judgments of God that were then to be poured

out upon that wicked city. The angels told him to flee to the mountain, but Lot entreated them that he might be permitted to go to a city that was near, and his request was granted. In the 22nd verse, the angel says to him, "Haste thee, escape thither, for I cannot do any thing till thou be come thither," showing conclusively that God is willing to favor those who love and obey him.

In Genesis 32 : 1, we have an account of the angels of God meeting Jacob, evidently to comfort and cheer him during a time of dread or fear of his brother, Esau.

In the 3rd chapter of Daniel, we read of Shadrach, Meshach and Abednego being cast into the fiery furnace; because they trusted in the true and living God, and dared to worship him regardless of what man might do unto them. We find by the context that their faith was well grounded, for the wicked king and his associates were astounded by the appearance of a fourth person, whose form was like the Son of God. Whether it is claimed that this was an angel, or really the Son of the Most High, it matters not, for, in either case, it proves that God is not unmindful of his children when in distress. Again, we read of an angel sent to rescue Daniel, because he likewise trusted in the great I AM, and would not yield his principles to comply with an absurd and unreasonable request of an earthly monarch (Dan. 6 : 22).

In Psalm 34 : 7, we are told that "The angel of the Lord encampeth round about them that fear him, and delivereth them."

We will now proceed to show that angels visited persons to inform them of great events that would affect not only themselves, but mankind at large. The first scripture to which I will call your attention is Daniel 10th chapter, where we learn that an angel visited him, to instruct him in reference to what should befall his people, and show him things that would take place from time to time, and which are still taking place and fulfilling, even in our day.

In Luke 1st chapter, we read of an angel of the Lord appearing to Zacharias,

and promising him a son, in answer to his prayers, who was to perform an important part in the world's history, viz., to be a forerunner to the Son of Man, and to prepare his way before him. We presume Zacharias was something like people of our day, of rather a doubtful turn of mind; and for not accepting the message, which by the goodness of God was presented to him by Gabriel, he was struck dumb until the time when the promise should be fulfilled. Thus we see that it is not wise to reject a message sent by the Most High. At least it proved so in the case of Zacharias, and we presume it would be equally unwise in this our day. We are informed also that this same angel, Gabriel, was sent from God to the virgin Mary, to inform her that she was to be highly favored of the Lord, and to become the mother of the most noted personage ever born, viz., Jesus Christ; who came to redeem fallen man and to perfect a plan whereby all the long line of Adam's posterity might obtain salvation. And in this same connection, we have the account of the birth of the blessed Savior, and we find that this case is no exception to the rule, for an heavenly messenger makes his appearance to the shepherds who were watching their flocks, and informs them of the most remarkable event in the world's history. Nor was he alone in bearing this remarkable news, but we read that a *host* of heavenly messengers attended him, praising and glorifying God.

But, says one, what has this to do with the subject in hand? We believe that angels visited persons anciently, but such things are now done away.

We have produced the foregoing scriptures to show that it was God's order, and that he sent angelic messengers to a Hagar, to a Lot, to a Daniel, and many others; that the order was kept up, and that a grand display of the same attended the birth of our Savior, who came to redeem us from our fallen condition. And that the same order still continued down through the days of the apostles, we will now endeavor to show.

In the 5th chapter of Acts, we have an account of an angel of the Lord open-



ing the prison doors and bring forth the apostles, and bidding them go speak in the temple. And for what purpose? Evidently that the people of that place might come to a knowledge of the truth, whereby they might obtain salvation; for such was the commission of the apostles. And in Acts, 12th chapter, we find that an angel appeared to Peter while he was sleeping in prison, and smote him on the side, bidding him to arise and gird himself, and bind on his sandals; at the same time causing his chains to fall off, and leading him forth from prison and setting him at liberty.

Again, on Paul's journey to Rome, while tossed upon the tempestuous ocean, the angel of God stood by him to comfort and cheer; and he was made an instrument for the temporal salvation of those who journeyed with him.

This privilege of receiving an messenger was extended to men of other nations; for we are informed that Cornelius received a visit from an angel, by which a work was accomplished which, perhaps, could not have been accomplished in any other way; at least we are led to believe that it was the best way of accomplishing it, from the fact that it was the way of God's choice.

We see by the foregoing that it was not contrary to God's order, neither in Old nor New Testament times, for angels to visit persons upon this earth; and in some of the instances cited, there appears to be no particular design, only to comfort or benefit the individual visited because they trusted in the Lord.

We think this plain enough for any one with an unbiased mind to comprehend. And as all believers are willing to admit that angels visited persons in days of old, and as God is unchangeable, we ask, why may not angels visit men in this nineteenth century; especially, when we read, in Heb. 1 : 4, that they are "all ministering spirits sent forth to minister to them who shall be heirs of salvation." Future time is here implied, and it is but just to infer that angels' visits were to be made after Paul wrote his epistle to the Hebrews. And as they were sent forth to minister to those who shall be

heirs of salvation, who so bold as to assert that Joseph Smith was not one of those heirs? And if he was, I ask, was he not entitled to a visit from an angel, whether he had any special work to perform or not? Is there any thing in this our day to hinder any person who humbles himself before the Lord from receiving a visit from an angelic messenger? But we apprehend this is too strong for our christian friends; they will throw up their hands and be horrified at such wild notions, as they conceive these to be. And one would believe from *their* version of this subject, that all those persons who were favored with angels' visits were so pure, so holy, and so spotless, that they were almost angels themselves; and we are led to wonder how it could be possible for such persons to remain on terra firma. They would have us believe that such were fit subjects to be wafted away to that heaven beyond the bounds of time and space. But we do not so understand it. We believe they were men of like passions with ourselves, and liable to err, but who were trying to do their Master's will, and he blessed them accordingly.

Perhaps some may argue that those cited as receiving angelic messages were especial favorites of the Almighty, and that God never condescended to grant such a thing to any one who was not in full favor with him; much less to one of such doubtful integrity as Joe Smith, who followed practicing deception upon his poor neighbors. But how was it with Baalam? Did not an angel of God appear to him when he was in direct opposition to God's will? showing thereby that their visits are sometimes for the purpose of chastisement as well as for blessings.

*Continued.*

BY THE SKIN OF ONE'S TEETH.—When one makes a narrow escape, it is usual to say that he saved himself "by the skin of his teeth." In the most splendid of all compositions (see Book of Job, chapter 19, verse 20), it is written: "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth."

What in life is more beautiful than happy human faces?

1 November '76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

## The Herald.

JOSEPH SMITH, } EDITORS.  
HENRY A. STEBBINS, }

Plano, Ill., November 1, 1876.

### LIBERTY OF CONSCIENCE.

THE right of conscience is one of those rights for which the conflict of the revolution was waged, and one of the boasts of the American citizen. It is called a blessing, for which the children of the patriots should be especially grateful, and which they should preserve with cautious jealousy and extreme care.

The privilege to do as one pleases; to be left at liberty to think and act at the option of one's own will, may be a glorious privilege and a heavenly bestowed liberty; but with the bestowal of this liberty and the granting of this privilege there are also involved grave responsibilities and dangerous possibilities. With the endowment comes the conditions attaching to its exercise.

It is probable that he who will reap the greatest benefit from the boon conferred, is he who has the best conception of its worth and the wisest realization of the scope, or limit to which his liberty extends.

To go beyond the limit, if there be one, is to transcend the privilege granted, to insure a forfeiture of liberty and a punishment for the disregard of conditions imposed. The limit set to the exercise of this privilege to do as one pleases is clearly the limit of right; hence to do as one pleases, unless one pleases to do right as to do wrong, and no permanent good ever came to any one from wrong doing. Wrong exists only by virtue of might or cunning and but for a time, and brings evil to both the wronged and the wronging, sooner or later; and he who proposes to gain by wrong doing should be prepared in mind

to abide the result which must inevitably follow his departure from the right.

He who has the highest conception of the liberty to do as he pleases, will be more likely to do right than he who has an improper understanding of the privilege, and his acts will be unmistakable evidence of the character of his idea, for his acts will bear examination by the standard of abstract right.

To do right, exactly right, in all cases, it is necessary that one should be correctly informed of all the circumstances in the case presented, or that he should have with in him as a constant companion a sense of propriety, fitness and justice that will at once direct him to the line of right in the case.

As a people, the saints feel grateful for the political and religious liberty they have received, in common with others, from the fathers of the country led thereto by him who dedicated this land to be a free one; and the fact that the Father of all has affirmed to them that he designed this to be a free country in which freedom of action and liberty of conscience should prevail and be held sacred, should give them a better conception of freedom than they would otherwise obtain. To be entrusted with the exercise of so great a boon, and to receive from the one bestowing it, so clear a reason why it was given should create in those receiving it not only the liveliest gratitude but the strongest determination to approve themselves by what is so given.

Freedom of conscience, among Latter Day Saints, should mean something more than the political right won by force of arms from human tyranny; it should mean to them a privilege conferred of the Creator, by special providences, to attain unto a high destiny—a place among the higher and nobler intelligences—a sphere for which they shall be fitted by the correct exercise of the privilege granted—to do as they please. To act consistently with the privilege thus granted, it is certain, that he who grants it with the view to the enriching the lives of those to whom it is given, has offered a means for a preparation to exist in the sphere to which they are in-

vited; and has intended to point out some of the ways by which man might learn to do as he pleased in such a manner that his acts will be pleasing to him who thus teaches. One, and the most successful of these ways, is to learn to be pleased with doing right—to please to do nothing but what is right—right in the eyes of good men; right in the eyes of those higher intelligences; right in the sight of God.

A failure to properly appreciate this liberty has wrought mischief in many places, where saints were otherwise happy and peaceful. It takes form in an endeavor to prescribe dogmatical limits of thought on abstract questions, where no general agreement has been reached by the elders; the one so seeking to prescribe rules of thought engenders bad feeling, and dispute ensues. It is seen, also, in attempts by individuals holding and advocating personal views as doctrines of the church, which when brethren in charge object to, are afterwards offensively urged; and any attempt to prevent the disturbance of the peace of the saints by a constant repetition of those views thus presented, is construed by the person presenting them, to be an infraction of his right of conscience,—his liberty. Such a man fails to make proper use of his liberty; he distorts the right and does wrong, selfishly crowding his own views upon the unwilling attention of the saints. It is not always the substance of what is said that is objected to; but it is many times the manner, and oftentimes the fact that the speaker assumes to give as Church tenets and beliefs what are only his thoughts and private convictions. If he would state them as such, he would be much nearer right. No one is justified in parading pet theories, however positive his views may be, upon any and all occasions when the saints are met together, but should conform to that which is conducive to the best enjoyment of the whole, when no principle of truth recognized by all is outraged in so doing.

All saints should remember that the same general right to believe and hold sacred whatever conduces to truth, and the avowal of belief should not be taken as a crime. If the general tenor of the man's

belief is with the body; if he is laboring to the same end, the methods of the man may be borne with, so long as he recognizes the common bond of brotherhood existing in the church.

A disregard of this sacred right will bring distress to any branch where it is fostered, and permitted to work unrestrained. The saints—all of them—will do well to remember that license is not liberty, but its perversion. While we would not for a moment curtail the right of every man to do as he pleases, we would have it understood, that this right does not warrant, or justify any man in doing wrong because it pleases him to do so. The truest and best exercise of this right is to believe correctly, and to act rightly; such a man will be blessed in his deeds.

#### UTAH AFFAIRS.

At the Brighamite conference held in Salt Lake City, October 6th to 8th, the youngest of the three reputed legitimate sons of Brigham, John W., was chosen as his First Counselor, to succeed Geo. A. Smith, who died last year, as the latter succeeded Heber C. Kimball, who died in 1868, and who had held the place from 1848, at which time the apostasy first claimed a first presidency; at which time also Willard Richards was chosen as Second Counselor, and he was succeeded (we believe by Jedediah) M. Grant, and the latter by Daniel H. Wells, who has held the office a dozen years or more, the Second not succeeding to the First, on vacancy of the latter, but a new appointment being made to supply it.

Joseph A., the eldest son of Brigham, died last year, and it being generally supposed that Brigham intends or wishes Brigham, Jun., to succeed him to the presidency of the church, and therefore as an adjunct or assistant to that end, has appointed John W. at his own right hand of power, a place that it seemed apparent in 1868, on the death of Kimball, he wished to fill with one of his sons, but did not. It is said that John has more liberal views than the old channels of error permitted, and will adopt more liberal ideas of government, and keep more free from civil and

domestic affairs, his influence being to humanize and make more decent the condition of things, and to prepare affairs for the inevitable overthrow of the peculiar and abominable institutions belonging to that hold of the unclean, which peculiarities of sin and transgression have already in a measure wilted under the hand of authority, wherein it could not bribe or coerce the encroaching civilization; which, in connection with the steady efforts of God's own Church has brought to light the deeds of its leaders in the past, and some reform.

But by some it is looked for that this appointment of John W. will only prove to be one more of the destroying and dividing issues of that doomed ruling power of oppression and priestcraft.

In respect to such rule, without the privilege of exercising their reasoning faculties by the subjects of this rule, we quote from the *Ogden Freeman* of Sept. 29th; the statement being that on Sept. 24th, at the Second Ward School House of that city, elder Bailey said that in these days when the officers visit the members, to give them the counsels of the priesthood they ask many questions as to the whys and wherefores of everything. This, he said, ought not to be, for it was the duty of all to be obedient, evidently without asking questions. Then, referring to the power of the priesthood, and to one having charge over them, he said: "Br. McQuarrie is the *only* God we have to deal with, and his word with us is law, and no one alive to the truth would dare to question any counsel they might receive."

The *Freeman* well says that the people have worked for and served such gods long enough; and we may not wonder that they ask questions.

In our next issue we will publish a letter from Bro. Taylor and the Manchester, Eng., saints, which shows the oppression and misrule from which they fled into the true fold, the Reorganized Church of Christ; because they could not endure the evils of perverted authority, and by and by were led to see the contrast between it and the mild rule and reasonable order and government of the true church, under the presidency of Joseph Smith, the rightful

heir of that authority. We hail their change of allegiance, and the prospects of many more making a like change, as Bro. Taylor writes.

On the 10th of October John D. Lee was sentenced; and, having the right to choice of manner of death (by the law of that territory) chose to be shot, and Jan. 26th, 1877, is set as the day. It is generally believed that he could fix the authority for the massacre upon the heads of the church, or at least upon those higher in authority than himself, if he chose; by doing which he could justify himself of some of the blame as being only a subordinate officer; but there is so little probability of the sentence being carried into effect, from the failures in the past to punish murderers and offenders of the law in that territory, that he has no reason to speak out, and much reason, if he lives, why he should keep silent.

At their late conference they presented a list of one hundred and thirty-two men, and sustained them as missionaries to the United States.

The *Rocky Mountain Christian Advocate*, published in Salt Lake City, reports that there is "a new condition of things" in the Brighamite Church "on the subject of education." It says that whereas once there was a general opposition to schools and education; and notwithstanding Brigham, Geo. Q. Cannon, and others, still oppose it, yet that many of the chief men are outspoken in favor of free schools, and they speak and act more like free men than any would have dared a few years ago.

#### NOTES FROM CALIFORNIA.

NOTWITHSTANDING the burning of the "bowery" at the Swamp, we lost only two meetings, for the brethren rallied and at three o'clock in the afternoon of Saturday, the 16th, and in the evening, Bro. Mills and self were permitted to address quite a fair audience.

We here met Brn. Russell Huntley, John Brush, John Garner, Joseph Burton and quite a number of "old-timers," as those who were with the church in Nauvoo are called.

The saints held three meetings on Sun-

day, September 17th. We spoke in the morning at eleven, and in the evening at seven; Bro. Mills occupying the afternoon service. The weather was fair, the audiences large and attentive, and good liberty was had. The saints seemed to enjoy the services, and the occasion of our assembling together was made peaceful and pleasant by the presence of the Spirit.

Gospel Swamp is a misnomer, there being no swamp there. It is a sandy plain situated some four miles from the Pacific, along the Santa Ana river, the sand a sort of friable deposit washed from the mountains by the winter rains, and occasional water-spouts which burst along the water courses in the foot hills. This forms a soil from which almost every thing can be made to grow with the aid of water, which is obtained in abundance from artesian wells, ranging from forty-five to two hundred and fifty feet in depth, the water flowing over the top of the pipes in streams pure and clear.

We saw splendid crops of corn, pumpkins, squashes, potatoes, beans, beets and other "garden sass," yielding large returns for care and culture. It is a beautiful sight to one raised where water is raised from the wells by bucket or by pump, to see a six inch stream flowing constantly over the edges of an iron pipe sunk in the ground—we half expected each morning to find the empty pipe, the water all "stole away."

The Branch at the "Swamp" called the Newport Branch, is about seventy-six in number, three being added during our stay. A good feeling prevails, and the saints are winning golden opinions from their neighbors, as a rule; except a few, possibly, a very few, who are too bigoted to enjoy their own religion and allow others the same privilege.

From Newport to San Bernardino, by the Santa Ana river, is a long day's ride; but with the company of Bro. John Garner, with whom we rode, Brn. Mills and Joseph Burton the way was enlivened; and at dinner, under a sycamore tree which would have afforded shelter and seats for many a Zaccheus in its wide spreading branches, with the addition to our company of broth-

er and sister Richard Allen, Sen., sister Worley, Daniel Garner, R. R. Dana, and —Dawson, we had a pleasant hour. We arrived at San Bernardino after night-fall, ready for a night's rest and sleep.

Here, amid the vines, fig-tree, and balmy breezes of an oasis hidden from the arid plains, in a sweep of the grand old hills, the everlasting hills, lies one of the beautiful places of the earth. A valley seven miles, by twenty laid out in squares varying in size from one to five acres, the streets, where the blocks were occupied, lined with trees, forms a place which will live in the memory of the visitor. It is said that the valley lies eleven hundred feet above the sea, and that the gray head of the mountains lying at the east is eight thousand. There are over one hundred flowing wells in the valley, besides the irrigating canals brought in from the hills, which run through the valley in different directions.

As if to bring the summer storms of the middle lands where we have always dwelt vividly to mind, we experienced while here, a real, good, lively thunder shower, a most remarkable circumstance, something "quite unusual," as the local paper stated.

We arrived at San Bernardino on the evening of the 20th, and our spiritual labors began the next evening. Bro. Mills delivering the opening sermon, while we remained at Bro. Garner's nursing a cold contracted during the long ride on the cars from "Frisco" to Anaheim, and at the Swamp. However, on the evening of Friday, the 22d, we addressed the citizens in the Saints' Chapel; and on Sunday morning in the grove of Mr. Clark Faburn, kindly offered for the purpose. A large congregation gathered and listened with good attention. Again in the evening, and on the evening following, we spoke in the Saints' Chapel. A respectful hearing was accorded us, and we trust good was done. We tried to tell the gospel in plainness, and as we understand it.

We visited many of the old saints, found them watching and praying for the full redemption of Zion to come. They are ready and willing to welcome the day dawn of full release.

We met quite a number at this place who

had been with the church almost from the beginning; Brn. Richard Allen, Sen., Stephen M. St. John, — Shepard, Q. S. Sparks, — Ridley, John Garner, Sen., Judge A. P. Boren, David Aldridge and many others, all of whom greeted us with friendship and aided us on in the labor of preaching the word; and when we bade them good by, we did so feeling that the work had warm friends, who were friends to us for the work's sake.

The scenery around San Bernardino is beautiful, rugged and grand; the climate warm and somewhat variable, but pleasant to the acclimated.

### THE MOODY AND SANKEY REVIVAL.

THE Chicago *Dispatch* of October 15th, after two weeks of the revival now in progress there, comments upon it, and asks three questions, as follows: "Is the Moody and Sankey excitement a benefit? How will it result? Do the people attend these meetings to worship God?"

Among other objections it urges that the revival is a source of speculation with some property owners who became interested in its establishment and continuance, while apparently doing it all for the love of souls. And while all admit that it is a "success" (which means nothing more than that it is popular) especially so far as Messrs. Moody and Sankey are concerned, yet, according to that journal, the substance of all the conversation of the thousands who attend are expressions of wonder at the immensity of the affair, at the vast throngs, at the intense earnestness and boldness of Mr. Moody, and enthusiasm over the melody of Mr. Sankey's voice; and how Rev. Mr. This compared with Rev. Mr. That in style of speaking, in eloquence of prayer, etc.; while but little or nothing is said about the ennobling, lasting, christianizing effect on the lives and hearts of men by this religious excitement of the hour.

Disclaiming any thought or word of disrespect towards the christian religion it thinks that the effect of getting up these popular demonstrators by flaming posters, side by side with and in the same style as the circus and theater bills, and their gen-

eral conduct of the affair only tends to belittle God's teachings given through Christ and the apostles, and that God's people and such as really go for benefit would find the way without all this display and furor; also that no appreciable change in the morality or spirituality of Chicago will remain any time after the exodus, or only in rare and exceptionable cases.

Evidently the great majority attend to satisfy their curiosity, and to see and hear these men because it is the fashion, as it is also the fashion to applaud it all, till the next change comes in form of excitement and amusement, the few who go purposely to be benefitted doubtless receiving some strength and encouragement for moral advancement, but of the gospel, the real way to be saved and to know God, they hear nothing. It is clear that the world, or the thinking part of it, is less and less willing to be led into religious devotion or even into permanent moral reform, through excitement, or by appeals to their emotional or passionate nature, however much some of them may try for a season to imagine they do find something satisfactory in such experiences, only to become more sceptical; for many know, even as we teach, that something more certain, solid and lasting and capable of demonstration is necessary to satisfy the God-given demands of the soul for truth, heavenly truth; and if these appeals, many of them eloquent, and, for the time, effective, could be followed up by that which is the satisfying and glorious truth of heaven, and the people were honest and willing to accept its clear precepts, how lasting and beneficial might be the interest awakened.

But, as it is, it will prove to have no basis of fact, and will last as the froth of the wave or the mist of the morning to but few, and with them never be a fullness of salvation. And the little good that may really be accomplished will be more than counteracted by calling the transient excitement the power of God upon the heart, when it is upon the senses and nerves; and by the dependence that will be put upon the experience as a religious truth and a heavenly safe-guard; and by the increased blindness following as to what is really taught

in the scriptures concerning their individual duties, as a people, to God, and what to do for their salvation in the doctrine of Christ; and also by all this glamour of excitement, fleeting exhilaration of feeling, and unfounded religious fervor being followed by the consequent reaction; and, with many, by excessive pleasure and gaiety; as the adversary of souls knows how to deceive in both extremes and likes least to have any abide in the golden mean, the middle ground between excessive joy or satisfaction and the depths of sadness, despair, or gratification of the senses, one following the other as lent does the carnival in Romish ritual; for the idea pervades the human heart that some such experience of the emotions, imagination, and senses is a religious one sanctifying the way for more liberty in these other things; in fact it is the nature of the natural man, unguarded and untaught by the Spirit of God to feel thus, and it is the power of the adversary over the natural man.

Hence we believe that the spirit of a popular revival having no solid basis in the word of God, and, above all, as it ever fails to present the principles and ordinances of God's house, as taught by Christ and his ministry in that word, is merely one of the methods of intoxication to the senses, and darkness to the judgment and reason, which helps to increase the veil that Satan casts over all nations (Gen. 7:32, Inspired Translation), until it shall be taken away (Isa. 25:7; 2 Cor. 3:13-15).

While Satan originates this covering of darkness and deception, yet the immediate personal cause is the desire for excitement, for something new, for manifestation of more power, for outward demonstrations, without care whether there is wisdom, soundness, or truth in them or only a power and manifestation whose spirit and impetus is untried from whence it is. But with the saints it should be "With all your getting get understanding," remembering that "wisdom is the principle thing," and to seek for these "as for hid treasures," and to "covet earnestly the best gifts," rejoicing in all and excelling as the Lord may give, being sober, steadfast and unmoved by progressing in that "revival" which is con-

stant and lifelong in summer's heat and winter's cold, in plenty and in adversity, having no need of spasmodic movements, and in no danger of sad retrogression from serving God in the fulness of truth.

### CHURCH RECORDS.

ATTENTION is called to the resolution of the late session of the General Conference which reaffirms a previous resolution providing that annual reports of districts and scattered branches should be made out regularly each year up to and including the last day of the year, in order that a statistical report of numbers of the whole Church may be prepared for each Annual session of the General Conference, including the changes by loss and gain during the year. And we hope that this will be more fully attended to than heretofore.

Again, some presidents and clerks have written that they intend to perfect their report of names and items soon for the Church Record and inquire when would be a good time to attend to it. We reply that we hope this winter to take time to bring the record up as far as possible, and would like full reports or corrections at any time, and at least as early in the new year as possible. Some have sent quarterly reports regularly, but, not many are on hand; therefore we hope the winter time of leisure will be improved by officers of branches and districts in a hearty co-operation in perfecting the records of members and officers, both in numbers and in items of birth, baptism and ordination. The report by us to last April Conference shows the figures for each branch to that date, and also branches with no record and those imperfect, and a little labor by them and us will easily perfect the whole in a short time. The blanks recently advertised should be generally used for reporting. Direct all reports etc. to Henry A. Stebbins, Plano, Illinois.

THE minutes of the General Conference are not lengthy, but we think that in copying and preparing them we have omitted nothing, and perhaps left the reports longer than they need to be. We notice that the consideration of the request of the Board of Publication for amendment in the reso-

lutions of 1870, which the minutes show were laid over from the 7th to the 9th, were either not taken up, or else not reported by the clerk.

The resolution forbidding the publication of notifications to appear for trial, etc., we call attention to, and it will be our excuse for failing to insert those sent to us.

By Br. J. A. Stromberg's letter it will be seen that Br. Joseph Smith was then expected to remain a week longer in California than he intended to do in his last letter to us, which may detain him even till after November 15th by his stopping in Nevada and Utah.

LATER.—Bro. Joseph writes from San Francisco, October 16th, that he does not know when he will get away from there for the east.

As the HERALD and HOPE are usually made up on or before the 10th and 25th of each month, the first half several days earlier, the brethren will understand why notices sent or arriving as late as those dates are not usually found in the issue then ready for the press.

Br. I. N. White, of Edenville, Iowa, writes that Rev. J. L. Shinn repudiates the discussion as reported and printed. He says in Manford's Magazine, that his speeches are so garbled as to compel him to disown them. We are requested to reply; and all that is necessary for us to say is that we have the manuscript just as it was sent us, and that the proof reading was done carefully. We also understand that Mr. Shinn looked over the MSS, or had the opportunity of doing so, before it was sent to us by Bro. D. F. Lambert, the reporter; and we have no reason to suppose that his speeches were perverted, nor that any great errors of any kind occurred in them either by reporter, printer, or proof reader.

We are not responsible for books lost in the mails. They are wrapped and corded carefully and a ticket of return put on them, if not taken or called for, and that is as good as we can do.

No money sent is at our risk; and if thought necessary, sums under five dollars should be sent by money order or register. The former is the safest, although often large bills are sent without either precau-

tion. Canadian International money orders gain a better premium than we can get for the currency sent us from that country.

We call attention to the advertisement of A. S. Bancroft & Co., of the extensive work called "Native Races of the Pacific States," as we think some of the saints who are able might like to purchase it, and they can order it through us, if they wish. We had overlooked attention to it through press of business. Br. D. S. Mills spoke highly of it last spring. It quotes quite largely from the Book of Mormon upon the origin of the Indians.

Br. B. S. Jones of Wayne Co., Ill., writes that he intends to go to England this winter, and that he intends to preach some while there. He has been a member of the church thirty-three years.

We have no copies of the *Life of Joseph Smith*. They are very scarce.

Bro. J. W. Steel, of Essex, Page county, Iowa, writes that the brethren of Decatur county, on their way home from the General Conference, stayed over night there, and Bro. J. W. Gillen preached in their school house, and was listened to with interest, and the saints there consider him as an able speaker. His effort has furnished a topic of conversation among the people.

Bro. J. J. Cornish writes from London, Ontario, that he baptized two there October 7th, and one on the 15th, and that others are investigating. He has done a fine work there in building up the church; and also if we had a hundred such workers for the HERALD, HOPE, and office publications as he is we would not long lament a lack of subscribers, nor the failure to receive remittances from them and for books sent out, or that should be sent.

Also four have quite recently been baptized here in Plano.

Bro. Wm. Anderson of San Francisco, Cal., sends a copy of *Weekly Chronicle* containing mention of the Pacific Slope Conference, and Bro. Joseph's presence there.

WE take the following from exchanges. These show the preparation among the Jews, for latter day events:

"It seems to be a well established fact



that the last three or four years have witnessed a return of the Jews to Palestine from every quarter of the globe. The number going from Russia is entirely unprecedented. The Hebrew population of Jerusalem is more than double what it was ten years ago, and the movement is going on rapidly. Most of the city property is now in the hands of Jews, who have gone there from other countries, and in a few years' time they will probably be the owners of the whole city."

An English magazine says:

"Scattered about the earth there are supposed to be 10,000,000 or 11,000,000 of Jews alive. Thousands of the people are rich, some of them own colossal fortunes. Rothschild could buy up the fee simple of Palestine, Goldsmid might rebuild the temple of Herod, Montefiore has money enough to cast a golden statue of King Solomon. But of these wealthy Hebrews not one is willing to go back."

We clip the following from the *Territorial Enterprise* of Virginia, Nevada, sent us by some brother. It is worthy of note.

A LUNAR RAINBOW.—A most remarkable phenomenon occurred at half-past eight o'clock last evening. The moon was about three hours high at the time, and was shining very brightly. The sky to the west was shrouded with dark clouds, accompanied with falling rain-drops and frequent discharges of lightning. All at once a brilliant rainbow was formed in the west with a perfect arch, the top of the same being about eight degrees above the horizon. The secondary rainbow was also plainly defined. The remarkable feature about the rainbow itself was its exceeding brilliancy, it being fully equal to that of any one we have ever seen in the daytime. All of the colors noticeable in a solar rainbow were present in this and well defined. The lunar rainbow is usually single, having the primary bow only, and is often white. If colored at all, the colors are generally quite faint. The rainbow of last evening lasted about half an hour and excited universal admiration, the phenomenon being one which might not occur again, under the same conditions, in a lifetime.

### NEWS SUMMARY.

The Newcastle (England) *Chronicle*, in an article on the position of Earl Derby on the Turkish question, speaking of the horrible deeds of every kind perpetrated upon the bodies of men and women in devastated Bulgaria, says: "Much as we desire peace there is and can be but one hope and feeling in England now, which is—May God prosper the cause of the oppressed; and blessed

be whatever agency will rid Europe of a government of wild beasts."

A correspondent of the London *Times* writing from Belgrade speaks of the tortures committed by the Turks; one of their diversions being to tie victims hand and foot and then lift them up; and, in a sitting posture, drop them upon a pointed stake, and leave them to writhe in agony during the two or three days that life remained in them.

Two hundred and sixty public indignation meetings, were held in various parts of England between August 25th and September 30th, against the position of Earl Derby and the government in trying to maintain peace for the safety of Turkey.

The prospect for war between Russia and Turkey seems now (October 20th) to be a certainty. Serbia rejected Turkey's wish for a six month's armistice, claiming it to be too great an expense to retain an idle army so long, and Russia also refused to accede, but insisted on Turkey's accepting England's proposition for one of six weeks only, and Russia would not consent to be obliged to keep her people from going into Serbia. Russian residents in Germany, Austria and France, liable to carry arms, were ordered home, and Russia announces that in the interests of humanity she feels bound to march her troops into Bulgaria and Armenia. Also it is reported that the Roumanian railways are to transport 150,000 Russian soldiers thitherward. In England much excitement prevails, more of this kind than since the Crimean war, and there is unusual activity in the English navy yards. All hopes of peace seem to be over, and no one can see the end of the complications, should the matter increase as it now appears to be doing. Russia demands the absolute independence of Serbia, and a recognized independence of Montenegro, and England views with alarm the evident intentions of Russia towards the Mediterranean sea. Gold and the products of the earth have gone up in value. Should war ensue the United States will reap pecuniary advantages. It is thought that Germany and Austria are in accord with Russia.

In our own country the political excitement is very great. Tilden, Hayes, and Cooper, candidates for the presidency, each having a strong party working for them; while the troubles in the South amount to so near a rebellion that United States troops have been sent to South Carolina, because of fighting between the white men and the negroes. In Mississippi, also, such battles have taken place; in one place thirty-seven negroes having been killed and wounded, no whites hurt.

In the West the Indians are troublesome. Gen. Merritt with 500 soldiers has been on

the move in the Black Hills for a few days; definite object not known, but after Indians, Indian raids on wagon trains and ranches are frequent, and quite large bodies of them seem to be moving to and fro. Recruiting troops goes on, and Gen. Terry is to start out soon.

By the explosion of three boilers in an iron mill at Pittsburg, Pennsylvania, October 12th, fifteen men were killed and forty-two wounded, some dying since.

A boiler explosion near Rochester, Ind., killed and wounded eleven men, September 30th.

About thirty lives were lost by the burning of the *Southern Belle*, near Baton Rouge, Miss., October 10th.

Some miners were recently killed at Pottsville, Pa., by loaded cars falling back upon them in the mine.

A recent railroad collision in Massachusetts killed and wounded many passengers.

A \$250,000 fire occurred at Cleveland, Ohio, October 9th; one of \$125,000 at Pine Bluff, Ark., the 8th; one of \$450,000, in a London suburb (England), September 30th, one of \$200,000 at Toledo, Ohio, October 10th; one of \$350,000 at Houston, Texas, the 7th; one of \$600,000 at Louisville, Ky., the 17th; one of \$200,000 at Sandy Hill, N. Y., the 17th; one of \$60,000 at Jordan, N. Y., the 16th; and one the 18th in Chicago that, but for a change of wind, would have made a terrible destruction in that city. These, besides hundreds of smaller fires in all parts of the country, show the devouring element to be on the increase.

There was a severe snow storm in Ottawa, Canada, October 14th, several inches in New England, and also it fell as far south as Washington and other places, and previous to that it is said that there was a snow storm in North Carolina.

Some sad cases of shipwreck, loss of life and perilous adventure, have occurred upon our great lakes.

The St. Paul *Pioneer Press* October 11th, contains a report of the grasshopper devastation in Nicollet and Sibley counties, Minn. Vacant houses and deserted farms are not infrequent, and many families are stared in the face by starvation, after their four years' struggle against the destroyer, while the great deposit of eggs threatens still worse things next years.

There has been some butchering of Christians and Europeans in China, and many were wounded and their houses pilaged and destroyed. The assassins seem to have banded with the idea of creating enmity against foreigners, and perhaps driving them out and preventing their extending into the interior.

There is a decrease in the yellow fever plague of Savannah. About 1,000 died between Aug. 20th and Oct. 7th, and though it

has abated, yet its reign will not be over until freezing weather. The suffering and destitution have been horrible, and a terrible gloom has hung over the city. By the fleeing of the inhabitants and the deaths her 30,000 people have decreased to 21,000. Forty-eight deaths per day was the highest rate.

The second Egyptian army which last spring marched against the Abyssinians has been overwhelmed, and 4,000 out of the 6,000 were slain.

The difficulties between the Cotton Mill Association of Manchester, Eng., and the operatives about increase of wages is likely to throw 80,000 out of employment.

Great floods are reported in India during September, causing immense damage and the loss of hundreds of lives.

Innumerable murders, bank and other robberies, and countless other crimes against life and property, are continually taking place.

An exchange says that there is a very noticeable increase in the concentration of Jews in Jerusalem; the Hebrew population of that city having doubled within ten years.

October 22d.—Russia is reported as making a last attempt at negotiation with Turkey, whereby the former and Serbia are to be the gainers, if the claims are acceded to; yet it hardly seems probable, with all the war spirit and great preparations, that a conflict can long be kept off by any present patching.

The extravagance in building churches in our great cities has brought much trouble upon them, and a drawing in of style and fashion is taking place. A score or more are said to be for sale in the city of New York alone, and not one in progress of erection.

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## Correspondence.

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MAGNOLIA, Harrison Co., Iowa,  
September 15th, 1876.

*Br. Stebbins*.—Our conference met here, Sept. 2d and 3d. We had a good and peaceable time, and all appeared to be of one mind and one heart. On Sunday morning Bro. Cadwell baptized three persons, and on the Sunday before six persons. Four years ago this branch numbered but fifteen, if my memory serves me right, and now we number one hundred and twenty-eight. We praise the Lord for what he has done for us, and take courage to continue. The work has been confirmed to us again and again here. In July I was taken with inflammatory rheumatism, and four and a half days and four nights I got no rest, the pain being so intolerable that I could neither sit nor lie in bed. I was twice administered to, but got no relief, but think the fault was

mine, as I could not exercise that faith and confidence in God that was necessary to obtain the blessing. Afterwards Bro. J. R. Lambert came to visit me, and while at my house attended to the ordinance for the sick, and the Lord heard us and I was relieved at once. All the pain left me and has not returned, for which I feel thankful to my heavenly Father, and feel to praise his holy name. Yours for the right,

J. M. HARVEY.

WEST OAKLAND, Alameda, Co., Cal.  
Oct. 14th, 1876.

*Bro. H. A. Stebbins:*—Our October Conference is over, the saints have gone to their homes, and the missionaries to their work. President Joseph Smith baptized one lady the other day, and at the conference five were baptized. Bro. Joseph preached three times at the conference, on Friday, the 6th, in the Music Hall, where the conference was held, and at 10:30 a. m. on Sunday, in the big tent, corner of Fourteenth street and Broadway, and in the evening at the same place. Bro. H. P. Brown preached Saturday evening in the Hall.

Br. Joseph left for Washington Corners, but will come to Oakland again Oct. 22d, to preach one more sermon, and then to the Land of Salt, and to the east. May our Father in Heaven guide him to the end of his journey. I remain a lover of the truth.

J. A. STROMBERG.

MILLERSBURGH, Ills.,  
September 24th, 1876.

*Br. Joseph:* A few items from our branch may be of interest to the readers of the *Herald*. On the 10th instant myself and companion went to fill the appointment at Kimmel school house, two miles south of Aledo, which is an entirely new field, but we found there had been a misunderstanding in the day, and that there was quite a gathering the Sunday before. However, there was a goodly number present at this time; yet the key had been taken away inadvertently, or otherwise, and some young ladies present went to a neighboring house and borrowed one, but it would not do. Failing in this, they invited some young men to climb into the window, and so the door was opened; and, at a late hour, we commenced. We spoke with good liberty on "these signs."

There is quite an interest manifested, and hopes are entertained that good will result. We left an appointment for the 8th prox., and returned home, and at night spoke to a good house, with good liberty. While preaching, a vision was seen by my companion, which was as follows: Just at my left hand a box appeared about as tall as my head, which was made of most beauti-

ful material, and was fine to behold; and about midway up, there was a shelf projected from the box—the edge of which shone brightly. While beholding it, four doves, pure and white, as white as they could be, appeared on the shelf, or projection. They seemed to be very tame and docile, for in my gestures my arm would come very near them at times, yet they would simply move their heads to prevent being hit. Presently the doves went into the box and the vision vanished. Yesterday we had the pleasure of leading four children into the waters of baptism, these probably having been represented by the doves.

We commence building our house in a few days. By having an eating booth at our county fair we cleared quite a sum. Prejudice is slowly wearing away, and our congregations are increasing. Last evening Br. E. T. Bryant spoke to a full house. Many are investigating, and will no doubt obey, if the saints walk uprightly. May the cause prosper is my prayer. Yours for the truth.

J. M. TERRY.

STREATOR, LaSalle Co., Ills.,  
August 23rd, 1876.

*Dear Editors Herald:*—In looking over the *Heralds* I find much instruction and many encouraging letters from different parts of the globe, concerning the great latter day work which we are engaged in, and, feeling it my duty to add a little, I do so.

As a branch we have been laboring under trials in the past, and there seemed to be a cloud of darkness hanging over us; but, through patience, fervent prayer, and the assistance of God's Holy Spirit, we have cause to thank God with all our hearts that the trouble above mentioned has disappeared, and all is peace and joy to our hearts. And past experience has learned us to be more watchful for the future and to be more united, that we may be the Lord's.

We can also praise the giver of every good and perfect gift that we have of late enjoyed more of the influence of his Holy Spirit; yes, in the gift of tongues being made manifest, and the interpretation thereof given through our well beloved brother David D. Jones, telling us in plainness that we were doubting his gifts; and that God was about to bring destruction on the wicked, and for us to beware lest we be found with that number.

The promise of the past has been that if we would be more faithful in keeping the commandments of God, that he would add to our number, which promise he has verified. We can also say that the signs do follow the believer in this place, in the healing of the sick, even those out of the kingdom of God. Bro. West's mother re-

ceived the blessing immediately. She is seventy years of age, and, we believe, that she has tried to serve God sincerely for years; but she felt that she had not done all that was required at her hands in order to receive a citizenship in the kingdom of God. Consequently she gave her name for baptism, and she is now rejoicing in the one faith, realizing that our gospel is not in word only, but in much power, and in the Holy Ghost. Richard Williams also has received a great blessing, through faith in the ordinance of God's house, the Spirit testifying to the Elders before they administered unto him that he should receive the blessing according to his faith. He is seventeen years of age, a young man of promise, and very prompt in attending our Sabbath School. He, also, has been baptized, and four others have been added to the branch. They are young, but we know that youth is the time to begin to serve the Lord, and may God bless them in their efforts. This makes six more souls to rejoice with us. We have also been blessed and strengthened by the instructions of our new president, John S. Keir, who paid us a short visit. We believe that he desires to send the sound, and we hope that he will be able to discharge every duty devolving upon him under the influence of God's Holy Spirit. Also, we were pleased to hear the word of God preached on unfulfilled prophecy by Bro. John Landers, who was here with Bro. Keir. We had some outside preaching; and, although we might call this the village of churches, yet there was not one of them offered to our visiting brethren, when kindly asked for. So you can see that prejudice exists here, but we are still determined to preach every Sabbath as usual, knowing if we do our part that God is able and willing to do his. I feel glad that God has named a name here, and that we have a place where we can hold our meetings. And I can say with gladness, that although we have but two elders here, the word is preached publicly as well as privately, and my earnest desire and prayer is that God will bless their labors to his honor and glory. I am trying to keep unity and love among us, although in weakness. Desiring an interest in the prayers of all his saints, I remain your brother in hope of the first resurrection,

JACOB STANLEY.

BRISTOL, Illinois,  
August 14th, 1876.

*Br. H. A. Stebbins*.—I sit down to communicate to you the thoughts and desires of my heart. It is over sixteen years since I commenced to bear my testimony to the work of God as restored in these last days of revelation; and the question arises in my mind to-day: Shall I myself become a

castaway after laboring for so many years, as I have done. God forbid that such should be my unhappy lot. It is a long time since I met with the saints in the sanctuary of the Lord, but that spark that was kindled so many years ago is not dead yet. Thank God for it.

The testimony of Jesus that I received on obedience to his commandments is still in my heart; and, if I should be lost, God is free from blame; for he has fulfilled his promise unto me. He gave me the Comforter, and that opened the eyes of my understanding; and it led me into truth according as I kept his commandments. I know that I have, to some extent, broken the covenant I made in the waters of baptism; yet not willingly, but through not governing myself.

But I hope and pray that God will give me more of his Holy Spirit to help me to rule myself and to return to his fold, as the prodigal son to his father's house. Pray for me that I may yet fulfill what I set out to do years ago. Then it used to be a pleasure to me, and not a task, after six days' digging coal to walk from Stavely to Balsover, seven miles, to preach on Sunday, and then to return in time for afternoon meeting. It was then no uncommon thing for my wife and the sisters to walk the seven miles each day with us, and many times we walked to Sheffield and back. Now it seems hard for me to ride in a buggy that distance; but I will no longer be stopped in my duties, if the Lord will give me health and strength. Love to all in the office. Praying for your welfare and comfort, I am your brother,

T. H. C.

No. 8, Cole St., PROVIDENCE, R. I.  
September 8th, 1876.

*Bro. Joseph*.—Some of the brethren and sisters may be interested in knowing that many doors are open for the gospel of the kingdom, and they that go forth in faith will have such help as they need from time to time. I have been laboring with Br. S. H. Morse, east of Providence, where we have the school-house usually well filled, and the interest seems increasing. We have also been called to attend meetings in Simmonsville and South Scituate, and there is a good interest manifest, and the meetings are generally well attended. Sept. 2d, we left Providence to meet the Simmonsville saints, at 11 A.M., a distance of ten miles from here. The school-house was well filled and each had liberty in preaching the gospel. We went from there with a number of the Simmonsville saints, to visit Bro. H. H. Thompson's meeting, at 2 P.M., a distance of five miles, he having opened a place at Arkright village, R. I. The school-house was well filled, upward of sixty present we think; and we had much liberty. Then

we went home with Bro. Thompson to Centreville, R. I., and after taking food, we attended meeting at his house. We had a good time, and the gift of prophecy was again manifested, and the sick were administered to. So we enjoyed such blessings as the saints of old received. Two at the meeting expressed a deep interest, and we expect they will soon be baptized. Bro. Morse and myself then journeyed homeward, twelve miles, to Providence, rejoicing that we had help according to our day. We arrived at home about midnight, thus ending one day's labor, one of many we have enjoyed in this work of the gospel.

G. S. YERRINGTON.

SAN BERNARDINO, California,  
September 29th, 1876.

*Bro. H. A. Stebbins*.—I send you a copy of the *San Bernardino Times*, by which you will understand something of the good feeling our beloved brother Joseph has left behind him. He has paid us a short visit, preached four times, and perhaps done more in allaying prejudice than forty sermons from any other man would have done. The only fault that I have heard was that he did not stay longer and preach more. May peace be with him, and that he may prospered in his journey, and that he may accomplish a good work, and arrive safely at home to his family and friends. We would be glad to have him visit us again. Your friend and brother in the gospel,

JOHN GARNER, Sen.

COLUMBUS, Platte Co., Neb.,  
Sept. 29th, 1876.

*Bro. Stebbins*.—I have just returned from a tour in Merrick county, where we found a good field of labor. August 25th my brother Hyrum and myself left this place to visit some old time saints there, and that day we walked about thirty-five miles. The next day went to Central City, and home with Bro. A. C. Pemberton and commenced labor in his neighborhood. We soon created quite an interest, and our opposers made the same cry they do every where, "false prophets, polygamy, etc., etc." Sept. 3rd spoke in the court house in Central City to about two hundred people, and with apparent good results. Some expressed disappointment, for they had expected what they called Mormonism, and seemed incredulous when we told them we had preached it, as far as possible in one discourse. The court house was procured by Richard Eutaugh, an old time saint; but it being court time he could not get it longer. We think good can be done there when circumstances are favorable. From Central City, Bro. Hyrum returned home, and I returned to Bro. Pemberton's and continued my meetings. Efforts were made

to find some able man to expose us, but no one came. On the 10th I had the pleasure of leading four into the waters of baptism, Jasper N., Emma J., Jessie and Jennie Pemberton. Their conversion is due more to the teaching and example of their mother than to any other source. She has been striving to live the life of a saint, although isolated from the Church. She was baptized by Bro. James Blakeslee, in Michigan, in 1866, and never has had the privilege of being with a branch of the Church, but is strong in the faith. May she live many years to instruct her children, and may they be a comfort to her declining years. Bro. E. C. Briggs will remember the Pemberton's and Bruno's of Michigan. The latter are also there, and are warm friends to him, and his teachings still find place in their hearts. I remained until the 22d, preaching when the weather was favorable. I think that part is the best field of labor I have found in Nebraska. Some were desirous for my return, and some expressed themselves to the contrary. I am sorry to say that through courtesy a few invited me to come, whom I felt did not wish me to. I wish people would always speak their true sentiments, whatever they may be. I shall strive to get to the General Conference and thence as directed.

My love for the cause increases daily; and though I have many weaknesses and make many errors, yet I am resolved, with the help of God, to overcome and to do all I can for the cause of Zion. I look forward with great anxiety to the gathering, and shall ever uphold by my faith and prayers (means I have none) those whose duty it is to counsel in these matters. I think the work still gains ground in central Nebraska. Bro. Derry is talking of closing his labors in the district at the coming conference, and this field will feel his loss, and the saints will regret the step; but may God overrule for the best, both for him and the cause, is the prayer of,

HEMAN C. SMITH.

NORTH FREEDOM, Wis.,  
October 1st, 1876.

*Bro. Henry*.—We are striving to fight the good fight, and our motto is, Onward. There is not that energy among some of the saints that I would like to see, but I am in hopes to see the time when we will all behold the unity and glorious blessings that our dear Redeemer promised to those that love him and keep his commandments. My intention is to hold forth the eternal word of salvation and try to gain some souls for the kingdom of God.

Your brother in Christ,

FRANK HACKETT.

To get we must risk, and sacrifice is that path-way to obedience.

## Conferences.

### Nodaway District.

Conference convened at Ross Grove school-house, August 26th, 1876; Wm. Powell in the chair. Opened by singing and prayer.

Branch Reports.—Platte, 36 members, 2 removed by letter. Ross Grove, 34 members, 1 received by certificate of baptism, 1 died. Guilford, 19 members, no change. Wm. Hawkins reported the Oregon branch as having 35 members, 1 baptized. Bigelow was reported by the president of the district as having been disorganized.

Elder's Reports.—Bro. Biergo reported. Wm. Powell exhorted all to preach by example as well as by precept. A. Jacobson had labored in his branch. R. Hayer had preached nearly every Sunday, from one to three times. Thomas Nutt felt to preach wherever he was, and had done so every Sunday but two since last May; much prejudice has been removed; he exhorted the elders to be earnest and faithful in their calling. President Hawkins said that he had preached and been with the saints every Sunday; he had been in Holt, Nodaway and Andrew counties, and found that a general good feeling prevails. P. Rasmussen had labored in his branch. R. C. Moore and B. Fisher reported. C. F. Stiles had occupied every opportunity. S. O. Waddell labors in Kansas, and he is gaining an influence, and the saints are respected; he also reported J. W. Brackenbury's labors in the Nodaway district, baptizing two. A vote of thanks was tendered Br. Brackenbury for his efforts and he was requested to continue them. J. Flory had kept up regular meetings in the branch.

Priests N. Biergo and J. W. Welch; also, teachers H. Froyd and S. C. Andes reported their efforts as branch officers in visiting, exhorting, and other labors.

3 p.m.—Elder Wm. Hawkins in the chair. Some two day meetings were appointed, the last to be held near Castle, Andrew county, November 18th and 19th.

Resolved that all who hold the priesthood labor as circumstances permit.

That we sustain Wm. Hawkins as president, Wm. Powell as vice-president, Joseph Flory as secretary, and Br. Biergo as Bishop's Agent.

That we sustain all the authorities of the Church in righteousness.

8 p.m.—Prayer and testimony meeting, in which the saints bore faithful testimonies of the power of God in the last days. The gifts were manifested to the strengthening and comforting of the saints.

Sunday, 11 a.m.—Preaching by brethren Waddell and Nutt.

3 p.m.—The sacrament was administered,

followed by prayer and testimony. Baptism was administered by Br. Powell to Father Ross (as a renewal of his covenant), and to one of his sons, and two of his grand daughters.

7.30 p.m.—Preaching by brethren Moore, Powell, Hawkins, and Nutt.

MONDAY, 9 a.m.—Met to confirm those baptized. During the meeting it was manifested by the Holy Spirit that if the saints would continue faithful many whom they did not now expect would yet be added unto them.

Adjourned to meet at Freedom school-house, Nodaway county, Mo., November 25th, 1876, at 10 a.m.

### Kewanee District.

The above conference convened at Buffalo Prairie, Illinois, Sept. 2nd and 3rd, 1876. In the absence of H. C. Bronson, J. M. Terry was chosen as president *pro tem.*; J. A. Robinson, clerk.

Branch Reports.—Buffalo Prairie 1 baptized, 1 removed; present number 72.

Peoria 15 members, 1 received by letter.

Bryant 6 members. Henderson Grove no change. Millersburgh 1 excommunicated; 36 members. Princeville 19 members, no change.

Report of Elders.—Elders T. F. Stafford (by proxy), J. D. Jones, D. S. Holmes, Br. Garland, Levick Sturgis, C. M. Brown, E. T. Bryant, I. B. Larew, J. F. Adams, C. C. Reynolds and J. M. Terry reported; also John Epperly, deacon, reported.

Resolved that this conference request the Semi-Annual Conference to set off the Iowa portion of the Kewanee District as a separate district.

J. A. Robinson offered his resignation as secretary, which was by vote accepted, and J. M. Terry was elected to succeed him.

Whereas, having understood that the Iowa saints were wounded by a resolution adopted at our conference held at Henderson Grove, therefore we hereby declare that no evil was intended.

Resolved that this district report by letter to the Semi-Annual Conference

That we continue T. F. Stafford in his present field of labor and that he visit the Bryant saints as often as possible that they may be built up in Christ. (Done by request of the Bryant saints).

That we again call the attention of the elders to the resolution passed at Henderson Grove, in regard to their reporting to conference in person or by letter.

Officials present: 13 elders, 1 priest, 1 teacher, 2 deacons.

Saturday at 7 p.m., and Sunday at 11 a.m., the word was declared in plainness by Br. J. A. Robinson. At 2 p.m. Br. J. D. Jones spoke from the words, "Woe is me if

I preach not the gospel." Sunday at 7 p. m., J. A. Robinson delivered a very instructive and interesting sermon on the Book of Mormon.

Peace and harmony prevailed throughout the conference. The Spirit was enjoyed, new life was infused, and it is believed the saints separated with an increased love of the truth in their hearts.

May God help the elders of this district to thrust in their sickles, for the harvest is great; and remembering the very important duty of attending conferences. Let me urge upon the branch officials to see that their branches are properly reported at each conference, and to do this let blanks be obtained. I ask this that I might keep a correct district record.

Adjourned to meet at Princeville, Illinois, December 2nd, 1876. J. M. TERRY, *Sec'y.*

### Eastern Iowa District.

Conference was held at Red Oak school house, Jones county, Iowa, September 2nd, 1876; E. Larky in the chair, E. M. Wildermuth clerk, James Culverwell assistant clerk. Opened in usual form.

The president appointed as committee on grievances, Jesse L. Adams and M. G. Maudsley.

Branch Reports.—Davenport 28 members, 1 baptized, 6 children blessed. Financial: Offerings received \$15, expended \$12, balance \$3. Inland 15 members, 2 added. Butternut Grove 28 members. Jackson 10 members, 2 added. West Buffalo not reported, but it contained 26 members when last reported; making a total of 107 members in the district.

Official reports.—Jesse L. Adams and E. M. Wildermuth of the seventies; Richard Rowley, M. G. Maudsley, and Edward Larkey elders; James Bradley priest; James Houghton teacher.

A resolution was passed adopting the sentiments of the Davenport branch that in their humble opinion, the liberties of the saints of this district (late the Kewanee Sub-District) were assailed, and their rights as members of the church imperilled, by the resolution of the Kewanee District Conference held at Henderson Grove, Illinois, June 3rd and 4th, 1876.

By resolution it was also declared that the said sub-district was organized as a separate district in obedience to a resolution of the Kewanee District Conference held August 27th to 29th, 1875, and at the general wish of the Iowa portion of said sub-district, and with a view to the interests and well being of the saints and of the work; therefore it was resolved that a petition be sent to the General Conference to ratify the action of organizing the Eastern Iowa District.

E. M. Wildermuth was appointed as district secretary with a vote of thanks to him for past services. He was instructed to furnish the Kewanee District with copies of records and such information as may be required, but to retain the records as our district property, subject to the will of the district. Bro. L. P. Russell was chosen as Bishop's Agent, subject to the appointment of Bishop I. L. Rogers. The authorities of the Church were sustained in righteousness.

Saturday evening and Sunday was spent in preaching the word by elders Jesse L. Adams, E. M. Wildermuth, M. G. Maudsley, Richard Rowley, and E. Larkey.

Adjourned to meet at Buffalo, December 2nd, 1876.

### Eastern Maine and Nova Scotia.

The above district conference commenced in the Little Kennebec Branch, September 2d and 3d, 1876. E. C. Foss, president; J. C. Foss, secretary.

Branch Reports.—Little Kennebec, 36 members. Pleasant View, rejected because of informality. Union, Olive, May, Campbell, and Pleasant River, not reported.

Officials present: 1 seventy, 3 elders, 1 priest, 2 teachers, 1 deacon.

Resolved that we sustain Joseph Smith and his counselors, and all the quorums in righteousness; also, J. C. Foss in the Eastern Mission, and E. C. Foss as president of the district.

Adjourned to meet at Crawley's Island, town of Addison, Maine, December 2d and 3d, 1876.

### Colorado District.

The above conference convened at 2 p. m., August 12th, 1876, in the Saints' meeting room of the Rocky Mountain Branch. F. C. Warnky, president; G. O. Kennedy, clerk.

Officials present: 3 elders, 2 priests, 1 teacher.

Branch Reports.—Rocky Mountain, 15 members, 3 added since January; all in good standing.

Elders' Reports.—F. C. Warnky made a favorable report; said that he had baptized 6, and had preached 63 times; had made many friends to the cause, and could not fill half the calls to preach. The Lord is giving us great favor in the eyes of the people, and very many are believing. Thomas Stewart said that he had labored in connection with Br. Warnky in southern Colorado, and finds that hundreds are believing. J. Ellis had acted as president of the branch, and had made one trip with Br. Warnky to Del Norte, Ft. Garland, etc., has baptized 3, and is willing to do all he can for the cause of truth.

Priests' Reports.—Br. Standing knows that the work is of God; he feels his weak-

ness in preaching; but his faith is not in himself, and he knows that God is able to qualify those whom he calls. G. E. Ward said that his circumstances have changed so that he is able to help, and he is ready and willing to work.

Teacher G. O. Kennedy has striven to do his duty, and trusted to the Holy Spirit as his guide; had taken the lead of meetings in the absence of the elder or priest, and it could not be said that they had a gathering and no meeting.

Resolved that brethren Stewart and Ellis labor under the direction of the president. That Br. G. E. Ward labor with Br. Warnky. That Br. R. Standering labor as circumstances will permit. That we sustain Br. Warnky as president of district, with our faith, prayers and means.

That we consecrate a portion of our substance, what we raise or make, as an offering to God, for the many blessings which we are receiving, and that we may be more worthy of his blessings in the future.

That we request the General Conference to send another elder to Colorado.

That we sustain Br. Joseph Smith as President of the Church, with all the quorums in righteousness.

Preaching Saturday evening and Sunday by brethren Stewart, Standering, Ellis and Warnky. Sunday evening, sacrament and testimony meeting. Monday morning, baptized and confirmed J. C. Sellers.

Adjourned *sine die*.

## Miscellaneous.

### Expelled.

Notice is hereby given that George Lamb of Canton branch was, on the 1st day of October, 1876, excommunicated from the Church for unchristianlike conduct, and for neglecting his duty; also, David Williams, Sarah Williams, Emma Williams, and William Williams, for believing in the doctrine of polygamy, Sarah and Emma on the 25th day of May, 1876.

DAVID E. EVANS, *Secretary*.  
CANTON, ILLS., October 2d, 1876.

### North Kansas District.

The above conference will be held in White Cloud, Kansas, November 4th and 5th, 1876. All are invited to attend.

J. W. BRACKENBURY, *President*.

### Addresses.

M. H. Forscutt, box 400, Nebraska City, Nebraska.

E. C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.

J. S. Patterson, care John Parker, 81 William-street, London, Ontario.

## THE RESTORATION.

TUNE.—"Bonnie Blue Flag."

While drunk and staggering all men lay  
Beneath great Babylon's rule,  
The meaning of the prophets hid  
Within tradition's school;  
Another angel bent his flight,  
And through the sky was heard,  
Joyfully, the loud acclaim;  
"The Gospel is restored."

CHORUS.—

Cheer up! Cheer up!  
Ye saints of Latter Day;  
For Christ will now reward us all,  
If we his will obey.

The unlearn'd man has read the book;  
The Spirit's aid is given;  
And now, dear friends, this surer guide,  
Will go with us to heaven;  
The deaf have heard the gracious words,  
The blind receive their sight;  
And all a blessing will receive,  
Who come with hearts contrite.

And Jacob's face which long has paled,  
Before the Gentile's frown,  
Will soon be seen in Palestine  
With glory and renown;  
For a Messiah he will find  
In the beloved Son;  
The long rejected, crucified,  
But now accepted One.

The Indian, now; but Ephraim then,  
His ancestors will know,  
His curse removed, his wandering ceased.  
His body white as snow;  
He will with joy the Gentiles join,  
Who with the message come;  
And praising God will go with them  
To Zion; lovely home!

Together they will soon erect,  
A temple to our King,  
Who will descend to earth again,  
And legions with him bring;  
Then those array'd against his own  
The blighting blast will feel,  
Of wrath, that falls so quick upon  
All who resist his will.

Then men and women, everywhere,  
Receive the blessed news,  
And cast away the creeds of men,  
The way of God to choose;  
O, cease to fight against the TRUTH  
Nor listen to your foe,  
That seeks to lead you carefully  
Down to eternal woe.

Then, brethren dear, in every clime,  
O, let our voice be heard;  
Until all people, everywhere  
Have heard the precious word;  
The Pagan, Papist, Protestant;  
Yea all the world must know,  
That God on all that will obey  
The Spirit will bestow

Bandera Texas.  
October 23rd, 1875

JAMES W. BRYAN.



**North Eastern Wisconsin District.**

The conference held at Black Creek, Outagamie county, September 2d and 3d, 1876, adjourned to December 2d and 3d, at the same place. The adjourned trials of Hiram Keney and wife, Eunice Franklin, Henry Keney, Wm. Strope and wife, Julian Woodward and Lydia Strope, were again adjourned until next session.

By order of the President.

PETER HARRIS, *Clerk.*

**Central Kansas District.**

The above district conference will be held at Atchison, instead of at Netewaka, November 5th, 1876. By order,

DANIEL MUNNS, *Clerk.*

Birth and Death notices inserted free; Marriage notices one dollar each.

**MARRIED.**

At the residence of Br. Jonathan McKee, sr., Washington township, Harrison county, Iowa, September 30th, 1876, by elder David Chambers, jr., Br. Jonathan McKee, jr., to sister Priscilla Ann Richardson, both of Salem branch.

The sacred vow they've warmly breathed,  
A vow that death alone can sever;  
And as a sweet garland love has wreathed,  
Their young hearts in one bright forever.

**DIED.**

At Santa Rosa, Sonoma county, California, September 25th, 1876, of consumption, sister Elvira Clapp, aged 51 years and 7 months. She departed this life in full faith of the Reorganized Church of Jesus Christ of Latter Day Saints, and in bright hopes of a glorious resurrection with the just. She leaves a family of seven children, together with the saints that knew her, to mourn her loss. Funeral services by elder J. M. Parks.

Now, mother dear, thy toils are o'er,  
You're freed from earthly care;  
May you with Christ rest evermore,  
And heavenly blessings share.  
And in the resurrection morn,  
When all the Saints shall rise,  
May we, with thee, our Savior meet,  
And gain the eternal prize.

In Peoria, Illinois, of lung fever, October 4th, 1876, Alfronso O., infant son of George and M. M. Secor, aged 11 days.

At Br. L. H. Ezzell's, in Grayson county, Texas, August 28th, 1876, of congestion of the brain, Br. A. W. Chuning, aged 20 years, 6 months and 20 days. He was born in Missouri, February 8th, 1856, and was baptized April 2d, 1876. He lived faithful, and fell asleep in hope of a resurrection with the just, when Christ shall come.

At Sugar Grove, Mason county, Michigan, September 23d, 1876, of dropsy, Br. William Winters, aged 50 years, 2 months and 5 days.

At Davis City, Decatur county, Iowa, September 21st, 1876, of what was said to be

cholera infantum, Abinadi, youngest son of brother William C. and sister Emma Layton, aged 1 year and 6 months. Funeral service by brother C. H. Jones.

Our darling pet now rests in peace,  
From all life's care and bitter pain;  
Lord help us now to so endure,  
That we may have our child again.

W. C. & E. L.

Calm on the bosom of thy God,  
Young spirit, rest thee now!  
E'en while with us thy footsteps trod,  
His seal was on thy brow.  
Dust, to its narrow house beneath!  
Soul, to its place on high!  
They that have seen thy look in death  
No more may fear to die.

Lone are the paths, and sad the bowers,  
Whence thy meek smile is gone;  
But, oh! a brighter home, than ours,  
In heaven, is now thine own. Hymn 373.

**Catholic Views of Protestantism.**

"What is a Protestant? Who can answer this question? Its solution has ever been and is still beyond our power. How could it be otherwise when Protestants themselves are not agreed as to what the term 'Protestant' means. We, of course, mean the Protestants of the present day. It is very well known why the schismatics of three centuries ago called themselves Protestants. There was something unmistakable genuine about them. They found it inconvenient to their peculiar ideas of morality and human freedom to longer abide by the rules and teachings of the Church, and they protested against that Church and seceded from it. They not alone did that, but they established a religion of their own—a religion, by the by, which has never yet given satisfaction to even its own members, and which has been ever changing and dividing and multiplying. The Protestants of the present day seem to be as dissatisfied with their Protestantism as established as they have ever been. They have not as yet agreed even as to what sort of prayer book they should use. It was only the other day that a meeting was held in London, at which the necessity of making the Protestant Prayer-Book, 'more Protestant' was urged. And this is the Established Church of modern England. What a falling off!"—*The Catholic.*

**CAUSES OF INSANITY.**—Dr. Hammond says a majority of the cases of brain trouble are caused by emotion, which is much more injurious than severe intellectual labor. He thinks insanity is produced more frequently by the anxiety caused by anticipation of trouble, than by the trouble itself.

**CHICKEN PIE AND POTATO BEETLES.**—It is said that a family in Michigan who dined on chickens which had fed on Colorado potato beetles, were almost fatally poisoned in consequence.

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# THE TRUE LATTER DAY SAINTS' HERALD.

15376  
1876

Mary Eaton

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

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

Vol. 23

PLANO, ILL., NOVEMBER 15, 1876.

No. 22.

## From Manchester, England.

283 Bell Barn Road,  
BIRMINGHAM, England,  
September 30th, 1876.

*Bro. H. A. Stebbins*:—You will have heard through my report to conference that we have lately organized a branch in the city of Manchester; and the members are very anxious for the readers of the *Herald* to know of some of the difficulties they have had to contend with while in the Brighamite Church; and therefore offer to you the enclosed, and solicit a space in the *Herald* for the same. I think it will have a tendency to do good, and to bring others to think for themselves. All moves well here. Kind regards to yourself and the brethren. Yours in the faith,

T. TAYLOR.

MANCHESTER, England,  
September, 1876.

*Brother Stebbins*:—In accordance with the wishes of my brethren and sisters of the Reorganization, I take the liberty of forwarding you a few items, in reference to the causes which, by the providence of God, have led to the establishment of his church in this city. You will understand me when I say that our present position has not been accomplished in haste, but has only been accepted after a very careful and patient enquiry; such enquiry, having been occasioned by the emissaries of the church in Utah, not one event alone but many; their conduct over a series of years having gradually weakened our faith in the so-called leaders of Israel, eventually culminating in our secession from a body with which the majority of

Whole No. 358.

us have been connected for over twenty years.

Your space will not admit of detail, but I may briefly state that my colleagues and myself have frequently been at issue with conference presidents in reference to matters of church discipline, etc.; for we have continually asserted our rights, in accordance with the Book of Covenants, to govern ourselves, which has been generally but reluctantly conceded, until Elder Edmund Snelgrove arrived as conference president. He is one of the counsellors to the quorum of high priests in Utah. He, being more supremely ignorant, and consequently more self-opinionated than either of his immediate predecessors, undertook to vindicate what he considered to be the supremacy of the church, in matters both temporal and spiritual. His advent having been marked by a profession of liberal sentiments, some of us had hopes that the church was adopting a new and better policy; but in this, as the sequel proved, we were mistaken; for, having received his instructions, he inaugurated the campaign by a demand for tithing, not as taught in the Book of Covenants, but one tenth of our principal perpetually; the condition being that the obedient were to receive great blessings, the disobedient the opposite. One or two were so impressed by the teaching that they tried to obey "counsel," and the result was an application on their part, in the course of a few weeks, for assistance from their more disobedient brethren and sisters. So much for the powers of blessings and cursings attached to their priesthood.

Now I am not opposed to tithing, when properly levied and applied, neither have I any satisfaction in the misfortunes of my poor brethren. Tithing, in my opinion, is an ordinance of the gospel; and the misfortunes of members of the household of faith, or of any other household, entitle them to my sympathy, and both my colleagues and myself have invariably first attended to the necessities of the aforesaid applicants, and afterwards denounced the system that fastened upon the blood of its votaries and then deserted them in the hour of need.

The question may be asked, Had the church been asked to assist them? Directly, no; indirectly, yes; from the fact that both conference presidents and traveling elders have been present in the meetings when their applications have been made, and have not proffered the least assistance; and who ever heard of the church in this country, whatever it may do in Utah, listening to claims for help, or in the hour of need assisting from the tithing funds those who had been subscribers thereto?

So far as our action in these matters were concerned, you may be sure that it did not meet with the approbation of authority; and, to further widen the breach, your humble servant, owing to certain strictures that had been passed by the conference president, felt compelled to resign his office as president of a district meeting, an office which he had held for some time; and unfortunately (?) he and others with him opposed the opinion of the above president as to who was the most fitting person to act as his successor, and together we succeeded by a majority of votes, in appointing our nominee. You will be able to form some idea of the effect this would be likely to produce, and Elder Snelgrove began to cast around him for means to punish the disobedient. The method adopted was the appointment of two men as local traveling elders; men whom he well knew were objectionable to a majority of the priesthood of the branch, and this resulted in a protest, as follows:

MANCHESTER, 1st May, 1876.

*Pres. Snelgrove:—*

Dear Brother, I was disagreeably

surprised and astonished at the course adopted by you last evening in reference to the appointment of Brn. — and — to the office of local traveling elders.

1st. Because, in my opinion, an appointment of this kind, made by a conference president, and not sanctioned by the vote of the church, is not valid. See Doctrine and Covenants on the appointment of officers.

2d. Because it is well known to yourself that these men have not the confidence of the Saints in the Manchester branch.

3d. Having heard you express yourself in reference to the inconsistencies of these men, I had concluded that it would be impossible for you to consistently place such as these in positions of importance and trust, and that too at a disadvantage to this flock of which you are the superintendent shepherd.

You ask me to sustain these men in the position to which you have appointed them. How can you expect it? Is it possible that I can be one with men who have not anything in common with me? Do you think that I can sit down under the teachings of a man, who through yourself has stated that he is not associated with the branch, and what is more, he does not wish to be? Let me ask you if it is consistent, and in the interest of the church of which we are members, to appoint men to offices of trust who have not the confidence of those over whom they are placed; and who have heretofore neglected and refused to perform the duties of the office to which they have been appointed by the council? In fact they have been in open rebellion to the council for months past, presuming upon your support.

The reason why I have addressed you upon this subject is because I loved the interests of the Manchester branch at heart, and I do not think that it will be conducive to its well being to force upon us men in whom we have no confidence. You have said that in these matters you simply satisfy yourself; but surely it is not necessary in satisfying yourself, that you should commit an outrage upon the feelings of the most energetic, consistent

and respectable portion of your flock, those who have been most alive to the interest of the church, and the well being of our little community.

Let me beg of you to pause before pressing matters to extremes, as there can be but one result, that is disaster to the branch, which would be deeply deplored by your brother in the gospel, your friend and well wisher,

JOSEPH DEWSNUP.

At the same time I forwarded a copy of the same to the branch president, Elder John Miller. The next day I received a visit in person from Elder Snelgrove, who desired me to withdraw and destroy the letter, but I refused to comply; after which he became very abusive, using such terms as apostate, false spirit, and other low expressions. I informed him that if maintaining the truth meant apostasy, I was prepared to maintain it at the cost of leaving the church. What followed will be best understood from a protest in answer to the following letter received from President Albert Carrington, of the Liverpool office, in answer to one sent to him by one of my colleagues.

LIVERPOOL, June 12th, 1876.

*Elder Wm. Armstrong*:—Dear Brother, your favor of the 12th instant is at hand, and I hasten to reply.

The arrangements of branch affairs, where they are understood differently, is left with the conference president; aside from that, I am, and shall be, very busy all this week preparing to leave on Saturday next to attend the London conference, and from there to the Nottingham conference on the 25th inst, and to return here on the 26th or 27th. And, still further, if there are any matters that cannot be satisfactorily adjusted, which I trust will not prove to be, there could be nothing accomplished, so far as I can see, by one or two calling upon me here, for I could not possibly determine any question properly without hearing *both* sides, as you are well aware. Trusting you will be abundantly able to amicably adjust your own branch affairs, free from animosity, &c., I remain

Your brother in the gospel,

ALBERT CARRINGTON.

After receiving this letter, we forwarded the following:

MANCHESTER, 15th June, 1876.

*President Carrington*:—

Dear Brother, Your favor of the 12th inst., came to hand; and, upon perusal, we have concluded that, in justice to ourselves, we must forward to you our version of affairs, as they at present exist in this branch, for very likely you have already heard the construction that president Snelgrove has placed upon it. In opening the question, we may say that there is in this branch a man named —, one whose conduct we do not consider has been calculated to win our confidence, nor yet the confidence of others, so far as we can hear; and we have also a man named —, who *should* belong to this branch, but who, for purposes of his own, disclaims all connection with it, except when it suits his purpose to do otherwise. In brief, he is known chiefly as a great boaster; and one fond, very fond, of the society of young ladies, and a man whose word cannot be depended upon. Now these two men have for a considerable time been in open collision with the president and council of this branch; and they have at last succeeded, indirectly, in making president Snelgrove believe that there has been a conspiracy organized and fostered among the priesthood against himself; and further, they appear to have convinced him that it would be to his interest, and to the interests of the Saints, to place them in a position of some authority. The latter course has been adopted by him quite recently; and one of the results flowing from it was a protest in the form of a letter from one of the undersigned, a letter which appears to have given great umbrage to him, as upon the following day he called upon the writers, with a request that it should be withdrawn and destroyed, a request that was declined, inasmuch as he failed to prove that any thing contained in the letter was untrue. He became enraged at this and threatened the writer with grave consequences, spiritual and temporal, and he said that some of us thought we could [a foul expression.—EDS.], and

that we were leagued against him, but that he would let us know who was master. He afterwards proposed that the matter should stand over for a few days, until it had received further and calmer consideration, promising to call upon the writer in the interval, which he failed to do. But on Sunday, May 14th, in a sacrament meeting and after he had partaken of the sacrament, and in the presence of a stranger, he commenced an attack upon his correspondent and others, something as follows :

He wished to speak some of the sentiments of his heart. He had been under the droppings of the sanctuary for the last twenty years. He had come here to govern the Manchester branch, as well as the conference ; and he intended to be master ; but it had happened that, in the exercise of his prerogative, he had undertaken to make an appointment without consulting the wishes of the Almighty Manchester council, which appointment had set all hell boiling, but the scum was coming to the top, and he would skim it off. He then proceeded to name one or two whom he imagined were conspiring against him, denouncing them as short of faith and as apostates.

Twice since the discreditablé scene mentioned a council meeting has been held, in which he declined to withdraw any of the offensive and unchristian expressions complained of ; claiming that he had a right to do as he thought proper, church doctrine to the contrary notwithstanding ; and for the purpose of carrying out his unholy purposes he had packed the council with a number of men, some of whom the presence of was sufficient to bring the blush of shame to the cheek of any honest man or woman ; and by the votes of such as these, he claimed that he had succeeded in disorganizing the council, and removing the officers of the branch, although he received but nine legal votes out of a council of twenty members, the remainder declining to vote, and many of them protesting against his proceedings.

Since that time there has been two separate and distinct parties, besides a number who are standing aloof, awaiting

the result of this disgraceful squabble. A squabble, that never could have reached its present proportions if the president of the conference had been possessed of only ordinary tact and judgment, to say nothing about the spirit of his office and calling.

Dear brother Carrington, for as such we still presume to address you, you say in your recent reply to one of our number, that branch affairs, where they are understood differently, are left in the hands of the conference presidents. Are we to understand by this that we are placed entirely at the mercy of any ignorant man who may be placed in this position ? Surely there must be a restraining power somewhere, a court of appeal against ignorance and injustice ; if not, we have failed to properly interpret the laws of the church of which we are members.

Now supposing that we are wrong in the course we have taken, we submit to you that, according to the Book of Doctrine and Covenants, page 129, and in accordance with justice, we ought not to have been publicly denounced until we had been publicly tried and proven guilty ; and that by a competent authority, which authority, we think, should not be the person bringing the charges against us ; but there has been nothing of the christian manifested in Snelgrove's dealings with us, or why did he not wait upon us, and with reason and persuasion, tempered with the Spirit of God, endeavor to show us the error of our ways ; but instead of this, we have been met from the first with the cry of apostate, instead of with forbearance. We have been repelled with insult and sarcasm ; yet we venture to think that the possession and practice of our principles would of themselves constrain men to act at all times as true gentlemen in every sense of the word, and prevent them from using vulgarity and scurrility, such as has characterized the dealings of Snelgrove towards us ; and this because we had dared as free agents to assert an opinion which happened to differ from his own ; and from his conduct and manner towards us, since the beginning of

this dispute, we are satisfied that, for the gratification of his own feelings and passions, he would hurl us down to hell, if he had the power.

We do not think that there is the least chance of an amicable arrangement of the difficulty, for we have no confidence in him, or in any other man who can do as he has done, deliberately insult those whom he ought to protect; neither can we fellowship those whom he has called to his assistance, because we know them to be devoid of principle, and discreditable in conduct; and, although we deeply regret that we are made to appear in conflict with lawful authority, yet self respect compels us to withdraw ourselves from the association of president Snelgrove and his clique, for we are satisfied that they are unworthy of our confidence and esteem; and we decline further dealings with them, neither will we recognize in any shape or form any authority claimed by them over us.

We remain yours in the gospel,

Elders JOHN MILLER,  
 " WM. ARMSTRONG,  
 " THOMAS HUGHES,  
 " JONATHAN ARROWSMITH,  
 " JOSEPH DEWSNUP,

Priest SAMUEL BROWN,  
 Representing about fifteen others.

We received no reply in answer to the above letter; I may say that none was expected; but the removal of Snelgrove followed soon after, and he was ordered back to Utah. The presidency at Liverpool, no doubt, thought that his removal would end the difficulty; but in this they were mistaken. Reason ought to have satisfied them that removing a defendant without trial, and placing him beyond the reach of the prosecution, must ever be an unsatisfactory method of adjusting a difficulty; and yet this is the general mode adopted by the Utah church, where charges are made against her missionary officials. Even Snelgrove could boast, and did boast repeatedly, that he was beyond our reach and responsible to a higher authority only; and, as may be seen from the issue, he was, to some extent, correct. Although he had been affected by our action, yet he knew that his superiors are always blind

to the short comings of those who are "obedient to counsel;" and, from remarks that he repeatedly made, we are satisfied that if commanded he would stop short of nothing from petit larceny to the highest crime known to civilized society; for, like the followers of Ignatius Loyola, with him, so far as church authority is concerned, the successful end will justify and sanctify the means.

Shortly after the removal of Snelgrove we received a visit from his successor in office; who, after apologising for the apparent remissness of President Carrington, informed us that he had been authorized to set matters right, if possible, and remove the two men who had been appointed by Snelgrove, if necessary, and if we would come forward and assist him in pushing on the work, he would put all things as they were before, for if Snelgrove was going to hell, there was no reason why we should follow him.

This very tempting offer was respectfully declined; had it been made a few weeks sooner it would probably have been accepted; but we had opened a correspondence with Elder Thomas Taylor, of Birmingham, the acting president of the Reorganization in this country, and through him we had been supplied with a number of tracts, which we had diligently perused, and which had had the effect of completely destroying the little faith we had in the divine authority of the priesthood and leaders of the church of Utah.

The tracts alluded to were entitled "Brighamism," "Idolatry," "Reply to Orson Pratt," "Polygamy: Was it an Original Tenet of the Church of Jesus Christ of Latter Day Saints," "The Bible versus Polygamy," "The Basis of Polygamy," &c., and by the instrumentality of these works our eyes have at last been opened to the false position in which we had placed ourselves in sustaining the doctrines attached as part of the gospel of the Lord Jesus Christ; for upon examination we discovered that they were contrary to the revelations of God, given through Joseph Smith the prophet. The immediate result of this

was that a number of us at once placed our resignation in the hands of the proper authorities. We still continued our investigation, and at length, with one exception, we were satisfied that our duty to God required our identification with the Reorganization, which was accomplished on Saturday and Sunday, the 16th and 17th of September, 1876; and the Manchester Branch of the Reorganized Church of Jesus Christ of Latter Day Saints is now an established fact, fourteen having been baptized, and six more requesting baptism.

Dear brother, the wrath of man shall praise God; and the residue he will restrain. This has been fully exemplified during the eventful period we have just passed through; and we feel thankful to God, our Heavenly Father, for his mercies towards us, in having, through the agency of man, delivered us from the darkness, bigotry, wickedness, and crimes of those who have strayed from the way of righteousness. We have been trusting to the arm of flesh, but now our dependence is in the Almighty God; and praised be his holy name, for in our darkness he has given us light, and he has blessed us with true liberty; liberty such as always follows the profession and practice of the true gospel of the Lord Jesus Christ. We have realized his soul-sanctifying promise, "Come unto me all ye that are heavy laden and I will give you rest," and "Though your sins be as scarlet, they shall be white as snow." Yours in the gospel of Jesus Christ,

JOSEPH DEWSNUP.

#### Is Health Worth Having.

The weary invalid whose life is darkened by sickness would answer, Yes. It is heaven's choicest earthly blessing. But the individual who has always enjoyed comparative freedom from pain says, Oh, yes, health is good of course; yet to judge by the manner in which he keeps, or rather breaks, all physical laws one can but think he holds this treasure very lightly. Wherever we look in all the created universe we see perfect order, the result of implicit obedience to law. It is said that we are fearfully and won-

derfully made; then is it not a fair inference that God would have made some laws by which this last and greatest of his creations should be governed? We see perfect harmony among the heavenly bodies, because a constant law of attraction and repulsion holds them ever in their orbits. Fancy if you can the confusion that would instantly follow should even one planet leave its course for a short time. I think a careful review of all the facts extant in physiology will convince any thinking person, that our beautifully made machines, governed by inflexible laws; which, when we obey, bring health, and which, when we disobey, bring disorder and death. If the world would only regard the laws of God which apply to our physical being, how much it would add to the length of life and consequent ability to do good. But before we can obey a law we must understand the law, and the question arises how shall we learn what is necessary for us to know to preserve our health? The best of books contains the command "Thou shalt not kill." Now is not the suicide as much a murderer as the man who takes his fellow's life? I think he is. There are many ways of committing suicide, and some are much slower processes than hanging or shooting. Is it better to use a slow method than a quick one? That is, how will the deeds compare, seen in the clear light of God's judgment? I think he will see no difference. But some one says God never holds men accountable for a broken law, when they are ignorant of the law. But he will judge men here in this land of bibles by his word, whether they study and obey it, or go on in willful ignorance of it. In the same manner, I think, he will judge us in regard to physical law. If I put my hand against a red hot stove, it is burned and I have to pay the penalty, and if the baby does the same act, it has to suffer the same penalty. So you see want of knowledge did not prevent punishment. Man was given an intelligent mind, and therefore did not come into the world clothed, as did the birds and beasts. Just as God expects men to study and labor to pro-



cure clothing, he expects them to learn to live in this world obedient to the laws governing it.

How many times when we see bodily suffering we hear the remark, "A strange dispensation of Providence." To our mind it would be nearer the truth to say A dispensation of ignorance. One law which is almost self-evident is that we should take all necessary sleep during the darkness. How often this is violated! If I were to tell why I think dancing wrong, I would say, first it is usually done in hours stolen from slumber. Each law seems to be linked with another, and by breaking one, we are led to break others, and thus go swiftly on in the road to ruin. No person can have perfect health who does not get, in the hours of darkness, all the sleep he can take. The amount varies with different temperaments, but any one can ascertain just how much he needs, by going to bed early and rising the moment he wakes, in the morning. Should he wake too early, he can go to bed just as much later the next night as he rose earlier than he wished to. When once the length of time is found, be careful to retire at precisely the same hour each night. Right here I would enter a protest against any gathering or meeting, religious or otherwise, which did not allow every person present to reach home by nine o'clock. Especially is this true of religious meetings, for it is surely inconsistent to break God's law in one point, while we are trying to make the people acquainted with the same in some other point.

I once told my scholars, to whom I was much attached by long association as teacher and pupils, that if I could feel assured that they would always be in bed by nine o'clock, I should feel sure they would lead honorable lives. The scum of society don't close its entertainments by that hour. How true it is that keeping one part of God's law aids us in keeping the rest.

Next to regular rest come proper food, taken at regular intervals. What shall we eat is a momentous question, which should not be answered hastily. I hold

it to be the duty of each individual to investigate the matter carefully for himself, and not to follow the paths beaten so hard by tradition, and eat to his lasting injury, simply because his father or grandfather did.

In regard to this, as in regard to the pure and unadulterated gospel, the world *en masse* do not accept the truth; but as many as have received the gospel should study to learn all truth. "If I can't be saved without eating and drinking, I don't want to be saved at all," has been said; but I will venture the opinion that those who reach the highest glory will be those who have brought their appetites into perfect subjection as well as their passions. In short, have learned perfect obedience to every law. My attention was first drawn to the vegetarian system, when I was a mere child, by my horror of butchering days. I have always abhorred the very idea of killing, and have long studied to answer the oft repeated question, "What would you do without meat?" Let us for a moment consider the primitive condition of our first parents in Eden. Where is the intimation that they were to eat any save a vegetable diet? Do you think Eden was ever rendered less a Paradise by the shedding of the blood of beasts? But some one says the Jews were commanded to slay and eat. Very true. But what was afterwards said in regard to this law of carnal commands? If Christ said you were no longer to say "an eye for an eye and a tooth for a tooth," did he not show the imperfection of that law?

But you say he nowhere gave commandments as regards eating. That is true; but remember we have only a small part of his sayings. To you who accept the Word of Wisdom as divine in its origin, it is well known that meat is not good in warm weather, at least. If it is admitted that the Jews ate flesh, we all know they were commanded not to touch pork. Yet our nation to-day are a race of pork eaters, as the mammoth slaughtering houses in all our principal cities testify, to say nothing of the vast amount prepared by the

farmers at home. The very word scrofula in its origin shows what produces that disease that is carrying off thousands yearly. The loathsome forms that it assumes are sickning even to contemplate, to say nothing of being afflicted with any them. O pork! thy name is disease and death! The very looks of a hog in all his filth is disgusting. Then consider all the slops he eats, which no other domestic animal would touch. "I saved them by feeding them to my hogs," a farmer said in my hearing the other day. Alas! poor saving, that which entails suffering on the family who eat the filthy scavenger.

All agree that animals which feed on flesh are not fit for food. Should their flesh be eaten, the food would be third rate; when animals which live on a vegetable diet are eaten the food is second rate, while the vegetarian gets his dinner at first hands. Again physiology teaches that there is a vast amount of waste in the animal system. If we eat even a healthy animal we take this foul matter into our system, while if the animal is diseased the amount is greatly increased. The process of fattening tends to disease from the want of exercise and over feeding generally practiced. Animals in their native haunts are strong and muscular, but never loaded with fat. If meat was wholesome when first slaughtered it would soon become tainted (though not perceptible to the taste or smell) if not frozen immediately. We here see the reason for the Word of Wisdom already referred to. Nature immediately commences the process of decay that change the animal to a mineral substance after the gaseous part is driven off. So you see there are a host of ways in which animal food may become unwholesome and even dangerous.

Now how is it with vegetable diet? Cannot any person tell when fruit is unsound or vegetables wilted or grain unfit for food? It seems clear they can. Is not this point alone a very strong one in favor of the vegetable diet? But the objection is urged that vegetables and fruit and grain are not so nutritious and strengthening as meat. Look at the

elephant, camel, and horse, and see their great strength. What do they eat? Then examine the tables giving the percentage of nutriment contained in various grains and vegetables and compare them with those of meat. I will admit that many think they are strengthened by meat when they are only stimulated.

Do you want the false strength of stimulation, or the true strength of nutritious food? Right here we come to the tea and coffee question. That these common drinks are injurious stimulants is clearly showed by their effects. If you think they do not hurt you, just omit their use for a few days and see if you miss them; if you do, then they are injuring you, you may be sure. I never knew a person to quit the use of tea and coffee without receiving benefit; my mother had used tea from childhood until over forty years of age, and when she discontinued it, found herself free from the troublesome headache which she always had whenever circumstances prevented her getting her tea at the usual time.

If tea in its pure state was wholesome, it is now so much adulterated that it is rendered poisonous. As for coffee it may be free from adulteration if bought in the berry, but causes headache and sleepiness even then; besides all the tea and coffee are drank at meals and the stomach is filled with fluid just when it ought to be free from it. I think could people be prevailed upon to put not a drop of anything to drink upon their tables, the general health would improve. If any one is thirsty let him drink before coming to the table; but if he avoids eating meat, grease, or condiments he will not be often thirsty. If you want milk eat it with bread or some other solid, and never in large quantities. Don't drink it and think to find it beneficial.

I can only touch upon the most prominent points in an article of this length, but many other reasons will occur to the reader to prove that the vegetable diet is the right one. One word in regard to all condiments, salt included. Study their effects in large quantities and judge

from this the effect, of the constant use in small quantities. Never take anything into the stomach that would cause irritation of the tougher skin of the hand if bound on for an hour; then you will beware of pepper and spices and mince pie. When you think to stop using pork you will think of pie and say We must have lard for crust! Try this, take thick sweet cream perfectly free from milk, put in a little salt, and flour enough to roll, and that objection is done away for those who have a cow. To the others I would say, better keep a cow than a hog. Too much time is worse than wasted in preparing complicated dishes. Let us try taking our food nearer in a state of nature and see if we will not be better for so doing. This is true, especially of wheat flour; a foolish custom of bolting prevails, which takes out a good part of the life-sustaining elements. The flour from the whole wheat makes a bread that will sustain life; if the person has water to drink, he may live indefinitely; but bread made from white flour will not even keep a person alive; rather a poor "staff of life." Shall we not exchange it for a better and cheaper one? Should the hours wasted in cooking indigestible dishes be spent in careful study the mind would be strengthened and the body also.

The food makes the blood, and as good blood is made from good food and *vice versa*, how important to study the food question very carefully. It is no less important that the blood be well purified, and as the air we breathe performs that office we must be very careful about its purity. Never close the window at the bottom in any sleeping room except in very stormy nights when the thermometer says zero, and you will find yourself rested in the morning as you never expected to be when you slept with the window closed. To air a room during the day, and then to close the windows and go to bed, seems to me like setting a table with vituals, then calling the guests, and before they have hardly begun to eat to take away all the food.

"From little matters let us pass to less,  
And lightly touch the mysteries of dress."

Men's clothing is much more uniform

over the entire body and much better adjusted than woman's. Men's clothes hang from the shoulders, woman's from the hips, and the long train of ills to which woman are alone heirs, testify to the advantage of the first method over the last. The center of the circulation and consequently of heat is the heart, and as this organ is in the trunk of the body, the trunk is much warmer naturally than the extremities. In health the temperature of the entire body is uniform. In order to keep it so, where should the clothing be thickest? On the extremities of course. But what is the practice of the American women today? Examine their under garments and see if a more health destroying article of dress could be invented; very short sleeves, low neck, a great many folds to increase heat about the trunk. To this is added tight, thick, and consequently hot corsets to be worn over the vital organs, and see how thin their sleeves are, and how poorly their lower limbs are protected by swinging skirts, and thin stockings, and then wonder, not that they are sick, but that they are allowed to live in such open resistance to nature's holy laws. For some time I have been the happy possessor of an undersuit which covers the body entirely except head, hands and feet. In cold weather under the cotton one I wear a flannel fitted loosely, but still without wrinkles, and find myself comfortably dressed, which never had been before, until I commenced to wear this reformed garment. At the waist are four buttons placed at regular distances to which the one skirt needed by this style is buttoned, and being supported from the shoulders, it's weight is not felt at all. I have no lining in the waist of the dresses unless I have the sleeves as heavily lined. Of course no corset is worn, and to my thinking, the strong untrammelled muscles give a more graceful form and carriage than the admirers of corsets ever have acquired. Is it not insulting God to try to improve his handiwork? In the matter of tight corsets and tight dresses (I call a dress tight when you cannot clasp your hands above your head and fill your lungs without feeling your

clothes), we are more heathenish than the barbarous Chinaman for he only binds the feet, not endangering life, while we commit suicide, slowly it is true, but not the less surely. A tight waist or corset pushes the vital organs down out of place and causes the lungs to dwindle for want of room to expand, the muscles become flabby, because the blood cannot get to them readily, and they are half starved, and an endless train of evils follow this abuse of our bodies. I think no woman can be called sensible who will wear a corset, after once giving the subject proper consideration.

No one can be well and wear thin shoes, for the feet must always be warm and dry, but avoid rubber boots or shoes except when necessary to keep out water. Always take them off at once when you come into the house, or on to dry ground; they are air tight and so do not properly carry off the insensible perspiration.

Now while living hygienically in all the foregoing points we should not forget the weekly bath. Many persons whose clothing is spotless have very different skin from what one might think from appearances. Never begin to wash in a room which is not very warm. After going over the entire body with the hand (not a cloth or sponge) with warm soapsuds, wash off in the same manner immediately with cold soft water to close the pore and prevent cold. Be as quick as possible from the beginning to the end of the bath; rub with a harsh dry towel until the skin is red from head to foot. Never forget or neglect to dip the whole head in cold water before commencing any kind of bath. Either take the bath at night and go immediately to bed, or take it the first thing on rising. I find Saturday night the most convenient time; then I do not have so much to do on Sabbath morning before meeting. Mothers will find this a great saving of time in getting the little folks ready for meeting. Never omit the weekly bath on account of cold weather, but have the room well warmed before commencing and use several rough tow-

els. Never finish rubbing with any but a perfectly dry towel.

Suppose after living as hygienically as possible, a person gets sick; what shall he do? take a drug that would make a well man sick? All that drugs can do, the doctors say, is to produce another disease by counter-irritation. Do you want merely to change the disease or get well? I prefer to be cured of the first disease, and to insure this you have only to remove the cause, if it can be ascertained, and then live as hygienically as possible, and trust in God for the rest. "Faith without works is dead," and never more so than when persons living in direct opposition to known physiological laws asks to be healed through lying on of hands. As well might I sit in idleness and think to be fed; God works by means. When we have used our intellectual powers to the best advantage and applied all we have learned, then we may trust in God, but not until then.

Live as you should and you will be well, for "Nature's laws are God's laws, obey and live."

LIDA HULSE.

### Angelic Ministrations.

*Concluded.*

We have now shown that it is not contrary to God's order for angels to visit not only those who are in favor with him, but also those who are in rebellion. And in a number of instances that such visits have been made apparently just for the special benefit and comfort of those visited.

But after awhile the dark days of the apostasy dawned, when men began to depart from the Lord and to disregard his counsels; when sin and iniquity began to abound, and they delighted in the imaginations of their own evil hearts, and ran into all kinds of excesses and abominations, and continued to retrograde and go deeper and deeper into all kinds of error and superstition, until the light of God's countenance was entirely shut out from their benighted gaze. Not because he had changed his order; but because they had departed from his law and his counsel, and he left them without the light of the Holy Spirit, or the

ministration of angels to comfort or cheer them on their lonely way, to grovel in the Egyptian darkness into which they were plunged by their own rebellion. See Isa. 24 : 5 :

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Also 1 Tim. 4 : 1, 2 :

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron."

2 Tim. 3 : 1-5 :

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Also 4 : 3, 4 :

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

2 Thess. 2 : 3.—"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

This state of things continued for hundreds of years, while men were all the time multiplying upon the earth and it was every day becoming more populous. But the light of God's Spirit was still withheld, and things were so mystified by the traditions of wicked men that we presume it was very hard for any one to find the truth by which they might be made free.

What an awful dilemma! Fearful thought! to contemplate the condition of man at this time. Shut out from the light of redeeming love; the shed blood of Jesus proving of no avail for them; because, forsooth, he had rejected it; and now the mists of superstition and bigotry are so thick that those who

would do good know not how to proceed. It pains the heart to think of the condition of the human race at this time. How different from what it was in years gone by, when the light of God's Spirit was with them, and angelic messengers visited them, to comfort, encourage and enlighten them, and to assist them in preparing for a higher and nobler being beyond this vale of tears.

Must it remain thus? Must the blood of Christ continue to be of no avail? Must all this vast concourse of people go down to perdition as those who know not God and obey not the gospel? The entire population of the globe is estimated to be upwards of one billion, one hundred million. Now is it reasonable to suppose that our heavenly Father would suffer this vast throng, so immense as to confuse the human mind with its contemplation, to be cast off because their ancestry had departed from his counsels and disregarded his law, without giving them a chance to accept of that precious boon of heaven, the Lamb of Calvary? Ah, no! Glorious news which is to affect this mighty multitude. John says, Rev. 14 : 6 :

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them who dwell on the earth, and to every nation, and kindred, and tongue, and people."

Now, was this angel to be personally engaged in preaching the gospel, or was it to be preached by some whom he commissioned? We presume the latter, from the fact that the angel who appeared to Zacharias did not attempt to prepare a people for the coming of Christ, but his mission was to inform Zacharias that *John* should perform that work. Likewise, Christ, when he came, commissioned *men* to go forth and preach the gospel. So we judge it will be with the angel John saw; he doubtless will commission men to preach this everlasting gospel; for the work is too vast to be accomplished by one, even if that one be an angel. Joseph Smith comes forward and claims that this angel has made his appearance, and that he has commissioned *him* to again set on foot the work of redemption, to again

preach the gospel in its ancient purity, with all its attendant gifts and blessings, and to commission others to preach it also; so that it might go forth to every nation, and kindred, and tongue, and people, as seen by John the Revelator.

"Bosh!" "ridiculous!" "absurd!" cry the people. "Perfect blasphemy!" cry out our christian friends, "To think of Joe Smith receiving a message at the hands of an angel. We admit that angels appeared to persons anciently, but such things are now passed away. John did not mean that a literal angel would appear; and, if he did, he certainly would have appeared to some *good* man, to a Luther, a Calvin, a Wesley, or a Campbell, if you please; some one of the great reformers, who had made a mark in the world, and were, from their devoted piety, worthy to receive him; and who had the ability to proclaim his message. And not to Joe Smith who was such an unprincipled ignoramus, going about pretending to tell things by means of a couple of stones which he carried in his hat, and who had no influence in the world. Why, we never heard tell of such a thing; all the persons who received favorable messages from the Almighty, were those who were engaged in his service, and not reprobates and persons in disrepute, as this Joe Smith was."

This kind of logic may suit *you*, kind friends, and be altogether to your fancy; but we think (and no doubt you will agree with us), that Paul was a good old fellow, so we will introduce him, and have a little of his testimony in the case, as we think him a competent witness. We will call your attention to the 27th, 28th and 29th verses of the first chapter of his first letter to the Corinthians, as follows:

"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 base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to naught things that are: that no flesh should glory in his presence."

This is Paul's testimony in the case. And you will remember that at one time

Paul himself was in direct opposition to the Lord, doing all he could to suppress the christian religion; binding the disciples, forbidding them to worship, and persecuting them even unto death. But the Lord had a work to perform, and condescended not only to send an angel, but Jesus appeared, saying, "Saul, Saul, why persecutest thou me?" Now this man, as you will all admit, became a noble servant of God, accomplishing much good. Joseph Smith was not in open rebellion to the Almighty, but he states that he was diligently seeking the Lord, desiring the salvation of his soul. And being young in years, he could not have been such a reprobate as some represent him to be, from the fact that he was too young to have that knowledge of the world and that experience which is requisite to make a person a power in the world, either for evil or good; unless aided by a higher power.

It must have been pleasing in the sight of the Lord to see one so young, while surrounded by all the jarring and discordant sects, each striving for the mastery, come unto him with that child-like confidence and trust, believing that he would, as declared by the apostle James, give him wisdom and direct him. We doubt not, that this remarkable trait of character manifested on this occasion, viz., a settled determination to trust in God and obey his counsels, instead of being led about he knew not where by the clashing theories of men, was one reason why the Lord heard him and made him an instrument in his hands of bringing about the great restitution. And as before cited, if the angels are all ministering spirits sent forth to minister to those who shall be heirs of salvation, who more likely to receive a visit from one of these heavenly messengers than a youth who put all his confidence in God, and believed that he is a rewarder of those who diligently seek him? We answer, none. No not one. Notwithstanding the world abounded with religious teachers, who wrapped their sacerdotal robes about them and were very sanctified and dignified in their own estimation, and in the estimation of

their followers, when weighed in the balance they were found wanting, for the Lord's all-searching eye penetrates the heart and ascertains its most secret workings. As in days of old, when a Goliath was to be met, a lad was chosen, who trusted not in the armor of the warrior, but in the power of the Most High to deliver. So in this case, when the scoffs, and jeers, and taunts, and threats of a benighted world were to be encountered, a *lad* who put his trust and confidence in the Almighty, the Supreme Ruler of the Universe, and who dared to face the coming storm, was chosen to encounter them.

Again, in the days just prior to the birth of our Savior, there were plenty of Jewish Rabbis of great note and distinction, but among them all was not one found worthy to be a forerunner of the Messiah; but the Lord made the selection when the child was yet unborn. And he was by no means a notable one of the earth, for he lived in the desert, and his meat was locusts and wild honey.

So in this case, the wise, the mighty, and the learned are all passed by; and one unknown to fame, who lived remote from the large cities and haunts of vice, is chosen to re-establish God's work and prepare for his second coming. The similarity of these two characters, living at such a remote period from each other, is very striking. John the Baptist called by an angel, living in the wilderness remote from the pomp and splendor and wickedness of the world, coming forth in his youth to prepare a people for the coming of Christ. Joseph Smith living in the wilderness, called by an angel, came forth in his youth to prepare a people for the coming of Christ. How beautiful the comparison! There seems to be scarcely a perceptible variation, but it seems to be a regularly established order, laid down with mathematical precision, from which there is, so far as we have been able to discover, no departure. We contend that it is God's regularly ordained plan to usher in his great works, as well as many smaller ones, by the ministration of angels. It is admitted that it has been in times past, and we

contend for the ancient landmarks, and say that it is still his plan. For our God is unchangeable, without variation or shadow of turning.

We have proceeded thus far without finding anything unscriptural or unreasonable in the claims made by Joseph Smith to visits of angelic messengers. On the other hand, we find that his claims are in keeping with the law of God; and if his subsequent career and teachings will bear inspection as well as the subject under consideration, we are driven to the conclusion that he was a man called of God to perform a great work.

We will now for a moment take a bird's eye view of the work which he introduced. After receiving visits from angels at different times, and, as he affirms, receiving the plates, he in obedience to the commands of the Almighty, proceeds to translate them, and to organize a church.

After perusing this translation, we find that it corresponds with the Bible in its doctrines and teachings; and in some instances even setting forth principles of purity and holiness in more forcible terms than that blessed volume; we therefore, as rational beings, must accept it as coming from a good source; for it is a known fact that a corrupt fountain sends not forth pure water. After examining the church which he organized, we find that it agrees precisely with the pattern. See Ephesians 4 : 11, 12, 13 :

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ."

Also 2 : 18 to close of chapter :

"For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded to-

gether for an habitation of God through the Spirit." Also 12th chapter of 1 Cor. entire.

We find that the promised blessings follow those who unite with this church as they did the ancient saints, as hundreds and thousands testify. Therefore, go on, ye saints of the Most High, there is no need to be discouraged. For, upon examination, we find we are built upon a solid foundation; and that the work of Almighty God, as established in these last days through the instrumentality of Joseph Smith, is impregnable to all the attacks of the various man-made systems of religion. And that as saints of God we are, by a life of holiness, entitled not only to angel's visits, but to dreams, visions, tongues, interpretations, prophecy, discerning of spirits, gifts of healing, together with all the rest of the catalogue, the sectarian world to the contrary notwithstanding.

J. S. CONSTANCE.

WE cut the following from *The Inform-er*, published at Elgin, Illinois:

### War vs. The Gospel.

Not one word or deed of the meek and lowly Jesus, even remotely, sanctioned war. While the gospel proclaims "peace on earth, and good will toward men," the war-spirit introduces hatred and malice toward them. While the one would set apart one day in seven for rest and the worship of God, the other renders such rest and worship utterly impossible, by making God's day one of amusement and hilarity, the favorite day for the commencement of battles. While the one encourages meditation, the cherishing of emotions of sympathy, love, compassion and humanity, the other fearfully arouses the baser and more ferocious passions of our fallen nature. The one pronounces blessings on the peacemaker and on the merciful; but the other offers glory, the applause of man, emolument of social position to the war-maker. The gospel inculcates a forgiving spirit, and bids its followers, if smitten on one cheek "to turn the other also." War knows no forgiveness, but desolates the whole nation for the offense of a few. The gospel demands that we return good for evil;

the war code knows no such spirit, but deals out evil for evil, insult for insult, blow for blow and blood for blood. The gospel encourages industry and economy, but war diverts from the usual pursuits of industry, fearfully destroying the bone and muscle, and just to that extent reducing the productiveness of the nation. While the one would improve the condition of man, socially and morally, the other wages war on every interest of humanity. Indeed, the cost of war and intemperance exceeds all other expenditures, burdening the honest laborer with exorbitant taxation to support what only curses our humanity. The one blesses and elevates man, the other curses and degrades him. The one breathes the spirit of mercy, love and kindness to all; the other rankles with malice, hatred, revenge and cruelty. The one is of God, and in all respects indicates its high origin; the other is of the enemy of all righteousness and as truly shows its low origin.

J. H. H.

THIS IS WAR.—The news from the Eastern war gives details of massacres by the Turks in Bosnia. Three hundred Christians were tortured and drowned in the villages of Pervan and Femar. Twelve women were cut to pieces at Pavics. Sixty children were stoned to death at Rathlovo. One hundred and eighty girls were murdered at Sokolovo. Three thousand Christians were massacred at Pryedor.

### Support the Gospel.—No. 2.

#### THE WORK OF THE MINISTRY.

It is true there are other matters connected with the interests of the church which require pecuniary support, but all will acknowledge that this,—the propagation of the gospel, the preaching of the glad tidings of great joy, the dissemination of the truths of the glorious dispensation of these latter days,—is the one great object which rises superior to all others, the accomplishment of which should engage all our energies, and which demands at our hands all the aid, of every kind, that we can possibly give; and it is an object which, whatever may



have been the case in past ages, cannot now be successfully carried out, so far as human agency is concerned, (and God has committed this important work to human hands), without adequate provision for the families at least, of those who devote themselves to the work of the ministry.

It is true, also, that under our present system, or rather want of system, we have no means of knowing how much is actually given by the Saints for this purpose, since the most of it is given by the branches or by individuals directly to the Elders. It is evident, however, from the reports of the Bishop and his Agents, as well as from what we can learn from the Elders themselves, that, for this purpose, not even the smallest amount which might reasonably be expected has been contributed by the church as a whole.

Now, brethren, this should not be so, nor is it at all probable that it would be so, if proper action were taken in the matter; for we all profess to desire, earnestly, the success of the cause, and there are few, if any, who do not feel that each of us has a part assigned him or her in the work; and it needs no argument to prove that not only should those now in the field be properly sustained, but that the more zealous, earnest and efficient workers we can send out, the sooner will the gospel be preached "to all the world."

If Presidents of Branches would, in accordance with the spirit of the epistle of the Twelve, heretofore referred to, present this matter to the members of their respective branches, not merely mentioning the matter so as to comply with the letter of those suggestions, but reminding them of their duty from time to time, and urging the matter with the same earnestness that they do, or should do, the duty of prayer, or attendance at devotional meetings, or any other christian duty; and if the Saints, instead of giving directly to the Elders who may be laboring among them, would pay over their contributions—making those contributions as large as their circumstances would permit—and if, then, the Presiding Officers or Treasurers of Branches would remit all the means so placed in

their hands, except what is necessary to meet legitimate Branch expenses, to the Agents of the Bishop in their several districts, there is a little doubt that there would be enough in the hands of these officers, not only for the support of those now actively engaged in the work, but to largely increase their number.

The Bishop's Agents, too, in their several districts, might do much in this direction. They, under the direction of the Bishop, have charge of the pecuniary interests of the Church; and not only is there no impropriety, but, in the opinion of the writer, it would be eminently proper and indeed is their duty, to present, as urgently and forcibly as the nature of the case demands, the necessities of the Church; and this not simply by formal reports, but in addition to this, by every honorable means in their power.

If some such system were uniformly adopted throughout the Church, the Bishop's Agents could, and should inform themselves of the circumstances of each family of the traveling ministry residing within their districts, and provide for their support, either from funds in their own hands, or, if necessary, by draft upon the general fund in the hands of the Bishop; while the personal expenses of the Elders themselves might properly be provided for by the branches and communities among whom they are working.

Such a system would secure an equal and equitable distribution of this fund, and relieve the Elders and their families from the humiliating necessity of asking for that which should be provided by the Church as their right, and would relieve the Elders from that anxiety with regard to their families which, even with the utmost exercise of faith, must often seriously interfere with that entire devotion to the work whereunto they are called, which is essential to the highest success.

The foregoing thoughts have been written, not in the spirit of fault finding, but with an earnest desire to call attention to this important subject, and with the hope that some means may be devised by which a sufficient fund may be collected, and maintained, to meet the necessary and reasonable demands

of the Church, and some uniform method adopted by which this fund may be equitably distributed among those entitled to it.

W. R. S.

## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., November 15, 1876.

### PRIESTS AND TEACHERS PRESIDING.

THE question that has frequently disturbed the peace of branches here and there, and which especially seems to be a source of discontent and trouble to some who are not satisfied with the decisions again and again rendered, still comes up now and then for a reply, born of a ferment some where.

The question is: Is it the duty of the Priest of the branch to preside in the absence of the Elder in charge of the branch, also that of the the Teacher in the absence of the Priest?

It has again and again been answered by President Joseph Smith through the HERALD, and by President Blair and other presiding authorities of the Church, and answered always in the affirmative, as being the lawful and only orderly way of branch government; the only one that can be carried into effect to produce harmony; the only way that is just and equitable to all parties, all other ways being out of order, without system, and of necessity causing, as thus far they have done, contention, jealousy, or uncertainty as to who has the right, in age, office, or seniority, etc., etc., of the different aspirants to the duty in the absence of the Presiding Elder. Though so often answered, yet, to satisfy inquiry lately made, a present reply seems necessary.

And first we will quote from the book called *Rules of Order*, lately adopted by the Church for the government of all the assemblies and organized bodies thereof, reading as follows:

"SEC. 163. The branch officers are to be THE officers who shall *preside over* and have charge \* \* \* and *none others* shall preside,

*except by vote of those present \* \* \* or by the courtesy of the officer present whose right it may be to preside."*

It is clear from this that the branch officers are the only ones with whom rests the legal authority to preside over the branch whereunto they have been chosen; and that the highest officer present of these has the *right* to preside; or if he wishes, or the branch so elects, another, who is not an officer of the branch, may be invited, but otherwise none can do so. The next section tells *who* the constituted presiding officers of a branch are and *how* they are chosen.

"SEC. 164. The officers who will be recognized \* \* \* as having a right to preside, are: A Presiding Elder who has been regularly chosen by vote of the branch, a Priest \* \* \* a Teacher \* \* \* a Deacon, also regularly chosen by vote of the branch."

Hence the officer "whose right it is to preside," in the absence of his superior in charge, is one of the others who, like him, has been chosen as prescribed by the above rule; and, as a matter of order and system, and according to the law of God and the Church, a Priest, Teacher or Deacon can preside in the absence of those above them in such charge; no matter what other general church officials may be present, whether Elders, Seventys, High Priests, Apostles or First Presidency; for no one has a right by reason of his superior office in the Church, to assume authority over a branch meeting, or over its proper officers by assuming to preside in their place; any more than a judge of the supreme court has a right to act in the place of a county or probate judge, or a justice of the peace, by virtue of his knowledge of, or superiority over the legal affairs and courts of justice of the nation; or than the governor of a state can act as mayor, marshal or chief of police of a city, because he happens to be a citizen thereof and is one of higher authority than they or their successors, deputies or representatives are. Instead of this an executive of a state and the judge of the highest court are subject in their places of abode as obedient citizens under those having jurisdiction, knowing that their own acts are legal only in their own places.

It is also distinctly stated in B. of C. 17: 11 that the Teacher "is to take the lead of meetings in the absence of the Elder or Priest;" and it is understood that it is the same with the Priest in the absence of the Elder; and that the words, "when there is no Elder present," were simply given as a general direction to all branches of the Church, meaning that those branches of the whole whose Elders presiding are absent are to be presided over by the Priest for the time of such absence.

Again it says that, "in all these duties the Priest is to assist *the* Elder if occasion requires;" the word "the" showing what Elder is meant, and who is to assist him whenever he needs assistance, even the Priest, and not some one else because he happens to be an Elder. Hence only one Elder is recognized by law as having part in branch government by right at one time.

Other reasons and decisions of Church authorities might be given, but probably enough has been said for the purpose.

#### NOTES FROM CALIFORNIA.

AFTER returning to San Francisco, on the 29th of September, we spoke in the Grand Army Republic Hall, the Saints place of worship, on Sunday the 1st of October. The audience on this occasion was not so large as at our first visit; but some interest was manifested. On the evening of the 4th we gave a lecture on the subject of the Marriage Relation. Some seemed satisfied with the views we expressed, and the Saints generally endorsed them.

Friday, October 6th, we met the Saints in their Semi-Annual Conference. We assembled at Oakland, in the Music Hall, which had been secured for the occasion. Quite a gathering took place on this occasion, and a fair representation of the various districts composing the mission was made. An idea of the business that was done will be obtained from a perusal of the minutes.

Conference lasted for three days; Sunday being occupied only as the law of the Church directs—in paying our devotions and in the ordinances of the house of God. Five were baptized, one received on origi-

nal baptism, the sacrament was administered and the word preached. In the evening the Republican Tent, kindly lent us for the day, was filled and good attention was paid to the word spoken. It seemed a matter of some surprise that there was so good ground for our faith as there appeared to be.

During the week after Conference, we had the pleasure of leading one into the waters of the Pacific, thereby setting the seal to our ministry on the western coast, as we did last year at Jonesport, Maine, on the eastern coast. They were good earnest souls who obeyed at that time, and so was she who obeyed here. May God keep them of the east and the west to strike hands in the midst of the land with a redeemed and saved people.

At Conference we had the pleasure of listening to a sermon by Elder H. P. Brown, formerly of Waverly, Iowa, now of Sacramento, Cal. Earnest and positive in his evidence he made a strong defence of the "faith once delivered to the Saints."

One cheering evidence was vouchsafed to us, in a report from Sacramento, to the effect that Bro. James Sloan, at one time Recorder at Nauvoo, in the days of the Martyrs, had cast his lot with us of the Reorganization. Also, Sister Maria Zimmerman, of Placerville, was baptized by Elder Shurtliff in 1840, in Indiana. These things point to the fact that the Spirit that accompanied the Elders and bore witness to the work, when they preached the *truth*, now bears a like testimony respecting the work of the Reorganization. We hail these faithful ones with pleasure.

On the 13th we left the city and on the 15th we spoke at Washington Corners, morning and evening. Quite a fair attendance and good attention, on both occasions

EXCEPTING the tidings of his arrival in Carson City, Nevada, November 2d, the following letter is the last news we have from President Joseph Smith. We may reasonably expect him home early in December. He writes:

"Frisco," California, Nov. 1st, 1876.

Bro. Henry:—I leave at four p.m., if all goes well, and I expect to arrive at Carson

City to-morrow. I parted with Bro. Huntley a few minutes since. He goes to Oakland to-day; thence, next week, to Gospel Swamp. It is with regret that I leave the Saints in California. They are a warm hearted people. Yours,

JOSEPH SMITH.

### MR. MOODY'S PREACHING.

As a specimen of the talk of Mr. Moody, the noted revivalist, we give some extracts from a sermon on Regeneration, as preached by him, in Chicago, on Sunday, October 22nd, from the text "Except a man be born again he cannot see the Kingdom of God." The want of gospel truth or any knowledge of it by him will at once be apparent. He said:

"I don't know of any doctrine more plainly taught—I don't know of any so plainly taught—in the bible, as regeneration. There are many mysteries in the bible. There are many things we cannot understand. But when it comes to the way of salvation, *God makes it so plain that there can be no mistake.* So plain that the wayfaring man, though a fool, cannot err therein. *This is the plainest thing in the whole bible,* and yet there is nothing about which there is so much darkness in the world, even among professing Christians. The apostle tells us to be able at all times to give a reason for the faith that is in us. Yet how many Christians there are who can't do it. They think they are converted, but they don't feel sure, and they can't give any reason for their belief."

Mark how plain he thinks the doctrine of the new birth is, and see what follows. He then tells what some people think regeneration is, and very emphatically tells what it is not, even anything that people ordinarily say it is; but subsequently proves himself as ignorant of what it really is as he claims that others are. Among other ways that he opposed he spoke of baptism, and with all assurance against the saying of Jesus about the water and the spirit, as follows:

"Then there are other people who say, 'We have been baptized. We were regenerated in the act of baptism.' But the scriptures don't say, 'Except a man be baptized he cannot see the kingdom of God.' If it did I'd go everywhere in the world and baptize every body whether they would or not. If I couldn't catch them awake I'd baptize them when they were asleep. But the bible says, 'Except a man be born again he cannot see the kingdom of God.'"

Now after all this assumption of knowledge, about the clearness of the way and doctrine of regeneration, see how he flounders in error and darkness, having rejected the very way by which he might both know the truth and be saved by it. He says:

"Many men come and ask me to explain the new birth. How many have done that! I may as well be honest with you; I can't explain it. I have read a good many commentaries on this chapter, and a good many sermons, and a good many books about the philosophy of the new birth, but don't understand it any better."

Whence then is the phantom of popularity, but from him who originates the delusion, blindness, and folly of the doctrines and commandments of men, to follow which men run wild for a season, then wonder at their madness, and then doubt that there is any truth or any God.

In connection with this popular revival, or this excitement called a revival, a brother gives us an extract from the *Chicago Times*, a request for prayers from Mr. Florence McCarthy who was formerly a Baptist preacher in Chicago, and among the pulpit notabilities of that city, but who turned away, as he relates below. It will be seen that he believes that there is a great truth somewhere, and that he would like a religion that can be demonstrated as a truth, or, as we would say, a fulfillment of the promise "Ye shall know the truth." He writes as follows:

"TO BE PRAYED FOR.

*"To the Editor.*

"In view of the approaching religious revival in connection with Mr. Moody's meetings, I wish to make a request of the Christian people who may attend them. It is that they will *pray for me.*

"For several years I was the pastor of one of the largest churches in the city, and professed and preached the Christian religion. To all appearance, I comforted and confirmed multitudes of Christians, and brought hundreds of unbelievers into the fold of Christ. But, about six months ago, not from impulse, but after mature and painful deliberation, I abandoned the pulpit and publicly renounced my belief in the Christian religion. Even to me, who no longer believed in a hereafter, this seemed to be a very solemn step. And to the church over which I so long presided as pastor, so many of whom I had led down into the waters of baptism, and to whom I had so often admin-

istered the sacrament, it seems to me that this event should have appeared nothing less than shocking and awful. And yet it is a singular fact that there has never been a prayer offered in the Union Park (now the Fourth) Baptist nor in any other church in this city for my recovery from infidelity. On the other hand, the Boston Baptist paper, *The Watchman*, expressed the liveliest satisfaction that I had abjured the Christian faith and was going to hell. I have no idea, therefore, that I can secure an interest in the prayers of the Baptists; but I ask to be remembered in the prayers of the Christians at large who may attend Mr. Moody's meetings.

"I make this request because for several months past I have felt that there was, after all, a great truth somewhere in the orthodox Christian religion, though, as yet, I cannot define nor comprehend it. But my present view of Christianity exerts no influence over my heart nor life, and if I should die in my present state of mind, I should, if the New Testament is true, sink into an endless hell. I have also, as an incidental motive, the desire to receive a demonstration of the truth of religion by experiencing this highly improbable change in answer to prayer. I make this request in this public manner, because I am a public character, and my case is of special importance to the cause of religion. My defection has shaken the faith of many, to my knowledge, and a multitude all over the country, whom I have never seen, nor received letters from, must have been more or less affected by it.

"If I might suggest more particularly what I wish prayed for, I would request that prayers be offered that I might recover my faith in the Christian character; that is, that I might become convinced that the belief and subjective experience of the Christian religion make men, in the long run, more honest, more just, more truthful, more merciful, more loving, more forgiving than other people. For I must confess that the experience of sixteen years in the Christian pastorate has well nigh convinced me that Christianity simply intensifies human nature; so that while Christians love their friends more than other people do, they also hate those who offend them more than other people do, and when once displeased are the most cruel and unscrupulous class of the community.

FLORENCE MCCARTHY."

Chicago, September 25th, 1876.

It would be quite a favor to us if the clerks of district conferences would put the time and place of adjournment at the close of the minutes, just as we publish them, instead of with the body of the business; for

there is such a press of them that in order to get them out before the time of their adjournment, we have to search all through, and publish the ones which meet the soonest, as we suppose each district likes to have done. This would save us time and is convenient for our readers. Also the meeting of so many conferences upon the same date, and upon the first days of the month scarcely gives time for that number of the HERALD to reach them, if we have not had room previously. Thus eight or ten districts are now to meet December 2d., and we are forced to leave some of them out till December 1st HERALD. However, we hope soon to get ahead, so as to obviate this difficulty.

In connection with the article of "W. R. S.," we call attention to the Finance Books lately issued and advertised, as found in the advertising column.

Br. H. S. Smith, of Unionburg, Iowa, writes that the work of the gospel is improving there and at Salem; also that Br. James Caffall is laboring there with some success.

If sisters Margaret Cole and Ingar Mattisen, who were baptized at the October General Conference, will forward their addresses to Br. J. C. Jensen, Council Bluffs, Iowa, he will send certificates of baptism to them.

We regret to hear of the death of Bro. Geo. Braby. He was, we believe, a faithful laborer, and a good man among his fellow men.

Hard work, exposure and overtasks in physical and mental labor, in the strife for success, in the struggle for a home, for a competence, for the comfort of the loved ones of the hearthstone, these all are taking away the chief supporter from many a household; whereas more care, greater patience, and less play to the ambition, at the expense of so much wear and strain of life, would ensure greater happiness and the family complete for many years more.

Bro. Daniel Munns writes from Good Intent, Kansas, (near Atchison), that they have good meetings in that branch, and the once existing prejudice there seems, most of it, to have passed away, and that people are listening to the princi-

ples of life and salvation. Bro. Munns has been preaching at the Indian Mission in Jackson county, Kansas, having good congregations, including twenty or twenty-five Indians, who listened attentively. He thinks that good can be done there, if an Elder could be sent there to labor steadily.

Bro. L. D. Morgan writes from South Bethlehem, Pa., that work among the coal miners is very slack and times hard; yet they are thankful to the Father above for such measure of blessings as they receive.

Bro. T. W. Smith wrote from Stewartville, Mo., October 23d, that he was preaching two or three evenings per week to full houses and attentive listeners.

Bro. G. W. Chute wrote from Otter Lake, Pottawattamie County, Kansas, that he is preaching every Sunday and also doing wayside preaching at every opportunity; but the opposers will not come out in a fair encounter, rather adopting the bush-waeking style of warfare.

Bro. J. H. Hansen wrote from Davis City, Decatur Co., Iowa, Oct. 18th, that he was on his way, returning to Kentucky. He was preaching there, and then going to Pleasanton. See his change of address.

Bro. Solomon Salisbury of La Crosse, Hancock Co., Illinois, is corresponding with Br. W. W. Blair in relation to holding a debate with Mr. Shelton, of the Disciple Church. It is said that he has been very strong in his terms and abusive in his language. His main effort against Bible doctrine seems to be concerning the laying on of hands for the Holy Ghost, and contradicting the promised gifts of the Spirit; connected with a loftiness of manner about having anything in our ranks worth debating with, saying that none but the off-scourings of the earth belong with us, and defying us to bring a scholar to the front. Bro. Blair writes that he will go if the gentleman will meet him.

Bro. J. C. Clapp wrote from Ott, Coos Co., Oregon, October 9th, that he is "busy as a bee" in answering the calls in that country. May his success be great; and so may it be with all who labor for man's salvation.

The presidential election is over on the evening this is written; and, not knowing

which party has been successful, we would now say that what was written before was *not* with any air of importance, or intending that the editor's views might influence; for the writer considers that no subject is of less importance to the Saints than politics, insomuch that he has voted but once, some years since, in the ten years he has had the right. We before said and yet suppose, and hope, that every man who took any part in the matter, did so according to the leading of his better judgment, if he could decide what that was, uninfluenced by anything but reason and love for the best interests of his country. We are no politician.

We thank Bro. John McKenzie for a copy of the *Constitution of Missouri*; Bro. H. J. Hudson for a copy of the *History of Platte County, Nebraska*; Bro. Joseph Hammer for two copies of *The Home*, a child's paper; and some ones unknown for scraps from *S. S. Advocate*, a *Musical Review*, the *State Sentinel* of Kansas, and Bro. M. F. Beebe for *Inter Ocean*, containing an article on the Book of Mormon as being of Spalding origin, the old falsehood retold, to which we intend to reply through the same paper, if permitted.

Bro. and Sr. James Cazier have removed from Cass county, Nebraska to Alpine county California, thirty miles from Carson City, Nevada.

We do not know that any pictures of Joseph and Hyrum Smith, full card size each, or any other style, can now be had. Card pictures of the present Joseph can be had at the photo galleries for 25 or 30 cents each.

It is suggested that a Sabbath School singing book is greatly needed. Thus far the music books have not been succeeded in; but, as there is now a prospect for active measures and a more thorough progress in Sabbath School affairs, probably those who may be appointed leaders in this matter will also look to the interesting feature of singing, as one of their necessary duties, and, in some future convention, provide for it.

Two more issues of the HERALD will close this volume, and hope that all will renew between now and then, as well as

helping gain new subscribers. We will be thankful for both or either.

### NEWS SUMMARY.

The British expedition to the Arctic regions, under Captain Nares, has returned to Britain. The progress of the steamers *Alert* and *Discovery* to the North Pole was found impracticable. Captain Nares reports that no land could be discovered north of the highest point reached, nearly 83 degrees, 20 minutes north. The *Alert* reached the limit of navigation on the shore of the Polar Sea, where the ice was in some places 150 feet thick. She wintered in 82° 27', where the sun was invisible 142 days, and the weather terrible in its intensity. A sledge journey north was taken to latitude 83° 20', and was gone seventy days. Another party rounded Cape Columbia, the most northern point of America. Some died from the cold, and others suffered greatly from scurvy. No game was found on these journeys, nor Esquimaux seen, and no icebergs beyond a certain point. Lowest temperature 104° below freezing, or 62° below zero, and for two weeks held 59° below. Rich collections were made in the department of natural history, and many valuable scientific observations were taken; also, excellent coal was found near where the *Discovery* wintered in Lady Franklin Bay. All declare it impossible to get farther north than their sledge expedition went, or 400 miles from the Pole. With the exceptions mentioned, the health of officers and men was excellent. The most northern land reported as being 83° 7', the furthest longitude west 82°. Captain Nares reports that the impracticability of reaching the North Pole is proved, the ice of the Polar Sea averaging 80 feet in thickness. A tablet was erected at Polaris Bay to the memory of Captain Hall.

Interest in Arctic affairs is kept up in various ways, and, with such discouraging results, it is strange that so much is done in that direction as there is. A Swedish explorer had a theory that the Gulf Stream, after striking the coast of Europe, passed around north of Scandinavia, and, by its warm current, opened a way north of Russia and Asia. So he sailed from Sweden last August, and now reports that he has demonstrated his theory as a true one, having reached the mouth of a Chinese river, Yenisei, which emptied into the Polar Sea, and by it going south into the heart of Asia, to the frontiers of China, and by this way it is hoped that the route of trade and commerce between Europe and China can be effectually shortened thousands of miles, that difference existing, if it is only feasible. He reports that the water at the mouth of the Yenisei is of a warm temperature.

This discovery is of great interest to Arctic explorers, a north-east passage being as acceptable as a north-west one, which seems now to be a failure to the explorers.

The New Bedford whaling fleet to the Arctic borders has met with disaster and great loss, having had to abandon twelve vessels in the ice, and being forced to leave fifty or sixty men behind on them. Also 1000 barrels of oil were on board, and a large amount of whalebone and ivory. It is not expected to recover either vessels or men. About \$500,000 is the loss. The bark *Florence* arrived in San Francisco, October 21st, with 190 men on board, the remaining rescued survivors having gone to Honolulu on the remaining vessel of the fourteen. It took a week's travel, dragging their boats after them, over the ice and water spaces, mid storm and cold and constant danger, to reach the open sea and the two ships not frozen in,—a terrible journey indeed; and some of the men were left to their fate, to a lingering death from cold and starvation, or to be ground up in the ships, because they refused to face the dangerous journey, or turned back after starting.

General Terry finished disarming and dismounting the Indians at Standing Rock Agency, Dakotah, October 25th. General Sheridan was in Washington, November 1st, to secure supplies for them and to guard against any bad faith or neglect on the part of the government. Parties of Sioux have been raiding in southern Wyoming, some brisk skirmishes between them and the Whites having taken place. They captured at various ranches a total of several hundred horses, which will help make up for those taken by the government, only the latter pays for those it takes from the reds. It is said by a returned Black Hill gold seeker that half those reported killed by Indians have been killed by white men who are there for robbery.

A famine is threatened in India, certain provinces containing 6,000,000 inhabitants are threatened with severe distress. The rivers are drying up and the cattle are dying of starvation.

From that part of Armenia which is under Turkish power, also comes up tales of cruelty, barbarism and criminal deeds of the despotic slavery to which they are subject by this rule, as well as the Bulgarians; while in Russian and Prussian Armenia the people are prosperous and well treated.

The chief armies of Europe are reported as follows: Russia, 1,500,000 men; Turkey, 780,000; Austria, 860,000; Germany, 1,700,000; France, 430,000; Italy, 463,000; England, 470,000.

The *Official Gazette* of the Catholic government of Spain has issued a circular which is severe on the Protestants. It limits their worship to the interior of chapels

and cemeteries, and prescribes that their schools shall remain subject to the direct interference of the government, and that school-masters must be Spaniards.

Financial affairs are reported as in very bad shape in Russia and Austria; panics and business crashes being imminent in those nations, and involving government securities.

A terrible hurricane took place in the West Indies October 19th and 20th, sweeping away all the inhabitants of one small island, about 400 people. One vessel was swamped at Key West, and all on board lost. It made desolation on land and sea to life and property. Central America, in the vicinity of Nicaragua, was also visited, October 3d and 4th, by a severe wind storm and flood, which destroyed many of the inhabitants of the land, and millions of dollars worth of property.

A sharp earthquake shock was felt near Rome, Italy, October 27th.

On the night of October 30th, a train of seventeen coaches, containing 1200 passengers, between New York and Philadelphia, was run into by a coal train and a terrible scene ensued. Between thirty and forty persons killed and wounded. Another, but not so serious an accident, occurred to another Centennial train of 1500 passengers; also other smash-ups in various States have destroyed life and property.

In Orange county, Indiana, a heavy flood destroyed \$100,000 worth of property in houses, barns, bridges, and live stock.

Another railroad accident in northern Pennsylvania, November 1st, resulted in five killed and numbers wounded. Another one near Memphis, Tennessee, November 4th, resulted in death, or more or less injury, to quite a number.

Brigham Young, not paying Ann Eliza the \$4000 alimony granted by the court, some of his property was seized, horses, mules, carriages, cows, etc., and sold at auction November 1st, realizing \$1,185, but the next day the property was replevined and taken by the United States Marshal.

Turkey finally complied with the demand of Russia for an armistice, and a six weeks truce was agreed upon November 1st, but there is a growing firmness of Russian demands, and evidently she intends to make as much as any one out of these six weeks, and then be better able to fight in the winter than Turkey will be.

The Grasshopper Convention of Governors, at Omaha, ended October 26th. A committee was appointed to publish a pamphlet giving the most practical means so far tried for the extermination of the locusts. They also suggested that all the interested States offer a bounty per bushel for eggs and unfledged insects; that their legislature authorize local taxation to insti-

tute systematic ways of ditching, burning, and otherwise destroying the insects; that they repeal or modify the game laws so as to prevent the destruction of birds, but otherwise to encourage and harbor the bird tribes; also to prevent prairie fires until a suitable time to destroy the young hoppers; that a survey be made this winter to discover in every county those portions in which most eggs are deposited; that it was deemed the duty of the national government to make some effort to counteract this great pest, and the attachment of a special commissioner to be sent annually to the west to investigate and report, and the President is to be appealed to and the Governors of the north-west are to urge on Congress speedy action in this matter.

Great destitution and misery exists in Serbia and other provinces, on account of the war, and by Turkish cruelty and oppression. Late battles have been disastrous to the Servian armies, hence the Russian demand for an armistice for Serbia's sake, till she makes the cause and the conflict all her own to drive the Turks out of Europe.

The celebrated Cardinal Antonelli died in Rome, on Sunday, November 5th. His age was 70 years. He was a man of great natural ability and learning, and a leading champion of the Romish Church, in civil affairs especially, and the constant adviser of the Pope, having been his Prime Minister and Minister of State. He was the possessor of vast wealth, untold millions of it.

News to the 7th is that Russia is still carrying her points of demand, and the Turks are to leave their captured positions in Serbia.

Since the recent victory of Gen. Miles over the Indians, Gen. Sherman declares that they will never have a chance to make so much trouble again, and that the army will push them all it can this winter, and finish them next summer.

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## Correspondence.

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COUNCIL BLUFFS, Iowa,

October 22d, 1876.

*Br. H. A. Stebbins.*—Since the close of the Semi-Annual Conference, I have been preaching at this place, Crescent City, Boomer and North Pigeon. Our meetings are largely attended, and the best attention paid to the word preached. The Brighamite elders have done some preaching in these parts during the past year, and have picked up some of their stragglers, also some who were cut off from the Reorganized Church, as also a very few that were members of the Reorganized Church. They play upon the fears, and upon the marvelousness of the people, as also upon their love of sensuous pleasures, and so make



their converts. They tell the people that the promised "mysteries" are now being revealed in Utah, and that the people under B. Young are being instructed in them; notwithstanding the Book of Mormon says, Book of Nephi 12:1, "And if it shall so be that they shall believe these things [the Book of Mormon], then shall the greater things be made manifest unto them." And again, "The things which are sealed shall not be delivered in the days of the wickedness and abominations of the people."—(2 Nephi 11:1; also Ether 1:11). Again, "But this generation shall have my word through you" (Joseph), but "the greater things" was to "be made known unto future generations." (D. C. 4:2).

They claim to baptize for the dead in Utah; yet baptism for the dead was forbidden of God, through the Martyr, in the spring of 1844, and no command of God has been given to renew it; so all this work is without the least shadow of divine authority.

These elders would like to evade B. Young's doctrines of blood atonement—human sacrifices—and "Adam, our Father and our God, and the Only God with whom we have to do." But when they are rallied upon these matters, they have the unblushing hardihood to try and defend them. This is equalled only by the idolatrous notions and barbarous practices of the Pagan nations of ancient and modern times. People's character and religion may be measured by the character of their God's.

We hear that the Brighamites are sending one hundred or more missionaries to the States this fall. Our people should supply themselves with our Anti-Brighamite tracts, and so be prepared to give them an interesting and instructive reception.

Polygamy is reckoned a *crime*, (Jacob 2:6; D. C. 2:4; Matt. 19:9), in the word of God to the church; it is also a crime against the civil law; which law the Saints are bound to honor, (D. C. 42:22; 58:5; 95:2; 98:10). Shall we, then, stand idly and see these crimes advocated as principles of peace and righteousness? Nay, verily! But every member and minister should arm themselves with the word of God, and when they see the enemy come, cry out with one voice and warn the people, that souls may be saved, and that they may save themselves from the blood of others. (Ezek. 33:2-9).

We fear that some of the watchmen in these regions have been sleeping and slumbering, and will be found responsible for the wolves ravaging among the flock.

Some of those who left the Church and joined the Utah Mormons now see their error; and we hope others may, and that Utah Mormonism may meet with such a rebuke here that it will hide its hideous face amid

the sandy wastes and mountain gorges of the west.

October 27th.—Yours of the 26th was received to-day, on my arrival from Keg Creek, where I have been the past four days. We are having large and interesting meetings. I have preached thirteen times of late in as many days, and feel worn a little. A few are uniting with the Church, and indications for further additions are good. Just received a letter from Br. Solomon Salisbury, and wrote him again that I will come to his place, if Mr. Shelton will "stand fire." I go to-morrow to Galland's Grove, to be gone one week.

Yours in Christ, W. W. BLAIR.

BURLINGTON, Wis.,

October 30th, 1876.

*Bro. H. A. Stebbins*:—I wish you could send me, or find where I can get a copy of the *Pearl of Great Price*, published in 1852, containing the revelation on the rebellion. [Can any one spare a copy or let Bro. Aldrich know where one can be had].—ED.

We feel the need of preaching, and think there is a better prospect for a hearing than there has been for sometime, and we would like to have you come, but suppose you are so tied up you cannot, and if Bro. Blair has got home, we wish he would come and stay a few weeks. I think much good would result. As ever yours,

WM. ALDRICH.

[We have written to Br. Blair about it].

LA CROSSE, Hancock Co., Illinois.

October 30th, 1876.

*Bro. Henry*:—I am still sounding the gospel trumpet. I have just got home from Colchester, where I had the use of the Christian Church, and held three meetings during Saturday night and Sunday. Had very large congregations and excellent liberty, for which I thank the Lord. I think that a good work can be done there. Please remember me in your prayers.

S. SALISBURY.

WASHINGTON CORNERS, Cal.,

October 16th, 1876.

*Bro. Henry*:—A pause in my journeyings has come, and I stop for a few days to rest and recuperate, broken in upon only by services on Tuesday and Thursday evenings of this week.

I had hoped to be on my return route to-day, but am not; nor do I see any immediate opening for my removal. As for the times, they have been, for this country, unprecedentedly hard, but there is a prospect for a let up; yet crops are light and prices are low, and there is an uneasiness in financial circles. Much of the wealth exists only by reason of their land. One hundred and

sixty to two hundred dollars per acre makes even a small farm valuable.

It rained here last night for the first time of any moment since my arrival here. I preached twice yesterday at the Corners.

Yours in Christ, JOSEPH SMITH.

HEALDSBURG, Sonoma Co., Cal.,  
October 15th, 1876.

*Bro. H. A. Stebbins* :—Not being able to attend conference, I will write a few lines to the *Herald*, thinking it will not be amiss, as we are too apt to be taken up with the things of this world; such as seeking after the riches, and the vanities of the world, listening to false reports and then telling them again, and sometimes worse than this, by adding a good deal to them, making it look quite different from what they were first told; thus adding more evil to what is already too hideous. Oh, how I wish Saints would or could find other things to talk about; for we read in the Bible of the heavy penalties that are to follow those that follow lying and tale-bearing, such as tattlers and strife-makers. Oh, that Saints would live above these things, for unless they will stop these things and live right, they can never go up to Zion, and can never be saved in the celestial kingdom of God. It grieves me that some who have been in to the waters of regeneration, should live the way they do. Some may think this is fault-finding; but let us all examine ourselves by the law, and see if we are living near the law, or if we are keeping that part of the commandments about these things.

Brn. Cobb and Adamson were here on their return from conference: and it happened that I was taken suddenly sick that night, but they administered to me and I got relief; for which God be praised, and we feel to thank him for the manifold blessings he has bestowed upon us poor, unworthy creatures; but we know that he is his work, and that there is no other God to whom we can go and receive blessings, only to him, the true and living God.

I remain your brother in Christ,

JOHN GRAUMLICH.

PRAIRIE CITY, Grant Co., Oreg.,  
October 14th, 1876.

*Bro. H. A. Stebbins* :—As to the form of the *Herald*, we are not particular, any way wisdom may dictate for the advancement of the work; but we think ourselves most happy if we can find time to reduce to practice all the good instruction we receive in its present form. This branch was organized one year ago by our esteemed brother, J. C. Clapp. The gospel has been preached in seven different school districts in this county, but very few are investigating. I have done, and shall continue to do the

best I can, in love and meekness, leaving the result in the hands of the Master. The people here want something more popular; they want their wine in a golden cup, and to have it sweetened with the doctrines and commandments of men. Hence the pure gospel wine presented in a tin cup they spurn. But I am not discouraged, and shall continue to give out the invitation of the gospel. Our little branch of ten members is trying to grow, spiritually.

Your brother in the gospel,

JOHN BUCKINGHAM.

FARMINGTON, Ky.,  
October 9th, 1876.

*Bro. H. A. Stebbins* :—Since I last wrote you I have not done much. I made a trip to Benton county, Tennessee, and, on the account of sickness, among the people I could do but little. The condition is better now. We have good prospects in Henry county, Tennessee, where our effort for the truth caused considerable commotion. Some of their members are calling on their ministers to defend their position. I hardly think they will meet us. May God uphold you and all that labor in love for Christ and humanity. Yours in Christ, R. J. ANTHONY.

TAYLORVILLE, Luzerne Co., Pa.,  
October 15th, 1876.

*Bro. Joseph* :—As I see but little in the *Herald* from this part of the Lord's vineyard, a few lines may find space in it. I am young in the work, but I can say, it is good to be a Saint. I was baptized by Br. Henry Jones, in August, 1875.

I was with the Methodist Church for three years, but I could not see that they preached the gospel which Christ taught his apostles to preach; so I left them and stopped in the world, determined to stay there until I could find out the right way to serve God, and praying that he would show me that way. At last my prayer was answered. I met with Bro. Jacob Baldwin, and he was the instrument, in the hands of the Lord, of leading me out of bondage into the light. To God be the praise forever!

I was left an orphan when seven years old, and without the kindness of a mother, or the instruction of a father to lead me in the right way. I can admonish my young brothers and sisters to pray that they may not be left alone in this world in their childhood or youth, without the kindness of a parent's hand to guide and instruct them.

I am sorry to say that I cannot take the *Herald* at present, as it is very hard here now to get work; but I hope to be able to take it soon, for it is a welcome friend, and it tells how the work of God is going on. The Saints here are doing all they can for the upbuilding of the Church of Christ,

and we have good meetings here, and I can not express the good that we enjoy. May we continue to do all we can to build up the Church of God, and to warn the nations of the earth, so that their blood may not be upon us, is the prayer of your unworthy brother.

HIRAM SHAFFER.

MEXICO, N. Y., October 15th, 1876.

*Bro. Joseph*.—I was baptized into the Church in October, 1840, and in September, 1842, was ordained an elder, and preached most of the time until November, 1845, in the state of New York. I then went to Nauvoo, from thence to Galena, thence to the Falls of the St. Croix, and, in the fall of 1848, I came to this State, to take care of my mother. I had lost my wife and one child, all the family I had, when in Galena. My mother also belonged to the Church.

I have preached when I could get a hearing, for several years past; but, not knowing whether the Church would consider me in the kingdom or out of it, I have before the world claimed no connection anywhere; yet no charge has ever been brought against me, nor my license ever called for by any one; but if I am not in the Church, I shall cease to preach. Please state these facts to the Church, and inform me. I hope the Saints will remember me in their prayers to God. I have an appointment to preach on the 22d of October, in the town of Hastings, Oswego county, N. Y.

Yours, &c., E. T. WHITEHEAD.

DeSoto, Washington Co., Neb.,  
October 21st, 1876.

*Bro. Henry*.—I desire the prayers of my brethren throughout the Church, that my hearing may be restored. I have been deaf about twelve years, but I am satisfied that there are many, very many of my brethren who are able to prevail with our heavenly Father to that degree that I may be healed. Praying for the welfare of Zion, I remain your brother in the cause,

STEPHEN BUTLER.

BANDERA, Texas,  
Oct. 30th, 1876.

*Bro. Stebbins*.—I had hoped to hear from General Conference before leaving here, but news is late and I must go to day. I have been blest with good liberty in speaking for some months past, and have presented the truth to the people of this county fairly, and must now carry it to those of other parts. Here the people are slow of heart to believe the Scriptures. I spoke an hour on the restoration of the gospel yesterday, and afterwards many came down to the water and listened with respectful attention while I explained the nature and object of baptism. I then baptized Bro. William H. Davenport. At con-

firmation he was called to the office of an elder, and he was elected by the branch and ordained. So I have the pleasure of knowing that the branch will not be left without a minister, and one who will be zealous, and also I hope a faithful one. If any of the Saints, in eastern or middle Texas think that good may be done in their vicinity I will try to visit them, if they will send their address to me at Groesbeck Limestone county, Texas, where I expect to remain sometime on my way out to Louisiana. I remain your brother in the truth.

JAMES W. BRYAN.

COLDWATER, Michigan,  
Nov. 2d, 1876.

*Brother Henry*.—We have been holding conference here and have had a peaceable time. Brn. Snively of Canada, and McDowell of Kirtland, Ohio, are with me. We are still holding meetings. I expect to visit northern Indiana before returning to Canada. My health has been quite poor lately, but is now improving.

I have an abiding faith in the ultimate success of the Master's cause; but I do see great necessity for a continuous and united effort against the enemies of the cause, both those within and those without the Church. My address will be care John Traxler, Louisville Ontario. With sentiments of respect, I still remain yours in the good cause.

JOHN S. PATTERSON.

THE following letter was intended as a report to the General Conference, but arrived too late:

SHERMAN, Kansas,  
Oct. 8th, 1876.

*Bro. W. W. Blair*.—I returned on the 7th of last July from the field of labor assigned me. I found many true Saints in Indiana; but my efforts seem to be blest here, and I solicit the Conference to release me from the other. I am just recovering from a severe attack of fever; this is the reason why I have not reported before. Excuse brevity, and may the Lord bless the conference, and Saints all over the globe.

MORRIS T. SHORT.

SAYLORVILLE, IOWA,  
Oct. 23rd, 1876.

*Bro. Henry A. Stebbins*.—I have thought for some time, of writing to you about how my sister Julia is, the one that was burned so badly last Christmas, as noticed before.

She was burned from her hips to her knees. Her right limb has healed all around, with the exception of one strip three or four inches wide. It has been ten months since she was burned, and she has never set up ten minutes in all this time; but she is very patient and her countenance looks well. We have her administered to

when we can; Bro. Stamm being the only elder near. We are determined to put our trust in the living God; for his promises are to them that believe, and we believe that she will recover, yet it is a trial hard for us to endure. I wish you to pray for her and for us; and request the Saints to pray that we may get the blessing. I remain your sister in Christ,

FANNIE SHELLHART.

LONDON, Ontario,  
Oct. 29th, 1876.

*Brother Henry*:—I write a few lines to assure you that I am yet in the field; and I am preaching wherever I can get a chance. I have baptized three in this place, one the 27th and two the 30th. I am now with Bro. R. Davis. My desire is to do my Master's will, for my heart is in this work of his. Pray for me. Your brother in Christ

J. J. CORNISH.

HYDE PARK, Pa.,  
Oct. 23d, 1876.

*Dear Herald*:—With joy and gratitude I feel to inform your many readers of the good influence that is made manifest here. October the 17th, we had the pleasure of baptizing three into the Church of Christ; and I write this letter by request of one of these, for he has been a bitter enemy of the Reorganization for thirteen years. He was a member of the Brighamite organization; and his name is John R. Griffiths. He solicits through the columns of the *Herald* forgiveness of the whole church, for having ridiculed so much of this people; and because that now he is satisfied that the Reorganization is of God. Elizabeth Griffiths, Br. G.'s wife, is worthy of mention here, because she has been convinced this thirteen years, but Mr. Griffiths would not permit her to join the Reorganized Church; yet for all this she contended for the truth all the time, and so at last they have obeyed the mandates of heaven at one and the same time.

Mrs. Howels, the wife of Mr. Esdras Howels, the presiding elder of the Brighamite branch at Hyde Park, was the other one baptized. Mr. Howels and his wife have been in Utah, and witnessed for themselves the difference between truth and error; so they returned to Hyde Park, and since then Mrs. Howels has always opposed error and defended the truth. She is an intelligent lady, and she persevered in studying the law of the church; also was instrumental in giving a word of advice in proper season to save the innocent from the brink of ruin. I visited the house of Mr. Howels October 9th, to see Mr. David Evans, one of the three missionaries of Utah, that came here a while ago. We discussed the points of difference in a

calm and amicable spirit, and I believe that Mr. Evans is an honest man, and that he returned to Utah somewhat convinced.

May God bless his word to the convincing of the honest, is my prayer. Your brother,

HENRY JONES.

## Conferences.

### Galland's Grove District.

The above conference convened at Harlan, Shelby county, Iowa, September 2d and 3d, 1876; Eli Clothier presiding, John Pett clerk. Prayer by the president. Visiting brethren were invited to take part in the exercises. Officials present: of the twelve 1, high priests 1, seventies 1, elders 13, priests 2, teachers 1, deacons 2.

Branch Reports.—Galland's Grove, no change. Salem, 79 members. Mason's Grove, 104 members. Yell, 22 members. Harlan, 36 members. Boyer Valley, North Coon, Camp Creek and Pleasant Ridge (a new branch lately organized) not reported.

Elder's Reports.—Thomas Dobson has preached every Sunday since last conference, and has more calls for preaching than he can supply. John Rounds had preached all he could, and baptized two. James Calfall thinks prospects are generally encouraging, and finds some improvement among the Saints; he exhorted the elders to continue their efforts, and to cultivate every virtue that will qualify them for the great work before them. Two. p. m. Davis H. Bays has preached some in the district, had a desire to work, and endeavors to thrust in his sickle. Eli Clothier had preached almost every Sunday; had visited nearly all the branches, and found the district in a fair condition. J. W. Chatburn had preached some near Harlan, and also in the branch. N. Booth, Ralph Jenkins, and Henry Halliday, reported their labors in their respective branches; Br. Halliday had baptized four since last report. John Pett had preached a few times; as Bishop's Agent he had received since last report \$42.75, paid out \$6.75, on hand \$36. Wm. Jordan reported by letter.

John Kounds and T. W. Chatburn were appointed to labor; Thos. Dobson was released from his present field, but requested to labor elsewhere, as much as he can.

Resolved that the Salem branch supply Shelby Station with preaching. Davis H. Bays offered to labor for a short time, in connection with the elders of the Salem branch, at Shelby Station. William Jordan was continued in his present field.

Resolved that we sustain Eli Clothier as president of the district, by our faith, prayers and means.

John Pett, Ralph Jenkins, and Ingvert Hansen were appointed as a committee to

inquire into a difficulty existing in the Boyer Valley branch.

7 p.m.—Preaching by James Caffall.

Sunday, 10:30 a.m.—Preaching by Davis H. Bays. 2:30 p.m.—The sacrament was administered, and many encouraging testimonies were given. 7:30 p.m.—Preaching by Thomas Dobson and James Caffall.

Adjourned to meet at the Salem branch on the 1st, 2d and 3d of December, 1876.

#### Far West (Missouri) District.

The above conference was held at Bevier, Macon county, August 26th, 1876; T. W. Smith presiding; W. R. McDonald, clerk.

Branch Reports.—DeKalb 67 members, Bevier 49, Delano 27, Far West 56, Starfield 25, St. Joseph 50.

Elders John F. Thomas, Thos. D. Reese, Chas. Perry, Ephraim Rowland, Wm. Summerfield, W. R. McDonald and Jas. Kemp, reported. Br. Summerfield had baptized two, and Br. Kemp one. Priests George E. Ross and Jas. Davis reported.

John F. Thomas, Thos. D. Reese and Wm. Lewis were released from their missions; Frederick Collins released from association with L. L. Babbitt, and associated with J. D. Flanders. All others appointed on missions were sustained.

At 7:30 p.m. T. W. Smith preached to a very attentive audience.

Sunday, 10:30 a.m.—Br. James Kemp preached the word. Saints meeting at 2 p.m., and very strong testimony was given. At the close business was resumed. T. W. Smith was sustained in his Missouri and Kansas Mission; James Kemp as president, and Frederick Collins as clerk of the district, and Albert Bishop as Bishop's agent.

Br. Joseph Smith and the several quorums of the church were sustained.

Preaching at 7:30 p.m. by T. W. Smith, after which two were baptized and confirmed.

Adjourned to meet at DeKalb, December 2d, 1876.

#### St. Louis District.

The above conference was held September 3d and 4th, 1876, at St. Louis, Missouri; W. H. Hazzledine presiding; T. R. Allen, clerk.

Sunday, Sept. 3d, at 10:30, a.m., prayer by John H. Hansen, and preaching by Jas. X. Allen and Jos. E. Betts. At 2:15 p.m., prayer by James Whitehead, and the sacrament was administered by Wm. Smith and R. D. Cottam. The Saints enjoyed a good time. At 7 p.m., prayer by A. Reese, and preaching by J. H. Hansen.

Monday, the 4th.—After the usual exercises, Geo. Hicklin was appointed to assist the clerk, and J. H. Hansen was invited to take part in the conference.

Branch Reports.—St. Louis, last total

288; changes, 6 baptized, 12 removed, 1 died; present number 281. Gravois, 61 members. Cheltenham, 30 members, no changes. Bellville, 2 baptized, present total 74. Caseyville, 1 baptized, present total 18. Whearso, 1 died, present total 11. Coon Creek, 2 baptized, 1 received by vote, present total 33. Bone Creek was organized July 23d, 1876, by William H. Hazzledine; contains 12 members. Alton and Alma not reported.

Elders' reports.—John Beard, Wm. Anderson, Geo. Worstenholm, Geo. Hicklin. Jas. X. Allen reported having labored in the district as appointed by the authorities, and to the best of his ability.

The court of elders appointed to Cheltenham last conference reported; their report was received and the committee discharged.

Resolved that we suggest to the Semi-Annual Conference that there is in this district a good field for Br. J. X. Allen to labor in, if they think good to assign him to it.

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

Adjourned to meet in St. Louis, December 3d and 4th, 1876.

#### Pottawattamie District.

The above conference was held at Crescent City, August 26th and 27th, 1876; Jas. Caffall presiding; Frederick Hansen, clerk.

Officials present: 1 apostle, 4 seventys, 15 elders.

Branch Reports.—North Star, 30 members. Wheeler's Grove, 55 members. Boomer, 16 members.

Elders' Reports.—Andrew Hall, C. G. McIntosh, James Caffall, Asa Walden, Dan'l M. Williams, W. L. Graybill, H. N. Hansen, W. C. McIntosh, H. Hansen, L. Campbell, John Mackland and S. P. Guhl.

Asa Walden, Andrew Hall and H. N. Hansen received special missions; and all elders and priests, not otherwise employed, were requested to labor as much as practicable.

Oliver Hansen, W. J. Cook, Asa Walden and Andrew Hall, were appointed to obtain by purchase or donation, ten tons of hay for the fall conference, and were authorized to sell said hay at the market price, the net proceeds, if any, to go toward defraying the expenses of the conference.

Andrew Hall, the Bishop's Agent, had \$2.35 on hand from last report, and had received \$23.25 during the quarter; had paid \$5 00 to James Caffall, leaving \$20.60 now on hand.

The authorities of the Church were sustained.

The resolution requesting the elders of the district to report to this conference, was repealed.

The district was left in charge of James

Caffall during the coming quarter. Preaching during the conference by James Caffall, Andrew Hall and C. G. McIntosh.

Adjourned to meet in Council Bluffs, November 25th, 1876, at 10:30 a.m.

### Little Sioux District.

The above conference met at Magnolia, Harrison Co., Iowa, at 11 a.m., September 2d, 1876; J. C. Crabb presiding, P. Cadwell assisting him, and Donald Maule clerk.

J. R. Lambert, P. Cadwell, and S. Longbottom were appointed as a committee to examine the Book of Rules.

Elders' Reports.—D. M. Gamet had labored in the Little Sioux branch, as president and clerk, and had preached some outside. T. Carrico had preached some, and administered to the sick. The following reported their labors at the places named: Jos. R. Lambert in Magnolia, Woodbine, Union Center, and Castana; J. C. Crabb at Magnolia, Union Center and Little Sioux; C. Downs but a few times out of the branch; J. M. Harvey at Mondamin, Modale and Magnolia, on an average once a week since last conference; P. L. Stevenson with D. M. Gamet, J. C. Crabbe and H. Garner, and had baptized two; D. H. Bays (by letter) at Neola, Little Sioux, Magnolia, Woodbine, Bigler's Grove, near Sandy Point, Dowville, and Galland's Grove; S. Mahoney in company with others; Isaac Ellison presided over the Six Mile Grove branch; H. Garner labored in company with others; B. Kester (priest) had preached eight times in Magnolia and Calhoun, and had baptized one.

At 2 p.m. committee reported on Rules of Order, that from their knowledge of the work, they could recommend that said Rules of Order be made a standing manual for the government of the district in all its business. Their report was received and adopted, and committee was discharged.

Branch Reports.—Magnolia 125 members, 12 baptized, 3 received by letter, 3 by vote. Little Sioux 112 members, 4 baptized, 2 received by vote, 5 removed by letter. Six Mile Grove 22 members. Other branches not reported. Phineas Cadwell reported the condition of the Magnolia branch as good, with but few exceptions; officers trying to do their duty, and meetings good. D. M. Gamet reported the Little Sioux branch not as prosperous as might be; but priest and teacher trying to do their duty. Isaac Ellison of Six Mile Grove, reported part of the members strong in the faith. John Conyers, acting teacher, reported the majority of the Union Center branch in a prosperous condition.

The case of Br. Gilbert Cox was taken up, and by motion the silencing of Br. Gilbert Cox was removed, and he was restored to his former standing in the church.

Resolved that we require each elder to report to the conference each quarter, in person or by letter, or they will be liable to censure.

H. Garner, committee on Little Sioux Meeting House, reported had collected one dollar since last conference.

Committee on Magnolia Meeting House reported \$32 collected and paid over to J. M. Harvey, \$35 on subscription yet unpaid.

Report of H. Garner on Little Sioux Meeting House was received and he was discharged. Report of committee on Magnolia Meeting House was received and they were continued. Wm. Fallon was sustained as one of the committee.

Some two days' meetings were appointed.

Whereas the interest of the Church of Christ should be the paramount object of all true Latter Day Saints; therefore, be it resolved that the several branch officers be requested to offer their resignation at least once in six months, thereby giving the branch a chance for a change, if desired.

At 7:30 p.m., preaching by S. Longbottom.

At 10:30 a.m. on Sunday, preaching by J. R. Lambert, on the duty of the Saints. During intermission three persons were baptized by Phineas Cadwell. At 2:30 p.m. those baptized were confirmed; prayer, testimony, and sacrament meeting followed, P. Cadwell and J. M. Harvey in charge.

Bishop D. M. Gamet reported: "In December last a committee of three was appointed by the quarterly conference to examine my books, consisting of J. C. Crabbe, Hugh Lytle and J. M. Harvey. This committee examined said books, and on settlement, found that my indebtedness to the church was \$12.81, and there was enough means on hand to balance the books. Since that time I have received \$10 from Levi Gamet, \$5 from sister Ann Johnson. Paid to John Haynes \$3.70, to sister Fyrando \$2.50. Amount an hand \$8.75. David M. Gamet, Bishop."

The report was received and referred back for correction; in that it states that the committee was appointed by the quarterly conference, but should read appointed by the Semi-Annual Conference in 1875.

At 7:30 p.m. preaching by J. C. Crabb.

Adjourned to meet at Little Sioux, December 2d, 1876, at 10:30 a.m.

### South-Eastern Illinois District.

The above conference was held at Dry Fork, September 2d and 3d, 1876; G. H. Hilliard presiding; I. A. Morris, clerk.

Elders Jones, Thomas, Caudle and Morris reported as having labored what they could under their circumstances. Brn. Brown and Smith have tried to do their duty as priests.

The president had visited Williamson and

Johnson counties, in company with Br. Thomas, and found some old-time Saints in and around Marion, who will come into the church; also many in Johnson county who are believing; thinks the work is gaining ground in the district.

Branch Reports.—Dry Fork, 22 members, 1 removed, 2 suspended. Deer Creek, 21 members. Brush Creek, 62 members, 3 baptized. Springerton, 39 members, 3 baptized, 1 died. Funnel Hill, 37 members, 3 baptized, 1 suspended. Elm River and Little Wabash not reported.

Resolved that the elders mission themselves for the next quarter.

Some appointments were made for various places at stated times, by Brn. Kerr, Brown, Thomas, Jones and Morris.

Evening Session.—Prayer by Br. Brown, and A. N. Caudle addressed the people on the principles of the gospel.

Sunday, 10 a.m.—The president spoke on the duties of Saints, and of the necessity of continuing instant in prayer. I. A. Morris followed the president on the same subject.

At 3 p.m., the sacrament was administered by Brn. Thomas and Morris.

Adjourned to meet at Springerton, Dec. 2d, 1876, at 10 a.m.

#### Des Moines District.

The above conference convened at Des Moines, Iowa, September 2d and 3d, 1876; Alfred White presiding; John Sayer, clerk.

Branch Reports.—Independence 44 members, 1 baptized, 3 received by letter. Pleasant Grove, 1 baptized, 5 removed, 2 cut off, total 22. Newton, 3 removed, 7 received by letter, present total 50. Des Moines, 1 baptized, 10 removed by letter, present total 59. Des Moines Valley, no report.

Elders' Reports.—Alfred White has a desire to forward the work all he can, and has assisted, and has administered of his means all he could. John X. Davis, has preached some, and visited the Saints. Geo. Walker, has labored in the branch, and also preached outside of it some. Moses N. Eastman, has preached, and visited the Saints. Wm. C. Nirk has been away from home with Br. I. N. White a few times, and has met with the branch every Sunday when at home. John Watkins desires to do all he can, although he has done very little preaching. Robert Young has attended to his branch duties. Wm. N. Ray has done the same. N. Stamm has, according to the direction of the last conference, attended to the business assigned him, and is happy to say that the Pleasant Grove branch is in a better condition, more united, and promising to attend to their duties in future. He has preached several times and baptized one. John Sayer has preached some.

John X. Davis, Bishop's Agent, reported

receiving \$2.90 tithing from the Newton branch.

At 7:30 p.m., preaching by Elder George Walker. Sunday morning, preaching in the Court-house, by Eld. N. Stamm. Sacrament and fellowship meeting in the afternoon, John X. Davis and Geo. Walker presiding, and a good portion of the Spirit of the Lord was with us, and the Saints rejoiced in bearing testimony.

Business was resumed, and Bro. Joseph Smith was sustained as prophet, seer and revelator to the church, and all the authorities thereof in righteousness. Alfred White was sustained as president, and John Sayer as clerk of the district.

7:30 p.m.—Preaching at the Court-house by Alfred White.

Adjourned to meet at Newton, Iowa, at 10 a.m., December 2d, 1876.

### Miscellaneous.

#### SEVENTY TIMES SEVEN.

Be not hasty to condemn thy brother,  
Though he may have wrong'd thee deep;  
Try thy best, thy burning rage to smother,—  
Oh! forgive him, e'er you sink to sleep;  
Mark the noble words by Jesus given:  
"Forgive until seventy times seven."

Let not dark malice lurk within thy breast,  
Why should'st thou sink from man to fiend?  
Say, will it give thy troubled bosom rest,  
Thus to destroy whom Christ redeem'd?  
Ah, no, forgive till seventy times seven,  
As thou would'st have thy many sins forgiven.

Dost thou not know how weak, how frail thou art,  
To stand against the tempter's wiles?  
And would'st thou play the angry Judge's part,  
Because thy brother was by sin beguiled?  
Wilt thou not need by God to be forgiven  
More than the standard seventy times seven?

Art thou so clean thou wilt not mercy need,  
When thou before the Judge shall stand;  
So pure, that none for thee may intercede,  
To save thee from destruction's hand?  
Then thy cheeks will blanch, thy heart be riven,}
   
So now forgive, that thou mayst be forgiven.

C. DERRY.

#### First United Order of Enoch.

The Stockholders of the above association held their annual meeting on the Conference grounds, near Council Bluffs, Iowa, October 7th, 1876, to elect a Board of Directors for the coming year. E. Banta was chosen to preside, and E. Stafford as clerk, *pro tem*. After prayer by the chairman, the Secretary's report was called for and read, as follows:—

ANNUAL REPORT of the Secretary of the First United Order of Enoch, for the year ending September 1st, 1876:

## RECEIPTS FROM ALL SOURCES.

In Leon Bank, at last report.....	\$521 82
Due from O. J. Bailey.....	28 86
Received on Capital Stock.....	60 65
Interest on Stock and from Bank.....	33 09
Farm produce sold to D. Dancer and others.....	4,219 95
Sale of House and Fence material....	268 81
Fruit trees, house rent, use of scales and planter.....	67 15
Advanced by D. Dancer, and due him	2,619 71
	<hr/>
	\$7,820 04

## EXPENDITURES.

Due D. Dancer at last report.....	\$1,188 07
Purchase of 80 acres of land, with house.....	1,400 00
Breaking 385 acres of land.....	965 96
Finishing six new houses.....	831 42
Stables and Graneries.....	813 04
Fencing material and labor.....	710 56
Taxes on 3,250 acres of land.....	489 95
Tithing on net income for 1875 of \$2,904 00.....	290 40
Pay to Officers of Board for services..	245 20
Interest on money borrowed.....	111 13
Purchase of one house.....	160 00
On Nursery and for Fruit Trees and setting.....	119 87
Other buildings and house improvements	175 58
Sod Corn Planter.....	99 18
Planting Corn and other labor.....	68 82
Road Tax.....	86 34
On Corn Crib.....	20 20
Check Stamps, Recording Deed, Box of Glass, Grubbing Land, and other expenses.....	31 17
	<hr/>
	\$7,806 89
Due from Leon Bank.....	6 94
Due from O. J. Bailey.....	6 21
	<hr/>
	\$7,820 04

COST OF LAND AND IMPROVEMENTS,  
1870 TO 1876.

3,330 57-100 acres of land, at cost..	\$30,673 94
Twelve new houses built.....	7,678 40
Houses purchased and improved...	1,627 67
Breaking about 1,600 acres.....	4,040 96
Fencing material and labor.....	7,424 96
Corn Cribs, Farm Scales, etc.....	1,029 85
Cost of Nursery.....	562 71
	<hr/>
	\$53,038 49

Respectfully submitted,  
H. A. STEBBINS, *Secretary.*

The report was accepted and adopted.

The Stockholders then proceeded to ballot for a Board of Directors, which resulted as follows: David Dancer 282 votes, E. Banta 282, Wm. Hopkins 282, C. A. Beebe 282, I. L. Rogers 281, D. M. Gamet 281, P. Cadwell 281, Alex. McCord 1, George Braby 1. The first seven were declared elected, and the meeting adjourned.

On the same evening the Board met at the house of C. A. Beebe, in Council Bluffs, and after prayer, P. Cadwell was chosen

chairman, and Wm. W. Blair as secretary, *pro tem.*; and proceeding to permanent organization for the ensuing year, David Dancer was chosen as president, I. L. Rogers as vice president, Wm. Hopkins as treasurer.

A letter from the Secretary, Henry A. Stebbins, was read, containing a request to be released from that office in consequence of other duties, which request was granted; and upon nomination by the president, Asa S. Cochrane was chosen as Secretary.

I. L. Rogers, Wm. Hopkins and P. Cadwell were appointed to dispose of this year's crops.

The Officers of the Board were authorized to borrow sufficient funds to pay the indebtedness of the Company, and to make such improvements as may be found necessary.

David Dancer was allowed \$200 for his services; and H. A. Stebbins \$30 as Secretary to October 2d, 1876.

Adjourned to meet on call.

W. W. BLAIR, *Secretary pro tem.*

[The address of A. S. Cochrane, Secretary of the Order of Enoch, is Davis City, Decatur county, Iowa.]—Ed.

## Expelled.

Notice is hereby given that James B. Logan, of the Long Valley Branch, having been charged with unchristian-like conduct, and for which he was duly notified to appear and answer to said charges, on Tuesday, September 26th, 1876, and the charges being fully sustained by two or more witnesses, said James B. Logan was by unanimous vote cut off from the Church.

JOHN C. HOLMES, *Pres. and Clerk.*  
SAN ANTONIO, Cal., Oct. 15th, 1876.

Birth and Death notices inserted free; Marriage notices one dollar each.

## MARRIED.

At the residence of the bride's mother, by brother Wm. W. Blair, July 25th, 1876, brother George Hulmes, of Emsworth, Pa., and sister Alice J. Smith, of Pittsburgh, Pa.

## DIED.

Near Wilmington, Illinois, October 11th, 1876, of diptheria, Arthur Henry Walrath, son of brother William and sister Elizabeth Walrath, aged 7 years, 1 month and 8 days.

At Fayette, Decatur county, Iowa, September 22d, 1876, of canker, Cephas, son of brother Moses and sister Josephine Turpin, aged 1 year and 20 days.

At Fayette, Decatur county, Iowa, October 15th, 1876, of fever, brother George Braby. He was born at Ambaly, England, June 24th, 1834; received the gospel in 1849; joined the Reorganized Church at Henderson Grove, Illinois, under the hands of brother Z. H. Gurley, sen., June 15th, 1863. He was a zealous and able defender



of the gospel, and he fell asleep quietly and in peace. Funeral services by brother J. W. Gillen.

At Millersburgh, Illinois, October 11th, 1876, of consumption, sister Mary Duncan, aged 80 years and 7 months. For the last ten years sister Duncan has been a faithful and earnest worker for the cause, being valiant in her testimony; and she died as she lived, "unto the Lord," and has gone to rest till the resurrection day. She leaves a husband, four children, and a wide circle of friends and relatives to mourn her loss. Funeral services by brother John M. Terry, from Rev. 20: 6.

Near Bear's Grove, Guthrie county, Iowa, sister Mary E. Duncan, aged 54 years, 8 months, and 13 days. [No date of death given].—Ed.

At Cheltenham, Mo., August 22d, 1876, David Daniel Williams, son of brother Thomas and sister Mary Williams, aged 1 year, 6 months and 8 days.

At Clay, Harrison county, Mo., September 22d, 1876, of inflammation of the liver, brother John Perrin, aged 34 years. Funeral services by brother Z. H. Gurley.

At Davis City, Iowa, September 21st, 1876, Abinadi, child of brother Wm. C. and sister Emma Lanyon, aged 1 year and 9 months.

[This is a correction sent by Br. Lanyon of the previous notice sent by him, arriving after we had gone to press with the last issue.]—Ed.

THE following from an exchange concerning the Pope shows the zeal, energy, watchfulness and labor of the great head over that organization which supplanted Christ's Church, in propagating error, superstition and abomination of worship before high heaven; while truth gains no vaulted seat with men, and her teachers no renown from them; but her zealous ones can find a lesson in it:

"The Holy Father seems to have received renewed vigor of mind and body on entering into his eighty-fifth year. Every day thousands of the faithful flock to the Vatican from every part of the world; and whilst they are filled with admiration at the firmness of soul of the grand old man, and at his incomparable goodness, they are no less struck with his wondrous solicitude for all the churches; no country on the globe escapes him; there is none so distant or so humble as to be absent from his thoughtful care. From the Vatican he directs the movements of the numerous army of Missionaries he has sent out to conquer the Pagan, Protestant, or schismatic world. Neither the labors, nor the dangers of these humble and gallant soldiers of the Cross are

unknown to him. He inflames the zeal of some, he gives confidence to others, and all have a share of his counsel, encouragement, and praise. If the needs of their missions call them to Rome, close to the infallible chair of Peter, to imbibe thence fresh ardor and courage, how cordially they are welcomed! With what interest does the illustrious Pontiff listen to the recital of their struggles and success, and how lavish to them is his generous heart of consolations and spiritual favors!"—*New York Tablet*.

#### GOLDEN GRAINS.

The best prayers are those we try to answer ourselves after we have made them.

The Bible being a religious book, therefore the clause that man has sought out many inventions, evidently had reference to the many denominations that were to spring up on the earth like mushrooms, all inferior to God's beautiful house, or gospel plan.

Glory is the fair child of peril.

Hard, horny hands, embrowned by the sun and roughened by labor, are more honorable than white ones that never reached out to help a fellow creature, or added a dollar to the world's wealth.

The paths of glory lead but to the grave.

Gravity is a mysterious carriage of the body, invented to cover the defects of the mind.

"The proper punishment," says Lardner, "of a low, mean, indecent, scurrilous way of writing, seems to be neglect, contempt, scorn, and final indignation."

The noblest motive is to honor God, and strive to most public good.

An honest reputation is within the reach of all men; they obtain it by social virtues and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is often the most useful for happiness.

Compositus may be mistaken for dignity.

#### Addresses.

John H. Hansen, Farmington, Graves county, Ky.

Asa S. Cochrane, Secretary of the Order of Enoch, Davis City, Decatur county, Iowa.

M. H. Forscutt, box 400, Nebraska City, Nebraska.

E. C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.

Phineas Cadwell, President of the Second Quorum of Elders, Logan, Harrison county, Iowa.

Donald Maule, Secretary of the Second Quorum of Elders, Magnolia, Harrison county, Iowa.

John C. Foss, Machias, Maine.

15 November 76.

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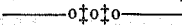
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# THE TRUE LATTER DAY SAINTS' HEIR LD.

1876

Mary Eaton

"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.*

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

Vol. 23

PLANO, ILL., DECEMBER 1, 1876.

No. 23.

## Vicissitudes of Ephraim.

This is intended as a sketch of his tribal history, illustrative of the prominence given to his character in prophetic testimony.

Of the personal of the man, whose name as the progenitor of the people of whom we write, little is known; when history introduces him to the world he was but a child, who in company with his father Joseph, was paying his first visit to the residence of his grand parent, Jacob, who at that time was sick unto death. His own father, Joseph, was then governor over all the land of Egypt, although he had been carried into that land a slave, having been unfeelingly sold by his brethren, through envy, growing out of his dreams, foreshadowing his future eminence. But He who made known his future, gave him wisdom and favor even in his adversity, whereby he became the savior of his father, and all his house, and thus fulfilled his dream, that "the sun and moon and eleven stars made obeisance unto him."

Ephraim's ancestry are the most illustrious race of men upon record, as connected with the moral history of the world; who, in accordance with the promises made unto their fathers, have, from generation unto generation, been preserved amid the wreck of kingdoms and overthrow of empires, wherein from time to time they have sojourned; and, although subjected to the most cruel persecution, contempt, and scorn, portions of them still exist as a distinct people. And with an unbroken history of about four thousand years, who still

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cherish the glorious promise of the future, that they will yet give law to the nations who have oppressed them; and sway the scepter over the entire earth; and, even to-day, some of the chief men of the nations, who direct and control their destinies, are the sons of old Israel, men of renown.

Ephraim's ancestry were mighty men before the Lord. Abraham the founder of the family is called the friend of God; and, through his steadfast faith, he became heir of the world, and obtained the promise "In thee and in thy seed shall all the nations of the earth be blessed." Of Jacob, his grandfather, the angel testified, "as a prince thou hast power with God and with man and hast prevailed;" and, under the hand of this prince, this man of power, with God and with man, was bestowed the invoked blessings upon the head of Ephraim, blessings exceeding any given to his own son, even the birthright of the tribes.

"Let my name [Israel] be named upon the lads, and the names of my fathers Abraham, and Isaac, and let them grow into a multitude in the midst of the earth \* \* in thee shall Israel bless, saying, God make thee as Ephraim and Manasseh, and he set Ephraim before Manasseh."

In this act of blessing occurs an incident worthy of note. We read that in order to confer special blessing the right hand was used in blessing Ephraim, for which purpose the patriarch willingly crossed his hands, placing the right hand upon the head of Ephraim the younger, and his left hand upon the head of Manasseh the older. This to their father's mind was a mistake, which he attempted to correct; but the patriarch

declared himself cognizant, by saying,

"I know it, my son, I know it; he, Manasseh, shall become a people, shall be great; but truly his younger brother shall be greater than he, his seed shall become as a multitude of nations."

Evidently there was a significance attached to the use of the right hand over that of the left; so both Joseph and his father understood. I have used the comparative term *as* in connection with the emphatic expression of the patriarch declaring that Ephraim should become a multitude of nations, which has never had a fulfillment; neither, according to the records of Isaiah 7:8, and Hosea 9:19, can such an event, only as it regards numbers, ever have an accomplishment.

At the death of Solomon the Hebrew nation became divided, and, at the time Isaiah prophesied, Ephraim was at the head of the kingdom of Israel; and because he conspired with Syria against Judah, Isaiah was instructed to say that before three score and five years shall Ephraim be broken and cease to be a people; consequently could never again exist as a distinct Ephraimitish nationality, much less as a multitude of nations; and as evidence of the intention expressed in the rebuke given by Isaiah, the Lord subsequently threatened the house of Judah for their transgressions with a chastisement similar to that which had been brought upon Ephraim, which ultimately was fulfilled. The condition of the one became the condition of them both, unto this day; outcasts, possessing neither domain nor recognized national existence among men. To Judah he said,

"I will cast you out of my sight, as I have cast out all your brethren even the whole seed of Ephraim."—Jer. 7:15.

"Ephraim is smitten, their root is dried up, they shall bear no fruit; yea though they bring forth yet will I slay even the beloved fruit of the womb. My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations."—Hosea 9:16, 17.

I have made these quotations, not only to show the whereabouts and condition of Ephraim, but also to substantiate my apparent interpolation of Jacob's blessing upon the head of Ephraim, by

the addition of the word *as*, in connection with the words, "multitude of nations." So that I read it, "become *as* a multitude of nations." Without that amendment, the prophecies concerning him are irreconcilable, self contradictory, and cannot be explained.

Rachel, the grandmother of Ephraim, seems to have had a vision concerning the outcast, wandering condition of her descendants; one which is said to have caused her such great pain and anguish of heart that she refused to be comforted (Jer. 31:15). I am aware that this scene of Rachel's sorrow has been applied as having its fulfillment in the slaughter of the innocents, in Bethlehem of Judea at the time of the birth of Jesus Christ, whose destruction was contemplated by Herod in that massacre; but those children were not her descendants, but were of the tribe of Judah and of the house of David, as was the Messiah, through whose loins he was to appear,—Bethlehem, or the city of David as it was sometimes called, being the family inheritance (Luke 2; John 7:42.)

The event contemplated by Rachel in vision, is very properly recorded by Jeremiah, 31st chapter, to contrast with the restitution, when the wandering, outcast condition of her descendants would cease; and when Ephraim "like the firstling" or first born of Joseph's bullock, would be placed in possession of his inheritance, and commencing his mission of pushing the people together from the ends of the earth (Deut. 33:17). For the assurance was given Rachel that her children should "return from the land of the enemy," and "come again to their own border," which could never occur had they been destroyed in death.

Moreover if the Indians are Ephraim, as has been alleged, they have not been absent from their own borders, nor in an enemies' land, but *vice versa* is the fact, the enemy having had possession of his border. Such is the evidence showing the misapplication of the event contemplated in prophetic vision, by the grandmother of Ephraim, when he was an outcast in the enemies' land.

We have now traced Ephraim to a

point where, to the eye of man, his identity would be forever lost, and his restoration an impossibility; but not so with Him who knoweth the end from the beginning.

"For, lo, I will command, and I will sift the house of Israel among all nations, like corn is sifted in a sieve; yet shall not the least grain fall upon the earth."—Amos 9:9.

Thus is the identity and restoration of the outcasts and dispersed assured; and the Lord by proclamation calls upon the world to give heed to the subject.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock. \* \* \* For I am a father to Israel, and Ephraim is my first born. \* \* \* Therefore they shall come and sing in the height of Zion, and flow together to the goodness of the Lord; \* \* \* and their soul shall be as a watered garden; and they shall not sorrow any more at all. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. \* \* \* I will surely have mercy upon him, saith the Lord."—Jer. 31:10, 9, 12, 18, 20.

But the question occurs, how, or in what way, was Ephraim revealed? Answer, In the only way possible, namely, by revelation; not directly in so many words, but incidentally, as a part of the marvelous work and wonder, in the coming forth of the Book of Mormon. The prophecies therein which show the work that should be performed by its translation; and the fulfillment by him of those predictions, these establish his lineage and identity as being Ephraimitish with certainty, as the sequel will show.

Upon Manasseh, conjointly with Ephraim, as has been shown, was conferred the birthright in the tribes of Israel (1 Chron. 5th chapter). Manasseh, the eldest, was, through Lehi his descendant, put in possession of the patrimony pertaining to the office of the priesthood; which inheritance was first obtained by Jacob, and by him conferred upon Joseph, to be transmitted to the two lads, which together with the priesthood, descended by lineal right. Joseph himself, as the first born of Ra-

chel, who was the legitimate wife of Jacob, was recognized by the heavens as the priest of the family, and was gifted as a seer and prophet; and, by the means of that gift, during the famine which prevailed in Egypt and adjacent lands, he became a savior to the entire house of his father.

It is said of Judah that he, in some way, prevailed above his brethren, and that of him came the chief ruler; but, as seen, the birthright was Joseph's. This promise of chief rulership gave Judah a preeminence with the tribes, so long as they remained in Palestine, or, as the condition reads, the scepter should not depart from Judah until the Shiloh should come; but the rejection of that personage by the house of Judah when he appeared in their midst, cost them the loss of the scepter, and the kingdom was taken from them and given to a nation bringing forth the fruit thereof, (Matt. 21:43), which nation, or its people, were the other sheep, those whom the Messiah said should hear his voice (John 10:16). These other sheep, of necessity, were a branch of the house of Israel, became the Messiah, said that he was only sent to the lost sheep of the house of Israel (Matt. 15:24.)

Jacob said, respecting Joseph's fruitfulness, "his branches run over the wall;" and both Jacob and Moses said that Joseph's posterity should receive special revelation, "even the precious things of heaven," at the time of the ministry of Jesus. When he spoke those things the Manassehites had become a nation, having emigrated under the guidance of the Almighty, six hundred years before Christ; this emigrating party having been instructed to leave Jerusalem just before Nebuchadnezzar destroyed it and carried Judah captive to Babylon. Ezekiel records the declaration of the Lord respecting it:

"Thus saith the Lord, I will also take the highest branch of the high cedar, and will set it. \* \* In the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar."—Ezek. 17:22, 23.

Their history states that for three hundred years after the ministrations of

the Messiah unto them, and conferred the kingdom on them; they brought forth the fruit thereof; and unto them, as related in their record, Jesus revealed the new and everlasting covenant promised to Israel in Jer. 31 : 31-34; which he commanded them to write, as containing the fullness of the gospel, "the great things of the law," which is embodied as a part of their history; and when they fell from their steadfastness and became apostate, their last prophet, Moroni, was instructed to hide it up unto the Lord, to come forth in due time "by way of Gentile;" and, as we learn by Ezekiel 37th chapter, that it was to be put into the hand of Ephraim, not as his own history, but as the record of Joseph, to be united with the record of Judah (the Bible), which he already had in his sojourn among the Gentile nations; and, having partaken of their customs, and their corrupted forms of worship, which denies the power of Godliness, "the great things of the law when presented to him were accounted as a strange thing."—Hosea 8 : 12. Yet those conjoined records are the *prima facie* evidence of his priesthood, as the first born of Israel, in the "times of the restitution of all things spoken by all the prophets since the world began;" and the subject matter of his instruction in his mission, for the gathering of the people.

Lehi, who, as shown, was a Manassehite, in blessing his sons previous to his death, quotes from a prior record, which they seemed to have had, containing prophecies of Joseph who was carried captive into Egypt, and saying that he was a descendant of his, and how great were the covenants which the Lord made unto Joseph; also saying that Joseph truly saw their day, and that to him it was revealed that the Lord would raise up a righteous branch of his seed, one that should be broken off, yet, nevertheless, to be remembered in the covenants of the Lord in the latter day,—

"That the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness into light, yea out of hidden darkness, and out of captivity into free-

dom, \* \* Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins, and he shall be highly esteemed among the fruit of thy loins; and unto him will I give a commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them; even to the bringing them to a knowledge of the covenants, which I have made with thy father. And I will give him a commandment that he shall do none other work save the work which I shall command him \* \* \* And unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing of my word which shall have already gone forth among them. Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together to the confounding of false doctrine, and laying down of contentions and establishing peace among the fruit of thy loins, and bringing them to a *knowledge of their fathers* in the latter day; and also my covenants saith the Lord \* \* \* Behold I am sure of the fulfillment of this promise; and his name shall be called after me, and shall be called after the name of his father \* \* \* For the thing which the Lord shall bring forth by his hand by the power of the Lord shall bring my people to salvation; yea thus prophesied Joseph."—2 Nephi 2d chapter.

From the manner in which Lehi dwells upon these prophecies of Joseph, in relation to the choice seer, it would seem that he entertained the idea that he would be a descendant in his own house, but the quotations do not substantiate it; and the work performed by that seer, taken in connection with the prophecies respecting Ephraim, presents it in another light, even if he so thought.

In the days of the seer, the writings of Judah (referred to above), beyond a few missionary efforts, were not had among the remnants of this land; neither did the seer convince them of the truth of the word he had brought forth; and, beyond a few of the Black Hawk band of the Sioux which visited Nauvoo once or twice, it is not remembered that he made any personal effort to teach them; and so far from being highly esteemed among them, it is questionable beyond the party named if he was known as a seer to exist.

It therefore follows that the failure of the prophet, as applied to the work of the seer, in connection with the remnants of the land, who are shown to be Manassehites, is conclusive of their misapplication in that direction. On the other hand, his success was marvelous in convincing "his brethren," the Ephraimites, among whom he lived and ministered, of the truth of the word which he brought forth. In a few years, tens of thousands accepted it as the word of the Highest; and by obedience to the gospel they realized its power, and came to the knowledge of the covenants of the Lord, and were thereby brought out of darkness unto light, yea, out of hidden darkness and out of captivity unto freedom. By them he was, and is to this day, highly esteemed.

Joseph, the latter day seer, agreeably to the prophecies quoted, was a lineal descendant of the Joseph who was sold into Egypt; yet his nationality was Gentile, which explains the phrase, "by way of Gentile," in the preface of the Book of Mormon, having reference to the channel through which it would appear.

Beyond controversy the seer was the firstborn of the restitution; the first man inducted into the kingdom by the ordinances of heaven, and the work which he accomplished proves him an Elias of "the dispensation of the fullness of times" (Eph. 1:10), the restorer of the priesthood and the fullness of the gospel; not as a deduction from the word, but in conformity thereunto, and by the revelation of the angel, as had been before declared (Rev. 14:6), and that, too, before witnesses appointed to be partakers with him of the grace of God. For, in conferring the priesthood upon him, Oliver Cowdery was likewise at the same time so endowed. Witness was necessary to give validity of the appointment, for the unevincenced assuming of one man imposes no obligation of evidence, but in the mouth of two or three witnesses shall every word be established, and Jesus declared that "the testimony of two men is true." John 8:17.

The readers have now before them the proof that the remnants who are left of

the land, although descendants of Joseph, are Manassehites, and not Ephraim, as hath hitherto been claimed, for it matters not who may have been connected with the emigration party, they all lost their identity in that family. It further appears that Ephraim cannot be found, only among the Gentile nations, and in that condition they as the remnant of Jacob are "in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—Micah 5:7. For when the voice of the Good Shepherd salutes his ear his heart is made to rejoice, and then is fulfilled the scripture:

"I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me and I shall be turned; for thou art the Lord my God."—Jer. 31:18.

Thus is manifested the wisdom and goodness of the Lord unto all nations; he bringeth the light out of darkness; and that which was a chastisement to Jacob is made a blessing to the people, even as dew from the Lord.

In Ephraim's obedience to the gospel in their scattered condition, they become a manifold nucleus for the church, a branch here and another there; and in their gathering and separation there is a warning voice to the inhabitants of the earth. Thus is fulfilled the parable wherein the kingdom of heaven is likened unto leaven which a woman hid in three measures of meal until the whole was leavened, (Matt. 13:33), the meal being the house of Israel. To them as a nation was the kingdom or government of the earth offered through Moses, and the Lord directed him to say:

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation."—Ex. 19:5, 6.

That blessing and privilege they refused, and the law of carnal commandments was then enforced, as a retaining power, and a school-master to finally bring them to Christ. On their scattered and sub-divided condition the

kingdom was first offered to Judah, but as a house they rejected the King who in person made the offer. Then, as before shown, a branch of the Manassehites received the kingdom and its covenant from the Messiah in person; and they for a time observed to keep and retain it, but finally apostatized and were destroyed. From that time the church went into the wilderness, until the period for the ushering in of the dispensation of the fullness of times, when all things in Christ are to be gathered into one. (Eph. 1:10). That authority or dispensation is put into the hand of Ephraim, as the firstborn of the restitution; and he in his turn, as the third measure of meal, received the kingdom upon the land of his inheritance; and he forthwith sendeth ambassadors by sea, in swift rushing vessels, dispensing the bread of life to all nations, and commences to push the people together from the ends of the earth, and then is fulfilled the saying, "the first shall be last and the last shall be first." Judah was the first and Ephraim the last, but now in the restitution, Ephraim is the first and Judah the last to enter the covenant. (Ezek. 20:35-37; and Zach. 14th chapter). And from the latter day Zion, the metropolitan city of Ephraim, shall go forth the law to all nations; (Micah 4th chapter); and to them shall the ten tribes from the north country seek for blessings, as it is written:

"And they shall bring forth their rich treasures unto the children of Ephraim my servants. \* \* \* And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim."—D. C. 108:6.

Thus we have found Ephraim among the Gentiles, having identified him by "the great things of the law," gathered him to Zion, and sanctified him by the same rule.

JOSIAH ELLS.

#### Meditations.

The vegetable kingdom, that which clothes and covers the earth, was given to beautify the abode of the animal kingdom, and it has been and may be studied by man with profit; for if we love God

we will love all his works. The better a man or woman understands the great Author's handiwork, the less he or she feels themselves to be, and the more how dependent they are upon him. There is no tree in all the grove but has its charms, and each has its hue peculiar, as the poet has truly written. Nature seems to verify this; for, as we go through the country, we realize that all the works of God have their several beauties. Hill and valley, mountain and canyon, sea and land, lake and river, earth and sky, cloud and sunshine, light and darkness, and in all the other works of God there is an appeal to us to realize his bounty, his goodness and his love. We were in the beginning created in the image of Him who is the author of all good, and from him springs, directly and indirectly, all our happiness.

We read in the book of Job that the rocks bear testimony of God, for they show some of the wondrous power of the great Creator ages before man existed in the flesh. Our planet has been constantly improving through long ages, and it will be made the celestial abode of God's people, for they seek a city whose maker is God.

MURILLO.

#### "Views of the Bishopric."

The above named article, in *Herald* of October 1st, seems premature to me, and as such will probably die the death common to untimely births. I conclude this for the reasons, that the "Quorum of Twelve" have never presented a "Statement of Principles" in the columns of the *Herald*, asking the Bishopric to respond to it, neither have they published in their epistle anything which savors of the idea that they have the right to "collect and disburse" tithing at their option *individually*; neither did they at the last Annual Conference affirm such position in Quorum capacity; and before the Bishopric shall attempt to give its "views" again, I suggest that it *first* make itself acquainted with the position, and instead of beating the air, or fighting a phantom through the columns of the *Herald*, please *FIRST* to confer with the Quorum of the Twelve on such



matters in which you may be jointly interested, and especially so when you *have been kindly and christianly solicited so to do*, bearing in mind that others have feelings as well as yourselves.

I forbear any lengthened comments upon this matter for the present, and will notice but one or two items. We are told in this paper that "executing the law of tithing" "only means *obtaining* funds for the Church; that is *teaching its propriety, necessity and legality.*" I am astonished that the writers of the article would or could have done such injustice to the word "obtaining" or "obtained," when Webster says it means "To get hold of by effort, to gain POSSESSION of, to acquire." The contrast is so great it needs no comment. With the proper definition of the word before us we can readily understand the Lord when he says:—"The Twelve will take measures in connection with the Bishop [not Bishopric] to execute the law of tithing; and let them before God see to it, that the temporal means so OBTAINED is truly used for the purposes of the Church," etc. In the "executing the law" and "obtaining" tithing, the Bishop seems *here* to be placed on a par with the Quorum of Twelve; but if the definition of the word "*obtained*," as given by the Bishopric, was adopted, the depleted condition of the treasury would in all probability continue just so long as that policy was pursued. The very disaster that I believe God foresaw when he gave command in 1861 to enforce the law of tithing, which if heeded would adjust much difficulty. In 1865 the Lord gave another command, and it reads thus:—"Loosen ye one another's hands and uphold one another, that ye who are of the Quorum of the Twelve may ALL labor in the vineyard, for upon you rests much responsibility."

I believe that all, or nearly all of that quorum have been *compelled* to settle down "like a parcel of black-birds" (as a brother mildly put it) and *pick* for themselves, not being averse to the first law of nature, *i. e.* "self-preservation," and they will probably continue to "pick" for some time to come, unless some bet-

ter system be adopted in regard to finances. The "loosening" of this quorum's hands has been with a vengeance, certainly, and it is to be hoped that they enjoy it, "for let a man be what he may, a man's a man for a' that."

The Quorum of the Seventy, the right hand supporters of the Twelve, are nearly all—or at least a large majority are—nobly engaged in "*picking*," too, and they doubtless *all* will be soon, if we adopt the "Bishopric's view" of "*obtaining*" tithing. Some good Saint may think that these quorums are not willing to make proper sacrifice by walking instead of riding, and going thinly clad, and doing with little to eat, &c., &c.; true, my friend, that all may be; but pray, how much sacrifice are you willing to make? If any, please manifest it by your works. The Twelve and Seventy might forego all those things just enumerated, but unfortunately their families do not subsist *pleasantly on wind*. Wind is very good at times, and in its proper place; but for *steady diet* its rather thin.

I feel grateful to the Bishopric for the elaborate quotations given, defining the duties of the Twelve, and it is to be hoped that the said quorum will *now* learn its duty, and govern itself accordingly. And if not considered presumptuous, by way of remembrance "in all kindness," I hereby offer for the careful perusal of the Bishopric, the following passages of scripture, 1 Tim. 3:1-7, Titus 1:7-9, and as they read the same, may the Lord seal the instruction to their mutual good.

Praying God to bless with wisdom and discretion his people, I remain a confessor of the faith of Christ,

Z. H. GURLEY.

DAVIS CITY, Iowa, Oct. 22, 1876.

#### Lehi's Origin.

*Dear Herald:*—Through your columns we can convey our opinions one to another; but I do not wish to give my opinion at this time, for I only want some information, my understanding not being quite clear on one subject; and that is this: While reading an article in *Herald* of August 1st, 1876, page 454, entitled "Opinion," by Bro. T. E. Lloyd,

I found it quite different from the opinion or understanding that I have. He says that the Book of Mormon states, as a matter of history, that Lehi was a descendant of Manasseh. Will he tell us where it states so. Jacob in blessing the sons of Joseph, made Ephraim the crown of Joseph's head, by putting the right hand of blessing upon him; and also he said that Manasseh should be great, but his younger brother (Ephraim) should be greater than he; and that his seed should become a multitude of nations, and that his (Jacob's) blessings had prevailed above that of his progenitors, unto the utmost bounds of the everlasting hills, and that this blessing should be upon the head of Joseph and upon the head of him that was separated from his brethren, and Ephraim was made the crown of his head, and that this land of America must be the land of the everlasting hills, is evident, it being the extreme bounds from Egypt, where this blessing was pronounced. Hosea 11 : 8-10, the Lord says:

"How shall I give thee up, Ephraim? \*\* how shall I make thee as Admah? \*\* mine heart is turned within me, \*. \*. I will not return and destroy Ephraim: for I am God and not man; the Holy one is in the midst of thee: \*\* they [the children of Ephraim] shall walk after the Lord: he shall roar, then shall the children [of Ephraim] tremble from the west."

Again, in Hosea 8 : 12, the Lord says:

"I have written to him the great things of my law, but they were counted as a strange thing."

Now it seems to me like this, that the Lord wrote the great things of his law to the children of Ephraim; then, if the Book of Mormon is that book, the Nephites must be of the seed of Ephraim.

In the same *Herald* is an article headed "Jacob's Blessing," by one "Elias," who supposes that Sariah, Lehi's wife, was an Ephraimite, and that Laman and Lemuel partook of the blood and nature of their mother, as much as did Nephi, Jacob and Joseph, through their father, of the seed of Manasseh. Now if the Lamanites are of the seed of Ephraim (and the Nephites are not) where is the great things of God's law that was writ-

ten to the children of Ephraim. It cannot be the Book of Mormon then, for that was written to or by the Nephites, therefore it cannot be the great things of God's law written to the Lamanites.

In Ezekiel, 37th chapter, the Lord says, there shall be two sticks, one for Joseph in the hands of Ephraim, and for Joseph the stick of Ephraim. Now if the Nephites are not of the seed of Ephraim, then the Book of Mormon cannot be that stick spoken of by this prophet; and we have no account in the Scriptures that God ever wrote any of his law to the seed of Manasseh. So I conclude that it must be that the Nephites are the children of Ephraim, else the Book of Mormon cannot be that stick, nor the great things of God's law that was written; and if the Lamanites are the children of Ephraim, where are the great things of God's law that were written then? Please explain. This I think is evidence.

A lover of truth and harmony,  
IONE VALLEY, Cal. WM. N. DAWSON

### Conflict of the Ages.

#### CHAPTER I.—GOOD AND EVIL.

Good and evil are as opposite as light and darkness; yet they blend in every variety of light and shade between the two infinite extremes. The same is true if we substitute for good and evil the terms virtue and vice, or happiness and misery. Between the powers of good and evil there has been a conflict going on during the entire history of our race. It is manifest in every effort to promote virtue and subdue vice. It is shown in every attempt to establish good government; in every effort to protect the natural rights of man; hence this conflict, has not ceased for one single hour since sin entered our world.

It is argued by many that "what is called evil is only undeveloped good." As well might we say that darkness is only undeveloped light, which is not true. If it be said that good may and does spring out of evil, we admit the truth of the proposition. But we admit it only in the same sense in which it is said, "God, who commanded the light to shine

out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." For as darkness cannot cause light, so neither can evil cause good. The cause, the fountain of good is the Author and Fountain of light. Hence Jesus says, "Why call ye me good? There is none good but one, that is God."

But it has been asked, "Why did the Infinite God permit the existence of evil?" As well might we ask, Why did he permit darkness? Darkness is simply absence of light. Evil is absence of good. Darkness is total where all light is excluded. So evil is total where no redeeming qualities exist.

As day and night have succeeded each other ever since the first day of creation; so have good and evil, spiritual light and darkness, chased each other down through the history of the ages to the present time. The conflict began in heaven, and was carried from thence to Eden. The popular idea that "the primitive state of man was one of holiness and unmarred felicity;" that he "was filled with joy in God and his perfect administration," is untrue. All goodness, all real happiness that man has ever enjoyed has been wrought out by himself under the direction and by the aid of divine power. This fact is illustrated in the history of the first pair that God created. Eden was not happiness. It was only a place where happiness might be found. It was not merely a place of rest; a place to sing meaningless praises to God; but it was a place where man was put, and commanded to work for God. Man was created "to till the ground;" he was placed in the garden "to dress and to keep it." God never designed that man should "eat the bread of idleness;" no, not even in Eden.

Hunger produces want; no happiness can be found and death must ensue unless that want can be supplied; hence God instructed man to partake of the fruit of the trees. The child hungers, like the lower orders of creation; but, unlike the animals, he has to be taught that which the beasts know by nature.

Every mother knows this to be true. Hence God says to the full-grown babes in Eden, "of all the trees of the garden thou mayest freely eat."

But this appetite, this need of food, which required a wholesome gratification, needed also to be restrained. This is true of all the passions or propensities of man. Out of this fact comes the need of law; law brings restraint, and restraint often produces rebellion. "Sin is transgression of law;" and here the contest between good and evil, both in heaven and on earth originated; here the conflict of the ages began; and here the prime actors in that conflict were made manifest.

The man and woman, two of the actors in this conflict, were responsible to the God who created them. God was by right the Lawgiver; and he who said to the waves of the sea, "thus far shalt thou go and no farther," also said to Adam and Eve, "But of the tree of the knowledge of good and evil, thou shalt not eat of it."

Obedience to every just law brings or continues certain blessings, and the transgression thereof must bring punishment. So it was with this law; and, in order to learn what was at stake, we must know the position that man occupied, or the rights secured to him under that law.

He had right to universal dominion. God said:

"Be fruitful, and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1: 28.

He had the privilege of eating of the fruit of the trees, not only of Eden, but of the whole world. He had peace in his Eden home, where grew "every tree naturally that is pleasant to the sight;" the tree of life was there, by which he might secure and preserve a perpetual existence without decay; four beautiful rivers enclosed the land; there was also "much gold, and the gold of that land was good, and there was the bedellium and onyx stone," and these are elsewhere described as "stones of fire." Beauty and order everywhere existed,

without a shade of sorrow. Man, then, was created to be supreme monarch in a world where was only good, without mixture of evil, with means within his reach by which he might have perpetuated his existence in the health and vigor of manhood forever.

What was the penalty attached to the transgression of that law?

Answer: "In the day thou eatest thereof thou shalt surely die."

The death penalty takes away all rights secured by law. Man's empire, home, wealth, and life eternal, all, all were at stake. All were his, only upon condition of obedience. With these incentives to loyalty to God, and with the threatened penalty in case of rebellion, he was left to choose between good and evil. And in the full light of Biblical science we make bold to assert that good, so far as all responsible beings are concerned, simply means obedience to God, and evil means rebellion against God and subjection to the will of the devil. The degree of good and evil, in individuals or communities, is measured by fidelity or disobedience to the law or will of God. And we claim that God could not have taken from man his power to disobey, without making him a mere machine, an irresponsible being. Satan, the arch-rebel was and is, by right, as responsible to God as is Gabriel or any others of the heavenly host. Man, by creation, belongs to God, and has ever owed allegiance to him; and the Son of God himself was a probationer during his earthly pilgrimage; for, "Though he were a Son, yet learned he obedience by the things he suffered." None but responsible beings are directly engaged in this grand conflict of the ages; the continued warfare between good and evil.

#### Reflections.

Time, which waits for none, as it goes on, leaves the children of men to reflect upon their surroundings. The wild rose of the prairie blooms, and its fragrance is not lost, but goes to perfume and sweeten the air we breathe, yet it is forgotten by the passer by. And the lilly,

clothed with perfect beauty, attracts every one's attention, for Solomon in all his splendor was not arrayed like one of these. I look at the blades of the grass, and how wonderful is every blade. Did you ever think of the mystery of its growth? Can you explain how and why it grows? To-day it flourisheth, to-morrow it is cut down, it withereth away and is no more. Who can be compared to the grass. I see the corn putting forth, first the tender blade, then the corn, and then the full corn in the ear. All this in one short season matures. Can we possibly believe that there is no guiding providence in this? Let us once consider ourselves as mortal, and as the green herb, and we have found ourselves in our infant state. We are maturing as the corn; we have our fragrance as the rose; the beauty, in part, of the lilly; while we are as the grass to perish and wither away.

When I look upward I think of the future, where I shall be changed from mortality to immortality, and share that Celestial reward,—that heavenly rest. Where does your mind seem to wander? Is it on the present? If so, that is good. I am sure we could do no better, for it is the present, and the present only, that we have to do with. It is the time for all things. To-day, as it is written: To-day, if you will hear my voice, &c. I am glad of the accepted time, and I rejoice in the liberty which is given in a land of freedom and of plenty. I say, fight your battle of life bravely, perseveringly, pleasantly. No matter if life's disasters sweep over you, more deadly than the simoon, and even deprive you of life itself; for remember this, that there are marshaled hosts above, and such as you shall be their companions, and the artillery of heaven will sound your triumph through all coming time. See the little sapling, how it is moved by every breeze, and whips itself to death against the air, while the lordly oak withstands every storm. The little rivulet made by the falling rain, foams, frets and sinks back to earth again, leaving no sign, while the mighty Amazon sweeps on and on forever, undisturbed, and with face as smooth as any mirror.

I always like to look on the sunny side of things; but for one to make a good picture, he wants to be in the shade for a while, that the light may reflect the brighter. Had I never tasted the bitter, I never should have had the pleasure of the sweet. Had I not had pain, I never could have had pleasure. When mother Eve gave the apple to Adam, I think the expression of Eve to Adam was,—it's naughty, but it's sweet. I wish I could cherish as good a nature as did our first parents in the garden of Eden.

GEO. M. JAMISON.

EDEN, Iowa, July 16th, 1876.

### Letter From Bro. Wingfield Watson.

I have often said that there have occurred more calamities throughout Christendom in the last forty years than have ever taken place in any one period of the same length of time since the destruction of Jerusalem; and I think that I am right, though I am not so well acquainted with history as I know many others are, and I would like to see a comparison of this kind made by some one who is capable of making the facts plain in relation to it. For this is the day when the facts in relation to the present and past teachings of God with his people shall be "considered perfectly," (Jer. 23 : 20), and it will be worse than folly for any man to sophisticate, falsify, or try to build up error in the earth; for all these things shall be swept away with their authors, in the present generation. We must therefore diligently consider all things that the prophets of ancient and modern times have spoken, and should hold nothing but the truth.

Now let me soberly and calmly tell you that there are things taught by some in the Church which are not of God. In teaching that the Melchisedec priesthood came out of and was ordained and consecrated in all its grades by the Aaronic, is a most plain and palpable error, and all adhering to such doctrines have great need to repent. I have often spoken about this, and so have others, although I don't consider that I am any thing myself; but I think God's word

should be heeded, above all things else, for therein only is safety. Almighty God requires all to study his word, and to contend earnestly for the faith, as he delivered it to the saints; and, although I am of little account in the world, he gives me some knowledge of his ways, for there is no respect of persons with him; he gives alike to all as they serve him and have need.

The Almighty tells us he *sent* Peter, James and John to *ordain* and set apart Joseph and Oliver to the same gifts, power, keys and apostleship that they held in their day and ministry; and they received these great things under the hands of Jesus Christ, who did himself receive them under the hands of Almighty God himself.

"Ye have not chosen me, but I have *chosen* you and *ordained* you, that ye should go and bring forth fruit." (John 15 : 16. Mark 3 : 13, 14).

And that he (Jesus) was ordained under the hand of God, see Acts 5 : 31 ; 10 : 38, 43 ; Heb. 5 : 1 to 5. If you will go back to the Mosaic dispensation, you will see that whatever priesthood Aaron had he received it under Moses' hand, (Ex. 29 : 1, 41), who was himself ordained by the angel that appeared to him in the bush. Gal. 3 : 19 (New Trans); Acts 7 : 35.

It is plain then that the Aaronic priesthood is in reality "an *appendage* to," or something that hangs upon "the greater or the Melchisedec priesthood;" but some seem to teach that the Melchisedec priesthood is only an appendage to the lesser, or Aaronic; precisely the same as the root and trunk of the tree are only an appendage to the limbs, we suppose; for some other teachers argue that the whole Melchisedec priesthood was ordained and brought into being by an order of priesthood who are forbidden to lay on hands for confirmation as members of the church, to say nothing of confirming a priesthood incalculably greater than itself. Now if there is anything that is made out in theology in these latter times, it is this: that the priesthood in the church of God consists of a certain number of officers, of various degrees or orders, in regular grade from

deacon to the prophet or president, and that each grade or degree of officers possess powers, prerogatives, keys and gifts, which are not possessed by any degree below it; consequently no one can confer the keys and prerogatives of any grade which is immediately above him; he can ordain to a degree as great as the one he stands in, but no greater. This rule has ever been held as among the very plainest in the church of God; and the order of this most simple and heaven-born rule is one that no nation has ever been known to dispense with, only in clear cases of usurpation. Once a government is established, the rule is ever recognized that no one can confer power which he does not possess. The Almighty has ever held men to this rule, and to suppose that he sent three holy angels to "command" men to violate this most reasonable and sacred rule, while they themselves were on the spot holding the power to ordain to the same office, precisely the same as John the Baptist when he conferred the Aaronic priesthood, is preposterous. We may well ask, If the lesser priesthood could only be conferred by the laying on of hands of the angel who held it, how could the greater be conferred except in a similar way, viz., by the hands of those who held it? and if it was not necessary that the latter should lay on hands to confer the priesthood held by them, why was it necessary in the other case? Where is the order and the harmony of these proceedings?

#### The Future State.

I have a fervent desire to obtain a perfect understanding of the principles and doctrines of Christ, and I am thankful to my Heavenly Father for still continuing to give me my reason and judgment; and, although considerably debilitated by old age, and deprived of the privilege of traveling to preach the gospel to any great extent, I can write; and I pray that God may dictate by his Holy Spirit, so that what I write may be in accordance with his will.

I give the following for consideration, from Revelation 22 : 11 :

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

In order to arrive fairly at the point, and for the sake of illustration, let us suppose two individuals of opposite characters entering the future world at the same time,—the one rude, ignorant and vicious; and the other renewed in the spirit of his mind, and enlightened with all the knowledge which science and revelation can furnish,—it is evident that their states and enjoyments would be altogether different, although they were both ushered into the same locality. The one would sink, as it were, to his natural level, according to the principles, propensities and passions which he previously indulged; and, although he were admitted into the society of pure and enlightened spirits, he would remain a cheerless, isolated, wretched, being, without intellectual activity and destitute of enjoyment; and, finding no pleasure suited to his benighted mind and groveling affection, he would be fain to flee to other regions, and to more congenial associates, as the owl flies from the vocal grove and the society of the feathered choir, preferring the shades of night to the beams of day. Like as this gloomy bird delights in obscure retreats and rugged ruins, and has no relish for blooming gardens and flowery meads, so the unenlightened and unsanctified soul would feel itself unhappy, and, as it were, imprisoned in the midst of triumphant spirits and the splendors of immortal day. Whereas the other, having ardently longed for such a state, and having previously undergone the requisite preparation for its enjoyment, finds himself in a region suited to his taste, and he mingles with associates congenial to his disposition, engages in exercises to which he was formerly accustomed, and in which he delighted. He beholds a prospect boundless as the universe rising before him, one on which his faculties may be exercised with everlasting improvement and everlasting delight; and, consequently, he experiences a "fullness of joy which can never be interrupted, but

will be always increasing," worlds without end.

Such are the views we must necessarily adopt, respecting the state and enjoyments of those two characters in the life to come; and there is no resisting the conclusion we have deduced respecting the ignorant and vicious individual, unless we suppose that something equivalent to a miracle will be performed in his behalf immediately after his entrance into the invisible world; one that will fit him for a state of happiness; but for such an opinion, we have no evidence, either from scripture or reason. It would be contrary to every thing we know of the moral government of God; it would strike at the foundation of the religion of Jesus Christ, and morality; it would give encouragement to ignorance and vice; it would render nugatory all the efforts of a virtuous character to increase in knowledge and holiness during the present life, and it would give the ignorant and licentious a just reason to expect eternal happiness in the world to come, equal with the most profound christians and philosophers, or the most enlightened and pious divines.

Besides we are assured by the faithful and true witness that in a future world, as he who is righteous shall remain righteous still, so he who is unjust shall remain unjust still; which expressions evidently imply that no more opportunities will be granted for reforming what has been amiss, and for recovering the polluted and unrighteous soul to full purity and rectitude. Whatever opinion we may form as to the doctrine of universal restoration it will be admitted, even by the teachers of that doctrine, that an unholy and unenlightened soul on its entrance into the future world is unfit for celestial happiness; and that thousands of years, or a period equivalent to what is included in the phrase, "ages of ages," may elapse before it is fit to be restored to the full dignity of its nature, and to the joys of heaven. Even on this supposition, the preparation in the present life of human beings for a state of happiness, must be a matter of the highest importance, since it presents the sufferings denoted

by devouring fire during the long continued period "ages of ages." The above is one of the most powerful considerations which should induce every person to exert every nerve, and to further every scheme which has for its object to diffuse liberty, knowledge, and moral principles, among all the inhabitants of the earth.

I will close by adding the testimony of the apostle Paul to the Corinthians. (1 Cor. 6 : 9).

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

JAMES CARROL.

### Purity and Truth.

Purity and truth, loyalty and decency, are not dead, though our old ready and unquestioning faith in them, our assumption beforehand of their nearness and reality, has been slain. Human nature has a life-lease of virtue all its own, and inalienable. Men will come of age every year who are brave and will not lie; who are clean-handed, and need not skulk; who are loyal, and will not change. Maidens will grow up every year into women who are pure and cannot do evil; who are delicate-minded, and cannot breathe in the air of a coarse and vulgar approach; who are as faithful as fond, and as fond as faithful. So long as the earth stands, thank God, there will be such men, there will be such women; and they shall become the fathers and mothers of other such men and women, and homes shall continue, and hearths remain sacred, and graves be deserving of honor throughout the land.

### Financial Distress Caused By War.

One of the mischiefs of war, though by no means the greatest, is that it unsettles values, or rather prices. In times of war the government finds it necessary to employ a large number of persons, and to pay out large sums of money. If they have not the money on hand for

this foolish expenditure (which they almost never do have), they either borrow it or make it, that is, issue their promises to pay. These promises, cheaply made, are printed and scattered without stint, and with little thought of the difficulty of redeeming them. The consequence is that money, such as it is, is plenty, and almost everybody is apparently prosperous. Hence they not only expend freely, but engage in speculations, make investments and incur obligations, not realizing but flush times and high prices are to continue always. When the war is over, the government not only ceases to pay out money so lavishly, but finds itself unable to redeem its promises and that it owes an immense debt, which must either be paid out of the hard earnings of the people or repudiated.

It is in the same condition as an individual who has foolishly wasted a considerable share of his property, and finds that he and his family must work harder and economize more closely to save the remainder. For a government has no means of extricating itself permanently from financial difficulties, but to call on its subjects to make up for its unwise expenditures. In this state of things property depreciates in price, and men who thought themselves rich a few years before now find themselves poor. Especially is this change of times, as it is called, hard for men who invested in real estate at war prices. They purchased it partly on time, at high rate of interest, on deferred payments, and expected that it would continue to rise in price and contribute to their wealth. But alas, the revulsion which always occurs after lavish expenditures, forces down prices, and after struggling for a while against the inevitable, and borrowing money to pay interest on their obligations, and taxes on their investments, they are obliged to sacrifice what they have paid, let their property be sold under mortgage and acknowledge themselves poor men, when but for the disturbance caused by the war they might have been well off. There are thousands of men in our country in just this condition. Perhaps, reader, you are one of them, and if so,

we doubt not you deprecate another war, if for no other reason than the financial distress which it would cause.—*The Informer.*

### Pilgrim's Progress.

[Continued from HERALD, August 15th, 1876.]

Pilgrim notices this evidence, that not only that this road doth have the lamp that others hath, but likewise the travelers on this way do have two other lamps that others hath not. And the first also, which being like unto those of others, it being more plain and of more lustre in brightness.

Pilgrim finds much to learn as he journeys onward to the land he so much desires to reach, when wearisome travels will not have to be undertook, when life can be enjoyed every day, and at nights when nothing shall disturb the sweet rest that then will be, and also the occupation of each day a pleasure to pursue. "Oh!" says Pilgrim, his heart expanding with joyous feeling, "how glad am I that I found this way; for, surely, this of a truth is the sure road that leads to just such a fruitful, healthy and happy place that I have many years desired, and surely it will be of more worth to gain than this weary journey consists. What of these steep, rugged mountains to climb, or these dark, miry places to cross, if I only drag along but get through, then I will be free from burden and care. I will try, therefore, and tug it through." GOOD INTENT.

### Support the Gospel.—No. 3.

Having urged in former articles that the duty of each member of the Church is to give, as God hath prospered him, for the support of the gospel; and believing that our want of financial prosperity, as a church, is largely owing to the lack of system in our giving, it may be well to consider how this difficulty may be remedied.

To induce consideration, and, if need be, discussion of this important subject, a plan is herewith submitted, which, with such modifications and improvements as the wisdom and experience of the church may suggest, I cannot but



think would, if adopted and heartily and earnestly recommended by the General Conference and persistently urged by those whose duty it is, or should be, to supervise these interests, accomplish not only a great improvement in the financial condition of the Church, but also a more healthy state of "public sentiment" with regard to this matter of "giving."

The plan which is suggested is as follows: First: the general fund, under the control of the proper financial authorities of the Church, should be but one fund, into which should be paid all contributions without reference to any particular object, and from which payments should be made: First, for the support of the ministry and their families, and the balance, if any, be appropriated to such objects as the wisdom of the proper authorities might suggest.

Second: to supply this fund, Conference should, in the opinion of the writer, advise each member of the Church to pay into the Branch Treasury whatever he or she may feel able to give for the support of the gospel, without designating any particular object to which their contributions are to be applied; and not to give to individual members who may be laboring among them, or for whom they may feel a preference, or if they do so give to consider it a gift to the man, as a friend, and not to the Church.

Third: the Presiding Elder or Treasurer of each branch should keep an accurate account of all money received, and of whom received; and should report in detail, at each business meeting of the branch, all receipts and disbursements, giving the name of each member and the amount paid by him or her.

Said Presiding Elder or Treasurer should, at stated periods, say once a month, remit to the Bishop's Agent in his district all money received except what may be necessary to defray branch expenses, among which should be included the personal expenses of the Traveling Elders who may be laboring in the interests of the branch.

The Presiding Elders and other officers whose duties, if conscientiously performed, will bring them into more intimate

relations with the families of the Saints, should not only be authorized, but even urged, by action of the General Conference, to present this duty to the Saints, not occasionally, and as an "outside" matter, but earnestly and persistently, as they would any other christian duty, and also urge obedience to it.

Fourth: the Bishop's Agents in the several districts should be required to make monthly reports to the several branches in their respective districts, of the amount received from each branch—and if any is received from individuals, naming the branches to which they belong—and if any branch has given nothing, noting that fact. They should also, in these reports, give any other matters of interest connected with the financial condition of the District, or of the Church, and which might have a tendency to stimulate the Saints to greater liberality; in short, they should be authorized and instructed to use every means in their power to increase the subscriptions in their respective districts. They should also report to the Bishop at stated times, giving the number of branches, total number of members, amount received from each branch, and such other information as the Bishop might direct, or as would be of general interest. Of course an account of all disbursements should, in all cases be given.

The Bishop's Agents, from funds in their hands, should pay all legitimate demands upon them in their respective districts, and remit the balance, if any, to the Bishop, and in case of deficiency draw upon the general fund. They should make themselves acquainted with the circumstances of the families of the traveling ministry residing within their districts, and should supply their wants, as far as possible, without being specially called upon; and some general rule should be adopted by the Conference as to the amount to be so used, dependent on the size of the family, condition of health, cost of living in different localities, &c.; and the amount necessary should be promptly paid, and regularly paid, to those entitled to it.

I have now neither time nor space for

extended discussion of the foregoing suggestion, and will therefore leave them for the present for the consideration of your readers, with the hope that they may aid in awakening a deeper interest and more extended discussion of a subject which I deem of vital importance to the prosperity of the Church.

W. R. S.

## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., December 1, 1876.

### FINANCIAL.

THE situation of affairs with the Board of Publication as managers of the Herald Office compels a call upon those who are indebted to said office. They are paying interest on quite an amount, one that would be unnecessary if that due the office was paid; a sum that aggregates TWENTY FIVE HUNDRED DOLLARS, or more, on Book, HERALD, and HOPE accounts. The situation of affairs is encouraging, but for this state of dilenquency. Hence bills or notices sent should not be looked upon as unwarranted, or to insult the receivers.

### AN EXPLANATORY COMMENT.

ON another page will be found an article reviewing that which was published by the brethren of the Bishopric in answer to a document presented to them for that purpose; although the brother does not claim to write in behalf of his quorum nor by their instruction; hence its tone and manner should be considered as individual only.

Nevertheless, as an act of justice to all those interested, and by the expressed wish of some of them, a few words of comment are offered; not in controversy, but as an explanation, lest some should gain a misunderstanding; for it is not probable that controversy, especially unless in the best of tone and spirit, would ever produce that satisfactory conclusion which doubtless all concerned wish to see arrived at. And it is fully believed that the hoped for time

will come, when this issue as well as others of moment, will be settled to the satisfaction of all parties, either in the way directed for those things upon which there is not a sufficiency written (B. of C. 99:10), or, by such assembly of quorums or authorities as it may be the duty of, to consider and decide according to that wisdom, gift of revelation, or other method of instruction that God the Father may be pleased to give them through the Holy Ghost, even upon those necessary lines of principal, government and doctrine upon which there is or may be a present uncertainty; an uncertainty it appears that can only be changed to certainty through a faithful and prayerful seeking in the brotherly communion of peace, and for just whatever result may be the right one, not for party victory or supremacy.

But, in accordance with the word of comment thought advisable, one that is believed to be both just and proper, the following is presented for consideration:

First, that the fact of the issue, presentation and present existence of said statement, and for the specific purpose of receiving a reply from the brethren who received it, and who, being "solicited" to reply, did so, is not affected by whether said document was published in the HERALD or not; that, evidently, remains the same. If it is meant that therefore the response should not have been published, then the brethren answer that they felt justified in so doing, because of the repeated requests for a reply to be made. These hastened its appearance, or probably it would not have been answered that way or in any other until the next April General Conference, the first time that both quorums could meet together, and it was thought perhaps that the views would be wished, for consideration before the October Session. For these and for other reasons given below it was thought best to reply in the manner chosen. But if anything was said that should not have been, they, undoubtedly, feel willing to make it right, although they had no intention of wrong, in word or spirit, we feel assured, nor were conscious of it, neither do they now feel that there is any real cause for

objection, yet are willing to consider it if such be the case.

Second, they state that, in receiving the document for what it purported to be, they felt fully warranted in considering it to be a quorum measure, fully so, for there seemed no reason to believe otherwise, (although the brother now assures them that it was not), and as one at least adopted by a majority vote, and to be carried into effect, if *they* gave a favorable reply. They, also, have reason to believe that it was so understood by those in higher authority to whom it was committed for an opinion. Therefore they believed that an answer on those points was not only necessary, but also timely. For, in addition to being "solicited" to respond, the question was repeatedly asked "if the Bishop had not yet seen his counselors so as to reply on that subject;" also letters of inquiry came to them concerning individual teaching, such as involved this very question, notwithstanding the body may never have caused to be printed "anything which savors of the idea that they have the right," etc., neither may any but a small portion of them have caused it to be written, and the brethren have felt and now feel still more assured that such may be the case, believing that some are as far from so teaching and doing as are the poles of earth apart.

Third, for all these reasons it was not supposed to be "beating the air" to answer it, and they do not see why it should be so called, unless it was an airy product, and of "phantom" like quality; for however untenable its grounds or unsubstantial its qualities for adoption and practical use may have been considered by those who gave opinion and answer, yet, to all appearance, it was exactly intended that they might indeed "*first* make themselves acquainted with the position" which it seemed to be the exponent of, one of sufficient authority and substance to merit a reply. Therefore it followed as a consequence, as the effect succeeds the cause. Hence if either was "premature," or was an "untimely birth," it is easy to say which was the one. But now being assured that it was *not* "affirmed in quorum capacity," then that sets it at rest, and exempts perhaps

many from any share in it, pleasantly and assuredly so, yet it is felt that it must have proceeded from some one or more who claimed a representative authority, to at least write it out, name, and advance it as the embodiment of a thought, of an idea, and, apparently, as the hoped for fact of a future reality. Therefore the brethren felt solicited to reply, christianly so, and hence a christian reply, all in the best of feeling, friendship and fellowship, by candidly stating their views.

But, with the above understanding, it can rest, if permitted to do so, with all good feeling and in peace, until there takes place that amicable and just settlement by those whose duty it may be, or until, in the friendly greeting and association of these brethren, all will be made plain and satisfactory, and errors and misapprehensions be but the things of the past.

As for the word "obtaining" it was doubtless understood by all to mean every thing which Webster defines it to mean; and if the whole article is taken together no other inference is necessary. In the one place quoted from the duty of teaching is specially spoken of, but not with any intention to slight the remaining duties of putting in force, or fully "executing," the law of tithing; for other places make it plain that teaching it was only considered as one part thereof. It was said in their article to be "an important and indispensable *step* in executing" said law, one step only, not the whole; and elsewhere it is defined as the "first paramount duty" in the matter, and only so was it understood.

And, although an important step in itself, and one that seems to be more fully the duty of some in their important mission as the chief teachers of the law and order of the Church, yet there is, we believe, no disposition among any to prevent those named from doing whatever the word in its meanings empowers them to do, in "executing" said law, even "to acquire," "to gain possession of," or to secure the accomplishment of that object and result by teaching and otherwise causing to be put in force that order of things that will bring funds to the Church treasury and into the hands of the official appointed for that

purpose. The points upon which the brethren differ from that definition of the word as given in the "statement," are set forth in the "views," and need not be repeated here.

The brother's insertion of the words, "not Bishopric," in quoting the revelation of 1861, for the purpose of showing that they, as a body, have not all a right to help "execute" the above law, was, to say the least, unnecessary, for it is not likely that the assistants will assume any rights, or act in any duties not clearly defined by revelation, or which their association in labor does not make necessary. In the matter quoted by the brother it may or may not be inferred that their association with him renders their duty mutual in the work above considered, but it is very immaterial to those really concerned. Yet, if the brother has decided that only one has a part in it, why were they as a body "solicited" to reply; and why, in the framing of the "statement," were they all included as having equal rights in the proposed conjoint body. Also, although the word of the Lord in B. of C. 42: 8 may have no intention of including in its meaning the *execution* of the law, yet it shows the companionship and unity of their labor for the Church, and who may decide that it does or does not include the other. It is also plain and definite upon the disposition to be made of the funds coming into the Church, where the Lord says that the means imparted, "shall be laid before the Bishop of my Church and his counselors."

In giving the quotations upon the duties of the quorums the brethren did not intend to be understood as doing it for the purpose of instructing or directing, but only to make plain the contrast in the labor appointed by divine revelation to those two bodies.

No comments are necessary upon the spirit in which the attention of the brethren is called to the texts commended to them, nor to the pointless nature of the reflections attempted to be cast thereby; reflections made more specially upon one, if we apply the brother's rule leaving out the words "the Bishopric" where they do not occur; but they would all be willing to

share in the sarcasm applied, providing there was any reproach to be shared in.

In the best of feeling, in serenity of mind, and with only desires for the well being, well doing and happiness, of all God's children, especially his Saints, as well as with confidence in Him who rules over all, that he will yet make everything clear as the noon day sun, and will gloriously establish his truth in every honest heart and his kingdom over all the earth, do we close these remarks, and with good will, having taken no offence and wishing none to be taken.

#### NOTES FROM CALIFORNIA.

A trip over the Santa Cruz mountains by wagon, is a pleasure that is not enjoyed by sojourners on the fertile plains of Illinois; but if now and then one should wander out to California, we recommend to them, that they just pocket business and business affairs for the time being, and do themselves the pleasure of passing over one of the most picturesque and pleasing drives in the state.

On the morning of the twenty-fourth of October, 1876, Brn. D. S. Mills and S. Stivers, of old Mission San Jose, and the writer, accompanied by a son of Bro. Stivers and one of Bro. D. J. Phillips, of Watsonville, left the Mission, "armed and equipped as the law directs," for a trip to Santa Cruz, forty-five miles distant, and over the mountains.

Bro. Stivers had volunteered to take his team and carry us over, so in Bro. Mills' covered "gospel ark," drawn by high-stepping "John" and Sober "Nig," we were off a little before ten o'clock. We had twenty-seven miles of nearly level road, through a continuous lane, bordered by wide fertile fields; orchards where the trees were burdened with fruit, and vineyards fast falling into the "sere and yellow leaf," and purple, here and there with "clusters of the vine."

The little hamlet of Milpitas, (Little Gardens, as we were told), lay nearly half way on the road to San Jose. It is an old town and has not much to challenge the passer by. From Milpitas to San Jose is a beautiful road, villas lie upon either side

of the way; and flowing wells, whence issue the crystal streams that water the fruitful vale, are frequent, the places where they overflow being marked by the overhanging boughs of the weeping willow, so lovely yet so sad in their appearance.

San Jose is a city of twelve or fifteen thousand inhabitants,—a city of beauty and of wealth. It is watered by the mountain stream, Los Gatos Creek, which is brought in an open flume about three and one half miles to the foot of the mountain, and thence ten miles in iron pipes across the level plain to the city. Frequent troughs for teams, and faucets and cups for man, give evidence that water is plenty and prized. It took us some time to get over the anticipation of drinking a cooling draught when we were thirsty; but once over it, we ceased being disappointed and drank with a relish.

At San Jose a handful of bread—six sticks fourteen inches long and thick as a man's arm (if he is not too fat), for "two bits"—and a bit of sausage, with apples, served us for a lunch, beside the running stream, hardly half way up the mountain.

At Los Gatos we entered the canyon, and began the ascent. Enterprize and thrift have graded an excellent road to the summit, upon which, for a toll of thirty cents, we pursued the even tenor of our way.

The scenery from Los Gatos to the summit, on the hither side of the mountain is beautiful and impressive. The road hangs like a ribbon on the side of the mountain, to the right of the stream; and to the right and left of it are "trails" whither the wood cutter and lumberman go in quest of their labor and their reward. Vineyards, orchards and gardens, are seen at intervals; and that too in places where to the eyes of a man accustomed to the plains of Illinois and Iowa, it would appear an almost impossible thing to cultivate the land. Grapes and fruits do exceedingly well in these mountain fastnesses; and in one place we saw a field of corn, regularly cut and shocked on a mountain ridge, where one could hardly see room to turn a horse to plow between the rows. We lunched, with water from the flume for our wine, repaired our wag-

on slightly broken in the ride; and at three p.m., began again to climb. It gives one a strange but practical conception of the vastness of nature's resources, to climb steadily upward, winding into the ravines, and out over the points of the ridges, sometimes looking down from the road hundreds of feet to the rocky bed of the stream, where the water is a line of silver; the trees, shrubs; and the boulders, pebbles; sometimes looking up, and up, to feel that there is a top somewhere, but you can not see it. Seven miles of climbing and we passed a lumber yard, right on the tops of the red wood ranges, miles away from the valleys; but evidently not out of reach. A bulletin board with printed placard announcing that lumber may be had for \$17, \$22 and \$30 per thousand. The well-beaten roads tell us that there is building to be done somewhere; and the teams we meet, loaded heavily, wagon and trail wagon, drawn by four, five, six, seven and eight horses, indicate that man has learned to economize his own and utilize the labor of his brute friends.

It was dusk when we began to descend the grade on the yonder side, and quite dark when we turned out of the ravines at Soquel to cross the benches to Santa Cruz. The lights were blazing in the streets and the houses when we reached Bro. M. A. Meeder's, where we were made welcome.

The city of Santa Cruz, is the modern overshadowing the ancient. The old town is partly left in some old buildings, and the older *regime* of the Catholic power, visible in the new church, built close by the old one; on which we read, "*Deo Optima Mexicana, Dedicata 1868.*" This church is surrounded by the school, parsonage, convent, and the usual accessories of a local rule as careful and relentless as fate.

Near by and higher up the hill, toward the setting sun, two excellent reservoirs, fed from the Santa Cruz river, by the tireless thews of the steam engine, a half mile away, give the city its water.

Right under the Catholic church and grounds runs the Felton narrow gauge railway, through a tunnel a thousand feet long; thence, away to the powder mills, a few miles off, at Felton, and then to the

"red woods," where thousands of busy hands are fast destroying for the uses of man, what God has been centuries preparing for him. A few years only, and the red wood forests of the Santa Cruz range will have passed away, as forests, but will live in villa, mart, cottage and hall, things of use and beauty, a joy—but not forever, for man passes away and his habitation is left to strangers.

Here, a half mile from the shore of the ocean, we hear again the pounding of the surf, mellowed by distance into a thunderous roar, grand, but solemn.

We visited with Bro. Meeder and family one day, then recrossed the mountains, "climbing up another way" than we went down, through Scott Valley, and by Mountain Charley's. The scenery of this ascent is beautiful, some parts of it very beautiful; but when part way up the fog shut in, and the rain descended, and the top, and valley, hill and plain were all obscured.

We reached our home at the mission on the third day, tired but gratified for what our eyes had seen and ears heard of the beauties and wonders of California.

#### THE SACRAMENT.

Sometimes those who officiate in administering the bread and wine add to the words set forth in B. of C. 17:22 as the pattern; especially in blessing the bread that it may be eaten in remembrance of the body of Christ, by adding the words, "which was broken for them," or "in remembrance of his broken body."

Now we are not prepared to say that it displeases or offends God, or that it is actually wrong, but it seems certainly to be the better way to use the words given; and as they contain no such allusion, and neither does the form in the Book of Mormon, neither does the teaching of Christ in the New Testament, their usage may be considered of doubtful propriety, or an unnecessary interpolation.

It also may be used as an argument, a very considerable one, that Christ's body was not only not broken at all, but that by special providence of God care was taken that it should not be broken; that this matter of his preservation from that fate

was of such importance as to be made mention of in prophecy, or so, John says, was fulfilled the word of David, in Psalms 34: 20.

Neither is it recorded by any of the four who give direct testimony of Christ's teaching, that any of his bones or portions of his body were broken, only wounded and pierced, as also prophesied; nor that breaking the bread signified that Christ's body should be or had been broken, or that it was so intended by the Savior.

But it has been inferred from Paul's writing, in 1 Cor. 11:24, that such was the case. Now, although Paul was not with Christ in his ministry, still he no doubt related only the facts of what Christ did and taught, as he learned them; but it does not seem necessary to draw an inference from those words of his that Jesus meant that his own body was really broken; for Paul simply relates the history of the institution of the sacrament, by saying that Christ "broke it [the bread] and said, Take eat, this is my body, which is broken for you, this do in remembrance of me."

The fact that he administered the bread as an emblem representing his body, and fully answering the place of it, for the purpose designed, is verified by the saying, "except ye eat my flesh and drink my blood ye have no life in you." Not that it was changed to his flesh by transubstantiation, but that through the power of God and by faith in him, it was made to be as acceptable, and, therefore, to all intents and purposes as real as that which it typified; the Saints through faith and obedience, "discerning the Lord's body" in it.

Therefore, it is believed that the words of Paul, where he relates that Christ broke *it* (the bread) and said "*this is* my body, which is broken for you," that he was only conveying the idea that Jesus meant that the bread (distinctly called his body) was broken for them to eat, and which they were to continue to do "in remembrance" of him. At any rate, the pattern given seems to cover the whole ground intended.

It is probably most reverential and proper to take the bread with the hand ungloved, perhaps with the right hand, but it is not best to be too technical, to contend

for anything not clear or important, notwithstanding personal preferences.

Being requested for an expression on the subject we give it, not saying that it is therefore correct.

#### OFFICIAL DIFFERENCES.

THAT difficulty of a serious nature should take place between any of those who, in their various callings, labor for the salvation of souls, is to be lamented, not only as being unfortunate for those immediately concerned, but also to a greater or less degree, as detrimental to the whole cause.

Wherever it takes place it is unpleasant to all to hear, and painful to many to know, discouraging to some to feel that it is so, together with the creating a feeling of shame that those difficulties stand as evidence before God that we are not yet the people who are ready for his kingdom to come in power and glory; and that they are evidence before men of the lack of obedience to those divinely given precepts, wisely instituted rules, and properly appointed governments of the organization with which they have associated themselves to sustain, uphold, and render obedience to, and which all are in duty bound to do, as long as they remain with it.

Anything of the kind among the standard bearers is directly or indirectly, injurious, to the interests of every one in the body, in fact, to the interests of the work everywhere; first by causing feelings of animosity and bitterness between some few or many who are within, thus directly affecting just so much of the body and of the work; second, by its doing harm to the name of the cause without.

It not only injures the local and general representation of those who have part in it, by their failing to be obedient to those precepts, rules, or governments, and who should be free from such reputation as defenders of the work; but, in addition to this, it works injury by harming the general reputation of all the workers of the faith everywhere, because every man is taken, more or less, as a representative, of all other men who profess a like belief.

Especially is it the more to be regretted, or more noticeably so, when such differen-

ces occur between those who are, or who should be laborers together in one field, one district, one mission. Here the matter of contention has not unfrequently taken the shape of a question of authority, but seldom with any necessity for so doing, the law and the legal appointments being generally quite plain.

But sometimes, without any other apparent reason than to make trouble, a trifle is fostered as a difference of opinion great enough to split upon; or one is assumed to exist by some who have not the influence and authority they wish, or through feelings envious of what some one else has, and who therefore seek to stir up contention between those they urge on, and those who have been set in authority, until a collision of ideas, or one that seems such, takes place for a higher authority to settle; until which time, or longer, the work is retarded if not hopelessly marred.

For usually the very ones, by whose activity or inactivity, diligence or disobedience, the work must either progress or stand still, are involved in this question about, what Shakespeare calls, "a little brief authority," the affair being kept alive as long as possible by the unhappy and dissatisfied spirits.

But also, if we take the other view of the subject than a present obedience, (if not in doing righteousness), to those set in authority, notwithstanding we may feel to differ about its degree; or even a submission in patience to temporary injustice and misrule, until the alleged grievances can be investigated and proved or disproved, would be better than the other way.

It would also be more satisfactory to all those who really wish to do only the right, and who are willing to bide their time having no fear that any investigation will prove them before the Church and the world, as chronic malcontents, ungovernable spirits, those unwilling to obey the authority of the body, or that of its representatives, while they remain in professed allegiance to it.

That peace may reign in righteousness throughout all spiritual Zion, and harmony and better counsels may prevail unto proper obedience, and a working together in

love unto the doing away of whatever is contrary to these, we devoutly hope will yet be the effort of all, manifested by their faith and their works.

A LETTER from Bro. Glaud Rodger, of the Australian Mission, will be found among the correspondence. Also Br. Charles A. H. Davis wrote from Lambton, October 19th about their conference at Waratah, and saying that the Saints there are endeavoring to maintain their standing in the cause of Christ. He sends us newspaper scraps containing many accounts of earthquakes and destructive storms and floods in Australia; of damage by lightning, and of heavy storms of hail, or rather of pieces of ice, some as large as two and a half inches in length. Strange atmospheric and electrical phenomena taking place and increasing, are announced in that country.

The latest letter from President Joseph Smith to date (November 23d) was written the 18th at Battle Mountain, Nevada; but on the 21st he telegraphed us from Ogden, Utah, that he had arrived there and was going that day to Salt Lake City. He was uncertain as to the length of his stay there, but hoped to arrive home by December 10th. It is probable that Bro. J. W. Briggs will join him there by to-day, or will to-morrow (24th).

President W. W. Blair is still laboring in Western Iowa. Letters from him at Harlan and Council Bluffs written up to November 17th are received. He is actively engaged in the ministry in those districts, and in the duties of his calling.

Any letters intended for either of the editors in person, or on Church business as President and Secretary; that is anything separate from office business should have "personal" or "private" written on them. All office business to ensure being opened should be addressed as directed on last page.

Bro. F. C. Warnky writes from Canon City, Colorado, that he is having good audiences, and that many believe, but it seems hard for them to make up their minds to obey the truth. He intends to labor in the southern part of Colorado this winter.

Bro. J. J. Cornish of London, Ontario baptized six others November 12th, making about one hundred and twenty members in that branch, and, in the main, they are the fruit of his labors.

Bro. H. P. Robbins writes from Stockton, Cal., that they have fair congregations, and that former prejudice is being removed; also that there is a favorable prospect of some obeying the gospel. The Saints are faithful, he writes, and rejoice in the truth, and they are determined to do all they can by distributing tracts, preaching and living their profession.

A brother writes that he supposed any papers, either written or printed, could be mailed at newspaper rates, if not sealed, and he asks for information. The United States Postal Law says that any "mail matter, wholly or partly in writing, except locals or drop letters or postal cards," and all packages containing "any writing or memorandum," otherwise than the address, must be paid at the rate of "three cents for each half ounce or fraction thereof."

We are obliged to some one in Nevada for a copy of the *Virginia City Territorial Enterprise*, and *Carson City Chronicle*; also to President Joseph Smith for a *San Francisco Chronicle*.

Br. Norman W. Smith, chairman of the former Music Book Committee, has a letter in this issue.

ERRATA.—In *Herald* of November 1st, page 644, line 34 "the work as now" should read "has now." In Br. Joseph's notes, page 656, in eighth line of paragraph commencing "To go" the words "as to do" should be "is to do;" page 659, 2d column, third line, "Dawson" should be "Damron;" in the same column the name "Faburn", should be "Fabun," and "A. P. Boren" should be "A. B. Boren," so Bro. Joseph writes.

Never harbor animosity toward a friend for a mere hasty expression. Forgiveness is a God-like quality, and a true friend is so scarce that he should not be repudiated on slight grounds; but those who injure you from "malice prepense" should be shunned as you would avoid a tiger.



## Correspondence.

SAN FRANCISCO, Cal.,  
Nov. 12th, 1876.

*Bro. Henry A. Stebbins:*—We enjoyed Bro. Joseph's visit very much, and wish that he could have staid longer. Many came out to hear him, and we anticipate good will result from it. San Francisco is a large city, and there are, I might say, and say truthfully, thousands in it who once embraced the faith with a firm conviction that it was the work of God, and what is wanted here now is an able speaker, one who can devote his whole time to San Francisco and vicinity, and we believe good would result from it; however we are trying to do our best to further the cause. Bro. Wm. Anderson has been and is a great help to us in this branch. That God's cause may prosper in this portion of his vineyard, is the prayer of your brother in Christ,  
WM. HART.

GRAYSVILLE, Ohio,  
September 23d, 1876.

*Editor's Herald:*—Being a member of the true Church of Jesus Christ of Latter Day Saints I have long wished to write a little of my experience to the many readers of the *Herald*; but I have always refrained from so doing, but seeing that all are invited, I will venture. Although I have been a member of the true church but two short years, it has been my lot to pass through some very severe trials of my faith; but, thanks be to God, I have always found his grace sufficient for me. When the true gospel was first preached in our neighborhood, I was a member of the Methodist Church, that being the church my husband belonged to when he died. I was then, like as many others, a strong persecutor of this faith, because I thought that it was the same as that of the Brighamites. I was then living alone, with only my remaining child, my little daughter Maggie, with me, who was about six years of age. My parents, my husband, and four other children having passed away in death, I was very lonely, and she seemed to be all I had to live for. She was very intelligent for her years, and she asked me to take her to hear Elder Craig preach, it being near where I lived. I did so, and, although I did not say so at the time, yet from the very first it was sweet to me, and I thought it was worth all the preaching I had ever heard. My little daughter clearly understood it, and said that when she was eight years old she would be baptized. We went to hear pretty often, for I could not stay away, and soon my little daughter said to me, "Oh, mother, why don't you be baptized? I would if I was you." I could endure it

no longer, but went forward and obeyed; and I am thankful that I did so. A few evenings after this, my little daughter talked to me about the doctrine all the evening. She could understand it, and talk as sensibly about it as any one could. After I had heard her evening prayer and she was sleeping, I prayed for myself, and not having received any very great outpouring of the Holy Spirit, I told the Lord that if he would give me the witness that I was in the true church, and if he would acknowledge me then, while I was kneeling in prayer, I would make any sacrifice he would require of me. He did so, and with such an outpouring that I scarcely realized that I was upon earth. But how little did I know the sacrifice I would have to make! Soon after this, my little daughter took sick, and then came my severest trial. She requested to be administered to, and the most fervent, humble prayers I ever heard were offered for her by Brn. James Brown and James Craig; still she got worse, and my faith was shaken to its very foundation; and I sent for two doctors, and they disagreed. It seemed nothing could save her, and she died. Oh, I never can forget my grief. I thought I had nothing left to live for. I began almost to think that God was unjust; then I was reminded of my promise that I would make any sacrifice; and truly mine has been as Abraham's.

Oh, how it proves the fact that when we make a vow to the Lord he will require it of us, and the Scripture says that the trial of our faith is more precious than gold. I have had many severe trials, but we grow stronger in the work, and we find that the people of God were always a tried people; and I find I shall have something to live for, for we have a work to do to gain eternal life.

I have also enjoyed many blessings through the Spirit, and had many instructions given me. I expect to go to Carrol county, to my sister's family, to bear the gospel tidings to them, as I desire to do some good for the cause.

I will now give a dream that is comforting to me. I dreamed of going to Carrol county and to my childhood's home, and I went in and found everything just as it used to be, and my parents still living. I thought there was a stranger present, and I asked my father who he was, and he said that it was a man who came there preaching a strange doctrine, and his name was Joseph Smith; that he was much persecuted in that part, and father having overheard a plot to waylay him, had offered him refuge in his house, and they seemed to take him as one of the family, I thought that I was so glad that I went to him and laid my hand on his shoulder, saying,

"Thank God! I have always wished to see you, and now my wish is realized, and I thank Him for raising up a prophet in these last days." Then he talked, and every word he said seemed to remind me of pure water, so weighty and clear were they.

I remain your sister in the everlasting covenant,  
MARGARET T. FISHER.

STEWARTSVILLE, Mo.,  
Nov. 13th, 1876.

*Brother Stebbins*:—Not having seen any thing from this region for some time I will write a few lines to let the Saints know that we are still trying to do God's will and imploring him to hasten the redemption of Zion; and I am thankful that we are not left without hope; for he has said and still continues to say by the Spirit, that it is his will that the Saints should now learn wisdom, and come and buy the land. Also he has prepared the way by putting it in their hearts to sell, and that cheaply. There is now for sale 1260 acres of land in one body where I live, six miles north-west of Stewartsville, and they want me to bring them a buyer. That all the scattered Saints will learn to hearken to the command of the Lord to the Church in 1873, is the prayer of your unworthy brother.

J. B. GOULDSMITH.

GENOA, Douglas Co., Nev.,  
Nov. 17th, 1876.

*Bro. H. A. Stebbins*:—Bro. Joseph Smith came to Nevada November 2d. He preached in Carson City and then went to Genoa, Mottsville, Fairview, Diamond Valley, and thence back to Jack Valley, baptized three there; thence to Virginia and back to Carson, then to Franktown, preaching in all about ten times to large and very attentive congregations. We believe that his visit to Nevada has been blessed to both Saints and the world's people. He left here the 15th for home, *via* Battle Mountain and Salt Lake. Our prayers is that the Lord will bless him in all his doings in righteousness, with all others that labor for Christ. Yours in love, A. B. JOHNS.

FAIRFIELD, Clay Co., Neb.,  
Nov. 8th, 1876.

*Brother Henry*:—I have been thinking of writing to you for a long time. We left Michigan last June; my health was poor and I thought it would do me good to live here. Bro. J. E. Hopper's family live here; we miss the Saints, as it has been our fortune to live among them for a number of years. We some expect Bro. R. C. Elvin to come and preach to us; there are some that like to talk of the things of the kingdom. We long to see those who know the ways of truth. I see by the *Herald* that

my report, in regard to the Music Book was not received. The reason I did not do more was because I thought the Church was not able to spare the means necessary to complete the work, but I have not been altogether idle. I wrote to Bro. Joseph some time ago about it, and his advice was to let it go at present. It was my intention to go to work this winter on the Music Book if thought best. Bro. M. H. Forscutt has had a good deal more experience than I have, and I trust will do the work much better. If any of the Saints should come this way, we would be glad to see them. We live on the Denver and St. Joseph Railroad, eighteen miles south-east of Hastings. We love the truth as well as ever and truly thank God for it.

Your brother in the gospel,  
NORMAN W. SMITH.

PERU, Illinois,  
Nov. 13th, 1876.

*Bro. H. A. Stebbins*:—Having a little leisure time, I devote it to penning a few lines for the *Herald*, if you think it will be profitable to the Saints. Beloved Saints, I am now in the 83d year of my age, and I have been battling to the best of my ability for the promotion of the glorious cause for the last forty years; and from the time that I embraced this work till now my prayers have been incessant to God, that he would redeem Zion and prepare his Saints, when they are gathered, to keep his law; and if every Saint could say as one of old said, "How love I thy law; it is my delight daily; I meditate thereon day and night," Zion's redemption would soon be accomplished. There are a cloud of witnesses, even more than man can number, those who have lived in the various dispensations of God to man, those who have had the same discouragements and oppositions, in common with ourselves, to overcome, but who have triumphed over all and are awaiting their reward at the appearing of our Lord Jesus Christ. We knew when we engaged in this cause the conditions by which the crown was to be secured. We promised to obey every word that proceeded from the mouth of God, and his commandments are not grievous but joyous to the soul, and in keeping of them there is great reward. When so many have finished their course with unspeakable joy, shall we be dilatory in securing so wonderful a prize? "Draw nigh to God and he will draw nigh to you," says James; and the nearer we draw to him the greater measure of his Spirit we will enjoy, and the more of that we enjoy the greater good we can do in his cause, for Jesus says, "without me ye can do nothing." He commands us to ask that we may receive, and that our joy may be full; and to ask in faith nothing doubting. He certainly

does not wish us to be disappointed, and to ask and not obtain our request, when he gives such particular directions how we should ask and be sure to succeed. The secrets of our hearts are to be plain to his sight, and he will be our judge when he comes. He has told us that at that time the wise and foolish will be equal in number.

Beloved Saints, have we oil in our vessels, and are our lamps trimmed and burning; is the Spirit that raised up Christ from the dead dwelling in our hearts? If so we will love the Saints as Christ loves us; and if more than half of the Saints was so living we would soon hear the voice of the good shepherd, calling his Saints together, even as a hen gathers her brood under her wings. And is it possible that we can be Saints and not be awake to the signs of the times, while destruction threatens on every hand. There cannot be safety anywhere, except in keeping God's commandments and they that trust in him will gather to Zion and find as secure a resting-place as Noah in his day found in the ark; and, as his salvation depended on his diligence in preparing the ark, so ours depends on our diligence in learning to keep the whole law of God. And I speak the truth when I say that I know it can be done, and it is the easiest, best, and surest way that Saints can live. Our salvation from sin here, and eternal life at the end of our probation, depends on our immediate attention to every point of law that we are required to observe as the rule and guide of our lives in all our intercourse with men. James says, "He that is able to bridle his tongue is a perfect man," and Jesus says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And here I will call your attention to a most important commandment which is often violated by some Saints to their great loss and a great injury to our cause. It is found in Titus 3:2,—“Speak evil of no man;” as express a command as “thou shalt not kill.” Precious Saints, can we violate it and be guiltless? May the Lord sanctify the perusal of these words to the good of the Saints. As ever, your brother in the Lord,  
JOHN LANDERS.

BUSSEY, Marion Co., Iowa,  
Nov. 1st, 1876.

*Bro. Joseph Smith:*—I will again write a few lines for the *Herald*. My wife and self are the only ones of the church in this section of country, and the nearest branch is at Chariton, thirty-five miles away, so we are lonely enough. The people here are mostly Methodists, and some very warm ones in their talk with me. They wonder how I can believe that Joseph Smith was a prophet of God. I answer that if I be-

lieve the scriptures at all, I must believe that he was the means in the hands of God of restoring the gospel. Though despised for it, yet I am not discouraged in the least. I only wish that I lived more closely to the blessed truth taught by him. All the people here know about him is what they have heard against him, and there is great prejudice. But we are commanded to warn them and leave the result with God, and perhaps a few sheaves may be gathered out, the Lord helping me, as he has promised to do those who need. I desire to be remembered in faith and prayer by the Saints. I remain as ever yours,

C. E. BLODGETT.

INDEPENDENCE, MO.,  
Nov. 2nd, 1876.

*Bro. Stebbins:*—I thought perhaps you would like to hear from Jackson county, Missouri. We are well at present, but we are not doing much for the Master's cause at present, on account of much sickness which has been in the branch, and because of our scattered condition, which makes it quite inconvenient to meet together. The crops are quite good, especially wheat, in Jackson county. There is plenty and some to spare, so brethren take courage and come this way, property is very cheap in Independence. Yours in the covenant,  
G. W. PILGRIM.

LONDON, Ont.,  
Nov. 6th, 1876.

*Brother Henry:*—I now write to inform you how the work of the Lord is prospering in this part of his vineyard. I have good health at present, although for a long time past have not been well, but the Lord promised me through the gifts of the gospel that if I would put my whole trust in him he would bless me both spiritually and temporally, and I would see the fruits of my labors: and thanks be to his holy name he has blessed me abundantly according to his holy promise, and he has opened the way so that I am determined to labor in the vineyard. According to promise I have seen the result of my labors by many being added to our number, as heretofore reported in the *Herald*.

Yesterday I had the pleasure of going down into the water again, with an aged mother and her son. They persecuted me when I first raised my voice in defence of the gospel of Christ in this city; but God strengthened me by telling me to be faithful and he would yet bring her into the Church, although many doubted it. Truly God is not man that he should lie. I now have a still greater determination to preach the gospel and unfurl the banner of King Emanuel. O, my brethren, be faithful in this; it is not a life long work, and he that

continueth to the end the same shall be saved.

*November 13th.*—Six more were added by baptism last night, and we have one hundred and twenty members or more now in the branch, and every Sunday evening there is a crowded house and many are believing. We have also started a Sunday School.

Your brother in the everlasting gospel,  
JOHN J. CORNISH.

MIDDLETOWN, Butler Co., Ohio,  
Nov. 6th, 1876.

*Bro. H. A. Stebbins:*—I write to tell you of the condition of affairs in this part of the Lord's vineyard. I think that prospects are brightening for an increase in numbers, although a great many things are continually reported against us, which are only a means of strength to us. Yesterday I baptized two young men; they came out bravely and declared their intention to fight under the banner of Jesus, in spite of all that may be said or done. One of them united with the Methodist Church a short time ago, and right in the midst of the persecution which we were receiving from them, he left them and obeyed the truth. Others will come soon, I think. One man of this town, who made himself prominent by saying all manner against us, declared that the water in which the Mormons baptized had become so filthy that the fish would not bite. I thank God that we can indeed leave our sin and guilt of soul in the waters of baptism, and come out pure and clean, "new creatures in Christ Jesus." May God grant his blessing to all who go forth in obedience to his law, is the prayer of your brother, in hope of eternal life,

M. B. WILLIAMS.

ELKHORN CITY, Neb.,  
Nov. 9th, 1876.

*Dear Herald:*—I have failed to see anything in your pages to show what effect the power of the gospel is producing here; and I think it is the duty of all to spread the happy news for the strengthening and confirming of the honest in heart, whose happy lot it is to read its pages, I endeavor to write a short account.

Eleven months ago I was an enemy to the kingdom of God, and I used my influence to oppose its progress, though through ignorance or by being confused and bewildered by the doctrines of men. But for curiosity, I went to hear Bro. T. J. Smith, and with a determination to accept all truth; for my desire was to do right, and to know God's purposes and will concerning me, more perfectly. I was compelled to admit the principles he advocated in three lectures, and I found pleasure in pondering over the truths and in reading tracts. After two weeks Bro. Charles Derry came

and Bro. Ames and myself were compelled to give up to the power of truth, for which I shall ever praise God, for how gross was the darkness and how deep was the blindness which covered my mind. I thank the Father, through our Lord Jesus, that I have commenced to understand the apostle Paul when he says, "eye hath not seen nor ear heard, nor yet hath it 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."

Since February nine others have been led to confess the power and truth of the gospel, and they have bravely united their strength and influence with ours, and are now rejoicing in the hope of eternal life. Many more are friends to the cause, and some are earnestly investigating our doctrines, and I hope they will shortly, through the power of God, be constrained to obey him. Brn. Z. S. Martin, T. J. Smith, and J. Avondet have labored some among us, and we know their work was not in vain; for we look for a good result in days to come. And, considering the goodness and mercy of God in bringing us knowledge of this glorious dispensation, and oil in our lamps, even direct revelation from his throne, we feel it to be our duty to be soldiers for God's kingdom; and we ask an interest in the prayers of all Saints for our steadfastness, even as we continue ever to pray for all the honest in heart.

In the month of March last I had a dream which has caused me much thought, and I ask for an interpretation, if God may see good to give it through the instrumentality of any. I appeared to be alone in a rather poor and dark house, and I heard the report of guns and cannons; feeling afraid I went to the door and opened it a little and saw a multitude of people on the west facing east, and a multitude on the east facing west. The people in the east were doing all the shooting, but the cannon and rifle balls came so slowly that they appeared to drop harmlessly by the people in the west, although the balls rolled among them and appeared to be red hot, and to be sent with all the power that could be, but to no effect. As the people in the west had nothing to harm or make afraid they stood fearlessly. At last when the guns would have no effect on them a man among the eastern host stood up on a box and abused the people in the west, in every way imaginable, and finally reproached them with being Mormons. Now the house I was in appeared to be as near one host as the other (but not in a line with them), and I was afraid, for both hosts were strange to me, yet the people on the west appeared to be meek and humble, while the

people on the east had hard countenances; but when I heard the word Mormon spoken so lightly of and against, my fear left me, and I left the house and went among the eastern host and stood behind the speaker, intending when he was through to take the stand and defend Mormonism, doubting not that through the help of God I could do it, but while the man was speaking the excitement I felt under woke me.

May we have all the gifts to profit withal.  
Your brother in gospel bonds,

JAMES PERKINS.

STEWARTSVILLE, Mo.,

Nov. 14th, 1876.

*Bro. Henry*:—I send you a few newspaper notices of our meetings here. When the weather has been favorable we have had crowded houses, as many as two hundred and fifty, at least, have been present. Much prejudice has been removed, and I think a number are convinced of the truth.

*November 17*.—I have just concluded my labors in Stewartsville, although none as yet have the moral courage to come out and obey. I had great liberty in preaching, and in some discourses was unusually blessed. I expect to go into Andrew county to-morrow to attend a two days' meeting and next Sunday a week attend a Conference of the Nodaway District. Then return here for the Far West Conference. I then expect to go to Oregon, Holt county, and into Kansas. Your brother and friend,  
T. W. SMITH.

NEW CASTLE, Australia,

October 18th, 1876.

*Bro. Henry*:—Our *Heralds* and *Hopes* of August 15th and September 1st have just arrived. We were made glad by the news, as we are always anxious to hear of the Church movements. Bro. Blair is clear on the gathering, and has given our very thoughts for years. I hope the saints will profit by the instruction. Much wisdom is needed to guide the ship aright. We hope, even as we have prayed that the Holy Spirit was with the Saints at the October General Conference.

We have a hard spirit to contend with here, and sometimes feel ourself incompetent to the task but we see no backing out place, and by the grace of God we hope to endure. Kind regards to yourself, Br. Joseph and all old friends. Yours,  
GLAUD RODGER.

CIENA, Wayne Co. Ills.,

Nov. 7th, 1876.

*Bro. Stebbins*:—I shall leave for England about December first, and I expect to do all I can for the instruction and comforting of the Saints. I have rented my farm for two years and my family will be self sus-

taining. I cannot say how long I shall stay in England, but if the Lord blesses me in his work and word I may stay two years. My respects to Bro. Joseph, Bro. Blair and yourself, and all saints. Your brother in Christ,  
BENJ. S. JONES.

GALLEN, Mich.,

Nov. 18th 1876.

*Bro. Henry A. Stebbins*:—As it has been a year since I have written to the office, I thought to drop a line to you. Galien Branch is without meetings at present, but I think there are some good earnest souls in here that will eventually shine as the stars of the firmament. Yours in the gospel,  
CYRUS THURSTON.

LAKE CRYSTAL, Blue Earth Co., Minn.,  
Oct. 30th, 1876.

*Bro. H. A. Stebbins*:—The Saints are all well here. We have a prayer meeting every Sunday afternoon, and feel refreshed thereby, we have the Holy Spirit in a measure; but we have heard no preaching for some time. We ought to have some, for there are some honest ones investigating, and they want to know the right way; some, too that would add a good deal of strength to our number. We hope that Bro. Kelley may come here this winter, or some other live elder. I remain yours in the gospel,  
D. F. CRANE.

## Conferences.

### Nevada District.

The above conference assembled in Carson City, September 9th and 10th, 1876, at the residence of Thomas Millard; George Smith presiding, T. R. Hawkins, clerk.

Abednego Johns was appointed to act as president for the ensuing quarter.

Branch reports.—Carson branch, no special change in the situation. Franktown, moving along harmoniously. Mottsville, no report, the president being absent because of sickness in his family. Dayton, Saints trying to live their profession.

Elder's reports.—Geo. Smith, T. Millard, A. Johns, J. Twaddle, C. A. Gross and T. R. Hawkins, reported; also, Teacher Willmot. Remarks were made on different matters by A. Johns and others.

It was unanimously resolved that each member, at their own discretion, pay into the hands of their branch presidents, ten cents each, or more, weekly, to be placed in the hands of the Bishop's Agent, as a general fund, for traveling Elders in the district; tithing and donations for Bishop Rogers, for the general use of the Church, to be the same as heretofore. Quite a sum of money was immediately collected, as per resolution.

The Bishop's Agent reported: "After paying off a Church debt of this district, there remains on hands the sum of \$4; tithing collected this morning \$5.25; total \$9.25.

Recess of one hour was given, after which the Saints met and partook of the sacrament, and related their experiences in the latter day work, and the loving kindness of God to them. The Church authorities were sustained. Preaching on Sabbath evening in the Court House by T. R. Hawkins and Abednego Johns. Officials present: 1 Seventy and 5 Elders.

Adjourned to meet at Carson City, December 9th and 10th, 1876.

### Southern Indiana District.

The above conference met at Eden, Floyd county, Indiana, September 2d, 1876; Harbert Scott presiding, J. S. Constance secretary. Opened in the usual manner.

Branch reports.—Eden, 2 died, 38 present total. Union, 1 expelled, 30 present total. Low Gap, 2 removed by letter, 21 present total. New Trenton, no change, 14 present total. Olive, no change, 15 present total. Pleasant Ridge, 2 baptized, 36 present total.

Elder's reports.—B. V. Springer, S. Rector, J. A. Scott, M. R. Scott, C. Scott, H. Scott, and D. Scott reported in person, and Wm. H. Chappelow by letter. All had endeavored to do what they could to advance the cause. C. Scott had baptized five during the quarter. The Elders were united in the opinion that now was a good time to prosecute the work in the district.

Priest's reports.—J. S. Christie reported in person and Robert Eyres by letter. Both had endeavored to magnify their calling to the best of their ability.

A petition from the Amanda, Ohio, branch was presented requesting to be attached to this district. On motion it was resolved to accept the petition, and grant the request, subject to the decision of the General Conference.

Bishop's Agent reported \$2 received, and \$1 expended during the quarter; on hand \$1. S. Rector was sustained as agent.

Resolved that all officers in the district not employed in branches, labor all they can for the spread of truth.

That we request the General Conference to appoint Wm. H. Kelley to labor in this district. C. Scott was appointed to labor in the eastern part of the district during the quarter. The general authorities of the Church were sustained.

Evening session, preaching by Br. B. V. Springer. Sunday, September 3d: In the morning, preaching by C. Scott, and in the evening by Harbert Scott.

Monday, September 4th, 1 p.m., the Saints met and completed a few items of business,

devoting the remainder of the afternoon to prayer and testimony, during which time the Holy Spirit ruled, and many were enabled thereby to bear strong and faithful testimonies to the truth of the work. 7 p.m. preaching by C. Scott.

Adjourned to meet in the Olive branch, 10.30 a.m., December 2d, 1876.

### Nauvoo and String Prairie District.

The above conference was held at Keokuk, Iowa, September 2d and 3d, 1876; John H. Lake presiding, and, in the absence of S. Ferris, W. R. Sellon acted as clerk, *pro tem*. Prayer by J. H. Lake, after which he addressed the Saints with some timely remarks.

Branch reports.—Burlington, 64 members, 5 baptized, 4 removed by letter. German Burlington, 19, no change. Vincennes, 28, 1 received by letter. Pilot Grove, 51, 1 baptized. Keokuk, 30, 1 died. Elvaston, 17, no change. Rook Creek, 39, 3 received by letter. No reports from Farmington, String Prairie and Montrose.

Elders' reports.—T. Revel, S. Salisbury, G. Wilson, L. Wilson, D. D. Babcock, and J. H. Lake; also, Priests Nephi Snively and Walter Head.

On presentation of credentials and by resolution, licenses were granted to Loren Wilson and Thomas Wellington as Elders, and to Alfred W. Head as Priest.

It was moved that presidents of branches in the district take up collections to sustain Br. J. H. Lake in the ministry for the next three months; but, after considerable discussion, the motion was put to vote and lost.

A motion that the president report to the October General Conference, by letter, was put to vote and lost, and it was resolved that he represent it in person, the district to pay his expenses there and back; and a collection for that purpose was ordered; also, that any lack in the amount necessary should be made up by the different branches not represented at this conference, they to be so notified.

A resolution was presented, asking the conference to take action with regard to the decision in the case of B. F. Durfee; but the president ruled that the conference has no right to act upon this matter until it has been properly presented to and acted upon by the Keokuk branch. R. Lambert appealing from the decision of the president, it was resolved that the decision of the president be sustained, and that the same be acted upon.

At 7:30 p.m., preaching by Solomon Salisbury. On Sunday morning, preaching by Br. Matthews. At 2:30 p.m., sacrament, prayer and testimony meeting. The Spirit of Lord was with his people. Evening, preaching by J. H. Lake; after which, by

request of Br. Lake, the resolution authorizing him to represent the district, at the October General Conference was repealed; and it was resolved that a collection be taken up for the benefit of Br. Lake's family. This being done, \$17 was realized and paid to Br. Lake. During the session eight persons were baptized by Br. J. H. Lake, and they were confirmed by Brn. Lake, Lambert and Salisbury.

Officials present: 1 Apostle, 1 Seventy, 6 Elders, 3 Priests, 2 Deacons.

Adjourned to meet at Pilot Grove, Illinois, December 2d and 3d, 1876.

### South-East Ohio and West Virginia District.

The above conference convened at Syracuse, Ohio, September 23d, 1876; David Thomas, presiding; David E. Matthews, clerk.

Branch Reports.—Syracuse 46 members, 2 expelled, 2 removed. Lebanon 23 members, 1 expelled, 2 baptized. Minersville 6 members, no changes.

Officials present: Elders 7, Priests 3, Teachers 2.

Elders' Reports.—David Thomas reported what he had done during the quarter, that it was not much, but in his condition he had tried to do to the best of his ability. David Hopkins, John Harris, Rice Williams, D. Matthews, Edmund Thomas and Lewis Torrence reported something to the same effect. Edmund Thomas stated that he had baptized one, and ordained one Elder and one Teacher. Lewis Torrence said that he had baptized one. Priests David Matthews, J. M. Pierson and Wm. Jones, reported; also Teachers David Jones and J. W. Moore.

Sunday morning, preaching by David Hopkins and David Thomas. At 2 p. m., prayer and testimony. Lewis Walters, of the Minersville branch, was ordained to the office of a priest. The general church authorities were sustained.

It is not as yet decided when the next quarterly conference will be held, and it was left for the president to appoint.

### Pittsburgh District.

The above conference convened in the Nauvoo School House, Marshall county, West Virginia, September 9th, 1876; James Brown, president; L. R. Devore, clerk, *pro tem*.

Branch Reports.—West Wheeling 14 members; no changes. Belmont 26 members, 5 baptized. Monroe 28 members, 2 removed by letter, 3 expelled, 1 baptized. Pittsburgh 81 members, gain 2. Church Hill and Mansfield not reported.

Elders Jas. Brown, L. R. Devore, Fred. Eberling and Aaron Harris reported in per-

son; W. H. Garrett and S. W. Hogue by letter; Priest Robert Davis and Deacon B. W. McCormie, in person.

Report of Treasurer of District.—Income from Pittsburgh branch, \$15.30; on hand last report, \$16.30; total \$31.60. Paid to James Brown, by vote of conference, \$16.30. On hand \$15.30. No moneys received from other branches.

Resolved that the money in the treasurer's hands be subject to the call of the president; and that portion known as the "Elders' Fund."

Preaching at night by L. R. Devore. Sabbath morning, preaching by J. Brown; at 2 p. m., prayer and testimony meeting.

Adjourned to meet in Pittsburg, in three months.

### Northern Nebraska District.

The above conference convened September 9th, 1876, at Platte Valley; Z. S. Martin, presiding; G. Kerstetter, clerk *pro tem*.

Branch Reports.—Omaha (English), 4 baptized, total 61 members. Omaha (Scandinavian), 5 baptized, total 42 members. DeSoto, 1 baptized, total 23 members. Platte, total 31 members. Elkhorn, 9 baptized, total 26 members.

Elders Thos. J. Smith, Z. S. Martin, W. Ballinger, — Curtis, James Caffall and Priest — Brown reported.

Missions appointed: W. Ballinger and J. Gilbert to labor at Gilmore and Papillion; Z. S. Martin in his former field; J. Avondet at Elkhorn and DeSoto.

The following was adopted: Whereas, the Bishop's agent is unable to travel among the branches to collect tithing; and, whereas, it is necessary that means should be collected, to sustain the families of those Elders who are called to devote their time to preaching, therefore, be it resolved that the presidents of branches co-operate with the agent in inducing their members to donate money and provisions, said donations to come under the head of freewill offerings; also, that the presidents of branches, on the fifteenth day of each month, remit the money collected by them; and be it further resolved that, in the event of provision being donated, that the presidents of branches see that such provision is given to the families of Elders laboring in the district, and account for the same to the Bishop's agent; this not preventing any one who may so desire, from donating tithing or freewill offering to the Bishop's agent.

Resolved that a copy of the above be sent to the several presidents of branches.

That Thos. J. Smith be sustained as president for the ensuing quarter.

That Br. H. Neilson be appointed book agent for the district, with the understanding that the district is responsible to the

office at Plano, in the event of any defalcation by the agent; and, inasmuch as H. Neilson is not present, should he refuse to act, that the matter lay over until the next conference.

That we sustain the constituted authorities of the Church in righteousness.

That no Elder receive a license, unless he applies in person, or by letter.

Officials present: 1 of the Twelve, 5 Elders, 2 Priests, 2 Teachers, 2 Deacons.

Adjourned to meet at Omaha, December 21st, 1876, at 2 p.m.

### Eastern Welsh District.

The above conference of the Reorganized Church convened at Aberamman, Glamorganshire, Wales, August 13th, 1876; Robert Evans, presiding; E. Morgan, secretary.

Prayer by P. Price.

T. Venables reported, three baptized in the Ogmere neighborhood, and that he felt well in the work of the Lord, as also did William Morris, who has been out preaching. Dan Davies said that he had tried to walk uprightly before the Lord and before man, and had preached some. P. Price also reported. President Evans spoke on family duties, which he considered to be among the chief of religious duties, and that the reason the Saints do not go on better in the work of the Lord is because they do not do as directed in these things.

The appointment of a president over the Eastern District was considered, but deferred through lack of a competent man.

It was appointed that a branch be organized at Ogmere Vale, president R. Evans to meet with them for that purpose; that they may choose their officers.

Daniel Meredith spoke at length about allowing those in transgression to remain so long in the church without dealing with them. The officers of the Aberamman branch were requested to deal with such members in their branch. Discussion was had over the case of Elder Evan Jones of that branch, and the conference by resolution expelled him from his office for neglect of duty and for non-attendance.

Branch Reports.—New Tredegar, in a scattered condition; 31 members including officials. Llanvapon, a total of 5 members. Beaufort, Merthyr and Aberamman not reported.

At 2 p.m., prayer by Thomas Smith; and, all the Saints being together, a prayer and testimony meeting was held. The gifts were manifested, and the time was well enjoyed, in testimony and singing. At 6 p.m., prayer by T. Venables, and preaching by president R. Evans, on the humiliation and exaltation of Christ, followed by T. Venables.

Adjourned to meet at Aberamman, Nov. 11th, 1876.

## Miscellaneous.

### TRUE RELIGION A SCIENCE.

The order of nature, in all its grand array,  
Wisdom in its Maker and science does display;  
The planets above prove an order most profound,  
Their shining splendor is one eternal round.

And the pages of nature do clearly define,  
The law of the gospel to save the human line;  
And this holy order will forever remain,  
As ordained by Him who does all power contain.

To all who sincerely and in faith seek aright,  
By the voice of His Spirit he'll give them the light  
Of his blessed gospel, which is ever the same;  
All glory be to God, and we'll hallow his name.

Come, all ye earth's people who with truth would  
be blest,  
In the ranks of tradition your souls cannot rest;  
And seek the pure gospel which Christ has defined,  
For none other gives such food and peace to the  
mind.

O haste to obey him and His Spirit receive,  
Gifts and signs then will follow all those who be-  
lieve,  
So your Savior declares and His word cannot fail;  
Then seek in humility, your faith will prevail.

Come all, every one, that loves truth in the land,  
Receive this pure gospel, and error withstand,  
Until darkness and doubt and delusion disperse,  
And truth, peace and knowledge, shall fill the  
whole earth. MARY PAGE.

### Information Wanted.

Information wanted of the whereabouts of Cornelius T. Garvey, formerly of Watsonville, California. Any one who can give any information respecting him or his whereabouts, would confer a favor upon William Hart by sending his address to 16 Louisa Street, San Francisco, California.

Also, by James Bowman, of Soda Springs, Idaho, through *Herald* or by letter, of Alexander Dow, a member of the St. Louis branch about the year 1869.

### Canada Mission Notice.

Whereas, it has become my painful duty, but in the interest of the cause of Christ, in my presidency over that mission, to silence several Elders in Canada; and whereas, the following named Elders, to wit, John Shippy, Robert Davis, and George Cleveland, refuse to remain silent, but openly avow their determination to pay no attention to our authority; therefore this is written to warn all the branches in Canada and Michigan, that those Elders hold no right to officiate for the Church till their cases have been tried by a competent court at the next General Conference of the Church. Trusting that all lovers of law and good order will govern themselves accordingly, and



give no aid or encouragement to the spirit of rebellion manifested by these men, I subscribe myself,  
 JOHN S. PATTERSON,  
 In charge of the Canada Mission.

## 1 December 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

### NOTICE.

**One more Herald after this will close the volume. At present there are many delinquent Subscribers on the mailing list. Those in arrears will save themselves and us much time and labor by renewing in time, as the lists will be cleared of delinquent subscribers on January first.**

Birth and Death notices inserted free; Marriage notices one dollar each.

### DIED.

At her residence near Flintville, Brown county, Wisconsin, November 1st, 1876, sister Alzina, wife of brother Walter Ostrander, aged 55 years, 1 month, and 7 days. Her illness of some three months' duration, was rather singular. At first she complained of feeling unwell, then grew nervous and excitable with apprehensions of impending evil, followed by mental derangement and insanity. She conceived the idea that she must not eat or drink, and for two months lived on almost nothing. Sister Ostrander was a woman well thought of and respected by all who knew her, and she was a kind wife and a firm believer in the latter day work.  
 WM FRANKLIN.

At Streator, Illinois, October 9th, 1876, Susania, daughter of sister Hannah and William Burch, aged 2 years and 22 days. Services by brother Thomas R. G. Williams.

### OBITUARY.

On Sunday, November 5th, 1876, I was called to hold funeral services over the remains of sister Anna Jacobson, who, after a long suffering of heart disease, expired the Friday previous, at Blair, Washington county, Nebraska, and her remains were followed to their resting place by a number of citizens. Her earthly pilgrimage was fifty-five years and five months. She leaves a husband, five children, and many friends to mourn her loss. For the love she bore to the latter day work, she left her native land, Sweden, with many other Latter Day Saints, and came to America in 1857. She

felt the effects of the cloudy and dark day, but did not lose sight of the truth. She was baptized into the Reorganized Church in August, 1876, and in her dying moments declared the cause she had espoused was of God, and she charged all who were near her, especially her family, to believe and to live in obedience to the requirements of the same. Thus, one by one, the Saints are passing away.  
 JAMES CAFFALL.

### Addresses.

Charles Derry, Logan, Harrison county, Iowa.

C. G. Lanphear, Davis City, Decatur Co., Iowa.

### NEWS SUMMARY.

Dr. Isaac I. Hayes, of fame as an Arctic explorer, writes in derision of the fruitless labors of the English expedition, a synopsis of whose report we gave in the last *Herald*. He don't believe that the ice was so rugged that they could only advance with sledges a mile a day, nor that the ice is eighty feet thick, with no chance to get nearer the pole, and thinks they were scared out by too small obstacles. He reports his experience that the ice was thinner and more rotten further north and that he has always believed that he stood upon the shore of an open Polar Sea, in 1861, and that he still believes that sea navigable. He writes that does not understand why a great expedition, fitted out at enormous expense, should have been frightened out by one winter's experience, and hurried home. He also thinks that if Captain Buddington had been as earnest as Captain Hall, he could, after the latter's death, have steamed over that sea. He feels certain that such a sea exists, and that reaching the sea "can be done," not by one year's effort of an expedition, perhaps not by two, but yet that an opening can be found in the land-clinging ice belt into that sea, there to sail as free as one pleases.

Dealings of the Canadian government with the Indians in British America are now being brought to light as disreputable to it as those scandals about our own government have been. Disregard of treaties and agreements, neglect and abuse are charges brought forward in abundance.

The Indian news in the West savors of the probability of a general war in the spring, Indian reports being that many tribes are preparing for it.

The great flood or tidal wave that caused such a disaster in the East Indies, October 31st, is now decided to have destroyed about three hundred thousand lives. Three large islands and several small ones were submerged, also portions of the main land. The islands were completely flat, and a wave came over them twenty feet high.

at midnight, destroying the people in their beds, a slaughter of life by the elements unknown since the deluge. The one story huts were swept away as egg shells; truly an awful scene of horror and death.

Russia is still engaged in preparing for war, although making propositions to Turkey for peace, but which the latter does not accept. There has been much talk of a Peace Conference of the nations, for most of the European powers are anxious to see the struggle put off as long as possible, or forever. No knowing yet just what will be done.

**A Beautiful Idea.**

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# THE TRUE LATTER DAY SAINTS' HERALD.

By Mary Eaton

"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.*

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

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PLANO, ILL., DECEMBER 15, 1876.

No. 24.

## Effects of Association.

How very sensibly we feel the effects of association. The depressing air of the chilly vault is not more marked than the coldness of the miser's touch, or the icy presence of the cool, calculating man of the world; while on the other hand, the presence of buoyant youth dispels care, as the laughing sunshine melts the ice on the approach of spring. The youth of sanguine temperament seldom fails to impart somewhat of his own happy disposition, even to his most phlegmatic associate. The agreeable glow of a winter's fire is not more comforting than the genial warmth of a friendly hand.

This principle holds good in vice and virtue. We cannot mingle with the vicious without being contaminated; any more than we can grovel in the dirt without being soiled. He that revels in the temple of Bacchus amid the fumes of smoke and cursed libations, carries away in his garments the loathsome vapors of the hell of his choice. But this is not all, or we had not essayed the penning of this article; his mind is as sensibly tintured with the depraved conversation and low strata of thought, so common in the temple of demons, as are his body and apparel with the more tangible substances.

Who can inhale the balmy air of morn, laden with the rich perfume of a thousand flowers, or gaze on the sweet face of nature, bedecked in all her loveliness, without experiencing a passion for the beautiful and a corresponding love of the good. We visit the conservatory at morn, and behold the rare plants and

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choice flowers, and their loveliness is photographed on our minds. We inhale the rich odor and carry a portion away with us; and who can say how happy and how durable the effect on our life?

We go to the Sabbath-school or house worship; the perfume of prayer—the incense of grateful hearts—ascends from the altar of devotion to the throne of God; but it leaves enough of sweetness to sanctify those who make the offering. We learn humility in childlike confession; and honest, manly courage in the plain and fearless testimony of what God's bounty has done for each converted soul. The songs of gladness, sung with the Spirit fill the house with hosannahs and our hearts with holy aspirations. We leave the house but not all its joys; our passions are calmed, our fears dispelled, our trust increased, and our hope and adoration strengthened; we leave the altar, but the perfume of its incense still pervades the regions of the mind.

If these occasional associations give so deep a shade of coloring to the mind, then how much may be expected from a constant companionship with good or evil? This is so universally noticed that we have the old, and but too true saying, "Show me the company that a man keeps, and I will tell you what kind of a man he is." We may not hope to constantly walk with those who revile the church of God, speak lightly of the sacraments and scoff at the priesthood, without being ourselves more or less defiled.

The sneer at a divinely commissioned prophet to direct the affairs of the church,

at first grates upon our ears; but should we give it countenance, by continuing to walk with the scoffer, the venom of his speech becomes less offensive until we eventually join in the laugh, and we are numbered with the enemies of God. How long we "may sit in the way of the scornful,"—participate in midnight revels and Sabbath-breaking excursions without being defiled, we may answer by asking, How long may a child play with fire without being scorched? Well may the Holy Holy Ghost say, "Come out of her, my people, that ye partake not of her sins, and receive not of her plagues."

When Dean Swift was seeking to engage a coachman, he asked the question: "How near to a precipice can you drive without upsetting the carriage?" One answered, "an inch;" another, "six inches;" while a third replied, "I do not know," and gave as his reason, "I always keep as far from danger as possible." We do not wonder at the Dean's hiring the man that always avoided danger.

If this rule holds good for the body, which is of short duration, and of comparatively little value, how much more applicable is it to the soul, which is of priceless value and endless duration? On the other hand, the companionship of the good excites in us admiration of the virtues, and with a corresponding desire of imitation, just as the cultivation of flowers begets in us an increased love of the beautiful. The diamond, brought to light, absorbs and retains, in part, the sun's luminous beauty; just as Moses talked with God until his countenance shone with the borrowed glory. How much of the diamond property there is in us, and how near to the loveliness of Moses we may come, we cannot say; but this we do know, that the nearer we live to God, and the more we commune with him in the secret closet and in the sanctuary, the more of his light we obtain, and the more like him we become.

"Then they that loved the Lord spake often one to another." Shall we not imitate those ancient worthies? Shall

we not live in communion with saints here, that we may enjoy their society hereafter?  
X. A.

### "To Whom it May Concern."

"Whoso looeth into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

We conclude that all true Saints have looked into the law of liberty, spoken of by James; but many, I fear, have not *continued* to look therein, or they would be blessed with more light, knowledge and wisdom than they are. Mankind has failings and weaknesses of every conceivable character, and in this generation they manifest themselves as frequently and as plainly as in any other age; yet this is claimed to be the most enlightened era in the history of man.

But we confine our remarks to those who have become members of the body of Christ. It is an admonition, that after we have been enlightened, by obeying the law of adoption, and have received the testimony that we are the heirs of salvation, that we *continue* to look into the "perfect law of liberty." It admonishes, and warns us of our failings on all points; and, as we are to become perfect, as our Father in heaven is perfect, we should not be forgetful hearers of the word, but doers of the work, that we may all be blessed in our deeds.

It is not reasonable to expect that all individuals, so soon as they have been "born again," confirmed, and received the Holy Spirit, that they are so pure and wise, that those failings they possessed ere this, will not, in a greater or less degree, manifest themselves. Yet we may say, "Old things have passed away, and all things have become new." So they have in the light of the Spirit; but are we free from our faults? No, but we become more and more acquainted with the weakness of the flesh, for there is a war between the Spirit and the flesh. The flesh desires to wallow in carnality, while the Spirit delights in the law of liberty; then, to keep the flesh in subjection, it requires us to continue to look into the perfect law, and to be doers of

the work therein required of us, that we may have strength through these blessings to overcome our faults one by one.

When we see in the Church those who should be fathers and mothers in Israel, (from the length of time they have been members), still nursing many of those faults which are not becoming to a Saint, it brings to my mind, forcibly, the 23rd and 24th verses of the chapter quoted; and what shall be said to such? We have been made to blush with shame because of their unbecoming language; some, even officers in the Church, using the low phrases common to the lowest walks of society, but far from becoming to those so enlightened as these thank God that they have become.

That some whom the shoe may fit may see what I mean, I will here name a few of the expressions I have heard members of the Church of Christ use: "Gosh," "I gosh," "I'll be dogged," "I swan;" the latter, if rightly interpreted, would mean "I swear." Nowsuch useless, unmeaning vulgarisms grate harshly upon the ear of those who look into the perfect law, that warns us against such things. Then, in order to be the people of God, should we not be made free, through continuing to look into that law which is truth, for, "if the truth shall make you free, ye shall be free indeed."

Our seeming forgetfulness of these numerous admonitions commanding us to guard our conversation aright, has a tendency to leave the impression that we do not regard them as being the *truth*. Then where is our growth toward perfection, if we are forgetful hearers? Therefore, lay aside *all* light speeches, and use words full of meaning, so that your light may shine forth for good; and do not become offenders because of useless vulgarisms. I have not set myself up to watch for iniquity, short comings and such like things, that most of us are liable to give away unto; but, having them forced upon our very presence, we cannot refrain from giving our opinion." I know, that "we should always reform those things in ourselves that we blame in others;" then we can have a lawful right to speak against the failings of others.

But until the Saints come to a knowledge of what constitutes *order*, they will be more or less cumbered with what I will term *ignorance*. (I hope my terms will not offend). We should all have a zeal of godliness with knowledge. I do not brand any with being destitute of *zeal*. Some have too much in particular ways; some have so much that when they bow in prayer meeting they will pray from ten to twenty minutes, which often causes a coldness to come over those who have read and remembered that we are not heard for our "much speaking." Look at the brevity of the prayer our Savior taught his disciples to pray. (Are we not disciples?) No vain repetitions. O the magnitude of the import of that prayer! It would be well to look into it closely, and see if there is not much in prayer to bring us nearer perfection, if we only heed it. Not a forgetful hearer, but a doer.

"Our Father" is named *once*, and not at the beginning of every other sentence. His ear is attracted by the words, "Our Father," and he expects to pay attention to our petition until it is finished. From, the form taught by the Savior, we conclude that it is not necessary to say "Father," "Our Father," "O God, the Eternal Father," between every few words of the petition; and if these frequent, vain repetitions were omitted, the prayers in many instances which have come under our observation would not, I think, have been more than two thirds as long. Then repeating over and over some name, or *all* the names of the Deity, is a vain repetition, and useless, it is a zeal without knowledge.

Again, to enter into a history, and tell God of all his glorious qualities every time we bow in prayer, is another lack of wisdom. God knows his attributes, and to tell him every time of all we can possibly think of, is, I do think, disagreeable in the extreme, even to him. (I trust I may be understood). We often hear prayers concluded in the following manner: "We ask these favors and blessings *through* Christ," "Save us *through* Christ," "Save us in thy kingdom *through* Jesus Christ, amen." If

this *through* is right, I fail to see it; if it were, "in the name," of Christ, or Jesus Christ, or "thy Son," then I could understand it better. Perhaps I have in this a zeal without knowledge; if so, some one having a clearer conception of the truth that shall make us free in all things, show me through the *Herald*, wherein I have been misled by my own conclusions. If we are not to grow up perfect in these things, when then shall we reach the stature of a man in Christ Jesus? Heed James' admonition, and cease not to look into the "perfect law," that we may become free, and be blessed in all our deeds. Amen. M. TEA.

### Thoughts on the Word of Wisdom.

*Dear Readers of the Herald:*—For some time I have been trying to live on the principle of letting those "without sin cast the first stone; also, having a sense of my inability, I almost shrink from the task, hoping some one better qualified will put it in motion; but, seeing that this position leads to a profound silence on all practical questions, and having an unfeigned desire to see the cause of Zion a success, as also to magnify my calling by casting in my mite to enhance the prosecution of the great work, I have determined to cast a few stones in the direction that (in my estimation) the Saints are the most delinquent in duty, even though some of them may fall upon my own head. Therefore I propound the following questions for the careful consideration of the Saints.

It would seem to be in keeping with the "eternal fitness of things" that a God who had power to create and sustain the whole system of the universe in all their various vicissitudes, would certainly have a knowledge of temporal and physical things. It is a question of importance to my mind whether or not we who profess to know the will of God, can treat his instructions in such an unbecoming manner and not come under condemnation.

Does God deal in nonessentials? The answer has been given many times, "No, we believe the Word of Wisdom to be

essential to our temporal salvation only." But, since the inner man, the mind, or the spirit, is so closely allied to the clay, that what effects one does more or less affect the other. Can we pay no attention to the temporal salvation, and not have it effect the spiritual? What will warp ones faith, or damage ones confidence, and cause him to complain or murmur quicker than to have the hand of affliction or death rest upon him or his; or to have the destroyer smite the labor of his hands?

Again we are commanded of God to serve him with our "whole hearts." The heart spoken of here is a figure of speech, and has reference to the mind, as we suppose it to be. It is sufficiently demonstrated that the heart is an involuntary muscle, and that all it has to do with the mind is to supply the brain with a sufficient amount of nutrition. The first and greatest commandment places us under the same obligation. This commandment is expressed a little plainer in B. of C. sec. 3. It reads thus:

"O ye that embark in the service of God, see that you serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day."

Query: while the mind is suffering from temporal disappointment, and sympathizing with a debilitated, weakened and feeble physical system, is it possible that it can develop its functions in its spiritual pursuits, to that degree that it can be said we serve God with our whole minds? Are we not commanded to "live by every word that proceedeth out of the mouth of God?" And do we not break his commandment by treating the Word of Wisdom in such an unbecoming manner?

The wise man said, "when the wise is instructed he receiveth knowledge, \* \* but fools despise wisdom and instruction." Are we not commanded to be "wise servants?" Where is the amount of wisdom manifested by trying to carry out the plans of God by our wisdom, meantime slighting the plan God has instituted by which he would make us the recipients of that wisdom from on high? Will he who has so often instructed his

servants to beware of vain language, indulge in the use of the same? If not then every word uttered by him must be of marked significance. Then when in such plain language he says that by observing a simple rule which is given, health, strength, endurance, wisdom, and great treasures of knowledge shall be enjoyed; and also protection against the ravages of the destroying angel, would it not be suitable, or could we not with much propriety exchange these terms? or, in other words, if we will persist in our resistance of the "word of wisdom," will we not bring the opposite upon our guilty heads?

Brothers, sisters, consider the opposite of these inestimable blessings, and imagine yourselves in their thralldom; then decide whether of the two is of the most value, a morbid appetite, satisfied for a moment, or a lifetime spent in the enjoyment of those great blessings; or which sacrifice is the most difficult to make, to furnish an unhealthy appetite for a time, or to become subject to receive a portion of the vials of wrath which are beginning to be poured out upon this generation? How many of us are at this time suffering physically and mentally, (whereby we endure spiritual loss), from some unwise step we have ignorantly taken? And how often do we hear or indulge in the most vehement and importunate supplication to God for his Spirit to direct us aright, never thinking that he has offered us that wisdom which is necessary, or that he is now offering the knowledge that we need, on the simple terms of obedience to those instructions?

We read that "Zion shall be redeemed with judgments," and we have heard conflicting views expressed as to the nature of this judgment; but in our case it matters not which is correct, for if the work is to be accomplished by the Almighty by sending the destroyer to smite the inhabitants of the land with sickness, pestilence, flood, drouth, famine, locusts, and hail, have we the promise that we shall be protected on any other basis than that recorded in the Word of Wisdom? On the other hand,

if Zion is to be redeemed by man's ability or judgment, or by the wisdom exercised by him, and man uses his own wisdom which is "foolishness with God," instead of putting himself in possession of legitimate wisdom, what will be the result? Will the past history and experience furnish an answer?

We can think and speak very fluently of hard hearted, stiff necked Israel of old; we can trace every defect to their own rebelliousness, or to the contemptuous manner in which they treated the instructions of their God; we can trace all their prosperity to their obedience to his counsels; and we can easily contemplate what the result would have been had they dispised or neglected his counsels in regard to the feast of the pass-over, but happily they observed it, and we note the blessings that followed. Now God has coupled these transactions together, by way of comparisen, "What therefore God hath joined together let no man put asunder." God was dealing with them nationally; does he not deign to deal with us the same? While viewing the matter from this standpoint is it not fully evident that if individuals will give no heed to the Lord's instructions and counsels, those by which he is trying to prepare them for the great events of the future; but instead, if they blunder along, void of those hidden treasures of knowledge, attributing all disappointments, all sufferings, all chastenings, to the hand of the devil, when in fact the majority are but the fruits of their own folly, is it not clear that it will have its effects nationally as well as physically?

By reading the legislative transactions of the Church we find that there exists conflicting ideas on impotent matters which have to be deferred from time to time as "knotty," complicated questions, those which time only will solve. There is a lack of that oneness which is necessary in order to be in keeping with the commandments of the Master. Can we, dare we, attribute this lack of oneness to a willful stubbornness on the part of those who differ in opinion? If not what other reasonable conclusion can

we come to than that the necessary "wisdom and great treasures of knowledge" are hidden from them? Will some one tell us whether or no these "hidden treasures" are just what is wanting in order to make a success of the great work? We really expect there are those among the great lights of the Church who are the recipients of those blessings, even "great treasures of knowledge," and we suppose they must possess the same on the Lord's terms, but if they all had the necessary wisdom would there be any controversy on points of law?

When we entered into the waters of baptism did we not there and then covenant to serve God to the best of our ability, to give heed to all his counsels, and endeavor to do our utmost to please him? He has condescended to speak to us by revelation for the purpose of warning us of the plots and schemes of evil designing, conspiring men, whose works are prevalent in our day, and has instructed us how to shun and escape them; and also thereby place ourselves in positions that we may be of some worth as citizens of his kingdom. Now do we maintain or break our covenants by refusing to give heed to this valuable information? Can we be so presumptuous as to think the Lord is well pleased with our non-attention to his instructions? If not, do we not believe we are incurring his displeasure? The Psalmist says that the Lord will vex the people in his displeasure, and the Lord said of the children of Israel: "My people are destroyed for lack of knowledge;" "because thou hast rejected knowledge I will also reject thee," &c. Hence will it be prudent for us to reject knowledge, knowing that God has not changed?

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."—*Prov.* See also what the Lord says is pleasing unto him, as recorded in B. of C. 86:2.

The Lord commanded Ezekiel to prophesy unto his people, thus:

"When I bring the sword upon a land, if the people of the land take a man \* \* \* and set him for their watchman; if, when he seeth the sword come upon the land, he

blow the trumpet and warn the people, then whosoever heareth the sound \* \* \* and taketh not warning if the sword come and take him away, his blood shall be upon his own head \* \* \*; but if the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hands."

Whether this quotation be applicable or not (let the watchman of this dispensation judge), this much is certain, the Lord has brought the sword of his indignation upon the people of every land, and many are being taken with cholera, by famine, by shipwreck, by tornadoes and cyclones, the watchmen are warning the nations of these things, and many are being convinced, but is it not indispensable to those who are being convinced that the way of escape should be taught? And if they be not warned of the way to escape, and they chance to be taken prior to attaining to the required state of perfection (which is generally the work of time, and not accomplished in an instant), at whose hands will their blood be required?

Hoping that the Saints will bear with me, and that they will carefully consider this important matter, by finding answers to these questions; also, that this weak effort may call forth something more fully developed on the subject, I am your brother in Christ.

D. R. BALDWIN.

SEDGWICK, IOWA.

### The Miracles of Our Savior.

First, I desire under this head to notice some ideas which I believe erroneous and unscriptural. These ideas were presented in my hearing some months ago, as constituting a part of the true faith. Now this I know to be untrue; and my object in writing on the subject, is to disabuse some minds of the errors under which they may still be laboring; believing, as I do, that error vitiates and impairs the human mind, of its faculty to receive and retain the truth.

The truths concerning Christ, his mission, and the work to be accomplished under his direction, relating to the sal-



vation of the human family, should dwell in the mind unmixed with error in order that they may be appreciated in all their beauty and grandeur.

The postulate was assumed, that the apostles while on earth performed greater works than were wrought by the Savior previous to his ascension, and in fulfillment of his promise, as recorded in John 14:12:

"Verily, verily, I say unto *you* [plural], He that believeth [any one] on me, the works that I do shall he do also; and greater works shall he do because I go to my Father."

Notice that this promise was stated in general terms, forbidding the assumption that it was given alone to the apostles, but rather to all true believers, in every age of the world. In support of this singular position, reference was made to Paul's healing the sick by the medium of a handkerchief, and Peter by his passing shadow. In order to prove the weakness of his position, I need only to refer the readers of the *Herald* to the history of our Savior, where he healed the centurion's son, who was at a distance, merely by a word. A leper who kneeled to him was healed by a word. "I will, be thou clean." At another time a man had his withered hand restored in the act of obedience to the command, "Stretch forth thine hand." Will the brother please explain to the readers of the *Herald* wherein it required less power to perform these three notable miracles than for Peter or Paul to perform any of theirs? To my mind, the greater works referred to in the text, was preaching to the spirits in prison. The fact that Christ himself, subsequent to his utterance of the promise, went and preached to the spirits in prison, does not in any way militate against my position; for it was necessary that he should go first, in order that he might, through death, obtain the power over the grave, and that it could no longer be said, "There is a great gulf fixed, so that no man can pass from us unto you."

Second, the brother seemed next to be laboring under the impression that in all the instances recorded in the Bible where it is said that God commanded the

children of Israel to smite men, women and children, the accounts are fictitious, and unworthy of credit. He argues that God is too good and merciful a being to give any such command to his children, and that he mistated that in their conquest of the Canaanite city Ai, they ravished the women of the city. It would have been rather damaging to the brother's statements, but fortunate for the cause of truth, if he had turned to the Bible and read to his audience the history of the capture of Ai; and I for one, am thoroughly satisfied that it will prove more than a herculean task for any to prove that the children of Israel ever committed so base and atrocious a crime. But if any one is truly desirous of serving the interests of what they deem to be the truth on this subject, they should come forward and show wherein it is more unmerciful for God to command his children to destroy his enemies, than for him to destroy them by the elements, by pestilence, famine and earthquakes.

That the denunciations against Joshua's historians for forgery, falls just as heavily on others, I will now endeavor to show. When, at a certain time, God appeared to Abraham, He foretold that Abraham's seed should remain in Egypt until the iniquities of the Amorites was come to the full, when he would bring them out with great power, with a stretched out arm, and with fury poured out. When this prediction was fulfilled God promised the children of Israel that he would send the hornet before them, and drive the Cannanites out of the land which he had promised their forefathers for an everlasting inheritance; but, on account of their subsequent disobedience, God revoked his promise of the hornet, and commanded them to drive out the Canaanites by the force of arms. This command, and the promise previously revoked proves the fact that it was God's purpose to utterly destroy the Canaanites of the land. He had the same right to drive out these idolatrous tribes by employing the army of Israel as his agent, as he had to send hornets to sting them to death.

If it had been recorded that God sent

earthquakes and swallowed up those cities with their inhabitants, as completely as Sodom and Gomorah were destroyed by fire, then men would never have thought of questioning the truthfulness of the account. It is recorded in the history of the kings of Israel that Elijah slew four hundred men at one time, and was afterwards translated. Nephi was commanded to kill Laban while helpless in a drunken fit. If the children of Israel committed murder in doing as recorded, then by the same rule, Elijah and Nephi were guilty of murder also. The innocency of the children of the Canaanites cannot be urged against the truthfulness of the history, from the fact that it would be far better for them to be slain in their infancy, than to grow up to maturity, and by disobedience, accumulate wrath as their parents had done.

Had the children of Israel spared the children of their enemies, those children would in time have proven a snare to their captors, by the breaking out of those evil tendencies inherited from their wicked and sin steeped ancestors. I would further ask by what rule of history, reason, or philosophy, we are required to reject as false that part of the history which records that God commanded the children of Israel to do a certain thing, and to accept that portion which informs us that they did thus and so.

The next point that I wish to review is the doctrine advanced, that the eternal Father obtained his dominion and power in the same way that his Son Jesus Christ obtained his, that is, by coming into a world, and being crucified or put to death, for the sins of its inhabitants, and by rising from the tomb, and ascending to heaven.

I am confident that I am treading on safe ground in denouncing this doctrine as a doctrine of evil, and akin to polygamy, the Adam-God theory, and blood-atonement; it follows of necessity that God must have been sent, as his Son Jesus Christ was, by some being superior to himself. That Christ was superior [inferior we suppose he means —Ed.] to his Father is too plainly

taught to be denied. The Savior says, "I came not to do mine own will, but the will of him that sent me." Again, in John, he says, "My Father is greater than I."

It is believed by all Latter Day Saints that supreme power dwells in the Father, as the source or fountain, while on the other hand the supremacy dwelling in Christ was *conferred* upon him. He says, all power is *given* unto me in heaven and earth." The word "*all*" in the quotation must, however, be taken in a qualified or limited sense, to agree with Paul's teaching, who says:

"It is evident that he is excepted who did put all things under him."

Here again the absolute supremacy, and consequent superiority of the Father is strongly implied. As still further proof that God, Jehovah, *is* and *always* was supreme over all, and absolute in all of his attributes, so perfect that they can neither be added to nor diminished from, I refer the reader to the words of God to Moses, revealed to us through the "choice seer":

"Behold, I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years; and is not this endless?"

In this passage, the word "endless" refers to the past as strongly as to the future; and forbids the assumption that the Eternal Father ever laid aside his glory and power or became divested of them, as Christ did, whose judgment was taken away in his humiliation, and was "made [did not make himself] a little lower than the angels." Again, he says in the second section of the revelation above quoted:

"And I have a work for thee to do, Moses, my son, and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God besides me."

If the doctrine which we are considering be true, then the above statement must be false. In the Bible God makes use of language still more emphatic. He declares:

"There is no God besides me; I know not any."

I argue that if God does not now know any God besides himself, that he never did, or he makes himself a liar. But I say (and so will every Latter Day Saint), let God be true, though every man be found false—a prophet, or any other man who is presumptuous enough to teach such doctrines, not excepted. Again, if this doctrine be true, to whom did the Father offer himself? And when he delivered up the kingdom, which it is said he thus obtained, to whom did he deliver it? Enoch says to the Lord:

“How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?”

Again, I question still further: If this doctrine be true, why is it that God has not revealed it in such plainness that it could not be gainsayed? Since, as I have so evidently shown, this doctrine is opposed to scripture and reason, we must look elsewhere for a solution of the Savior's language as recorded in John 5 : 19, 20. (I. T.)

“Verily, verily, I say unto you, The Son can do nothing of himself, but whatsoever he seeth the Father do; for what things soever he doeth, these doeth the Son likewise; for the Father loveth the Son, and showeth him all things whatsoever himself doeth; and he will show him greater things than these, that ye all may marvel.”

A critical examination of the foregoing will show no more than an agreement with the words of the Savior where he says: “My Father dwelleth in me, and he doeth the work,” also where he says, “my Father worketh hitherto, and I work.” If the Father dwelt in Christ, then the Savior could say with the greatest propriety that his Father did the work. This must have been the meaning which the Savior intended to convey to the minds of the Jews. But perhaps this doctrine if true is among the things which Paul says “are not lawful for man to utter.” If so, then not only would a prophet, but also any other man who teaches it, be a transgressor against the law of that God whom it drags down from the lofty position which he claims in his word.

What matters it that a teacher did

teach this doctrine (which I neither admit nor deny) it does not make it true any more than if it had been taught by Zoroaster or Mohammed. He who sometimes erred in deed was also as liable to err in doctrine. In conclusion, permit me to express the hope that the Elders of Israel will find enough to do in teaching the demonstrated truths of the gospel, without dabbling in mystical speculations and unsound theories.

ROBERT FULLER.

### The Gathering of Israel.

This principal of gathering has in all ages of the world, had a charm for the children of God; and it appears that it was his design to bring his people out from among those who had gone into sin and transgression, that they might dwell together and serve him more perfectly. Hence the Lord commands Abraham to go to a land that he would show him.

And again, he raised up Moses to go, and to deliver the Children of Israel out of bondage and to bring them into a land of promise. But it is true that they were not permitted to inherit it, but only because of sin and transgression. But Moses' successor went forth into that land of promise; and it is plain that God intended that all the children of Israel should possess that holy land, if they did not transgress.

Now, dear readers of the *Herald*, their gathering together has ever been the theme of the Latter Day Saints, as well as having been that of the former day saints; and we, as a people, have been looking forward for that time to come when God would raise up that man of power to lead his people out of bondage and sin into that promised land which he himself set apart for the gathering of his Saints, in the latter days.

Now, therefore, let us find out the place which he has appointed for the gathering of his Saints, and for those that obey the gospel. I shall call your attention to a revelation given December, 1833, sec. 98, par. 9. There we

have Zion located in Jackson county, Missouri; or, in other words, it is the place for the gathering of the Saints. And the Lord has said as follows:

"All mine Israel shall be saved; and they that have been scattered shall be gathered. \* \* And behold there is none other place appointed for the work of the gathering of my saints until the day cometh when there is found no more room for them."—B. C. 98: 4.

Therefore, we take it for granted, that this must be the place that he will gather them to; and not to any other place; for he has said,

"Zion shall not be moved out of her place; notwithstanding her children are scattered they shall return and build up the waste places of Zion."

And in revelation the of June, 1831, sec. 52: 9, he said:

"Ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritances."

Also in the revelation given in July, sec. 57: 1, he tells us that this is the land and the place which he has appointed and consecrated for the gathering of the Saints, saying:

"Wherefore this is the land of promise, and the place for the city of Zion. \* \* \* Therefore it is wisdom that the land be purchased by the saints, \* \* that they may obtain it for an everlasting inheritance."

Again he tells us that the land of Zion "shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you; and if by purchase behold you are blessed."

He also said:

"I will that my saints should be assembled upon the land of Zion, and that every man should take righteousness in his hands and faithfulness upon his loins and lift a warning voice unto the inhabitants of the earth, and declare both by word and by fight that desolation shall come upon the wicked."

Now, while this destruction is to come upon the wicked, and also upon the earth, the Lord has appointed this Zion as a place of refuge for his people. Oh, how good and kind the Lord is toward his Saints, in providing a home of safety for all those that will put their trust in him, and will rely upon his word. Again the Lord has said that it is his

will that his people should claim and hold claims upon that which he has appointed unto them, "Though they should not be permitted to dwell thereon; nevertheless I do not say they shall not dwell thereon, for, inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon, and they shall build and another shall not inherit it, they shall plant vineyards and they shall eat the fruit thereof."

Now, dear Saints, is not this a glorious promise to us as a people, and all this was said by the Lord before the Church was rejected, and he is God and cannot lie. Also, what do we hear in 1851? The voice of the Lord unto his servant Jason W. Briggs, concerning the Church:

"Behold, I have not cast off my people, neither have I changed in regard to Zion; yea, verily, my people shall be redeemed and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose."

Then has not God purposed to gather his Saints to this Zion? We say, Yes. Hence he has said,

"In mine own due time will I call upon the seed of Joseph Smith and will bring one forth and he shall be mighty and strong, and he shall preside over the High Priesthood of my church, and then shall the quorums assemble and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith."

It is not Nauvoo that is to be reinhabited by the quorums of the Church, and by the pure in heart, but it is Zion; and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation and to be her high tower.

"Therefore, verily thus saith the Lord, let Zion rejoice; for this is Zion the pure in heart; therefore let Zion rejoice while all the wicked shall mourn, for behold, and lo, vengeance cometh speedily upon the ungodly and who shall escape it."

Therefore the word of the Lord is unto us to gather into the regions round about, and to stand in holy places and wait for the revelation to come. Now this holy place must be the place that

he has consecrated and set apart for the gathering of his Saints. Let us also hear the word of the Lord in 1873, given to Joseph Smith:

"Let my commandment to gather into the regions round about, and the counsel of the elders of my church guide in this matter, until it shall be otherwise given of me."

Now if it is a fact that we must take the latest revelations in preference to the former, as Bro. Briggs gives us to understand that we must, then the Saints must gather in the regions round about, and not to Nauvoo. Also the pure in heart should gather towards this Zion that she might be reinhabited, for this is the word of the Lord unto us as his people, "Gather together as much in one region as can be consistent with the feelings of the people, and behold I will give unto you favor and grace in their eyes that you may rest in peace and safety."

JAMES KEMP.

### Do What You Can.

"The woods would be very silent if no birds sang there but those that sang best."

I know not who said those beautiful words, but I may be safe to say it was no great man. Not what the world calls great, not learned, not rich, but whosoever placed them upon paper, to be read by its struggling thousands, gave a sermon in the plainest, truest, yet grandest way it could be told.

I know how anxious every one feels to do his best—to be first. Well, you may do your best. But if your talent will not bring you a hundred fold, be content by its doubling. Rather be proud that you can look back and say, "that is as well again as I once did." If you are capable of no more, why bemoan your own fate because others have outstripped you? Do you gain by complaining, or by silence? Can you lose by trying again? If none went abroad but the Moodys and Sankeys, how many places would be unfruitful. Ah! the churches would be very silent if none preached but those who preached best! To be first or nothing is a poor saying by which to live. No one expects you

to give your first speech like a Wilberforce. Everybody knows you have not the head of Daniel Webster—they only think it is very well for you, John Smith. It need not cool your ardor to be thus spoken of. It helps to make a comparison between the poorer and the better. Very rarely would the world look upon pictures or works of art, if none sat at the easel or held the chisel but the world's great masters. What would you be—what would the world be, if none struggled to be heard? Because you cannot pipe so long or so loud as a stronger or bolder brother, need you try on their instrument? You may make a clearer and sweeter strain on some other one. The world does not measure all beauties or talents alike. If one thinks the whip-poor-will the best singer of the wood, would he care to have that bird under his window always? His neighbor might like the robin best, then who is to be judge between the two. Should one bird stop singing because some other can be heard the farthest? No, use what talents you possess. See not smiles or frowns, hear not the jeers or envious remarks, heed not the prophetic sayings of your future, and never mind if you do not do as well as the best. Keep doing—sculpture or paint, study or play, sing, speak or write, and if you do not stand first, remember that the woods would be very silent if no birds sang but those that sang best. —*Phoen. Journal.*

The sting of a bee is a powerful weapon, but the poison of a spider is far more effective. So it is with gilded and fashionable vice. In a thousand seductive forms of pleasure, and seeming innocence, it arrays itself, unsuspected by thoughtless youth, till in an unguarded moment the bitter fruit is tasted, and the poisonous fangs are inserted. So with the victim of intemperance, and other vices. Conscience and will, given for the very purpose of defense when assailed, remain unused, and he surrenders without a struggle to his merciless foe. "My son, if sinners entice thee, consent thou not."

Some persons are good to work, but good for nothing to co-work.

The peace makers are to be called the children of God.

15 December 76.

**Look Here.**—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, as many fail to notice the time on their label. Remittances are desired.

Attention is called to the last page, where is given full instructions about how and to whom to send all money, orders, and business letters, as recently advised.

## The Herald.

JOSEPH SMITH,  
HENRY A. STEBBINS, } EDITORS.

Plano, Ill., December 15, 1876.

THAT there is a necessity to use the sinews of material warfare to advance the interests of the cause of truth, no Saint denies by voice. That the things of this life, including the "unrighteous mammon," are, in some sort, necessary to the sustaining and strengthening of the body of ministerial laborers, it is equally true, no Saint by voice denies—all admit, all concede that there is absolute necessity for temporal means to carry on the spiritual work of the gospel of peace. How, and whence this means is to be procured, has been a fruitful cause of conjecture, theorizing and experiment, among all classes of religionists; and with none is the subject more earnestly discussed, with more intense desire to arrive at a just conclusion than it is among the Saints.

The name by which the means when procured shall be called, has been the topic of controversy; and some have expressed a willingness to pay "tithing" who strongly object to the paying of "surplus" and to "consecration." Some have been averse to enriching the coffers of the Church for any purpose; because they were not satisfied whether that which they should pay ought to be called "surplus," "freewill offerings," "consecrations," or "tithing." Others have neglected or refused; because the Church has not definitely determined what the means is to be called, and what amount *per capita*, or *pro rata* is to be paid.

Suppose we admit, for the sake of the argument, that the means, if raised and properly applied, would be as productive of good called by one name as if called by another, and half the difficulty is removed. The fact is conceded that means are needed,

and that it must come from the private resources of the Saints; what need then for sensible people to quarrel, or even good naturedly wrangle over the name of a dollar, the use of which is defined, and the source whence it is to come clearly understood.

A prominent brother, who has been in the missionary field constantly for a number of years, lately wrote us a letter, in which occurs the following, "The needs of the laboring ministry are not great, but they are certainly very pressing." There are but few who are constantly engaged in preaching away from their homes, the great majority of the really efficient Elders being engaged in bread winning, as a labor, and preaching betimes as recreation; or as a partial fulfillment of their duties as Elders. These are doing all they can, as they believe and say; but there are some who do not put forth any effort to accomplish even so much toward preaching the word. Is there any difference between these two classes, so far as temporal obligation to the welfare of the cause is concerned. And which of them is in the greater need? The answer is obvious; neither is in pressing need. Both are, or should be, sufficiently industrious and careful to be above need; for both are serving their personal interests first, the interests of the work secondarily. How will these two classes compare in regard to obligation and responsibility? The comparison is unfavorable to the latter; for the responsibility is the same in both cases, and the obligation the same, varied only by the condition surrounding the individuals composing both. This is, to our mind, the only difference. Hence, the former is more excusable for a failure to present of their means than the latter, by just so much as their effort is commensurate with their ability, opportunity and surroundings.

There is a class, however, few in number, though great in faith and works, who are constantly engaged in prosecuting the missions assigned them from time to time, and preaching wherever and whenever wisdom, or the call of the Spirit directs. What of this class? Their time is worth just as much in the manual labor market as is the time of any of the two classes before referred.

to. It requires very nearly as much per week to feed and clothe themselves and families, if they have any, as it does others not preaching. We write, "nearly so much," from a consideration of the supposition that, if an elder is in the field preaching, his family is under greater moral obligation to be economical and self-sacrificing, than is the family of a man stopping at home winning his own and their daily bread. But men in the ministerial field cannot win much bread by manual or professional labor; for some kinds of labor are considered unprofessional for elders to engage in; and some professions are absolutely forbidden by church public opinion. Besides, successful professional and manual labor demand a local and permanent abiding place; while of the itinerant minister it is required that he travel from place to place as time permits and necessity demands. From these, obligation and responsibility can claim no more than from the others; nor are their families under any more moral obligation to exhibit the spirit of self-abnegation and sacrifice than the families of other.

However, this is all preliminary. If the efficient Elders now in the field were to conclude that their salvation was as secure, and they absolved from obligation and responsibility by just such sacrifice of time as would compare, by just computation, with the "sacrifice," "consecration," "free-will-offering," or "tithing," calling it whatever name any of the readers may fancy, as apparently do those who thus "sacrifice," or "consecrate," how much labor per year would they do? A great deal less than one tenth of their time would be required.

During the time that the temple of Nauvoo was being built, the usual amount of labor demanded of the laborer was every tenth day; but there were some who were, from the nature of their qualifications and labors, at work on the temple all their time. These were paid a compensation for the nine days of time they were at work more than their quota of one day in ten; as it was justly deemed proper and right that not more should be exacted of them than their brethren. So is the principle when applied to our brothers in the field.

There is a strong feeling against a paid ministry. All seem to agree that to pay a stipulated sum to an Elder as a salary, would be derogatory to the dignity of the character of a gospel minister, and inconsistent with the profession of the Church. Hence no argument can be presented with such a proposition in view. It is seemingly equally obnoxious to urge the adoption of a graduated list of stipulated sums, which the church should be held to pay to the families of those in the field. For, it is urged, if the supplies which must fill the coffers of the church, are dependent upon the capricious free-will of a people all equally interested; and all, or nearly all, equally negligent, it would be decidedly impracticable for the church to promise to do what it had not the surety of being able to perform. A capricious and inconstant supply enforces an inconstant and capricious expenditure.

We commend these thoughts to the attention of Saints, together with the statement, that there is now an urgent need for the use of the things of this world that perish, in order that there may be a wider spread of the wisdom that endureth, and an increase of the life that abideth forever.

#### PHASES OF SPIRITUALISM.

THAT noted medium of the Spiritualists, Slade by name, whose visit to England we mentioned some time ago, has come to grief there. He went with flying colors and was received by the advocates of that system with honor and applause; and, for a time he did a thriving business and won both money and fame. But, after a time, it was discovered that at least some of his wonders were not by Spirit power, but by physical means; and, proof being obtained of his deceptive ways, he was accused of getting money under false pretense, and, at the instance of Prof. Lankester, and other men of note in scientific investigation, he was cited to answer summonses on two charges. This caused much excitement among the Spiritualists, who were unwilling to believe that his wonderful achievements were only a delusion and a snare—or money and notoriety; but, on trial, his

spirit slate writing, and other supposed deeds of the departed, were exposed, and he was sentenced as a vagrant and an imposter to three months' hard labor in the House of Correction; whereas in America he would probably have continued to gull the credulous for years, or if found out he would only have been free to go to pastures new, there to exhibit his "wonders" to "deceive." It is stated that in Texas those who give manifestations of this kind are required to take out licenses as showmen.

In Toronto, Canada, in Boston and Webster, Mass., and in other places also, successful exposes have been made by those who first listened, then doubted, then investigated, until trap doors and other helps to the investigation of spirit visitants from the "summer land" were brought to light, and it was demonstrated that flesh and blood mortals, by change of dress and by other devices, personated the forms of those gone before. Also the sudden display of lights, the seizing of and holding the pretended "materialization," have completely overturned the game in other instances, thus bringing suddenly to a close their nightly successes in deluding the "seekers unto the dead."

But, notwithstanding the arts of all those users of deception, it is not therefore necessary to infer that there is no power in the manifestation of modern spiritual philosophy but that of man; for both sacred and profane history, as well as the voice of God and of his prophets, warrant us in the belief that the power of many things done and said is not of earthly origin, nor will its character and general tendency cause the honest seeker after pure truth to think it to be of heavenly or holy origin.

Harper's *Magazine* for October, contains an editorial upon the general tone of the messages received through those professing to have mediumistic power with the world of spirits. The writer affirms that most of the messages are useless, full of repetition of cheap sentimental and semi-religious phrases, partaking greatly of twaddle, nonsense, and slang; but he considers that the most lamentable feature of the whole matter is the tendency towards the degradation of sacred things and divine truths.

And this, because it makes so common a level between this world and the next, in consequence of peopling the boasted "summer land" with the same rough, profane, and evil minded beings as are those on earth; and as these so called spirits of the dead claim themselves to have been while on earth.

Not, in our opinion, that death will change a man from a sinner to a Saint; not that it will make the evil doers of earth bands of angels; but the marvel is that such beings who tell of no good thing they did while on earth, and who seem never to have lived, much less to have taught others, the way of righteousness, are in the large majority, in giving communications for the good of the world. And this if there are so many good spirits that can communicate; and equally strange that the balance, though finer in tone, and represented as given by very gentle spirits, contain so little, if anything, of real benefit or usefulness to communicate; because, for any practical use, it is but a trifle better than the other kind. Strange also that they will be listened to again and again in giving the same repetitions of indefinite and often meaningless sentiment, to say nothing of the other sort.

We once heard a noted lecturer and debater for Spiritualism admit that eight times out of nine the spirits either told falsehoods, as to time, place, etc., or else took the names of others, even of former great or noted ones of earth, on purpose to attract attention. But he says, "Because some men lie, do you disbelieve *all* men?" Now if there is that great odds against one in seeking for spiritual truth from those who come back to earth to teach men and women of that great future and its conditions, then who that is wise will wish to trust himself or herself in that uncertainty—the balance, or remaining ninth, being itself made, more or less, of sentimentalism, notwithstanding it may be poetic, mysterious and enchanting.

Another explanation given by its leaders is that there are "low intelligences and sentimental fools" in the spirit world just as there are here; but, as another has said, that is not a satisfactory way out, at least:



not to us. For, although it is but a step from this life to the next, and though it be true that no extraordinary change will take place in our characters as spiritual identities at death, yet, for that very reason, we should look with solemn earnestness for the right means to take, and for the most truthful instruction to be found in relation to the realities of another world—and hesitate to take that which admits to being eight-ninths false, which leaves the remaining ninth eight parts uncertain whether it be the true ninth or not.

We need to know just how to prepare, just what to do, just what we must be, to occupy the highest condition, lest we also be counted among the "sentimental fools" or "low intelligences," granting for the moment the spiritualistic theory that the dead return, also the idea that these spirits of a lower order are the only cause preventing receiving intelligence from the other world that is absolutely certain, and truth that is wholly unadulterated.

Granting that great things have been wrought, or that greater ones may be expected from those who shall yet more fully succeed in doing "great wonders," by the power of Satan, to "deceive them that dwell on the earth," "because they believed not the truth," (Rev. 13: 13, 14; 16: 14; 2 Thess. 2: 9-12), and though the adversary of souls may have power to present spiritual forms, or illusive ones, having that appearance, even to giving an exact likeness of the dead as perhaps the case with the pretended appearance of Samuel the prophet, when Saul sought for familiar spirits, yet we believe this to be as far as they can go, and that the great anxiety for tangible, substantial materializations, will be fruitless of satisfaction to the seekers.

We have no warrant for believing that the opposite power from God's power has even the ability to bring the actual spirit of man to view, and much less is it possible for that power ever to extend to the collecting and organizing of the material elements, either those of this world or those of the other, into bodies mortal or immortal, for the power of creation and of the resurrection, we feel assured, rests alone with God and with Christ, although Satan

may come so near to it in appearance as to deceive the nations of the earth before the battle of the great day.

And there is a strange fact worthy of note here, that, while the advocates of Spiritualism deny and scoff at an actual resurrection of the dead, yet that they are seeking for the materialization of spirit forms as the grand achievement and crowning feature of their success,—could they but gain that result, even to restore the dead to a tangible, real existence among the living, as some have dreamed of yet doing; just as we know that, by the power of God, the resurrection will be the sublime, final, and successful triumph of the work of God and of Christ over all our enemies,—death the last to give up.

The aim of the adversary is to come as near the genuine as he can, and to follow out the works of God so closely as to deceive those who do not examine for truth, and to copy and perform many things said and done by the powers of good in heaven and on earth; but, as in Moses' day, many things were impossible for him in those attempts.

But, were these seekers for the forms of their dead ones, only willing to wait the time when the full and glorious triumph of truth over error, good over evil, life over death, shall take place, wherein both the living and the dead (those now called dead) may all share, they would find a full and entire "restoration" to satisfy all their longings for immortality and communion, instead of the partial restoration which they seek in dark and covert places here and there. For then will the most ardent longing of the pure and the good for their lost ones be abundantly satisfied. And, as it is the seeker after vain hopes will find no satisfaction until He, who is Lord both of the dead and of the living, shall "finish his work," and shall crown his complete and glorious victory over death and hell by the resurrection of all men, each in his order of merit, and the glory, happiness and peace, in the highest degree, of the willing, the obedient, the righteous, and the pure, even where God and Christ are, and those from all the ages and generations of man upon the earth.

## NOTES OF TRAVEL.

AFTER returning from Santa Cruz, on the 26th of October, we made immediate preparations to leave California; and on the 29th for the last time spoke to the congregation of Saints and friends in the Hall of the Grand Army of the Republic, on New Montgomery Street, where the Saints at present hold their Sunday services. There was a good audience present, and we enjoyed a fair degree of liberty.

On the 30th we visited a few of the brethren in Oakland, among them Br. Thomas Dungan, who is sorely afflicted with a disease in one of his legs, which has baffled all efforts to stay its ravages, and is slowly sapping away the old soldier's life. He is some seventy-seven years old, and it was a sad sight to see him so tormented.

On the 31st we officiated in the renewal of the covenant of a good sister at Oakland, Br. Russel Huntley assisting us, and blessed a number of children, at the house of Br. John Roberts, whose guest we were, and for whose kindness we feel grateful. We also visited a number of the Saints in San Francisco, all of whom expressed regret at our departure, and gave tokens of their friendship for the cause; for which may the blessings rest with them that they so well merit.

On the first of November we bade Sr. Lincoln and her family, brethren William Anderson, Job Hall, Thomas J. Andrews, Peter Canavan, A. C. Bryan, and others farewell, and left the city of San Francisco, in company of Br. Daniel S. Mills, who accompanied us as far as Sacramento, where we bade him good by, he bound for Salmon Falls on an errand of mercy; and we *en route* for Reno and Carson City. We reached the latter place early Thursday morning; and in the afternoon reported to Br. A. B. Johns, president of the District, and spent a night and a day in Jack's Valley. On Saturday we returned to Carson, and on Sunday morning and evening we addressed those of the citizens of the city who chose to gather at the Court House to hear us; the attendance was good, on both occasions, and the Saints seemed to be pleased with the effort made.

On Monday, by the kindness of Br. Thomas Millard's son, Harry, we went to Br. Johns, and was by him taken to Genoa, Carson Valley, where we spoke to a large assembly in the Court House. From there, Br. Johns had arranged for preaching at Mottsville, Fairview, Diamond Valley and Jack's Valley, on successive nights; all of which engagements we filled, visiting the Saints between times.

At Genoa and Mottsville, we fell in with a number of the brethren who accept Wm. Davis, now at Walla Walla, as a leader. It is stated that there are a number of resurrected Saints, ancient and modern, among them; as, for instance, the ancient of days; Daniel, of the lion's den; Joseph and Hyrum Smith. It is also stated that Jesus in the person of a child of about eight years of age, is at Walla Walla with Mr. Davis' family. We heard other rumors about them, but do not care to repeat them. Some of the men whom we met are evidently sincere and earnest men; and as we can only wish them well, we do not choose to report anything not well authenticated. Most of them were with Elder Joseph Morris in the Weber trouble.

On Friday, November 10th, we baptized three, in Jack's Valley, holding confirmation services at Br. A. B. Johns. Two were children of Br. and Sr. David R. Jones, and one, a Sr. Trimmer, a citizen of Carson City. We returned to Carson, on November 11th, and went directly to Virginia City, the mining center of Nevada. We met Br. George Smith, of Pleasant Valley, on the platform at Carson, who accompanied us to Virginia.

At Virginia we met Br. John Parsons, and — Petric, once of the Morris band now standing aloof from all; also Br. Levi Atkinson and family, whose guest we became during our stay. We received an invitation from the Liberal Association, by Elder McGrath, their pastor, to occupy the stand at their regular Sunday evening services, in the National Guard Hall, to which invitation we responded. The hall was large and well filled with an audience of intelligent people. We were thankful for the opportunity, pleased with the liberal sentiment expressed in the invitation, and

tried to do our duty—the result is with our Master. We were more favorably impressed with this invitation because it was so opportune and so out of the ordinary line of treatment accorded to us by religious bodies.

From Virginia City, we visited Gold Hill, calling upon the widow of Br. David Holman, deceased, and spending a pleasant half hour in chatting about the early days of the Church. Sr. Holman was with the Saints during their Missouri and Illinois troubles, and still retains her faith. Her husband was intimately acquainted with Joseph Smith and family; was with the family during the Liberty Jail trials, went with them to and from Missouri and refused after the death of Joseph to accept the rule of President Young.

SALT LAKE, Utah, Nov. 22, 1876.

#### THE OGDEN FREEMAN AND BRO. JOSEPH.

THE Ogdens *Freeman* of November 24th, contains an editorial headed "Joseph has come to Zion," in which it records the arrival of President Joseph Smith in Utah. It says that he has come to uproot Brighamism, and express the desire that he would "tell the people, in plain and unmistakable language, that the so called revelation on polygamy" was of Brighamite origin, "and cannot be laid at the door of true Mormonism, as proven by the Doctrine and Covenants and Book of Mormon; and that the Josephites do not teach nor believe in the union of Church or State, but will act in hearty accord with the federative powers of our republic, then the *Freeman* shall be his organ."

It claims to give assurance that a manifesto sent by him into every house in Utah would cause the people to "break their shackles, throw off the yoke and flock to him as their standard bearer."

It further adds as follows: "Yes, even we ungodly Babylonians will raise high your ensign and defend it to victory supreme. Strike the blow and you will prove yourself the greatest hero of the age. \* \* \* Step boldly to the front and cast the die which will invigorate Josephism and lay the death pall on its imposterous rival, Brighamism."

The Gentile feeling can be seen from the above, and it certainly promises well, but their ways and methods may not be adopted sufficient to suit their taste.

WE invite all who can, and especially the elders in the field, to contribute doctrinal articles and accounts of labor in the ministry, etc., etc. Some traveling elders let months, almost years, pass away without writing for the HERALD in any form, whereas our readers would like to hear from them. They might write as briefly as they choose, and without giving the minuteness that some do of detail; but nevertheless they could give our readers some good things, some cheering news, some assurance of interest in the HERALD and its place as an exponent of the activity of the Church and its ministry in the Master's cause.

It is also hoped that traveling elders, presidents and clerks of branches and districts, agents and others will make themselves interested in securing new subscribers, and also in the payment of past dues. There is no desire on our part to crowd, but we confidently hope that the brethren and sisters will make an effort, as early as possible to pay up arrears. We may also yet be forced to discontinue all papers upon which three months or more subscription is due, and expect with this issue to discontinue a large number who are six to ten months in arrears, special circumstances only excepted, although we wish we could afford to send it to all regardless of time of payment. We thank those who are prompt and those who write to explain their present inability, for many pay no attention, and give no assurance of payment at all. Those who remit before their papers are discontinued will save having the amount charged to them on the books of the office, the same as any other indebtedness.

BRO. JOSEPH LUFF, of Chatham, Ontario, writes that he is engaged in the work of the Lord and that they have reason to look for blessed results from their labors.

Bro. J. J. Cornish wrote from London, Ontario, November 27th that he baptized d

two more the day before. He found excellent openings in Michigan in his late visit there, and thinks the prospect very favorable, if a continuous effort was made.

The Salt Lake *Herald* of December 2d, announced that "Elder Joseph Smith" would speak in the Liberal Institute the next day, morning and evening. By letters we learn that he has suffered for a month or more with the neuralgia in his face, but was better so that he could preach. He has been well received by his cousin Joseph F. Smith, and others. His advent there has caused much stir and excitement, and all kinds of rumors were in circulation concerning his presence and purpose. President Young went to St. George, his winter retreat, three hundred miles south, November 1st, and so he is not to be seen. It seems that the Brighamites have taken out the article on marriage, Sec. 111, B. of C., and have inserted in its place the so-called revelation on polygamy, in their new edition of that work.

Bro. Joseph informs us in a letter written the 5th and received the 9th that he intends to be at home by the 23d inst. at the latest.

It is stated that the appointment of Bro. Heman C. Smith at the October General Conference should have read that in addition to Central Nebraska, he was also requested to extend his labors into Northern Kansas. Saints will please take notice.

Sr. Annie Leather writes from Bivingsville, South Carolina. They feel much isolated, being so far from the Church, the *HERALD* being their main stay in hearing the news of the cause of Christ and its progress. They long to hear the gospel again proclaimed. They formerly belonged to the Massachusetts District.

Many of our readers will be pained to learn of the death of Bro. Henry Wagner, of West Joplin, Missouri, and so soon after the decease of his brother Charles. Their names will be familiar to many who never saw them, for they were ever ready to do for the cause, and for its defenders, giving hundreds of dollars towards the work, and only anxious for its progress, as their deepest interest in life. No relations or kindred are in this land, but the Saints

who knew them, in person or by reputation, sincerely mourn their loss.

Br. M. B. Williams of Middletown, Ohio, sends a ream of letter-head paper, as a present to the Herald Office. The paper is of fine quality and was manufactured at the mills where Br. Williams labors. We thank him for it.

Br. C. M. Fulks sends copies of *Kansas Star*, *Topeka Blade*, and the *Industrialist*; the latter published by the Kansas Agricultural College. Br. Joseph Hammer sends *Grant City Star*, Missouri, and brother L. Cheney, a Galena, (Ill.) *Gazette*.

Mr. W. H. Deam, compositor of the Herald Office, is publishing a local paper called the *Plano Fair-Dealer*, assisted by Bro. H. S. Dille, also of the Herald Office. It is nearly the size of the *HOPE*, well gotten up, and has a good patronage in advertisements. Bro. Dille has been editor of several papers heretofore, and Mr. Deam has been with the Herald Office for several years, and is a good type setter and pressman.

Bro. Thomas Taylor, of Birmingham, England, writes that affairs are moving favorably for the cause there.

Bro. Adam See writes from Adams Co., Wisconsin, that they are having lively times with the Seventh Day Adventists, and he sends for documents to refute their views.

Bro. J. X. Davis writes that their late session of conference was one of the best, if not *the* best, ever held in the Des Moines District.

Owing to the extra labor of writing and setting the index for the year, this issue will be a little later than usual.

Pres. W. W. Blair arrived in Plano December 8th. After leaving Council Bluffs he called at Nebraska City and St. Joseph, and attended conference at Stewartville, Mo. He is in good health and spirits.

#### NEWS SUMMARY.

An appalling disaster occurred at Brooklyn, N. Y. on the evening of December 5th. By the burning of a theater three hundred and fifty people were destroyed. After the fire the charred bodies were found in great heaps in the cellar, chiefly under the stairways which fell through with the weight of the multitude seeking escape.

But few of the bodies could be recognized. Numbers of theaters have been burned this fall. One each in San Francisco and Sacramento caused the death and wounding of a hundred people in each case, the latter, however, having been by the giving way of the floor.

The deaths from yellow fever at Savannah, Ga. during its reign from August 1st to November 26th, numbered nine hundred and forty. Truly a loss for one city to endure.

The movements in Europe more and more indicate the probability of war. All the nations are engaged in canvassing the situation, and Russia and Turkey are continuing their preparations for the conflict, but the other nations are trying to avert it.

Mr. Chandler, Secretary of the Interior, in his annual report calls attention to Indian affairs and writes of the satisfactory evidence of the gradual advancement of the Indian, in habits of industry and in disposition towards, and ability in agriculture on the reservations. There is a gratifying increase of laborers and amount of products.

We have not space to copy more news items.

## Correspondence.

ST. JOSEPH, Missouri,  
November 19th, 1876.

*Dear Bro. Henry:*—I have often thought of writing to you again, but I have kept putting it off from time to time until the present. I wish to say something to the Saints of what the Lord has done for me, and for others in similar circumstances.

The subject I shall write upon is that of the "gathering into the regions round about." A short time after I embraced this gospel, a year ago, I began to investigate the doctrine of gathering to the land of Zion. I read the revelations on the subject in the Book of Covenants, and the 98th section satisfied my mind, and therefore I felt it my duty to locate myself in the land of Zion, where I could be in readiness for the final gathering. I made it a subject of prayer that, if it was right, the way might be opened for me. I felt willing to sacrifice my good situation and all that was necessary, and go into a far off land, where all were strangers to me, with no prospect ahead, that I could see. Yet this was the faith I had, that all who were willing to obey the commands which the Lord gave years ago, need not fear for the future. At once I met with opposition, and, too, by those who have been in the Church for many long years. They expressed themselves as believing that they will be as greatly blessed where they are

as if they were out here, and that when the final gathering occurs they will get to the land or city of Zion without any exertion on their part. What a mistaken idea!

Well, notwithstanding all that was said against my ideas, myself and family started for the land of Zion, and arrived at the point of destination (St. Joe.) in safety. Since then God has wonderfully blessed us; and my heart swells with gratitude when I think of it. And he has made it so plain to me that I cannot doubt for a single moment but that it is the duty of every Latter Day Saint to obey the instructions already given in this matter, and not to expect any more until they have obeyed them. But many will be the trials and difficulties they will have to overcome. All will not be peace.

There are a few out of the many who are willing to do as I did, and I find that they are coming to this vicinity, a family at a time, from near and from far, and my prayer is that every true Saint may partake of the same spirit; for there is plenty of room, and, in certain localities, the people are glad to have them come. O, what a glorious time is in store for the Saints who are willing to gather to this land, when our Savior will be in our midst, and all will be peace and joy. How I long for that time to come; and I think it is nearer than most people are aware of. Those who desire to know the will of the Lord in this matter, let them read the 98th section of the Book of Covenants. I think that is plain enough for any one. That we all may continue faithful, and at last be gathered to the city of refuge, is the prayer of your brother in the gospel,

EDGAR W. KNIGHTS.

CHEROKEE, Kansas,  
Nov. 13th, 1876.

*Bro. Stebbins:*—Perhaps a few words from this part of the Lord's vineyard will be of interest to some.

I am just home from a trip west. I attended our district conference, October 27th, 28th and 29th, at Mound Valley, fifty miles west of here. The attendance was good considering the distance, and the representation was nearly complete. The business was transacted without jarring or contention. the teaching was edifying, testimonies firm and encouraging, the preaching pointed and convincing, and all proved the presence of the Holy Ghost, and harmony prevailed.

On Monday, October 30th, according to previous appointment, I started west, with Bro. R. H. Davies and Bro. Staly for Indian Creek, in Elk county, which is fifty miles from Mound Valley, to organize a branch, the effects of the labors of Bro. Wilson Loar. The first night we arrived

at Independence, the county-seat of Montgomery, and were entertained by Bro. Keeler and his companion. He is a warm-hearted brother, ready to entertain and liberal to help on the cause; and, although alone, yet he takes every opportunity to defend the truth. He wants some Elder to make it a point and to preach here for a week. He also informed us of a man, seven miles north of Independence, who is ready for baptism, and who desires preaching in his neighborhood; and sixteen miles south lives our faithful brother, Andrew Hoffman, and his kind family, and they call for preaching.

The next day, about dark, we arrived on Indian Creek, and found the Saints awaiting us with a kind reception. But, to our disappointment, we found that a minister of the Disciple Church had sent his appointments ahead of us for Saturday night, Sunday morning and Sunday night. So we had to do the best we could, and we made appointments for Thursday and Friday nights, and 3 p. m. on Sunday.

I preached on Thursday night on the "one faith," and Friday night, on the "one gospel," to fair congregations. Saturday night, the Disciple minister selected the subject of the "resurrection" and preached against the Adventists. This I called, "preaching against the Jews, because they had no friends in town."

On Saturday, at 2 p. m., we met with the Saints and organized the branch, consisting of nine members, under the name of Indian Creek Valley Branch; Wilson Loar, president; — Atwell, secretary. Sunday, at 9 a. m., we completed the organization, by ordaining Bro. Atwell an Elder; Bro. Barmgarte, Priest; Bro. Lee, Teacher, and Bro. Staley, Deacon. A Baptist minister was present on both occasions, as he desired to investigate the in-workings of the Church, and he testified his satisfaction in the proceedings.

At ten a. m., we found the disciple minister in the stand, and the house was well filled. He selected Mark 16: 17, 18 for his text; made a bold but feeble attempt to argue them out of existence; and all could see that his discourse was intended to be against the Mormons. He asserted that the "signs" were to make believers, and to establish the gospel, and "that then the necessity for them ceased," and "they were no longer needed," etc; also, he said that "prophesying meant preaching," and denied entirely the existence and need of true prophets—all now "were pretenders and false;" and he took great pains to describe, and to show the destiny of false prophets and their followers.

At 3 p. m., our time came, and he was present, with two Baptist ministers. I addressed the people, and argued that if un-

believers and sick men, &c., were the "necessity" for the "signs," &c., that we have the necessity to-day, for this age can successfully compete with any age in the number of unbelievers and sick. Hence, according to the brother's argument, the signs are to follow to-day more abundantly. The next point was that if prophesying means preaching, then all preachers are prophets, hence the brother himself is a prophet, and denying as he did the existence of true prophets, then all prophets are false—hence the brother himself was a false prophet! Beware of him! I argued that the Latter Day Saints lacked in the principal feature in the character of false prophets—that is, popularity. As to the "fire" he spoke of it did not seem to excite any fear in us at all, somehow!

At evening his time came again; and he kindly invited me to take a seat with him, and gave me the hand for the first time, and privately offered me an apology, by saying that his sermon in the morning was not intended for us; but it was rather late for that. He made a weak attempt to redeem himself, and the only way he could do it, was by denying his own statements in the morning, and misrepresenting my grounds. When he was through I told the people that, and that I would try to attend to that if I got a chance, but that I could not stay any longer just then; and also I told the brother privately that I had some more for him. He did not feel very anxious to take any more just now.

Bro. R. H. Davies baptized one. Bro. Loar and others have done good work, and I hope they will continue. Next morning we started for home. Bro. C. W. Short baptized one on his return from conference, near Oswego, on the Neosho river. There is a call for preaching there. Bro. Davies, near Osage Mission, calls for preaching in his neighborhood, and preaching is called for at Columbus. Bro. M. T. Short is putting in his time at present in that locality. The Macedonian cry comes from Bro. Tignor, at Granby, Mo., and I have a call, in connection with Brn. M. T. Short and W. Taylor from the Indian Territory, that we intend to answer some time this winter. I travel all my circumstances will permit. Kind regards to all.

Yours in the best of bonds,

JOHN T. DAVIES.

OTTER LAKE, Pottawattamie Co., Kan.,  
Nov. 5th, 1876.

Bro. Henry:—I have not been able to attend a quarterly conference since I left Kewanee, six years ago, and I would like to know if it is proper for me, under the circumstances, to officiate in my office as an Elder. There is a great work to do here, and I am making good preparations

to do my part. Prospects are good, calls plenty, and some earnest enquiry for truth, and everything looks good for Zion. Pray that God in his mercy may push on the work.

Yours in the hope of Salvation,  
GEO. W. SHUTE.

[We see no reason why you may not officiate.]—Ed.

FALL RIVER, MASS., Nov. 22d, 1876.

*Bro. Henry*:—The cause seems to be onward at the present, although we are laboring under some disadvantages. About the first of October, we concluded to engage another hall than the one we were occupying, as we thought it would be more suitable. We engaged one and commenced to hold meetings in it, but we were considerably annoyed by a society which met overhead, whose members seemed to take delight in annoying us all they could, and after three Sabbaths we concluded to give it up, and to try elsewhere. Since then we have decided to build a house of worship, and accordingly a committee was chosen, subscription papers sent out, and I am happy to say that the Saints are doing nobly, and showing that they are in real earnest. The building will be 25x36 feet. We expect to be its tenants by Christmas. Its probable cost is expected to be between seven and eight hundred dollars. Many of our outside friends are contributing towards it.

Since the gospel was first established here, it has been a constant drain upon us to meet the monthly bills for hall rent, and by looking back over the ten years of our existence as a branch in this city, I find that more than fifteen hundred dollars has been paid out for that purpose. This has kept us poor, so that we could not help the Church elsewhere, and we have concluded that we have done enough of that kind. We meet in houses at the present, and the Lord blesses us with his Spirit, and confirms the work we have begun, saying, that if we will be faithful, it will result in great good to the cause, and be for the good of souls, which result is my earnest prayer. Yours in Christ,

JOHN GILBERT.

CHARLES CITY, Floyd Co., Iowa,  
Nov. 12th, 1876.

*Dear Brothers*:—This is the first that I have written you since I took upon me the armor of Christ. I have been searching for the truth for many years, and I never heard the whole truth until Bro. W. H. Kelley came and preached it to us. I had been a Methodist for over sixteen years, but was never quite satisfied, yet could not find any other that was better, until I heard the Latter Day Saints. But now I

have obeyed the voice of the Lord, and have united with the true Church of Christ, having been baptized, October 8th, and having received an evidence that I have done right. No one but those who have obeyed the truth know the peace and happiness that comes from doing one's whole duty. Having long prayed for the truth, I have received the blessing, and I feel to praise God's holy name for what he has done for me, and pray to be made a humble follower of his. I feel weak of myself, but the Lord will make us strong in his strength.

I hope that Bro. Kelley will come back and finish the good work that he has begun, for there are a good many honest ones here. Please remember me in your prayers. I feel that I need them to help me.

I am your sister for the truth,  
N. M. PATTEN.

MONTERRAT, Johnson, Co., Mo.,  
Nov. 1876.

*Bro. H. A. Stebbins*:—I would communicate to you the thoughts of my heart. It is about two years since I united with the Church, and I have had the opportunity of meeting with the Saints but once since then, and I have heard but very little preaching. The *Herald* is our only preacher, and it is a very welcome visitor, and we think the time long from one visit to the next. If it was a weekly it would please us much better. There is but one Saint beside my family in this part, and I seldom see him. August Dellar, a Bickertonite, lives in Monserrat, and he is strong in the latter day work. Also Mrs. Blake, an old time Saint, lives there. Before she married Blake, her name was Mary Ives. They were living in Nauvoo at the time the corner-stone of the temple was laid.

These people express themselves as desirous of hearing the gospel preached. I have loaned the Book of Mormon to Mrs. Blake, and they are reading it and investigating. I think if there could be a good Elder here, he could do some good, and we invite any Elder, that can, to come and preach to us. I live about two miles north-west of Montserrat, Johnson county, on the Pacific Railroad.

We ask for the prayers of the Saints, that we may continue faithful. I remain your brother in the hope of the resurrection,  
JOSIAH CURTIS.

CHEROKEE, Kansas, Nov. 29, 1876.

*Bro. Henry*:—I am preaching every Sunday. Have commenced in a stronghold of Adventism, some fourteen miles north-west of this place. I pray that I may soon be able to spend more time in the work, but I have to paddle my own canoe, having a wife and six children to

support by my labor. The Saints often say that the elders ought to preach all the time, forgetting, as many do, that the Lord requires them to help also. Your brother in Christ,

D. S. CRAWLEY.

SALT LAKE CITY, Utah.

Nov., 24th, 1876.

*Bro. Henry*.—I have just returned this 3 P. M. from a rambling visit into the city of the Saints; have seen several of the citizens, some polygamists, others anti. 'Tis a beautiful city, so far as the lay of the land is concerned. Of my impressions of its spiritual beauties, I do not feel prepared at present to say anything.

I have been suffering from neuralgia for nearly three weeks, and have not yet decided to speak here. There seems to be a desire to hear—so they say. If my face ceases to hurt me, when I speak, I shall try it, if a chance offers. Yours,

JOSEPH SMITH.

COUNCIL BLUFFS, Iowa, Nov. 1876.

*Dear Bro. Stebbins*.—I have often thought of writing, but I like to write only good tidings, for the gospel of Christ is but good tidings. I have the pleasure to tell you that the Council Bluffs Branch is in a prosperous condition, although it has stood still nearly a year in access of new members; but now we have had baptism administered every week for the last four weeks.

One of the last baptized was my stepfather, old Dr. Charleston Fallows, who has been through the chastening fire since the time the first Joseph preached in the region of Buffalo, N. Y. He has been in Utah, and through the Morrisite school and now he starts as a child in a new school again.

We had a calm and instructive spirit with us, and speaking in tongues and prophecy, in our prayer meeting last night. We were but few, according to the numbers of our great branch, but those few were of one heart and one spirit, and the Comforter made us happy. My mother, seventy-five years old, asked me in the meeting to baptize her to-morrow night into the Reorganized Church. I baptized her in 1856, at Copenhagen, Denmark. She had struggled hard five years against Mormonism, and to convince me against the gospel of Christ; but she was overcome by the power of God when she was on her death bed, and she was told to send for me and to be baptized. I then resided and preached one hundred English miles away, but I went to her, and Bro. Peter Olsen and his wife and my wife helped me to carry her, over two English miles, to the water, and over ice that broke every step we took. But I baptized her, and she walked all the way home, per-

fectly recovered; although, when going to the water, she sometimes thought it would be her grave, yet she felt that she must go. She is in the same notion now, and has been for over a year. And what is the cause? One of the greatest prophets born of woman said that a man can receive nothing, except it be given him from heaven. (John 3: 27). Even Jesus, the Son of God, could not do anything unless it first was given him from heaven.

Since writing the above, I have baptized my mother, and she is all right and feeling good. Bro. Blair was here that night, and has preached for us several times, and all feel good to hear him. God bless him wherever he goes. In administering the ordinance numbers have been healed immediately, some of whom did not belong to the Church.

There has been a great deal of excitement here over the labor question, and our wages have been reduced on every road to a very low rate, therefore we have organized us into the Working-men's Party of the United States. As I was chosen to be Protocol and Corresponding Secretary, and lately also, manager for the sick and unfortunate, I have had considerable work to do lately, and I have, therefore, not preached much; still, what I have lost in one way I have gained in another. I have gained my Scandinavian countrymen's confidence, which is the foundation of eternal love. I am yours in the gospel of love,

S. P. GUHL.

HYDE PARK, Pa., Nov. 27th, 1876.

*Dear Brother*.—Please send, as soon as possible, an assortment of tracts to each of the following parties: Rev. Mr. Van Schoick, Hyde Park, Luzerne county, Pa.; and David Evans, Jun., Lehi City, Utah.

The last named is a son of Bishop Evans, of that place, and he has become convinced that plurality of wives is a sin against the law of God, and while on a mission he preached against it. If some of the brethren in Utah could get hold of him he would be a good worker for the kingdom of God.

Our little branch is doing all it can, and God is blessing their labors with success. We need some influential man of the Church here, as we have to contend with some of Utah's ablest emissaries, but they will not have anything to say to us if they can help it; for they know that we have them in our power. We have succeeded in convincing the president of their branch in Plains, and it has made it hot for them, for he is quite an able man, and will be the means of convincing the rest of the branch.

May the gospel ship move on, and take on board all the honest in heart, is the prayer of your sister in Christ,

MARY HOWELL.



LEAVENWORTH, Kan.,  
Nov. 30th, 1876.

*Bro. Stebbins*:—I expect to move from this place to Scranton, Osage County, and I am sorry to say there is no one to take charge of this branch, the Saints are scattered so much, and only a few sisters will be left. There are a few Saints at Scranton, so we shall try to organize there; if we succeed you will hear from us again. This coal shaft does not agree with our healths any more. Your brother in the gospel,  
GEO. CHAPMAN.

## Conferences.

### Central Nebraska District.

The above Conference convened in the Saints' Meeting House, Columbus, Nebraska, at 7 o'clock p. m., Sept. 30th, 1876; Charles Derry presiding; Geo. N. Derry, secretary.

**Elders Reports.**—Charles Derry reported favorably, and had baptized one. Heman C. Smith had preached considerable; baptized four in Merrick county: was accompanied by C. H. Derry and H. O. Smith. George Gallay reported, having preached considerable, accompanied by Heman C. Smith, Bro. Boulson and T. Galley. H. J. Hudson said that his labor had been confined to his branch.

**Priests' Reports.**—Bro. Boulson reported favorably, also Chas. H. Derry.

Sunday, Oct. 1st, 10 a. m.—Resolved that this conference adopt the "Rules of Order," for our government.

Hyrum Smith reported having labored as far as his circumstances permitted.

**Branch Reports.**—Columbus and Cedar Creek branch reports were read and accepted. Deer Creek branch not reported.

Resolved that James Smith, Keziah Smith, Aaron Hollenback, Sr. Hollenback and Sr. Beeman be recognized as members of the Central Nebraska District.

C. H. Derry and Hyrum O. Smith were appointed to labor in their own neighborhood, and especially among the Saints on the Clear Water; Geo. W. Galley to labor in his present field, as far as his present circumstances permit, and he was sustained therein. H. J. Hudson and Charles Brindley to labor to the extent of their ability, C. N. Hutchins and C. Hutchins in their present field.

H. J. Hudson, Chauncy Loomis and Spencer Smith were sustained as presidents of their respective branches. The resignation of Charles Derry was accepted, and thanks were tendered him for his faithful labors in our midst, still praying for him, and extending him our sympathies. Heman C. Smith was selected as president of the district, subject to the will of the General

Conference. George N. Derry was sustained as secretary. The authorities of the Church, both spiritual and temporal, were sustained.

Charles Derry was requested to preach this afternoon and H. C. Smith this evening. Officials present: 2 High Priests, 3 Elders, 4 Priests, 1 Teacher, 1 Deacon.

C. Derry was requested to represent the district at the October General Conference.

At 2 p. m., preaching by Charles Derry, and at 7 p. m., by Heman C. Smith.

Adjourned to meet at Columbus, Dec. 30th, 1876.

### Weber District, Utah.

A conference of the above district was held at Wanship, Utah, October 29th, 1876. John Phillips, presiding; W. L. Mitchell, clerk.

**Branch Reports.**—Wanship, 17 members; branch in good condition, but scattered widely; eight children blessed. Ephraim branch was reported by W. L. Mitchell, as having a total of 38 members, 1 baptized, 2 received by letter, 8 disfellowshipped.; 4 children blessed.

The name of the district was changed from Sub-Weber to Weber District.

John Phillips spoke of the condition of the district, and said that it was good.

Afternoon, held a testimony meeting, and some strong testimonies of the work were given by the brethren and sisters.

Evening, John Phillips was released as president of the district, according to his wish, and Geo M. Robinson was elected to preside over it until our next conference.

The Saints expressed their willingness to uphold all the Church authorities in righteousness, and the time was occupied in testimony and exhortation. The attendance was limited, as the Saints are much scattered, and because the evening before there was quite a snow storm.

Officers present: 6 Elders, 1 Priest.

Adjourned to meet at Hennifersville, January 27th, 1877.

### North Kansas District.

The above conference convened at White Cloud, in the Christian Church, November 4th and 5th, 1876. J. W. Brackenbury, presiding.

Prayer by Br. Waddel, and some good instruction by the president in regard to conducting the business of the conference.

The minutes of last conference were corrected, in regard to Br. Clemensen's reporting himself as Book and Bishop's Agent. It should read Book Agent only.

2 p. m. Branch Reports.—White Cloud, 29 members, all in good standing.

The Elders and Priests reported that they had preached all they could, according to their circumstances.

Resolved that the president and clerk be elected at every quarterly conference, all elections to be by ballot.

That the Elders, Priests, Teachers, and Deacons, labor as their circumstances will permit.

That we have preaching Sunday morning by Joseph Blatt and S. O. Waddel, and Sunday morning by J. W. Brackenbury and Josiah Price, and sacrament meeting at three o'clock.

That we meet the last Thursday in November, to give thanks to God for his goodness to his people.

J. W. Brackenbury and Joseph Blatt were elected president and clerk, until the next quarterly conference. A good spirit prevailed throughout the session.

Adjourned to meet at Fanning, February 24th and 25th, 1877.

### Northern Illinois District.

The above conference convened at Mission, LaSalle county, October 28th, 1876; John S. Kier, president; F. G. Pitt, clerk.

President Keir reported his labors among, the Saints of the Leland, Amboy, Pecatonica, Marengo, Batavia, Plano and Sandwich branches during the quarter.

Branch Reports.—Janesville, 24 members, no changes. Braidwood, 71 members, 4 baptized, 2 died. Streator, 27 members, 6 baptized, 2 removed, 3 expelled. Mission, 67 members, 2 removed, 1 died. Plano, 155 members, 3 baptized, 7 removed; 81 of the branch live in Plano and vicinity, while 74 are scattered in other places and states; 253 have belonged to the branch since its organization, April 21st, 1861, and of these 69 have removed, 2 have died and 9 have been expelled, leaving 165, as above.

The Rising Star Sunday school was reported by letter.

Br. Stebbins spoke of the action of the the General Conference looking toward order and system in the Sabbath-school work of the Church.

Official Reports—John Landers, though eighty-five years of age, has preached in various places the past summer and fall. A. M. Wilsey reported some labor done. Thos. Hougus, Frank Lofty and F. G. Pitt, presidents of Mission, Braidwood and Plano branches reported the spiritual condition. P. S. Wixom, T. R. G. Williams, Odin Jacobs, Peter Develin and Andrew Hayer reported. H. A. Stebbins, in his report, spoke of the blessings of healing received this season in Plano. He reports about \$26 subscribed toward a horse for the district. Priests C. Danielson and Oliver Hayer reported.

David D. Jones (elder), Wm. Reese and Frank Earl (priests), and J. Waltenbaugh (deacon), reported by letter, the latter also

as superintendent of the Streator Sabbath-school.

F. G. Pitt was appointed district clerk.

Resolved that the president and clerk of the district issue letters to C. G. Lanphear, and others of the former Fox River branch, who wish to unite with other branches.

Evening, preaching by Frank Lofty assisted by Peter Develin.

Sunday morning, preaching by A. M. Wilsey, assisted by H. A. Stebbins. At 1 p. m., sacrament meeting under the charge of C. G. Lanphear and P. S. Wixom. Evening, preaching by John Landers, assisted by John S. Kier.

Adjourned to meet at Streator, February 24th, 1877.

### Miscellaneous.

#### To All Who Love Music!

In behalf of the Committee on Music, I herewith appeal to all friends of the cause of Christ, to forward, at as early a period as practicable, all the really good tunes they have which they would like to see incorporated in the new music book, giving name of author, if possible; also, if they are published tunes, the name of the book from which they copy them, and name and address of the publishers, so that the committee may correspond with them.

All having ability to compose are entreated to aid in this matter also, and especially to compose and forward tunes for any of the hymns of which numbers are here given.

The committee desire to arrange a "first class" music book and invite earnest, hearty, and immediate cooperation. The committee are at work, and mean business.

Numbers of hymns for which tunes are specially wanted: 17, 58, 64, 66, 67, 96, 104, 172, 186, 187, 195, 223, 244, 257, 260, 271, 273, 300, 336, 355, 375, 377, 378, 391, 392, 393, 394, 418, 423. (error in book; it is 8s 8s 7s) 432, 447, 450, 454, 468, 481, 495, 496, 497, 510, 514, 523, 555, 589, 595, 599, 600, 616, 619, 620, 621, 631, 641, 669, 671, 696, 700, 702, 718, 724, 744, 747, 751, 752, 755, 757, 760, 764, 765, 766, 794, 802, 803, 810, 817, 827, 839, 853, 855, 879, 882, 892, 900, 901, 908, 909, 910, 912, 920, 921, 922, 925, 926, 929, 932, 937, 946, 947, 948, 951, 954, 956, 960, 975, 981, 988, 993, 996, 1006, 1013, 1024, 1027, 1030, 1035, 1036, 1039, 1042, 1043, 1054, 1057, 1059, 1065, 1067, 1077, 1081, 1083, 1088, 1089, 1096, 1098, 1106, 1110, 1111, 1115, 1116, 1117, 1118, 1119, 1120.

Address all communications to me, Box 400, Nebraska City, Nebraska. Yours, in hope of success, MARK H. FORSCUTT.

**Northern Nebraska District.**

As there is much misunderstanding relative to the time of holding the next quarterly Conference of the Northern Nebraska District, notice is hereby given, that it will be held on the 23rd and 24th days of December, 1876, at Omaha, Nebraska.

THOS. J. SMITH, *Dis. Pres.*

**Addresses.**

Jason W. Briggs, Salt Lake City, Utah.  
Heman C. Smith, Columbus, Nebraska.  
J. C. Foss, Jonesport, Maine.  
Arthur Leverton, Bothwell, Ontario.

Birth and Death notices inserted free; Marriage notices one dollar each.

At Providence, R. I., October 24th, 1876, to the wife of brother George A. Yerrington, a son. Mother and son both doing well.

At Ione Valley, Amador Co., California, November 12th, 1876, to brother Daniel W. and sister Dorinda F. E. Roberts, a son.

**DIED.**

At Joplin, Missouri, October 18th, 1876, of nervous debility, brother Henry Wagner. The only relation he had in America, his brother Charles, died some months ago. Since that event his health declined more rapidly. Their parents live in Bavaria. They were loved by the whole brotherhood, and respected by their acquaintances. They were liberal for the gospel, and were industrious and punctual men. They both designed having their property go to the Church; but, for want of a legal will, it will go in the hands of the public administrator.

M T. S.

At Providence, R. I., October 14th, 1876, May Augusta, daughter of brother E. P. and sister Katie Truesdell, aged 7 years, 11 months, and 28 days.

A choice little gem, too precious for earth;  
The angels have taken her home;  
We now sadly miss our dearly loved May;  
But thy will, Lord, not ours, be done.

At Plano, Ill., November 24th, 1876, of croup, Charles Albert, son of Charles and Bessie McIntyre, aged 2 months and 3 days. Funeral services by H. A. Stebbins.

Near Plano, Ill., November 27th, 1876, of consumption, Ida, daughter of brother Geo. and sister Marinda Rarick, aged 17 years, 6 months and 3 days. Funeral services by Henry A. Stebbins.

At Churchill, Ohio, of whooping cough, Annie Sharp Strachan, daughter of brother David and sister Ann Strachan, aged 4 years, 10 months and 19 days. Funeral services by Elder Josiah Ells. Thou art in the cold grave, dear Annie; we have lain thee there with tears; but we know thy soul is safe with God in heaven, and we hope to meet thee there.

Sr. Jane M. Stites, of the Union Branch, of the Southern Indiana District, after an illness of some months, of the consumption, died November 1st, 1876, aged 22 years, 10 months and 6 days. Sr Stites was baptized March 11th, 1873, by Bro. James G. Scott, and thenceforth endeavored to live her profession; being ever ready, according to her ability, to sacrifice for the cause. She bore testimony to the truth of the latter day work, and to the goodness of God to her. She believed that by faith and obedience to the gospel her life was lengthened some years. For two or three days before she died, her sufferings were severe, but the last few hours all of it seemed taken away. She was anxious to go; and, after making her requests, and exhorting her relatives, individually, and requesting the president of the branch to be a "faithful shepherd to the little flock," she clasped her hands and prayed to be sustained to the end, then quietly fell asleep in Christ, and in hope of a glorious resurrection. Her character, and the events attending her death, are beautifully expressed by the poet, in the hymn reading as follows:

Sister, though wast mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air of evening,  
When it floats among the trees.  
Dearest sister, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,—  
He can all our sorrows heal.

Yet again we hope to meet thee,  
When death's gloomy night has fled;  
Then on earth with joy to greet thee,  
Where no bitter tears are shed.

A goodly number attended the funeral services, which were superintended by Bro. S. Rector, and remarks were made by C. Scott, from first Thes. 4: 13-18.

C. SCOTT.

At her husband's residence, in Platte county, Missouri, October 24th, 1876, with typhoid malarial fever, after an illness of twelve days, Sr. Louisa Ann Kitchen, daughter of the late Henry T. Burnham and Sr. E. A. Burnham, aged 27 years, 4 months and 14 days. She died firm in the faith of the latter day work. As the change came she said that it was the most beautiful sight ever behold, it being pure gold; yes, she would walk the streets of gold. She called on her husband and friends to go with her, and then fell asleep in Jesus. No Saints were near, and her funeral services were held by Wm. Gunn, a Methodist. He read 1. Cor. 15: 26, and offered a prayer that any Saint would be well pleased with.

E. A. BURNHAM.

At West Oakland, California, October 19, 1876, sister Ellen M. Bryan, wife of brother A. C. Bryan, aged 41 years, 5 months, and 3 days. Services by Elder William Anderson, of San Francisco.

At Streator, Illinois, October 26th, 1876, Thomas, son of Thomas and Margaret Mandrews, aged 8 months and 26 days. Services by brother David D. Jones.

At Birmingham, England, from hernia raxem, brother Charles, Priest, aged 60 years. [No date of death given.]—Ed.

H. C. CRUMP.

Though pain did rack his feeble frame,  
He ne'er forgot his Savior's name,  
But died, like every Saint should die,  
With prayer on lip, and heaven in eye.

Near Independence, Jackson county, Mo., September 29th, 1876, sister Hannah Etzenhouser, aged 49 years, 10 months, and 20 days.

G. W. P.

### The Road to Success.

"What is your secret?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work." Says Doctor Arnold: "The difference between one man and another is not so much in talent as in energy." "Nothing," says Reynolds, "is denied well directed labor, and nothing is to be attained without it." "Excellency in any department," says Johnson, "can now be obtained by the labor of a lifetime, but is not to be purchased at a lesser price." "There is but one method," says Sidney Smith, "and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of the fox." "Step by step," reads the French proverb, "one goes very far." "Nothing," says Mirabeau, "is impossible to the men who will. This is the only law of success." "Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," asked Sir Edward Bulwer Lytton, "and not found that each of these men had a talent you had not, knew something you know not?" The most useless creature that ever yawned at a club, or idled in rags under the sun of Calabria, has no excuse for want of intellect. What man want is, not intellect, but energy. What men want is, not talent, but purpose; in other words, not the power to achieve, but the will to labor.

### GOLDEN GRAINS.

The Turkish proverb warns, Do not observe him who speaks, but him who is the cause of his speaking.

A perfect law is given, this promise attached, "he that believeth and is baptized shall be saved;" also, "as many as believe shall have everlasting life." These promises are not to the unbelievers, nor to those who do not accept God and his word; but to all who endure, the promise is sure.

Sophistry is like a window curtain; it pleases as an ornament, but its true use is to keep out the light.

The Saints of God are to possess the earth, to reign with Christ. These are they who follow peace and practice meekness, forbearance, and forgiveness; they are they who shall inherit the earth when satan is bound, when the curse is removed, when all things are restored as in the morn of creation. Then shall the earth appear as the garden of Eden, nothing to hurt or destroy.

The man who will stab at another's reputation by insinuation and innuendo is far worse than a thief. Property may be replaced, but character, once lost, is all but irredeemable, and as a great writer has said, a word is enough to ruin a man.

If you would be blest, try and bless somebody, it will react, and return to you many fold.

How easy it is to be miserable, and yet how hard it is.

LITHOGRAPH PICTURE OF NAUVOO TEMPLE, 18 x 26 Inches,

Sent by mail, carefully packed, for \$1.25.

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