

# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 1.

## THE FOOL'S PRAYER.

The royal feast was done; the king!  
Sought some new sport to banish care,  
And to his jester cried, "Sir Fool,  
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,  
And stood the mocking court before;  
They could not see the bitter smile  
Behind the painted grin he wore.

He bowed his head, and bent his knee  
Upon the monarch's silken stool;  
His pleading voice arose: "O Lord,  
Be merciful to me, a fool!"

"No pity, Lord, could change the heart  
From red with wrong to white as wool;  
The rod must heal the sin; but, Lord,  
Be merciful to me, a fool!"

"Tis not by guilt the onward sweep  
Of truth and right, O Lord, we stay;  
Tis by our follies that so long  
We hold the earth from heaven away.

"These clumsy feet, still in the mire,  
Go crushing blossoms without end;  
These hard, well-meaning hands we thrust  
Among the heart-strings of a friend.

"The ill-timed truth, we might have kept—  
Who knows how sharp it pierced and stung?  
The word we had not sense to say—  
Who knows how grandly it had rung?"

"Our faults no tenderness should ask,  
The chastening stripes must cleanse them all;  
But for our blunders—oh, in shame  
Before the eyes of Heaven we fall.

"Earth bears no balsam for mistakes:  
Men crown the knave, and scourge the fool  
That did his will; but thou, O Lord,  
Be merciful to me, a fool!"

The room was hushed; in silence rose  
The king, and sought his gardens cool,  
And walked apart, and murmured low,  
"Be merciful to me, a fool!"

*Atlantic Monthly.*

## Notes on a Sermon

Delivered by Joseph A. Crawford, at Galland's Grove, Iowa, September 26th, 1879, taken by S. F. Walker.

I MIGHT offer many excuses, and make numberless apologies in appearing on the stand this morning; but it would "all be vanity;" for the "powers that be" have spoken; the fiat has gone forth; I must be your speaker to-day.

The words upon which I shall base my remarks, will be found in the 17th chapter of St. John's Gospel, 3rd verse:

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

While it is true that mankind must obtain an experimental knowledge of God, by and through the agency of the Holy Ghost, to entitle them to "life eternal" it is equally

true that they must possess some knowledge, or have a correct idea, regarding the "God of Israel," and the Christ, before they can predicate their faith; which, through obedience, will lead to an experimental knowledge of the Deity. For, without a true conception of God's personality, characteristics, and power, there can be no true worship. When the Jehovah appeared in the burning bush on Mount Horéb to Moses, and commissioned him as the instrument under God to bring Israel out of Egyptian bondage and idolatry, he delegated to Moses the mission of proving to both the Israelites and Egyptians that the God whom he represented was a God of power; and in nature and attributes was far superior to the combined strength of all the seven deities of Egypt.

Through Moses this fact was amply demonstrated, for we see one after another of the "seven deities" being smitten by the miraculous power of Jehovah; and Israel is thoroughly convinced regarding His exceeding Majesty and power above the gods which for generations they had been serving; and Pharaoh was constrained to let Israel go. Then we find the chosen people led up and down in the wilderness for forty years, God continually teaching them, before they were prepared to enter Canaan. Why this? They must of necessity have learned sufficient of the nature and attributes of the Great I Am, to worship him knowingly, understanding what he was. They were commanded to worship him alone, to have no idols made with hands, neither to bow to any "image of any thing in the heavens above, or earth beneath." Then, to have worshipped any image, or likeness, or idol of wood or stone, would have been absolute idolatry. If it were idolatry then to worship images, likenesses, wood or stone, the same kind of worship to-day would again be idolatry.

Thus, your speaker is led to conclude, that if mankind now, in this age, chances to conjure up in his brain, an imaginary being, that they may imagine to be the "likeness or image" of the Jehovah, and it fails to correspond with the nature, attributes, characteristics, and personality of God; that person who worships and adores such an image or likeness, will be an idolator, be he whom he may. Then, if in the very inception of the "new life," a proper and correct understanding of "God and his Christ" is necessary to "life eternal," all Bible believers ought to be willing to say: "To the law and the testimony;" whoever abides not this testimony "has not light." What does the world believe on this question?

1st. Some believe that in the beginning God ruled in heaven in his majesty, all alone,

and Christ existed only in the bosom of the Father as "the Word"—existed in the mind of God, as exists a building in the mind of the architect, even before the foundation is laid—that in the meridian of time this Word, or idea became flesh—was then Christ, the Son of God.

2nd. Some argue that it was the very and eternal Father himself who assumed the flesh, was crucified, arose and ascended for man's redemption; that He, God the Father, is without body or parts, and fills all the immensity of space.

Now, if your speaker should ask the advocates of the "Word" theory for proof positive substantiating that position, he would be at once referred to St. John's Gospel, 1: 1:

"In the beginning was the Word, and the Word was with God, and the Word was God."

If this theory is the true one, what was Christ before his advent on earth? Simply a word. What is a word? A sound, a sign, brought into being by the action of the vocal organs upon the atmospheric air. A word possesses no intelligence, no life, lives or exists only while the vibratory action of the air lasts, passes away, dies, can never more be recalled from the realm of the dead past. Then if Christ was a "word" he lived a moment, then passed away, then was recalled, assumed flesh, and became the "Man-God." When God spoke, Christ existed; when God ceased speaking Christ died, ceased to have an existence. Such a theory is unreasonable. Well, says the advocate, I claim it is scriptural. Let us see. Jesus prayed a prayer as recorded in John 17. Every advocate of the "Word" theory, if they believe the Bible, will be forced to admit that every request Jesus asked of the Father would, by the Father, be granted to him. In verses 4 and 5 Jesus says:

"I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Now, if Christ was only a word, or idea, in the mind of the Father, before his advent to earth, the very moment that he returned to the Father, and the Father give him the "same glory" Christ "had with him before the world was," Christ will cease to have a personal existence; the mediator between God and man will be lost to man; Christ will again become a word in the bosom of the Father—an idea in the Father's mind. How preposterous such a thought appears; yet the conclusion is unavoidable; thus we are led to believe that the "non-pre-existent-word" theory is wholly devoid of Scripture truth, and doubly unreasonable.

We can arrive truthfully at what was Christ's glory before his advent, if we can find what was his glory after his ascension; for he prayed to be "glorified with the same glory." Can this be done? Yes, if our Word theorists will accept the martyr Stephen as a witness in the case. Luke records Stephen's testimony thus: "He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). Could a word in the bosom of the Father, or an idea in the Father's mind, stand upon the "right hand of God?" How could a word or idea stand, and what would it stand upon? Could a word or idea be seen? Absurdity! What did Stephen see? A personal, tangible being; Jesus, the advocate between God and man; in person, separate and distinct from God the Father; high, exalted, on God's right hand; side by side with the Father upon the throne of his glory. This was his, Jesus', glory after he returned to heaven; and now, if God granted his petition, to be "glorified with the glory" he had before he left the Father, and who dare be impious enough to deny it, what was Jesus before his advent on earth? A separate and distinct personal entity, possessed of intelligence, being side by side with God; exalted high on God's throne, in the "heaven of heavens" above. How dare any one, professing any belief whatever in God's revealed word, say that Christ had no personal pre-existence?

But the second party named in the introduction, now comes to the partial rescue of the "word and idea" theorist. Say they: "We do believe in pre-existence, but deny that Jesus existed before his birth on earth, or now exists as a separate and distinct being. We hold him to be the "very and eternal Father, without body or parts." If your speaker should demand Bible proof of this party, he would be referred to St. John 10:30, "I and my Father are one." Again to 1 John 5:7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

Now, while your speaker believes that both Jesus and John said the Father and Son were one, he is not willing to admit that they are one in person; however, for argument's sake, and to prove the fallacy of the position, let us admit that both wished us to understand they were one individual. Jesus prays (John 17:11): "And now I am no more in the world, but these [all his disciples] are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Now, if the admission that the Father and Son are one person be true, Jesus also wants us to understand that he wanted the Twelve Apostles, twice seventy Evangelists, and above five hundred brethren to lose their individuality, and be blended into one body. What an absurd idea! what a monstrous impossibility! It would indeed be an anomaly in nature, to see more than six hundred individuals losing their identity and individuality; yet each one of the number "working out their own salvation with fear and trembling." Yet we can not escape this conclusion. If the first position is true, the conclusion is also truth. Now, as the results are manifestly absurd and altogether impossible, we are forced to admit the foundation is both unreasonable and unscriptural. There-

fore Jesus did not say, neither did John intimate that the Father and Son were one in personal entity, or individuality. They were one; he wanted the saints to be one as they were one. How did Christ wish the saints to be one? One in faith, one in baptism, one in hope, one in aim and design. How then were the Father and Son one? One in the plan and work of creation, one in the plan of redemption to rescue fallen man from sin, death, and condemnation, one in aim and in design.

The oneness of "Paul that planted" and "Apollos who watered," is after the same order of oneness. The objector may say: "John says the Word was God; if he is not God the Father, how can he be called a God? "God, who at sundry times \* \* \* spake to the fathers by the Prophets, hath in these last days spoken unto us by his Son," says Paul, in Hebrews 1:1. Then in 8th verse, this same God—God the Father—says through Paul, in speaking of the Son: "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom." John said the "Word" was God; God says the Son is God, seated upon the throne wielding the power of God. Let us ask John how Jesus obtained the name and nature of God. He answers in John 5:18: "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." And Paul says (Heb. 1:3) of the Son: "Who being the brightness of his [God's] glory, and the express image of his [God's] person." Your speaker leaves you to answer now, how the Son of God obtained the name and nature of God without being God the Father.

But in the last passage quoted from Paul to the Hebrews, we find that Christ was the "express image of the person of God." Can a something "without body and parts" be a personage? Verily, nay. Then how, say some among you, that God has neither body nor parts? Christ had body and parts, and is by Paul declared to be the "image of God's person;" therefore, if the noted Apostle testifies truly, the *Elohim* of Creation, the God of Abraham, the Great I Am of Israel—the God the Father of our Lord Jesus must indeed be a personal God. He wrote the law with his finger upon the tables of stone; his ears are open to the cry of the righteous; his arm was over the nations; and Stephen, the martyr, saw him, saw his right hand; and Moses hid in the rocks and saw God pass by. Then, if Stephen saw him in heaven, and he passed by Moses in the Mount, I fail to comprehend the theory that would try to make us believe that being without body or parts, "God fills the immensity of space," and is every where and nowhere at the same time. Please explain how Stephen could testify that he had seen God in heaven, for if God fills all space, only part of God was in heaven. How could he pass by Moses on the Mount? Pray tell me how if he fills "all space" he could pass beyond space? which he must do in moving to pass Moses. How did Jesus understand this matter? Why, he taught his disciples to pray, "Our Father who art in heaven;" and he surely would not have located the Father in heaven, if the bounds of the Father's bodiless existence were as extended as the bounds of space.

Your speaker is, therefore, thoroughly convinced, despite the man-made theories, and the number of their adherents and advocates, that God is a personal being, that he sits high and exalted of the "throne of thrones," occupying space, and having bounds to his tabernacle and dwelling. In fancy, I hear some one say: Horrible! He does not believe that God is "around and about us." True; let me explain. We see around us the fields of golden corn, almost matured, ready for the granary; a velvet green sward is beneath our feet; we are shaded by the leafy foliage of the trees; what force in nature is the prime motive power in producing this state of things? You readily answer, The rays of sunlight, crossing ninety-five millions of miles of space. Now, because I see the effects of the sun upon old mother earth, do you think your speaker would be justified in arguing and attempting to prove that the *sun itself* was "around and about us?" A school boy would laugh such an idea to scorn. Neither can we consistently believe that God is personally present with us, because we see the handiwork of God upon every hand. As the sun operates by its rays of light sent out through space, so your speaker believes that God dwelling in the heavens above, operates upon, governs, guides and directs humanity by the office of the Holy Spirit. This is reasonable, this is consistent.

Now, friends, if it was idolatry four thousand years ago to worship an "image," or a "likeness," the like worship is idolatry now. If a portion of the religious world bow down and worship and adore an image generated in and through the imagination, and call that phantasmic existless thing "a God without body or parts," or a "word taking upon itself flesh," or a "trinity of three in one, and one in three," your speaker is bold to state that such adoration is nothing more nor less than absolute idolatry. For, "Thou shalt have no other Gods" but Jehovah; and in the very inception of the "new life" that tends to "life eternal," we must know enough about his nature, attributes and characteristics to be able to exercise a living faith in him, in and through the name of Jesus Christ our Lord; then, by obedience, the Spirit comes and brings with it the experimental knowledge of God and Christ; and that knowledge is life eternal.

Now, having rapidly examined the different theories on this vexed question, and tested each by the "law and testimony," we are forced to the following conclusions:

1st. Christ existed as an intelligent entity, separate and distinct, personally from God the Father, before the world was.

2d. The God of Creation, the Father of our Lord Jesus, is a personal God.

3d. In the meridian of time Christ assumed humanity, to suffer, die, be resurrected and glorified for man's redemption.

4th. We must worship God, the Father, through his name.

And, finally, in Christ, our Advocate, is blended both the human and divine natures—man and God. This duality is established beyond the shadow of a doubt, by his life on earth. Humanity wept when meeting the disconsolate sisters at Bethany; while yet the cheek of humanity was wet with sorrowing and sympathizing tears, with the power of a God he calls Lazarus out of the bondage of death. He sleeps in the hold of the vessel to recuperate the

wasted energies of his physical system; walks out on the vessel's deck, and with the power of God controls the winds and the waves; is judged as a man in Pilate's hall; crowned with thorns; totters and falls beneath the weight of the cross; dies, and in dying calls on the Father for strength and help, and is locked in the tomb of Joseph of Armathea; on the morning of the third day, with Godly power, breaks the bands of death, and rises triumphant over death, hell, and the grave. Humanity is redeemed, and he the Redeemer, man and God, is a perfect advocate between God and man.

And he comes again, then without sin offering unto salvation. And John, seeing to the end of time by the spirit of prophecy, says: "And he was clothed with a vesture dipped in blood, and his name is called THE WORD OF GOD. \* \* \* And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

### Babylonian Inscriptions.

#### CYRUS THE KING.

ON Monday the Royal Asiatic Society met for the first time after the recess. Sir Henry Rawlinson was in the chair, and read an important paper on "A Newly-Discovered Cylinder of Cyrus the Great," which he described as the most interesting historical record in the cuneiform character as yet brought to light. It is in the Babylonish script, as was to have been expected from its having been discovered among the ruins of the Birs Nimroud, the acknowledged site of the ancient Borsippa, of which city, as Sir Henry Rawlinson remarked, it was the more surprising that it makes no mention. The cylinder is nine inches long by three and one-quarter inches in diameter, and must originally have been covered with forty-five long lines of text. The writing is very minute, and it is computed that the inscription would run to about 130 lines of the average length. Unfortunately, the monument is very badly injured, and the beginning is wholly lost, with the exception of a few scattered signs. When it does begin to be legible it is found to relate to the very moment of that great historical event, the capture of Babylon by the founder of the Persian Universal Monarchy. Nabonidus has abandoned his capital, which has fallen into the hands of Cyrus, though he is still struggling against his fate in Babylonia. But the worshippers of the rising sun declare that the gods have rejected him for his impiety and for his scandalous neglect of their temples. On the other hand, they extol the piety and the greatness and the glory of Cyrus, whom the heavenly powers have raised up to avenge their cause. The Guti, whose overthrow Sir Henry Rawlinson thinks was involved in that of the Medes, and a people whose name is taken to be equivalent to Blackheads, reminding us of the Negroes, are described as his subjects, and the god Merodach has delivered King Nabonidus into his hands. Of Belshazzar no mention is discoverable, although it is conceivable that this may be due to the many and serious gaps in the inscription. The long introduction is followed by what purports to be the text of a proclamation issued by Cyrus upon the taking of the city, and in which the King repeats in the first person the principal allega-

tions of the preamble. It is partly mutilated, but the beginning, "I am Cyrus," with his genealogy in full, and his description of himself as "King of Gyndia," can be pretty clearly made out, and Sir Henry gave a translation of all that is legible. Cyrus is made to speak of his reparation of the temples in Babylon, and of the favors conferred on upon him by Merodach, Bel, and Nebo, in answer to his prayers to them, of the homage paid him by distant nations, and of the gatherings of the people in the city to acclaim him King. The last ten lines are illegible. Sir Henry Rawlinson said this new text settled forever in favor of Herodotus as against Ctesias (in Diodorus) the genealogy of Cyrus. He was fifth in descent from Achæmenes, next to whom came Theispes, then Cyrus the grandfather, and Cambyses, the father of Cyrus the Great. Moreover, the succession was direct, not indirect as Prof. Oppert had maintained. The inscription styles the native country of the Persians "Assan," which Sir Henry Rawlinson gave reason for locating in the plains between the modern Shaster and the Persis of the classical writers. He gave an interesting account of the great temples of Babylon. An important religious center named Calana in the inscription he illustrated by reference to the Calneh of Genesis and the Calno of Isaiah. The great difficulty, he said, in the inscription was the transformation of the royal zealot of Aurumazda into a devotee of the Babylonian gods.—*London Times*, November, 1879.

### Is Christ Now on His Throne?

WE often hear it said that Christ is now seated on his throne, reigning "Lord of lords and King of kings," where he will remain henceforth, even for ever.

I claim that this is one of the "fables" referred to by Paul, and think I can prove it to be a plain contradiction of God's word. In the first place we want to find out what throne belongs to Christ. We turn to the book of Isaiah, and find him prophesying of Christ many years before his birth, in the following manner:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9: 6, 7.

Now we turn to the Book of Luke, and see if we can find anything to agree with this prophecy of Isaiah's. We find the angel telling Mary about a child which she should bring forth, and he says:

"He shall be great, and he shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1: 32, 33.

We learn from these two witnesses, that Christ is to have David's throne: but I think we should be better satisfied if we could read some of the promises which God made to David on this point.

We turn to Psalms first, and the Psalmist says:

"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—Psa. 89: 3, 4, 32-37.

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

I have quoted enough to prove that David should have a man to sit on his throne, and he should be of his seed.

Now we want to find out if Christ is of the seed of David. We turn to the New Testament and see what we find there. John said:

"Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"—John 7: 42.

On the day of Pentecost while Peter was preaching (being filled with the Holy Ghost), he referred to the words of David, and said:

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne."—Acts 2: 30.

I do not want better proof than that given by the Holy Ghost; but as that is not enough to satisfy some, we will see what the multitude said when they saw Jesus coming towards Jerusalem:

"And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matt. 29: 9.

It seems from this that it was well understood that Jesus was of the seed of David; but to be more sure on this point, we will find one more passage, which gives the words of Jesus.

"I am the root and the offspring of David, and the bright and morning star."—Rev. 22: 16.

I think I have given sufficient proof that Christ is of the seed of David, and heir to David's throne; and now we want to find out where David's throne is. Some have even gone so far as to say it is *up in heaven*, but I think we can soon tell where it is if we search carefully. I think if we can prove that Solomon sat upon David's throne, it will convince many that it is upon the earth, for every one must believe that King Solomon reigned in Jerusalem, and built the temple there. We will first turn to the Book of Kings, and there find it written thus:

"And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come up and sit upon my throne: for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah."—1 Kings 1: 34, 35.

"And of all my sons, (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."—1 Chron. 28: 5.

"And the Lord hath performed his word, that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built a house for the name of the Lord God of Israel."—1 Kings 8: 20.

"And the days that David reigned over Israel were forty years: seven years reigned he in Hebron and thirty and three years reigned he in Jerusalem. Then sat Solomon upon the throne of his father: and his kingdom was established greatly."—1 Kings 2: 11, 12.

I think I have read enough to show plainly where the throne of David is; also, to prove that it belongs to Christ. But I will refer to one more passage of Scripture, which proves beyond a doubt, that Christ is not now seated upon his throne.

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3: 29.

Now the question arises, When will Christ take his throne?

"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."—Matt. 25: 31.

Let us be more willing to accept the plain teachings of God's holy word, and not "turn our ears away from the truth" to listen to fables.

M. MANSFIELD.

### From London, England.

DEAR BRETHREN:—I again inform you of our circumstances in this city and its vicinity. I can now add the last three words of the previous sentence with some degree of satisfaction; for not only have we increased in town, and at Stratford, but our influence is felt in the northern suburbs also. Since my last, the "Lyme Grove" Branch has been organized in North-East District, and has sent its priesthood forth on all sides; and as some honest enquirers are in those parts, the result has been that three who live in the village of Ponders' End have been baptized, two in Enfield, and a prospect of two more in each place shortly. And in the immediate neighborhood of the branch we have been busy, and fruits appear. A few months ago, previous to organization of second branch, we were so very offensive as to baptize two one-time "Disciples." This brought upon us the honor of the "Campbellite" attention, and, after a few conversations, a mutual arrangement was made for three public discussions upon the following subjects:

1. "Does the Bible teach the continuance of the miraculous gifts until the second advent?"
2. "Is a priesthood necessary to the valid administration of Christ's ordinances?"
3. "The Book of Mormon, is it of God?"

These propositions I had the honor to affirm, and it was my pleasing experience to meet, in Elder Russell Dick, a truly gentlemanly opponent. Prophecies of our annihilation (theologically of course) were abundant; but somehow it was found that we were rather more heretical than at first. It was actually attempted to prove from the Bible (authorized edition) that the gifts were to cease with the first century! The Bible disappointed them.

As to the matter of the Priesthood, no attempt was made to disprove my affirmation, but only an appeal to popular prejudice, against what was called a "class priesthood," and a "puff" of the "teach who likes and what you please" system was indulged in. I believe a good many outsiders saw its fallacy.

Respecting the last proposition, you will imagine my amusement and surprise to hear the Spaulding "yarn" seriously advocated;

and I came to the conclusion that the poor folks knew no better. But it failed them, and so (in violence to the subject) the Martyr's supposed life and works were dragged in, but proved unprovable.

We had very good houses, and I am glad to take this opportunity of thanking Mr. Hutchinson (one of my opponent's community) for his impartial presidency. We are not annihilated, neither do our heads hang down, but we still rejoice that every attempt to disprove our position only makes it the plainer.

Twelve months ago, when I embraced the gospel, the Saints here were in a very sad condition: all the "heat and burden of the day" were resting upon a devoted few, spiritual life at a low ebb, and general weakness painfully prominent. But we have "shaken the coals from our garments, and arisen in the strength of the Lord;" and are stronger. An evident effort is being made to overcome the weaknesses of the flesh, and I pray the Father that we may succeed.

The desire of years has at last been realized, the gift of tongues has been given to us here. I shall always remember the night when it first occurred. We waited on the Lord in our prayer and testimony meeting, and the voice of the Spirit told us to contend for that gift, and we should then have it. We did. We had! And the interpretation inspired us to renewed diligence. It was

"Awake, ye saints, and strike the lyre,  
Angels wait with tongues of fire!"

Some will say, "Well, that wasn't much." No, but it was a beginning, and it strengthened us, and so, by diligent faith, we have since received that gift in more fullness. It is poured out upon both branches, and prophecy is heard, visions are seen, and none of the sick are ministered to in vain, but whether they be of the Church or not, the Spirit manifests the power of God and blessings are enjoyed.

But I begin to question the wisdom of having penned the foregoing rosy sketch, lest when it is read by those here, they should think they are very near perfection. But we emphatically are *not*. Would to God that we could only see the littleness of our spiritual force, the preponderance of our physicalism. We can only enjoy spiritual gifts by much striving, but we can produce physical manifestations, a very great deal too much. If a cross word is spoken we can get vexed with consummate ease, and if anything should happen to occur contrary to our desires, we find nothing so easy as to loose all powers of combativeness, and express ourselves in very unmistakable terms.

But I hope that we shall begin to know ourselves a little, and continue to develop that which is spiritual, praying for the assistance of the Eternal Spirit. For, I take it, Latter Day Saints should raise their voices loud and long against the empty physicalism of these days, and that their voices should be ably supplemented by their good lives.

Everything is physical among the people here, excepting Spiritualists of course, but they sometimes lay themselves open to the same charge. For instance, John Lawrence, a short time ago gave "physical manifestation seances;" but, one evening, as the materialized spirit exhibited itself, several unbelievers grasped it and found it to be an embodied

spirit who had not previously passed away! J. L. was cared for by the prison authorities for several months, but he is now out again, and busy with another line of spiritual phenomena, which, though it does not pay so well, yet is not so hazardous. We have several Spiritualists investigating, and hope they will discern the truth.

Concerning others, I can only say that the gratification of the physical senses is all they seem to be capable of realizing. And I do not in the least exaggerate when I say that any appeal to the senses of the people here is sure to meet with success; but ask them to rise above that level and to believe that they are capable of "worshiping God in Spirit and in truth," and you strike a chord which you may continue striking a long time without provoking anything like sympathy in them. We must feel thankful that we meet with rare exceptions now and then, who obey the doctrine and try to press on. And we are determined still to go on, feeling to answer the appeal:

"O! touch those chords which long ago  
Gave forth a trembling sound,  
But now, as seasons onward roll,  
Each string is silent found.  
Put forth thy hand and gently try;  
Call not the effort vain;  
Deep in the heart's recess they lie,  
O! touch those chords again."

For I, for one, can not forget that if this appeal had not been answered by those whom I first heard preaching the truth, I should now have been either the tool of false spirits, or trying to comfort myself with the uncomfortable philosophy of Atheism. And the spirit of our calling inspires us to the work, the voice of the Spirit declaring that we shall increase in numbers, and gain the prize we seek.

But it is hard work, the proverbial prejudice of the Englishman being amply proved.

In conclusion I must mention that the question of district reorganization is now under our consideration, and I trust we shall so labor that when next I write I can tell you of many added and branches organized. We hope to organize a third branch northward soon, and when the brethren of Limehouse Branch can find a suitable place in Stratford, they will speedily do likewise. So, on the whole, the cause of truth is onward; and though attempts to stay it are not wanting, yet they are futile; the more so that our opponents will not come out like men, but do their best behind our backs. "For God's sake don't go near these anti-polygamic Mormons," etc., is the cry of some Rev. friends around Hackney; but the people come and some are impressed, and so we conquer; for "He that is for us is more than all that be against us." Four will be baptized in a few days into Lyme Grove Branch, and others inquire honestly.

Thus is the gospel triumphing over obstacles, and so it will continue, and my only fear is lest the priesthood of Zion should fail to see the present necessity for putting forth their strength in all their might whilst Babylon is falling, and while the opportunity is ours.

O! ye servants of the Most High God, cease from personal pettinesses, and armed with the principles of the doctrine of Christ let us assert the cause of truth, and verily shall Zion shine with the glory of her King.

Praying for the triumph of truth, I remain yours in the same.

R. KENDRICK.

November 19th, 1879.

## Address to the Colorado Saints.

To the Brethren and Sisters assembled in Conference, and to those scattered in Colorado greeting:—Having been appointed by General Conference to labor in Colorado, it seems proper, in order that an understanding may obtain, to take this method of offering a few suggestions.

I arrived November 10th, and, in connection with Bro. Jas. Kemp, have held thirteen meetings, seven of which we held on Bear Creek. A few showed signs of belief. Colorado is a vast territory, over which thousands of souls are scattered. How far we may succeed in gathering from among them the God-fearing and truth-loving into the fold of Christ, the future must tell. God, 'tis said, giveth the increase, but 'tis ours to scatter the seed.

I have not come among you expecting that one blast upon the gospel trumpet will bring all from their idols, and so Colorado be born in a day, but rather believe that, as in some other places, so it may be here, viz., two of a family and one of a city. And, to reach the twos and ones, well directed and continuous efforts will be necessary.

We may be called upon while thus convened, to consider and pass upon ways and means by common consent. Some disputations have arisen touching the right of the laity to vote in conference meetings. But, to my knowledge, the body has never passed any measure denying this privilege to the laity. Hence, so far as I am concerned, the practice obtained elsewhere will govern us here. I understand that no precedent or practice, sanctioned by the General Conference, can be changed, by district, branch, quorum or individual, while any member having dubiety as to any measure may, at a proper time, petition the body and be heard. This is liberty. But, to attack or ignore what the body enjoins, would be license, bringing, to say the least of it, disorder.

Yet we all have rights that are sacred, and they must be preserved. Permit me, then, to suggest, that whatever measures may be offered, that all will have the right (subject to order of course) to speak and vote as they please; and whether at this or any subsequent time, a measure we favor may obtain or be lost, let us never so far forget ourselves as to censure any one for talking or voting differently from us; nor offer personal abuse while any motion is pending, or being debated. We should never set our hearts upon any measure that, being lost, would so worry us, as to make some one the object of spite or malice. But, for any measure we, in our judgment, think necessary, talk and vote as we think best, and be content with the issue. But as for lobbying, wire pulling, or resorting to any unfair means, to carry a projected scheme, it should never enter our hearts. We should not be too jubilant when our measure obtains, nor sullen and revengeful when the reverse happens.

To pursue an even tenor is our duty, but the best is sometimes at fault; hence the necessity for self-examination and culture, seeing ourselves as others may see us.

I think I appreciate the kindness received since my arrival; and, while I hope to continue

worthy of the same, I have no promise or vow to make, further than to say that I feel desirous to-day to evidence my fidelity to God and his cause, and to remain worthy of your confidence, by performing what I understand to be my duty.

And should any future act of mine to you appear wrong, I shall be willing, and hope to be the first to hear what you have to say; and if it so happens that I should take exceptions to any of your acts, I will not allow myself to be a tale-bearer.

To prevent, is much better than to adjust difficulties. Let us see to it, that the love we feel for all, especially for the household of faith, for entering the fold of Christ is not supplanted by hate and revenge. Love and confidence lost by contention, are hard to regain.

I have no authority to make laws, but to expound and enforce the laws that Christ has given is incumbent, or so I understand. I may change; others have, and I too am a man. But now I am resolved that no duty shall be left undone, nor will I palliate God's word to obtain favor from any; nor would I desire to grow wise above that which is written; nor will this procedure infringe on your rights.

I learn by Bro. Kemp that about fifty members are scattered over the State. But few appear to be active, and, through inattention, the records are incomplete. It is to be hoped that the future will remedy this evil, and a correct record be obtained. At the present time there is but one organized branch, to which we would respectfully suggest to all scattered members that they report, and forward their offerings to the Bishop's Agent. The readiness with which the members of the above branch have contributed means, supercedes the necessity of exhortation, further than to advise a continuance.

It may not be out of place to suggest, however, that the beginning of tithing is the consecration of surplus property, that means otherwise paid comes under the head of freewill offering. The Church does not seek to force her members to thus donate, but only to induce by moral suasion, leaving them to be their own exactors.

You need not be reminded that those who are called to spend their whole time in the ministry have not only in the beginning, but to continue to make sacrifice, for none expect them to lay by for a rainy day or a decent burial. So far from this, that if they fail to evidence a becoming resignation, if not content, having food to eat, and raiment to wear. Besides all this, when those who are now active shall cease their activity, because of the weight of their physical bodies through accumulating years, there appears little other prospect for them (without special interposition of Providence), than a pauper's home. Whether this is right or wrong I will not say; but some of our efficient representatives have ceased their ministerial labors, not only to secure a home for the present, but that in their declining years they may also have a sacred spot called home, wherein to rest.

But, for all this, I would advise you not to let your sympathies be too easily aroused, by any having a special faculty in parading their wants, pleading their poverty, or always being blatant of great sacrifice made. But as sacrifice by those sent forth as representatives has to be made, it seems proper that there

should be something like equality in sacrifice. Hence it is that the members are called upon to consecrate their earthly substance. And that there may be system and order in financial, as well as in other matters, men are set apart to receive and disburse the means received.

The system of tithing, as held by the Reorganized Church, is not oppressive, though a compliance therewith may be a trial of faith. That it is just and benevolent is seen from the fact of its being taken from where it is not wanted and placed where it is wanted, not only for the ministry, but for the sick, infirm, orphans and widows, and hence, for the general use of the Church, or so the law of God contemplates. And, while we have cause to praise God for our success, and for the bright prospects for the future, yet there is a necessity for a greater unity upon the question of finance, and a greater willingness to co-operate therein, for the consummation of which economy with the receiver and giver is absolute.

The misapplication of means in the past has been an excuse with many for holding back. If, in this particular, confidence is not yet restored, what must the Reorganized Church do to reach that desired object? If any body knows, let them rise, come to the front, and explain. Many of the struggling poor are willingly offering their mites, with burdened souls, because of inability to do more; while some of the more affluent are holding back, or giving sparingly, doing considerable croaking because so little is being done. Others are adding field to field, telling the Church to hold on until they get ready to donate a big pile. Others are giving time and money to perpetuate secret societies. Thus the Church is struggling like a heavily laden ship against wind and tide, and still she is destined to reach the port, for the Captain's at the helm. The alms and private donations may be dispensed by you at pleasure, but it would seem your first duty is to lodge your means as the Church directs.

There being an order for the appointing and directing of the ministry, I would suggest that you are under no obligation to receive any, as representatives, who refuse to give evidence of their appointment by and recognition of the Church. We hope, by God's blessing, to see the work extend. And injustice is done to none in observing the order of the Church as a preventive to imposition; and none who mean right are injured thereby.

The harvest here, as elsewhere, is great, and the laborers few; but this should not discourage or deter us from having faith in God and doing our duty, for that is the road to salvation. Few as we are, when compared with the population of Colorado, we exceed in number, and ought to be by experience and the many evidences of God's goodness, with a promise of its continuance, if we abide, as well at least to cope with the opposition of a single state, as the six were who composed the Church in 1830 to cope with the whole world. Let us remember that it is not only how we may sing, preach, or pray, but our other acts will also go to make up the record of our lives. Let us then strive to do our part, without growing weary. The body is not one but many members, and may aspire to and reach salvation, as a heart religion (which we may all have) gives the victory.

I come to you in much weakness and trem-

bling, with neither natural nor acquired ability to fascinate with the fire of eloquence, but not, thank God, without evidence of the validity of his cause, and to make plain the old, primitive gospel, evading vagaries, which have had their origin through aspiring men. Other suggestions might be offered, but I forbear, hoping you will feel free to suggest what you may think for good, that we may have joy to-day, and in subsequent time conferring and laboring together; and as time flies, so may our folly depart, bringing an increase of union and peace, I will ever pray Yours in the covenant of peace,

JAMES CAFFALL.

### Ancient Art.

AN exchange, speaking of the English proposition for a systematic and competent exploration of the seats of the ancient empire in western Asia, says: "The success which has attended the exploration of Palestine and the limited research that has been made in other parts of Asia Minor give assurance of grand discoveries to result from such an enterprise. Speaking of the relics already possessed, throwing light on the ancient Babylonian empire, the *London Globe* remarks that they cannot but fill with astonishment any one who will take the trouble to examine them, showing, as they do, that in an age of the world which we are accustomed to regard as an age of all but universal darkness and savagery, there flourished a degree of learning and civilization which seems in many respects to have been but little behind our own. It is really startling to find a library catalogue compiled some four thousand years ago, appended to which is a direction to the student to write down and hand to the librarian the number of the book he wishes to consult, just as he would have to do to-day at the British Museum or the Guildhall library. There are now in the collection at Bloomsbury, Assyrian bas-reliefs testifying to an extinct but advanced civilization to an extent of which comparatively few persons have any idea."

Which leads us to make a deprecatory remark or two. "The age in which we live" has advanced in natural science more than in any thing else. We have our steamboats, railroads, telegraphs, telephones, steel bridges, and a million others. The earth is no longer flat. We travel round and round it, until its finiteness becomes a symbol of infinity. We count the stars and tell their seasons. From the smallest to the greatest of nature's magnificences, the constant developments of science are opening golden doors. Algebra and the telescope prophesy the comet; and the microscope shows us the wonders of a gnat's heel. Ere long, the spy may walk among us, with a little phonograph in his pocket, and repeat our private conversations in our own voices. The greatest discovery that we have made is that nature is undiscoverable. Her "wonders never cease."

But in aesthetics, the ancients were not a little behind our age, but in advance of it. Considering the scientific knowledge which we have and they had not, their superiority is beyond calculation.

The most beautiful architecture of to-day is the every-day architecture of ancient Greece. The only real departure from it is the Gothic; and even that, in its mediæval ruggedness, is sublime beside our Mansard roofs and pigeon-

hole towers. The ruins of a more ancient architecture, the Egyptian, show massive stones at a height where human ingenuity can not put them now. Who can make a Damascus blade? There is not in the world to-day, a library like that of ancient Alexandria. Every discovery that is made among those "ruins of the past" shows little subtleties of art which we can not compass. Even our laws are those of ancient empires, modified only by constantly recurring necessities, and softened by the influences of a higher religion.

The more we look back, and the more we look forward, the more modest we will be. Our ignorance of the lost arts may be as great a misfortune to us as to Archimedes was his ignorance of the steam engine. Our forward look shows us a universe that is still unknown, into whose mysterious depths we are creeping every day. In this progress, "the light of other days" will help us vastly; and it will shine on us to the end.—*Burlington Hawkeye*.

### Immortality of the Soul.

In the *Herald*, of October 15th, I see an article under the above caption, which states "that the resurrection is the result of an obedience to the laws of the gospel;" "that it can never take place until the gospel is obeyed." Then, of course, all would have to obey the gospel, or all would not be resurrected. To the above statements we are constrained to differ, as they seem to be entirely conflicting with the word of God, which teaches plainly that all will be resurrected independent of any act of obedience or disobedience, on their part, to the gospel law. That one of the glories will be peopled with those who "received not the gospel of Christ, neither the testimony of Jesus."—D. C. 76:7. In support of this position, we invite attention to Book of Mormon, 2d Nephi 6:5:

"And all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh; save it be that our knowledge shall be perfect; wherefore we shall have a perfect knowledge of all our guilt," etc.

"Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God, to be judged according to the deeds which have been done in the mortal body."—Alma 8:3.

"Now there is a death which is the temporal death; and the death of Christ [not obedience to the gospel] shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again in its perfect form. \* \* \* and we shall be brought to stand before God."—Alma 8:10.

"And it shall come to pass that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: \* \* \* shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth. \* \* \* Now this is the state of the souls of the wicked; yea, in darkness [not in the light of the gospel], \* \* \* thus they remain in this state as well as the righteous in paradise until the time of their resurrection."—Alma 9:6.

"Therefore, as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. 5:18.

Hence all men will be resurrected through

the grace of Christ, every man in his own order, the saints of God in all ages to glory celestial; those who "afterwards" received the gospel in the spirit world to glory terrestrial; and those who never receive it on earth, neither in the prison-house, to a glory celestial, this all comprising the resurrection of the just and the unjust.

E. C. BRAND.

### A Great Evil.

THE foe of American social life is in the tendency to luxury and effeminacy among the well-to-do young women of our American cities and large towns. They do not realize how this dreadful mania for expensive pleasures, and a life of alternate idleness and amusement, is destroying their health, abolishing true marriage, feeding the flame of gross sensuality and intemperance among young men, and saddening the hopes of the best parents in the land. Some of them will never know it in this world. But most of them have no real purpose to waste their lives in this wretched way. And it is a high crime in mothers, teachers, ministers of religion and the public press to pander to this insanity. Thousands of good-hearted young girls are sacrificed every year when a little wise and loving guidance would save them. But we feel that they should be told that unless they change this life they will pass away like the flowers of June, and a more hardy and resolute class occupy their places.

American society will shed every class of triflers, male or female, that does not do its work, as the forests shed their withered leaves. Let them awake from their dream of social indulgencies; learn to live out of doors; to build up their health; to cultivate more simple tastes in dress, and more moderation in pleasure; study domestic economy; study social skill and tact; fit themselves for the noblest positions ever offered to their sex, and learn that woman is the soul of American life and not the tinsel on its garment.

### President Hayes' Message.

THE annual message of President R. B. Hayes to the Forty-sixth Congress of the United States, contains the following notice of and recommendations concerning the territory of Utah and the crime of polygamy.

"The continued deliberate violation by a large number of the prominent and influential citizens of the Territory of Utah of the laws of the United States for the prosecution and punishment of polygamy demands the attention of every department of the Government. This Territory has a population sufficient to entitle it to admission as a State. The general interests of the Nation, as well as the welfare of the citizens of the Territory, require its advance from the Territorial form of Government to the responsibilities and privileges of a State. This important change will not, however, be approved by the country while the citizens of Utah, in very considerable number, uphold a practice which is condemned as a crime by the laws of all civilized communities throughout the world. The law for the suppression of this offense was enacted with great unanimity by Congress more than seventeen years ago but has remained until recently a dead letter in the territory of Utah because of the peculiar difficulties attending its enforcement. The opinion widely prevailed among the citizens of Utah that the law was in contravention of the constitutional guarantee of religious freedom.

"This objection is now removed. The Supreme

Court of the United States has decided the law to be within the legislative power of Congress, and binding, as a rule of action, for all who resided within the Territories. There is no longer any reason for delay or hesitation in its enforcement. It should be firmly and effectively executed. If not sufficiently stringent in its provisions, it should be amended, and in aid of the purpose in view, I recommend that more comprehensive and more searching methods for preventing as well as punishing this crime be provided.

"If necessary to secure obedience to the law, the enjoyment and exercise of the rights and privileges of citizenship in the Territories of the United States may be withheld or withdrawn from those who violate or oppose the enforcement of the law on this subject."

#### THE INDIANS.

The President relates the situation between the Government and the Indians; and, after mentioning the two cases of difficulty with them, one in Colorado and one in New Mexico, as heretofore reported in our News Summary, he says:

"While these occurrences, in which a comparatively small number of Indians were engaged, are most deplorable, a vast majority of our Indian population have fully justified the expectations of those who believe that by humane and peaceful influences the Indian can be led to abandon his habits of savage life, and to develop a capacity for useful and civilized occupations. What they have already accomplished is shown in the pursuit of agricultural and mechanical work. The remarkable success which has attended the experiment of employing as freighters a class of Indians hitherto counted among the wildest and most intractable, and the general and urgent desire expressed by them for the education of their children, may be taken as sufficient proof that they will be found capable of accomplishing much more if they continue to be wisely and fairly guided.

The Indian policy sketched in the report of the Secretary of the Interior, the object of which is to make liberal provision for the education of Indian youth, to settle the Indians upon farm lots in severalty, to give them title in fee to their farms inalienable for a certain number of years, and when their wants are thus provided for to dispose by sale of the lands on their reservations not occupied and used by them, a fund to be formed out of the proceeds for the benefit of the Indians, which will gradually relieve the Government of the expenses now provided for by annual appropriations, must commend itself as just and beneficial to the Indians, and as also calculated to remove those obstructions which the existence of large reservations presents to the settlement and development of the country.

"I therefore earnestly recommend the enactment of a law enabling the Government to give Indians a title in fee inalienable for twenty-five years to the farm lands assigned them by allotment.

I also repeat the recommendation in my first annual message that a law be passed admitting Indians who can give satisfactory proof of having, by their own labor, supported their families for a number of years, and who are willing to detach themselves from their tribal relations, to the benefit of the Homestead act, and to grant them patents containing the same provision of inalienability for a certain period.

"The experiment of sending a number of Indian children of both sexes to the Hampton Normal and Agricultural Institute in Virginia to receive elementary English education and practical instruction in farming and other useful industries, has led to results so promising, that it was thought expedient to turn over the cavalry barracks at Carlisle, in Pennsylvania, to the Interior Department for the establishment of an Indian school on a larger scale. This school has now 158 pupils, selected from various tribes, and is in full operation. Arrangements are also made for the education of a number of Indian boys and girls belonging to tribes on the Pacific slope in a similar manner, at Forest Grove, in Oregon. These institutions will commend themselves to the liberality of Congress and to the philanthropic munificence of the American people.

"Last spring information was received of the organization of an extensive movement in the Western States, the object of which was the occupation by unauthorized persons of certain lands in the Indian Territory ceded by the Cherokees to the Government for the purpose of settlement by other Indian tribes. On the 29th of April I issued a proclamation warning all persons against participation in such an attempt, and by the co-operation of a military force the invasion was promptly checked. It is my purpose to protect the rights of the Indian inhabitants of that Territory to the full extent of the Executive; but it would be unwise to ignore the fact that a Territory so large and so fertile, with a population so sparse, and so great a wealth of unused resources, will be found more exposed to the repetition of such attempts as happened this year when the surrounding States were most densely settled, and the westward movement of our population looks still more eagerly for fresh lands to occupy.

"Under such circumstances the difficulty of maintaining the Indian Territory in its present state will greatly increase, and the Indian tribes inhabiting it would do well to prepare for such a contingency. I therefore fully approve of the advice given to them by the Secretary of the Interior on a recent occasion to divide among themselves, in severalty, as large a quantity of their lands as they can cultivate, to acquire individual title in fee, instead of their present tribal ownership in common, and consider in what manner the balance of their lands may be disposed of by the Government for their benefit. By adopting such a policy they would more certainly secure to themselves the value of their possessions, and at the same time promote their progress in civilization and prosperity than by endeavoring to perpetuate the present state of things in the Territory."

#### Ancient America.

DR. J. M. PEBBLES, in a recent lecture in San Francisco upon the above subject, took occasion to say that his face once crimsoned in Egypt when asked by a scholarly native engaged in the Cairo Museum how the buried and half buried cities of Central America and the pyramidal ruins of Yucatan and southern Mexico compared with those of Egypt. The lesson was: "Visit and study the wonders of your own country before traversing foreign lands." The speaker pronounced the railroad from Vera Cruz to the City of Mexico a splendid specimen of engineering. The Aztec Anahuac, the vale of the Montezumas, has an area of some 600 square miles. It was the sunny home of the old Aztecs. The Aztec and Toltec relics preserved in the City Museum of Mexico were intensely interesting, inasmuch as they establish the fact of maritime relations and inter-oceanic intercourse between the Toltecs and the Phoenicians and Egyptians. As the Laurentian rocks, far to the north of us, constitute the oldest range of rocks in the world; as Cholula is considered the oldest pyramidal structure known, why may it not be true that this is the old world, and that the Egyptians learned pyramid building from the ancient Americans of this continent? "I saw," said the speaker, "carved upon templed ruins in Yucatan, hawks' and other birds' heads similar to those upon the temples, tombs and obelisks of Egypt. Among the ruins of Uxmal and Palenque I saw the carved cross and the same phalic symbols so common in India, Phoenecia and the East; and I further saw the chiseled serpent, the mummy-shaped sarcophagus, the winged rod and the lamp immortal, so frequently seen in Egyptian tombs and temples. Few men of research doubt the existence and sinking of the Atlantis Isle;

doubt that there were commercial relations in ancient times between this country, Toltecs probably, and the old nations of Europe and Asia. Strabo, living before Christ, said 'that the art of night-sailing was taught in ancient Tyre.' This indicates a knowledge of the mariners' compass. Possibly the second expedition sent out by Necho II, an ancient Egyptian king, reached this continent. The first expedition of this king sailed down the Indian Ocean, doubled the Cape, and entered the Pillars of Hercules. The ancients in some respects equaled if not excelled us. The Aztecs conquered the Toltecs and then adopted more or less of their arts and sciences. The calender stone that now rests against the side of the Roman Catholic Cathedral in the City of Mexico is a Toltec rather than an Aztec production. Is it asked, 'Who were the Toltecs?' They were the descendants of the Nahuas, and this was a conglomerate nationality, made up of the autochthonic races and the remnants of those who peopled the Atlantis Isle. Traveling in Yucatan is hardly safe and very inconvenient. Merida, the capital, has but one hotel, and that is kept by a Spaniard. It is sixty-five miles from Merida to Uxmal. The Maya Indians in these regions are friendly, but the southern tribes are warlike."—*Pacific Rural Press.*

#### Baptism.

WHAT a glory shines in this ordinance of God's house, when we look at it in the pure and undistorted light of God's word, rather than through the clouds of human device. It is, in the one case, luminous with the resplendent and immortal truth of our holy faith—the death, burial and resurrection of Christ; and the symbolic death and burial of the believer to the world, and his resurrection to a new life of holiness in his Redeemer; while, in the other, it is, at best, a barren offshoot from the dead tree of Jewish ceremony; a meaningless and variable sign of an outward adherence to some form of Christianity. Let us rejoice that the Bible reveals to us, unmistakably, notwithstanding these clouds and films, a divine and significant ordinance; a fitting part of that sacred Trinity of our religion, "One Lord, one faith, one baptism."

THERE come times to us when we hardly know which way to turn, or in which direction to look for aid. No man or woman lives to middle life without going through some hard places. Bitter experiences come to the heart. Dear ones are taken away. Riches are dissipated. The trusted prove unworthy of confidence, and the soul is like a ship beaten off the wind and tossed. But there is always one way to look. Look up! There, far above the black clouds, forever shines the blue. There somewhere out of sight, but inexpressibly near to the frail one who seeks His help, is the Friend who is ever waiting to be gracious.

When any great loss or sudden pain comes unawares upon us we are apt to forget everything else for the time but our own intense suffering. The skies may be as blue and the fields as green as ever, but for us they wear a different hue. The brook whose bubble over the stones was once music to the ear, has now a mournful sound. Nature sympathizes with our moods, smiling with our joys and mourning with our sorrows.

THE more the Christian enjoys of his God, the more he is concerned to bring others to enjoy the same.

In doing the Lord's work, we may expect the Lord's smile.

1 January 80.

**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 notice giving full instructions about how, and to whom to send all money orders, and business letters.

## Saints' Herald

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, January 1st, 1880.

### SALUTATORY.

In beginning the present volume of the *HERALD*, we do so with a degree of pleasure that we do not often experience.

The long pressure of doubt and uncertainty respecting the business interests of the country which necessarily affected the Saints, the *HERALD* and the general work, has been gradually, but surely removing. The upward turn of the wave has begun; and unless something unforeseen occurs to destroy the fair hopes of the sanguine, the period of prosperity will for a time continue. We hope that the Saints in participating in the general good coming to the land, will remember the *HERALD*.

The spiritual condition of the Church has been improving. It should have been no wonder that in the outset of the Reorganization, and for some years after, if the effort was to continue so long, there should be a reign of unsettled spirituality; that men, and women too, should unite with the church who would not endure unto the end; who would be "lovers of pleasure," and would in the service of self drift into unregenerate habits again from which they had once been made free. Many such have been eliminated, and now the spiritual atmosphere is growing clearer. The fresh invigorating impulses of the Spirit are at work—not in isolated places, as at the first, but generally, in all the places where the gospel has been taken and where there have been converts made. Further than all this, there were many of the old-time Saints, that in the "dark and cloudy day" had gathered unto themselves some idiosyncracies of character and doctrine, which seemed to them to be regular and proper according to the word as delivered to them, but which after years of wear and tear proved fallacious, or unimportant; and these have had to be assimilated, or absorbed with the whole lump of the law; or the Saints freed from them. This was a work of time. But time has been lending a plastic hand to the effort, and an increased activity and a greater degree of strength have been developed—we have been growing, and from the appearance all round the religious horizon just in time to be ready for the higher position before us as a people.

Pleasant news from London, England, brings the assurance that there, also, the work has assumed proportions of greater stability. The unwavering fidelity of those upon whom the burden has been resting for the past few years; the unflinching persistence with which the elders have maintained the standard truths of Mormonism proper, have at length begun to tell upon the world. The natural result has followed, the men stand more firmly than ever; the principles of the faith are made more honorable, and dearer to

them and more bearable and attractive to others.

The Church in Utah, now the only opposing element of the Church (Mormon) militant that the Reorganization has to contend with, and before which we have stood in warlike attitude for years, must soon face the issues we have raised against her, whether she will or will not. Those issues are being plainly set forth by the Elders whom we have sent to Utah, and are receiving the notice of those within and without. It will soon come that we cannot be safely ignored; that passive, "masterly inactivity," sometimes good strategy will not avail against the truths we are pushing forward, they must and will be heard.

The work in the Canadas is likely to revive under the administration of Bro. W. H. Kelley and his co-workers; while in the United States at large it is doing well. In every state, where the Elders have been laboring there is manifest a great desire to hear. In the south and southeast Brn. H. C. Smith, J. H. Hansen, J. W. Bryan and D. H. Bays have set the foundations of the work, in the old and in many new places, and the spirit of inquiry there is also ripe.

There is a far better understanding between the different corps of workers than heretofore existed, and much that was vexing has been solved, or so near an approximation reached that the intermediate barriers do not separate. But we can not yet say "All is well in Zion." There is and has been in some localities a disposition manifested to dominate opposition by a use of the clerical knife, and some have been "cut off," who might have been saved by careful forbearance. It is a fearful responsibility to assume, that of passing judgment upon a fellow man's goodness; and declaring whether Christ will fellowship him or not. Not only this, but sometimes it occurs that men are excluded because they tenaciously cling to their own opinions; a failing that we applaud as a virtue when the same men stand before the world to defend the faith. If "charity covereth a multitude of sins," we should spread the mantle over the believing. We have often thought and now think, that we expect too much of one another. We did not, however, begin to write to find fault but to cheer; therefore, we pass this by until another and more fitting opportunity.

The turmoil of the elements, the rapid changes in public sentiment, the unrest and disquiet in political circles, the strange and universal shaking of thrones and powers are all of them striking tokens indicating that the times of trouble before the end are at hand; and besides this, that the era when events rapidly succeeding each other everywhere indicating the universality with which the light and truth of freedom are spreading, is also upon us—not at the doors—but actually upon us. These enable us to see, that the divine purpose of God as announced in the closing sentences of the "Revelation to Moses," found in the opening of the Inspired Translation, to "bring to pass the immortality and eternal life of man," has not been forgotten; and that in every nation "he that feareth him and worketh righteousness, is accepted with him." How grandly then looms up the work of God—not a narrow and sectarian work—but a widely reaching work of redemption worthy of God and god-like men. In this spirit do we salute the Saints, and in this spirit present the *Herald* to them for their support, moral, mental and material.

BURNS, the Scotch poet, once wrote:

"Oh, would some power the giftie gie us,  
To see ourselves as others see us,  
It would from many a blunder free us,  
And foolish notion."

It begins to be monotonous, though a trifle quizzical, for men of the Church engaged in the "work of God," having their "hearts in the work," to write letters to us telling how much they love the work, and exhorting the brethren to help "roll the work on;" when some of these same men will not so far help us in our part of it as to send us a statement of the books, tracts and other matter in their hands belonging to the office, which they are holding and selling for the office. Out of quite a large number of agents, to whom the secretary has made direct application for a statement of what they had remaining on hand and unsold, notwithstanding that good business principles make it their duty to report at least once in six months, three or four have responded. What is the matter with our agents? Are they all defaulters, having sold the books, and now keeping the proceeds? Have they sold them to this one and that one on credit; and are those to whom they sold them keeping both money and books? Or, which is what we think about it, is it simply for the want of taking a little time and pains?

Come now, brethren, all of you who have been acting as agents for the Herald Office, and who have not reported within three months past, please report to us at once, whatever you may have on hand, belonging to the office unsold, by January first, without fail.

We want all presiding elders, (district or branch), all traveling elders, and all agents for the office, to canvas for subscribers. We shall print for January from one to two hundred extra *HERALDS* to supply specimen numbers. Get us by January 15th, five hundred more subscribers. Our types and mailing machines just fairly ache this cold weather to be serving a big list of *HERALD* readers. Send them in. Send the money if you can; but don't fail to get and send the names, if they can pay after awhile.

By advices from Bro. W. W. Blair, dated December 2d, we learned that on Monday the 1st, he and his co-laborers had organized the Utah mission of the Reorganized Church of Jesus Christ of Latter Day Saints; W. W. Blair, Presiding Elder; Robert Warnock, Financial Agent; and Joseph Foreman, Secretary.

The local secular press of Salt Lake City, thus notices the opening discourses of Brn. Charles Derry and Joseph Luff:

#### THE PREACHING AT THE INSTITUTE.

Elders Derry and Luff delivered two ringing discourses on Sunday afternoon and evening at the Liberal Institute; and we have to congratulate our law-defending friends, the Josephite Mormons, upon having in their fold two such thoroughly trained and effective speakers. (They may give the credit wherever they think best. We of Babylon must be allowed to treat of men and speakers as they impress us). In the afternoon Elder Derry discoursed upon the Liberty of the Gospel, taking for his text the words: "If ye continue in my word, then are ye my disciples indeed. Abide in the truth, and the truth shall make you free." This gentleman has a clear and forcible delivery and a coherent flow and sequence of thought and ideas quite unusual in our experience of Mormon pulpit oratory. He has a voice of remarkable volume and smoothness, every intonation of which gives token of a manly, sympathetic and independent mind. The



truly eloquent discourse of Elder Derry, cogent in reason, rich in illustration, and so fervently impressive in its whole tone and spirit, will not soon be forgotten by those who heard it.

In the evening Elder Luff addressed a full house upon the subject of the Utah Apostasy, giving a most searching and scathing analysis of the so-called revelation on Celestial Marriage. As an extemporaneous religious speaker Elder Luff is at once to be noted as one of a thousand. His rousing discourse on Sunday must have drawn forth rounds of uproarious applause, had the feeling of impropriety not stayed the demonstration. The feeling to applaud though subdued and held back was emphatic and unmistakable, and it was evident that this young, graceful and energetic speaker carried the full sympathies of his audience with him. His whole soul is clearly enlisted in the work he has in hand. Coming from a source which calls itself Mormon, the exhibition, on Sunday, of combined mental and moral power, with an unaffected modesty and charity, was something here at Salt Lake at once unprecedented and reassuring.—*Tribune*.

The editorial comment closes thus:

"The warfare these elders are waging must arouse the attention of the people. Their convincing arguments and keen logic can not be whistled down the wind. Truth is mighty and will prevail; and unless the arguments they are addressing to "this people" can be confuted with counter argument, they will win the minds of their hearers, and there will be nothing to oppose their triumph. They have laid the axe to the root of the tree, and unless its edge can be blunted, this monarch of the mountains will fall."

We have been fighting against terrible odds for these many years for the privilege of being "heard for our cause;" and now feel very thankful that the discovery is being made; that however mad and distraught we may have been, there have been earnestness and method in our madness.

How gratifying is the thought that the same supervising spirit and power that watched over the elders at the rise of the Church a half century ago, and made the boys whom God called men, still provides the mental and moral force that strengthens the men of the Reorganization.

How significant the suggestion, "coming from a source calling itself Mormon, the exhibition of mental and moral power," which is made in reference to our brethren.

It now remains for us who stay at home to be sedulously maintaining the character of loving, law abiding, devoted and faithful christians—followers of Christ, in order to supplement with strength the labors of the elders abroad. Let the old causes of complaint, of which for redress appeals have been long since made to the last court of resort, the final judgment, be and abide the issue of such appeal. The mobbings in Missouri, Ohio, and Illinois are all of them, with the rights and wrongs of both sides of the controversy in the hands of divine arbiters; and it is unbecoming in men to be recalling what has by them been finally appealed. Redress for many of the wrongs said to have been inflicted upon the Saints can not be made by any method known to human jurisprudence; and no secular government could in justice reinstate men, who have themselves bartered away their rights of redress. For instance, many of those driven from Missouri after having acquired title to their lands, sold those lands for recompence; and whether the price were large or small the title passed beyond recovery. It may be true that some sold under duress and by constraint, but the number of these is comparatively few. We made the attempt years ago to look into this matter and found that not a sufficient number of titles to land once held

by Saints in Missouri remained in the right of the Saints to warrant an outlay to recover; notwithstanding the fact that the courts were open to all legal claimants. Besides this, the successive appeals for redress were made until the final appeal to the Lord of Sabaoth was taken; and unless he has abdicated, or has been dethroned, we feel it to be our bounden duty, as well as essential to the final determination of that sacred tribunal, to rest our case there.

So far as the martyrs and the shedding of their blood with all the treachery and cruelty manifested during those troublous times, are concerned, no power at the command of the state of Illinois, or the United States can reinstate in life those men. The mischief that was wrought by the cruelty of their killing has been taken note of by the higher and better powers of a superior government, and shall be made to add to the weight of glory of which the afflicted and oppressed shall be found worthy in the day when final adjustment shall be made. Our work now lies largely along the very paths trod by these two men and their compeers in gospel labor, while yet they were unitedly pursuing the mission to which they were called; and within the limits of which, while they devotedly and sincerely kept themselves there, the Spirit of the Master, Christ, was with them. In these paths we, their successors that should be, may safely tread, with benefit to mankind that dwell by their sides and with honor to ourselves, if we journey in them in humility, humanely, and without bitterness of spirit. And in doing this, the same Spirit of the same wonderously tender and careful Master, The Christ, is with us. How then can we afford, brethren of Christ, to darken the sky of promise by constantly keeping the gloom of those dark and stormy days between us and the Sun of Righteousness and Peace that has risen upon us. No, let those who choose so to do, still flaunt the misdeeds and wrongs against the Saints, in the faces of those whom the gospel of these latter days was sent to reclaim and redeem; but let us who hope to win and wear an honest crown as "saviors of men," not carry this useless burden of accusation to hamper and destroy our usefulness. Bro. William Redfield, now at rest, while living near the northern border of Missouri, once during the late war found a lot of refugees from that state camped near his farm. He went among them and enquired where they were from. One of them speaking for the rest, told him that they were from one of the counties about Jackson; and added, "We once drove the Mormons out of that country, and now we are ourselves driven out. And for my part, I believe it serves us right." Bro. Redfield thought the matter over a little while and then told them that he was one of the men that was driven with his family out of that country; that he was still a Mormon; that he owned the farm where they were camped; that he felt for them in their distress, and offered them what hospitalities his premises afforded and they needed. Here was a grand opportunity to have remembered in bitterness of spirit and harshness of hate the wrongs of the Saints; and to have retaliated upon those who confessed to having participated in that driving from the state; but no, the Spirit of the Master was there; and the disciple, remembering what the Master had said, "Ye shall forgive all men," wept with pity for their distresses, and offered a share of

his comforts to them. Such a moment, in which to manifest to his Lord that he was not a forgetful hearer, was worth a lifetime of waiting for.

Saints let the Lord remember, but let us forgive; and suffering our remembrance of those deplorable scenes to be among the things that are forgotten, let us rise up to the grandeur and greatness of the occasion; for now is the hour come to manifest the sublimity of a purer faith and better religion which the world has waited for and sadly needs. And though it may come by a source that is called Mormon, may it soon cease to be a wonder that the name of Saint is made honorable in the sight of men, of angels, of Christ and of God.

#### THE MORMON CIRCULAR.

TEXT OF THE DOCUMENT SENT BY SECRETARY EVARTS TO OUR DIPLOMATIC OFFICERS ABROAD.

WASHINGTON, D. C., Sept. 18th.—The following is the text of the circular letter of instruction of the Secretary of State to the diplomatic officers of the United States in the various countries from which Mormon emigrants come to this country. Although stated in substance some weeks ago, the State Department has *not until now* felt at liberty to make the circular public in its entirety:

WASHINGTON, D. C., August 9th, 1879.—*Sir*: The annual statistics of emigration into the United States show that large numbers of emigrants come to our shores every year from the various countries of Europe for the avowed purpose of joining the Mormon community at Salt Lake, in the Territory of Utah, under the auspices and guidance of the emissaries and agents of that community in foreign parts. This representation of the interests of Mormonism abroad, which has been carried on for years, is understood to have developed unusual activity of late, especially in —, among other countries where it has unfortunately obtained a greater or less foothold. The system of polygamy which is prevalent in the community of Utah is largely based upon and promoted by these accessions from Europe, drawn mainly from the ignorant classes, who are easily influenced by the double appeal to their passions and their poverty, held out in the flattering picture of a home in the fertile and prosperous regions where Mormonism has established its material seat. Inasmuch as the practice of polygamy is based on a form of marriage by which additional wives are "sealed" to men of that community, these so-called "marriages" are pronounced by the laws of the United States to be crimes against statutes of the country, and punishable as such.

On the 1st of July, 1862, the Congress of the United States passed an act expressly designed, as appears from its title, "To punish and prevent the practice of polygamy in the Territories of the United States and other places," etc. That act remains the law of the land as to its continuing provisions, which, in the revision of the Statutes of the United States made in 1874, read as follows:

"Sec. No. 5,352.—Every person having a husband or wife living who marries another, whether married or single, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of bigamy, and shall be punished by a fine of not more than \$500, and by imprisonment for a term not exceeding more than three years. But this section shall not extend to any person by reason of any former marriage whose husband or wife by such marriage is absent for five successive years and is not known to such person to be living, nor to any person by reason of any former marriage which has been dissolved by decree of a competent court, nor to any person by reason of any former marriage which has been pronounced void by decree of a competent court on the ground of nullity of the marriage contract."

Whatever doubt, if any, has heretofore existed as to the efficiency of the law above cited, and the intent of the General Government to enforce it, has now been terminated by the recent decision of the Supreme Court, the highest judicial tribunal of the land, sustaining the constitutionality of the legislation and affirming the conviction and punishment of offenders against that law.

Under whatever specious guise the subject may be presented by those engaged in investigating the European movement to swell the numbers of the law-defying Mormons of Utah, the bands and organizations which are got together in foreign lands as recruits, can not be regarded as otherwise than a deliberate and systematic attempt to bring persons to the United States with the intent of violating their laws and committing crimes expressly punishable under the statutes as penitentiary offenses.

No friendly Power will, of course, knowingly lend its aid

even indirectly, to attempts made within its borders against the laws and government of a country wherewith it is at peace, with established terms of amity and reciprocal relations of treaty between them; while, even were there no question involved of open and penal infraction of the laws of the land every consideration of comity should prevail to prevent the territory of a friendly State from becoming a resort or refuge for the crowds of misguided men and women whose offense against morality and decency would be intolerable in the land from whence they come.

It is not doubted, therefore, that when the subject is brought to its attention, the Government of — will take such steps as may be compatible with its laws and usages to check the organization of these criminal enterprises by agents who are thus operating beyond the reach of the law of the United States, and to prevent the departure of those proposing to come hither as violators of the law, by engaging in such criminal enterprises, by whomsoever instigated.

You are instructed, therefore, to present the matter to the Government of —, through the Minister of Foreign Affairs, and to urge earnest attention to it, in the interest not merely of a faithful execution of the law of the United States, but of the peace, good order, and morality which are cultivated and sought to be promoted by all civilized countries. You will fortify your representations on the subject by the citation of any facts which may come to your notice concerning emigration of this character from —, and to this end the consular officers in your jurisdiction have been instructed to communicate to you what information with regard thereto may come to their knowledge. Your timely protest in cases where the probable departure of Mormon emigrants is reported or known to you would probably prove a weighty auxiliary to the general representations you are now instructed to make. You are also authorized in your discretion to call attention to this subject, and the determined purpose of this Government to enforce this law and eradicate this institution, through the public press of the principal cities or parts of the country, as you may find it useful toward the end in view. I desire to be informed of the steps taken by you under these instructions, and of the disposition shown in reference to the same by the Government to which you are accredited.

I am, sir, your obedient servant,

WILLIAM M. EVARTS.

SOME time ago, one of the brethren sent us the published text of the circular letter of Secretary Evarts' to foreign powers, upon the Mormon question. We at first thought that we would publish it in the HERALD, and afterward thought that we would not. Subsequently, a statement made by George Q. Cannon, polygamous delegate to Congress from Utah, in connection with what was said lately at Provo, by Pres. John Taylor, determines us to put the circular in print. The dispatches of Dec. 4th, state that Mr. John Taylor, in a sermon preached at Provo, Utah, said,

"There is a principle in connection with our social life—one of the greatest principles advanced by the Lord for the good of the human family—with which one of the laws of the land is at variance. We know that the Lord has transmitted the law of plural marriages through his holy priesthood. I know it, and all the decrees and edicts of the world can not change my mind. This question regarding our religious belief has been decided by the courts, and the laws of God are at variance with them. Which shall we obey?" The writer of the telegram concludes by saying that the congregation voted by raising their right hands to support the law of God rather than the law of the United States."

This dispatch was shown to Mr. Cannon and in answer to the question as to what the result would be, if the Government should adopt and use stringent measures against polygamy, he said

"He didn't know what his people might do if they were crowded. There are about 150,000 Mormons in Utah, of whom 30,000 are men. Of these, perhaps 4,500 are polygamists. Against this handful of men, then, the Government of the United States is directing the tremendous engine of its power, and is attempting to lead public opinion in the same direction."

Here is a most suggestive statement in this conflict between Utah and the United States. Perhaps 4500 men of the 30,000 men in Utah are polygamists; and because of this handful of

transgressors, the spectacle is presented of a government practically held at bay in the absolute execution of its statutory enactments, upon the plea that what is adjudged by the law as their crime is in reality their religion, which the said government is not only bound to tolerate, but to foster and protect.

The statement made by Pres. John Taylor that the "Lord for the good of the human family" advanced" the "law of plural marriages" through the holy priesthood, lacks proof, decidedly. And in the absence of proof, the statement of Mr. Cannon that less than one-sixth of the men in Utah are benefitted by this advancement, shows considerable near sightedness in either the one giving the law; or an inadequate conception of its wondrous benefits by the remaining five sixths of the men of Mormondom. The question between the law of the Lord and the law of the land, so far as Mormons are concerned, was long since settled, by a far more authentic, "thus saith the Lord," than can possibly be shown for this plural marriage permission, for it seems now to have fallen to the status of a permission rather than a command, when it was stated "he that keepeth the law of God, hath no need to break the law of the land."

Mr. Cannon is the actual representative of less than one-fifth of the Mormon men of Utah; who represents the rest? He sits in a Congress representing several millions of monogamists; who, by themselves or their predecessors, have enacted laws declaring polygamy a crime; and yet he just such a criminal as is described in the law thus enacted, sits there representing a small lot of criminals like himself. While sitting there at the clemency of the laws that he is outraging, he calls Secretary Evarts' dignified circular, calling the attention of foreign powers and their constituents to the exact facts in the case, a weak effort.

1. That such a thing as polygamy is existent in the United States.
2. That propagandizing with that as a part of religious sentiment is going on in those countries to which this circular is addressed.
3. That the United States Government has taken cognizance of these things, and instead of canonizing polygamy by the law, has anathematized it as contrary to the genius of the nation, and destructive and dangerous in its tendencies, and therefore a crime.
4. That those now practicing it, or who may hereafter adopt its practice, do so with a knowledge of its criminality and are not ignorant and therefore not excusable for so breaking the law.
5. That all persons accepting the polygamie theory of religion as practiced in the territory of Utah, in any and all of the countries to whom this circular letter is addressed, may do so with a full knowledge of the fact of criminality attaching to it where it is to be practiced, that they may not be innocently made subject to the penalty to be incurred.
6. That the governments addressed will see to it that all persons emigrating to this country with a view to the practice of polygamy shall be informed of the existence of such laws in the United States, as make the practice of polygamy a crime, notwithstanding its religious claim.

Now, all this seems to be eminently proper. No man, or woman ought to be permitted to espouse a religion taught in the United States, any portion of which requires a breaking of the laws, without they are made acquainted with the facts.

We know how well and how persistently the

cry of persecution, persecution, has been raised and maintained by all classes of Mormons. We know, too, how sometimes in the past the cry has been too well founded. But it seems to be time when a just discrimination should be made between "persecution for righteousness sake;" and that just proscription that is styled "persecution for evil doing." Against the latter there is no safe defense. In the present issue we sincerely hope that the Government, including Secretary Evarts and Congressman Willets, of Michigan to whom as chairman a certain bill touching polygamy is referred, are informed that polygamy can not be defended as legitimately a tenet of Mormonism. With this strongly ingrafted in their political heads, the way out seems to be clear.

#### EDITORIAL ITEMS.

Do NOT forget, we are still praying for the special providence we cited a few issues back. And we want a thousand, two thousand, ten thousand more subscribers. Bro. "A" sends seven, Bro. "B" sends three, and Bro. "C" five; that is right, brethren, send them along; we want the HERALD read, that is what we print them for. Send them in, send them in.

The license of Elder David Powell, given up to his quorum at last Fall Conference, has been restored to him; the misunderstanding and difficulty under which he lodged the same with his Quorum, having been removed upon inquiry by and statement from the Presidency, as provided in the case by order of conference as may be seen by the minutes of session. Bro. Powell is an honorable man and we wish him much success in the cause.

Bro. J. H. Lake baptized seven at Hannibal, Missouri, December 6th. He felt well in his work and expected to go into Brown county, Illinois, soon.

Sr. S. C. Harvey, of Kirtland, Ohio, expresses her thanks for the light of God enjoyed by her. She says that the few Saints there are firm in the faith. She relates the testimony of Martin Harris, as received by her from his own mother, concerning the translation of the Book of Mormon by the means of the Seer Stone, and he also described the interpreters, or large spectacles, as they seemed to be, and the engravings, also the manner of translating as described in a late HERALD letter. Sr. H. exhorts those of the Church who may have any doubt about the truth of the Book of Mormon to read, to study, to pray, and to strive earnestly and continuously for a knowledge of it.

Bro. J. C. Foss wrote from Machias, Me., Dec. 3d, that he baptized there Nov. 29th and on Thursday following another, an old man and full of years. The Saints of the Sea Side Branch, met and presented Bro. Foss, with a fine testimonial of their love and regard for which he hearty thanks them.

Bro. Joseph a Crawford writes from Farmington, Iowa, Dec. 10th that the Nauvoo and String Prairie District, is doing quite well. They hold a series of two days meeting noticed in our last, and will convene for counseling at an early day.

The HERALD is too small to convey all the good news and good teaching that we have on hand.—It must become a weekly—Help! Help us! 500 subscribers wanted! !

## News Summary.

Bro. Mark Forscutt writes by card from Cleveland, Iowa: "I go from here to-morrow to Burlington. Have sown the good seed here on quite extensive ground. Its fruitage will be garnered hereafter."

Bro. John Eames, is still holding up the banner of the gospel at Cheyenne, Wyoming, and he has hopes of bringing some to know the truth. He has baptized an old-time member who wandered far in the dark day.

Bro. R. C. Elvin preached at Omaha, Nebraska, Sunday, December 14th. Thence he intended to go into Saline county, Nebraska, and thereabouts to preach during the winter, mostly in new fields. May his desires for heavenly aid and strength be graciously answered by the Father above, and may great good result from his labors.

Bro. E. C. Brand wrote from Virginia City, Montana, November 29th, of his having preached in the Methodist Chapel there the evening before. He expected to preach that night and the next day (Sunday) in the afternoon. The kindness of these Methodist friends is appreciated.

Bro. Charles Derry writes from Salt Lake City to Bro. Samuel Platt, of St. Louis, Missouri, Dec. 4th, feelingly and pleasantly of the opening efforts in that city. Bro. Derry is one of those into whose soul the iron penetrated, and who found excellent comfort from Christ in the Reorganization. We have labored with Bro. Charles Derry, waited, watched and prayed with him as a fellow soldier, and know that few nobler soldiers carry the banner of Christ.

Bro. James Caffall writes from Denver, Dec. 13th, that he and Bro. Kemp had been trying to get a foothold in Denver. But up to date, except a private house, no place for service had been secured. He proposed to make Denver headquarters, and then reach places within sixty miles as he could. He commends the Saints highly; and thinks that a "special providence" that would enable them to purchase a place of worship in Denver would be a desirable one now.

The readers of the HERALD will be pained to learn of the departure to the world beyond, of Bro. Louis Louis VanBuren, an early and constant reader and contributor to the HERALD. He died at his son Louis', on Indian Kentucky Creek, Indiana, November 13th, 1879, aged seventy-seven, a good and faithful man to the last. Bro. B. V. Springer sends us an obituary cut from a local paper, from which we learn of his demise.

### ORDER OF ENOCH LANDS.

The organization known as the Order of Enoch is prepared to sell its lands in Decatur county, Iowa, in farms ranging from forty acres upwards, at prices according to the worth of land in the same region. The most of it is improved, fenced, and under cultivation, with houses on it. For further particulars address with stamp,

DAVID DANCER, Sedgwick, Decatur Co., Iowa.

If you speak ill of thee, flee home to thine own conscience, and examine thine heart; if thou be guilty, it is a fair instruction; make use of both, so shalt thou distill honey out of gall, and out of an open enemy a secret friend.—*Quarles*

We all love pleasure and abhor sorrow. No one will choose a cloudy sky and a rough path; but these evils have their good parts and those who really long for peace and happiness will try to find out and extract them, instead of hurrying along resentfully or with forced gaiety.

In every dispensation towards us, God aims at our sanctification.

Dec. 5th.—The allied Peruvians and Bolivians have again been defeated by the Chilian army, which has thus captured the city of Tarapaca, Peru. The Chilian fleet has begun the blockade of one of Peruvian ports.

In Saxony and Silesia, provinces of Germany, there is much distress and some starvation as a result of bad crops.

In Roumelia, a province of Turkey, twenty villages have risen in rebellion.

Another great land meeting has been held in the county of Tipperary, Ireland.

6th.—Thomas Brennan, a leading land-agitator in Ireland, was arrested in Dublin by the government officers, on the charge of using seditious language in a speech, November 22d.

More clergymen and members of the Church of England are joining the Roman Catholic Church.

Accounts from Egypt state that the Government is actively completing arrangements for a war with Abyssinia.

St. Patrick's Society of Chicago has appropriated \$500 toward the relief of the distressed poor of Ireland.

The shrinking of the water in Tulare lake, Cal., has uncovered a pre-historic settlement, stone buildings, traces of canals once bordered with planted trees, and other evidences of former occupation by an unknown race, are being clearly defined as the water subsides.

One of the news journals of the day says: "The great popular want in Europe is food. Never was there a scarcity extending over as great an area, or so directly affecting so many millions of people. The loss of crops by the severity of the seasons, by protracted rainfalls, by storms, and by floods, has been unprecedented, and to this must be added the desolation of war in many of the best food-producing districts. The loss of trade, the stagnation of industry, the reduction of wages, have all given an extraordinary severity to the high prices of all articles of food.

8th.—A great exodus of Negroes from North Carolina is taking place. It is not due to political oppression, but to injustice concerning land-rents and road taxes, the land-owners having the benefit of a State law that gives them almost entire advantage over the renters. As for road taxes, the law reads that these renters may be called upon to work from three to thirty days on the road, or else pay a tax of one dollar per day, a terrible tax indeed. A prominent North Carolinian says of this exodus: "The loss of each colored laborer is a direct loss to the State of at least \$150. The negroes are the only laborers that we have that are worth much. They raise nearly all the crops, and do the most of our work. If they leave us I don't see how we are to get along."

The Interior department has recently unearthed great frauds by Indian contractors in Arizona, who have been engaged in systematically swindling the Government out of large amounts by the false weighing of beef and supplying a quality of flour inferior to that required by their contracts.

An immense mass meeting was held yesterday at Castlereagh, Ireland, addressed by prominent agitators. A collision with the police was barely escaped.

Another detachment of troops has sailed from Spain for Cuba.

The Montenegrins and Albanians, in Southern Europe, had a heavy battle day before yesterday. The latter were victorious till the former were reinforced when they were sorely defeated.

Sir Austin Layard, British Ambassador at Constantinople, has received satisfactory intelligence from Asia Minor to the effect that affairs there have considerably improved, owing to the energy of Ottoman authorities.

9th.—The examination of the Ute Indians concerning the massacre at the White River Agency, held at Los Pinos, has closed, and, to the demand for the parties to the deed, their chiefs refused to give them up for trial unless the government would consent to their being taken to Washington for trial, for they say that all the Colorado people and officials are their enemies and will not deal justly by them. At one time the twenty-five Indians in the council room laid hands on their

knives as if for war then and there, but the whites had their pistols ready and no conflict took place.

Brennan, the fourth Irish agitator arrested was examined yesterday at Castlebar was committed for trial and then released on bail.

Floods in Hungary are reported, and the cattle plague has broken out on the Island of Cyprus.

10th.—At Arbroath, Scotland, the mill and factory owners agreed to return to paying the same wages paid last January. The flax spinning works in Perthshire and Fifeshire will advance five per cent in wages.

Severe weather continues in Great Britain and on the Continent. Heavy snow-falls are reported throughout Germany and Austrian Switzerland, and from Paris, Madrid, Brussels, Florence, Bologna, Milan, Genoa, Venice, Verona, and Rome. The river Loire is frozen. The thermometer, indicating five degrees above zero at Paris, and in some of the suburbs 6 below. The Seine is frozen.

A steamer from Liverpool November 13th for Havana, capsized and sunk at sea. Six of the crew were drowned.

Trustworthy news from the counties of Sligo, Roscommon, Mayo, Leitrim, Galway, and a part of the counties of Cork, Kerry, Tipperary, Antrim, and Tyrone, Ireland, all unite in expressing a foreboding of the most terrible suffering during the coming winter by a fireless and foodless peasantry.

England is still having trouble in Afghanistan, and two brigades are marching against some armed natives.

A Spanish general commanding one department in Cuba proffers pardon to the remaining insurgents chiefs and men if they will surrender before December 15th.

The loss of vessels and men engaged in the fishery business on the New Foundland Banks has been greater this year than ever before, the number being 30 vessels and 262 men. Widows left 88, fatherless children 219. In one gale 13 vessels went down and 143 men were drowned.

The Government agrees that the murderous Utes shall not be tried in Colorado or New Mexico, but does not agree that they may come to Washington for trial.

11th.—The question of suppressing the practice of polygamy has been brought before Congress in the form of a joint resolution, proposing an amendment to the Constitution of the United States declaring that "polygamy shall not exist within the limits of the United States; or any place subject to their jurisdiction;" and providing that Congress shall have the power to enforce this prohibition by appropriate legislation.

Rumor says that the Imperial Council of St. Petersburg has decided to abandon the present aggressive policy in Asia, and to devote the strength and wisdom of the Czar and his advisers to the development of home interests and the introduction of needed reforms.

A Berlin dispatch says, the famine among the Polish miners in Upper Silesia is beginning to produce typhus-fever.

12th.—The cases of Davitt and Daley have just come before the grand jury yesterday, at Connaught, Ireland.

War still goes on between the Chilians and Peruvians, with the former in advantage yet.

A storm at Aspinwall damaged the Pacific Mail Steamship Company's wharf \$100,000, and that of the Panama Railroad Company \$20,000. Thirteen hundred and twenty-nine tons of coal were lost by vessels sinking.

Two villages were swept away, and the water flooding in, left mud in the streets and over the railway track two feet deep. The sea was a heavier one than was ever seen there before.

The weather in Great Britain continues to be very severe, and in Austria so hard frosts have not been experienced so early in the season for over forty years. Much snow has fallen in Sicily. In Germany the cold is great.

Bread riots have occurred in Ravenna, Italy, because the lack of food is great in that province.

Near Nashville, Tennessee, a storm so increased a stream that it swept away two dams and then a house. The family tried to swim ashore but a girl and a boy were struck by timbers driven by

the raging waters and swept away. The parents and one girl escaped.

A great wind in Randolph county, Missouri, the 9th inst., shattering houses, tearing up trees, killing live stock and wounding nine persons, two of whom will probably die.

The weather has turned cold all through the Northern States, and last night the mercury stood at Zero at Omaha; St. Paul three degrees below; Duluth eight degrees below, Breckenridge, Minnesota, twenty-one degrees below.

The destruction of the dams on nearly all the principal rivers in Hungary and Transylvania and the terrible inundations are again filling the public mind with anxiety.

Temeovar, Arad, and several towns in Transylvania were partly inundated Monday, and, as in Grosswardein, a great number of houses fell in. So suddenly came the flood that hardly any preventive measures had been taken, and great damage to property is reported.

13th.—An attempt was made yesterday at Calcutta, India, to shoot Lord Lytton the Viceroy of India. The shot was fired by a native who was intoxicated.

Davitt, Killen and Daley are formally indicted for sedition. It is stated, however, that the Government does not intend to press the prosecutions.

In Russia many more people have been arrested on suspicion of conspiring against the government. That nation and its Czar is likely to have plenty of business on hand, as disaffection among the Russians is greatly on the increase especially in view of the horrors of the Siberian exile and other forms of punishment and terrible rule.

More fighting between the British and the Afghans, the latter being badly whipped. The English loss, however, was severe.

An exchange says: "The present year will be distinguished in history as one remarkable for its endless catalogue of crimes and casualties: cyclones, tornadoes, inundations, marine disasters, railroad catastrophes, burglaries, bank and train robberies, suicides, murders, and an interminable train of other crimes and mishaps, go to make up the dread account. If all these events could be collected in one volume it would be the largest book the world ever saw. Many of the crimes chronicled within the year are of the most horrible character of any yet recorded in the world's history."

14th.—An effort is being made in Congress to adopt a resolution to take from the Utes their reservation in Colorado.

In Russia more Nihilists have been arrested with explosive machines in their possession.

A dispatch from Calcutta, India, says that the Sepoys are strongly entrenched upon the heights near Bala Hissar. The British forces are concentrating and will attack them with hopes of success. In the late battle the British suffered severely. The hill tribes have combined, which causes alarm among the military in India. It is doubtful if the troops can remain much longer in Afghanistan with safety.

There is some fighting between the British and natives near Capetown, Africa. Latter defeated.

15th.—At Washington, Representative Willits, of Michigan, is making a careful study of the Mormon question, with a view to the amendment to the law against polygamy. Mr. Willits will introduce two bills on this subject, and move their reference to the Judiciary committee. One of these bills provides for an amendment of the Jury law of Utah, making the practice of polygamy, or a belief that it is morally and legally right for a man to have more than one wife at the same time, a sufficient cause for the challenge and rejection of a juror on any trial for an offense against the Anti-Polygamy laws. The other bill deprives all persons in the Territories, women as well as men, who live in the polygamous relation, of the right to vote or hold office.

It is reported from Washington that most of the army officers in the West believe that there will be a war with the Indians ere long.

16th.—The British in Afghanistan are having a severe time with the natives. It seems undoubted that the Russian government has for years been inciting the insurrection that has now assumed such proportions.

Lord Fermoy of Limerick county, Ireland, was knocked senseless by a cudgel in the hands of an evicted tenant.

The hangman of England, named Calcraft, who has served for forty-six years, is dead.

Since the cremation of Dr. LeMoyné over fifty persons have written to the institution at Washington, Pennsylvania, asking for prices and particulars about burning the dead.

17th.—The twelve Utes demanded by the Government of that tribe to be given up for complicity in the White River Agency affair, are likely to be all surrendered, so telegraphed the Agent at South Pueblo, Colorado yesterday.

A \$40,000 fire at Clarksville, Greene county, Iowa, yesterday.

Gen. Grant arrived at Philadelphia, yesterday and a grand demonstration was made, a larger and finer procession being out than the one at Chicago. This concludes Grant's journey round the world, he having started from there in May 1877, to cross the Atlantic.

The situation of the British troops in Afghanistan has a very serious look. The force under Gen. Roberts, which occupied Cabul shortly after the massacre of the embassy, appears to be in one of those traps which the Afghans have laid for the capture of the English several times before. Cut off from their base of communications, supplies, and reinforcements by the hill tribes, it will not be remarkable if another massacre should occur before they can receive help. Against the 10,000 troops of England there are arrayed 30,000 of the enemy, and they are fierce, warlike, armed with the best of rifles, and commanded by able chieftains.

A famine in Armenia, Asiatic Turkey, is reported.

The Peruvians and Bolivians have again been defeated by the Chilians both on land and at sea.

By the explosion of blasting material in a salt-mine, in Wertemberg, Germany, twelve men were killed, and six mortally wounded and two others injured.

There is great distress among the poor in Rome, Italy, the city and country where hundreds of life-size silver statues of the saints and martyrs are kept in the cathedrals, and where the priests and Romish dignitaries abound in wealth while the poor are in rags and die of starvation.

18th.—The city of Cabul is in the hands of the Afghans. Gen. Roberts and the British forces are entrenched two miles north, and it is hoped that they will hold out till nine regiments of infantry and cavalry and two batteries reach them from Jellabad. Yet the country is alive with the enemy, and grave doubts are had in England and India about it.

The evicted Irish tenant who struck down Lord Fermoy has been sentenced to five years penal servitude.

The famine in Silesia now includes four more districts.

19th.—The Russian Government has traced Nihilism to some of the noble families of that kingdom.

In England the excitement over the situation in Afghanistan is great. There are some in authority who fear that the regiments marching to relieve Gen. Roberts at Cabul may be lost by stress of weather and the power of the enemy.

20th.—It is feared that the beleaguered British troops near Cabul may be starved out before relief arrives.

The famine in Silesia, Germany, is intensified by a rage of typhoid fever. Eighty five thousand people are said to be destitute of sufficient food?

At St. Paul, Minnesota, last night, a large meeting of sympathy for the suffering people in Ireland was held, and \$1,500 was raised for their aid. In San Francisco a meeting was held, and a committee was appointed to take subscriptions for relief.

A London, England, dispatch says: "The situation in Russia is not at all hopeful. Nihilist conspiracies are discovered, revealing wide spread ramifications and involving parties who should be above suspicion. It is rumored that several of the most aristocratic families in Russia are on their march to Siberia. The condition of the Czar is not improving mentally or physically. He is con-

stantly apprehensive of assassination, and very suspicious. The servants of the palace are changed daily and the police closely watched.

A dispatch from Madrid, Spain, says "Various circumstances have occurred within the last few days which caused great uneasiness in Government circles. Secret police employed by the authorities at the capital and principal towns have reported that evidences of a conspiracy against the life of King Alfonso exist, and numerous arrests of suspected persons have been made."

The appeal made by the Duchess of Marlborough for subscriptions to a fund for relief of the suffering Irish is being generously and generally responded to throughout England. This generosity on the part of the wife of the Lord Lieutenant and the English people has had its effect on the Irish people, and the tone of the agitation has been materially modified. Meanwhile the distress is increasing in the counties heretofore named, and relief is sorely needed there. Lord Beaconsfield subscribed £100 to the Irish distress fund. There are reports of serious trouble in Kings County, where several landlords have been obliged to flee the wrath of the anti-tenants.

22d.—The situation in Afghanistan is considered very critical. The reinforcements are marching rapidly, but they are having some encounters with the natives, and just what may take place is uncertain.

Philip Best's brewery at Milwaukee, Wisconsin, was burned last night; loss three hundred thousand dollars.

23d.—Reinforcements in Afghanistan marching to relieve Gen. Roberts at Cabul are encountering strong bodies of natives. The St. Petersburg *Gazette* says that the Afghan revolt is due to cruelty of the English.

In Paris, France, continued cold weather prevails. The Seine is frozen over so that it can be crossed at several points in the city. There is much distress in that city.

## Correspondence.

KENT, Illinois, Dec. 19th, 1879.

Bro. Joseph Smith.—I came here nearly two weeks ago. Have preached eight times. The people are divided. Some, I think, are really investigating. At the first they were inclined to think that we were advocating "our views" of the Bible doctrine, but now they understand that as regards "the gospel" we have no views; that we give it as it is recorded, and insist upon the unchangeability of its character. My first "talk" was from the text; "I am the Lord, I change not." We told them that we could not possibly conceive, if such be possible, of an unchangeable God, save by the unchangeability of his truth. Here we take issue with the world. They tell us God is unchangeable and yet insist that "the gospel" in the entirety is unnecessary in "our day." If God's truth has been changed, it is because he has changed in his opinion (?) respecting the same. We told them if a certain author should arrive at certain conclusions respecting any given subject, and those conclusions should be subsequently changed, it indicated most emphatically a change of the author's mind respecting that conclusion. So have we reasoned with them, or tried to at least. God has blessed us, and enabled us to give in all plainness and simplicity of his ever blessed truth to a perishing humanity.

The more I advocate the gospel in its plenitude, the better I love it, and praise God for its greatness, and the plainer I behold the fallacy of man's uninspired ways. Moreover I told them, and I was blessed with the Holy Spirit, that I questioned the right of any man who denied the power and inspiration of God in this age, to set himself up as a dictator, and critic of the gospel Paul preached. Paul, a man who said that what he received of doctrinal matters has been "by revelation from Jesus Christ." Such a man, denying God's power, tell us that certain principles were not needed now-a-days? Never. The people are seeing, if it may not be boastful to state to you, that we "speak as one having authority, and not as the scribes &c." We have done it all good humoredly and the fact that we have occasioned

no offense intentionally, is attested by the fact that our numbers in audience increases. We go to-night by request of some friends to a place two miles from here. Pray for Brother Charles and the writer's success in the ministry of the word of life. I love it more and more. Brother Charles loves it. People ask us many questions in an inquiring manner, indicative of a desire to "know more perfectly the way of the Lord." Whether our labors will bear fruit now I know not. One thing we do know, the witness that God is true and the same, has been given, so they are or will be without excuse. More anon.

J. FRANK McDOWELL.

CEDARVILLE, N. J., Nov. 19, 1879.

"SEER STONE" OR "URIM AND THUMMIM."

Bro. Joseph:—When I first read Mr. Traugher's paper in *Herald* of November 15th, I thought that I would not notice his attack at all, as I supposed that I was believed by the Church to be fair and truthful in my statements of other men's views, when I have occasion to use them, and I shall make this reply only: That unless my interview with David Whitmer in January, 1876, was only a dream, or that I failed to understand plain English, I believed then, and since, and now, that he said that Joseph possessed, and used the Urim and Thummim in the translation of the inscriptions referred to, and I remember of being much pleased with that statement, as I had heard of the "Seer stone" being used. And unless I dreamed the interview, or very soon after failed to recollect the occasion, he described the form and size of the said Urim and Thummim. The nearest approach to a retraction of my testimony as given in the Fall River *Herald* and that given publicly in many places from the stand from January, 1876, till now, is, that unless I altogether misunderstood "Father Whitmer" on this point, he said the translation was done by the aid of the Urim and Thummim. If he says he did not intend to convey such an impression to my mind, then I say I regret that I misunderstood him, and unintentionally have misrepresented him. But that I understood him as represented by me frequently I still affirm. If Father Whitmer will say over his own signature, that he never said, or at least never intended to say, that Joseph possessed or used in translating the Book of Mormon, the Urim and Thummim, I will agree to not repeat my testimony as seen in the Fall River *Herald* on that point.

T. W. SMITH.

KIRTLAND, Ohio, Dec. 15, 1879.

Bro. Joseph and Henry:—I do not see how any person in the Church can doubt the divine origin of the Book of Mormon. To such I would say, I am afraid you do not know about Joseph's mission, and whether the Latter Day Work is true or not. Dear brethren and sisters, if that book is not true, then Joseph Smith was not a prophet, and none of the work is true; and if that is not true, where will you go for truth? Where will you find the pure, precious gospel outside of this Church? For one I bear my testimony to all that I know that it is true, and the power of God unto salvation to all that will believe and obey it with an honest heart. All such will receive a knowledge of its truth. There is no doubt but they will be able to say, "I know it is truth." As for the Book of Mormon, though all others deny that book, yet I would not. Why? Because I have received a witness for myself. Whoever reads its pages, and is in possession of the Spirit of God, can they not truly say, "It bears witness of itself." You mark when you see a Saint that doubts that book, and you will find at times they doubt the whole work; while on the other hand, you find those that believe it with all their heart, and though storms howl and clouds gather, they are firm as the rocks, and as immovable. Nothing can shake their faith in the work. It is a precious book, its teachings are pure and holy, and it oft fills my soul to overflowing to read it. It leads my mind towards God; it leads me to pray. Oft when I have been reading here I felt to kneel down and ask my Heavenly Father to help me to live like them of old. Brethren and sisters, we are commanded to live by every word that proceedeth out of the mouth of God.

That book contains the word of God as much as do the Bible and Book of Covenants. Let us search them, remembering that it is they that testify of Christ.

Your sister in the gospel,

S. C. H.

ROCK ISLAND, Illinois,  
December 16th, 1879.

Bro. Stebbins:—The quarterly conference for the Eastern Iowa District, (held at Davenport) has just closed. The session was characterized by good feeling, and the brethren have returned to their homes encouraged to new efforts for the triumph of the gospel truth. Our esteemed president, Bro. E. Larkey, was prevented from attending the conference, but by what unfortunate circumstance I am not informed, yet I fear it is sickness in his family. May our Heavenly Father's mercy be around and about him and his; and may his spiritual strength be equal to the trials that meet him on his life's journey. Bro. R. Rowley, of the Davenport branch, presided over the conference. One was baptized who was an old time Saint, namely Bro. Jacob Boice of Buffalo, Iowa. In bearing his testimony he expressed great satisfaction at having a home with the Latter Day Saints once more. May a loving Father's care shield him in danger, and give him strength for every trial.

A brother from Iowa City bore his testimony to the truth of the latter day work, and said that he rejoiced when he heard the true sound of the gospel as proclaimed by the elders of the Reorganization. He stated that the circumstances of his life had prevented him from meeting with brethren for many years. He knew the work was of God, and that Joseph the Martyr was a prophet called of God.

For myself, I leave my home to-day for Maquoketa and Bro. Larkey's, where I expect to enter upon the mission assigned me by our conference. Praying for the triumph of the gospel, I subscribe myself, your brother,

JEROME RUBY.

SALT LAKE CITY, Utah,

December 2d, 1879.

President Joseph Smith:—Dear brother.—That which at one time would have seemed impossible, has at length become a fact; and that which, up to a few weeks ago, was to me like a mere vision, has become a matter of real experience. I refer to my presence in this city as a gospel missionary. Surrounded by the evidences of a misplaced trust, as manifested by the words and acts of nearly all who here claim fellowship with the Mormon institution, I suddenly remember Jeremiah's words "Cursed is the man that trusteth in man," and believing, as I do, that this curse must be removed, and that the offering of an entire deliverance from soul bondage, for all the noble-hearted, is, in effect, the burthen of our purpose and mission, I feel, more than ever before, the need of wisdom and strength. Since our arrival here I have felt, when viewing the gigantic proportions assumed by the evil with which we have to combat, that the words of Bro. Z. H. Gurley, at Conference, were true, when he said that "inspiration alone should declare who were the men for this field and work." Were it not for the assuring evidences, given by the Comforter, that my whole being was in the hands of God, and would be controlled even here for a purpose and end, as yet withheld from my clear understanding, but pleasing unto him, I should shrink from the task before me. It is ours to labor and trust. It is God's to direct and complete.

With my family I left Plano, Oct. 31st, and arrived at Independence, Mo., the following day. I immediately set to work to secure for them a home, in which effort I was successful. I preached three times each Sunday while I remained there, also once in Wyandotte. While in Independence I formed an acquaintance with Dr. William E. McLellan, of early Mormon notoriety. I had formerly heard of him, and felt that perhaps my safety would be in keeping my distance, but on passing down one of the streets, he hailed me, and entered into a lengthy conversation on general Church matters, in which Sister Emma's testimony, the Book of Covenants, Joseph the

Seer, the Reorganization, and other men and things, were treated to a very systematic dish of stale abuse. I accepted an invitation to visit his home, to look over the "Book of Commandments," published in Independence, in early days, and with him compare it with the present "Doctrine and Covenants," as he had informed me that in one Revelation about one hundred and thirty changes had been made and whole verses had been added. Other Revelations had been similarly treated, until (from his statement) there could be hardly anything reliable left. We read that much abused revelation over, and compared the two books; and on leaving the place I thanked God for the knowledge conveyed to me and confirmed by that interview, that when prejudice is the motive power in man,

"He wields a straw as though it were a weaver's beam,  
And to him mole hills mighty mountains seem."

I found that a number of "thats" and "ands," and similar words, were not found in the Doctrine and covenants as in the other. "Therefore," for "wherefore" was inserted, and *vice versa*. Such changes as these constituted the supposed difficulty. The whole sense of the passages were identical, as far as we examined, and all are aware that subsequent to the publication of the Book of Commandments, a republication was ordered because of the first not being according to the wording of the manuscript. The verses that were added, cannot be called verses, unless you compare the Book of Commandments with the late Brighamite edition of Doctrine and Covenants, from the fact that the latter is versed off like the New Testament, and what would be called one verse or paragraph in the Plano edition, is split up into many verses in the Salt Lake edition. The whole of the additions charged by him, would not constitute one-fifth of some of our verses, and the whole substance is embodied in the one as in the other, so that were I to read one to-day and the other to-morrow, the sense would appear identically the same. I called to mind the state of affairs existing at the time of printing the Independence edition, and, being a printer, could easily account for the neglect on the part of "typos" to "follow copy," strictly, as well as the proof reader's privileges being taken advantage of; and various matters, the understanding of which, go to make up a printer's experience, as well as the imperfection of manuscripts, when handed in, leading the typo to imagine at times that a tea-box label had been placed before him, with undecipherable hieroglyphics thereupon, requiring him to guess one-third at least of what was set before him, or seek a fresh revelation of the language to himself. Some times we have had to guess the sense of a writer's hieroglyphics, and then because in print he appeared as a "devil in human shape," instead of a "dealer in hams and steak," curses had to serve us for our cash in payment for our trouble.

The Doctor informed me that my mission to Utah was a "wild goose chase," and also gave me similar encouragement concerning other matters. His manner was gentlemanly, and he took care to inform me that he would not argue the matter with me.

If all the information we obtained from him was correct, then all our zeal and wisdom, together with that of every other religious system on earth, is being turned to good account, in carrying out the devil's purpose for a wholesale damnation of the race; and we apprehend that the Doctor will enjoy his peculiar "Robinson Crusoe" glory hereafter, as much as he does his peculiar privilege of being the exclusive embodiment of holiness and intelligence now. We cordially invite all Saints and others to forward him all the unproved statements concerning Mormonism, and we feel satisfied in guaranteeing that they will be diligently peddled throughout the entire community where he resides.

I found some others there who felt and talked differently, and in whose society I obtained more light in a moment than in all my conversation with the Doctor, among whom were brethren Brackenbury, Kaster, and others, the very shake of whose hands made a different impression.

The music of truth sounds sweeter to me than ever, after such discord, and I feel satisfied that the learned Doctor might as well try to blot out the sun with his puny hand as seek to make me

and others risk much upon his testimony against the truth of Mormonism. The old moon shines still, though many a dog has barked at her.

Many good Saints are there, and more are moving thitherward. May the spirit of discernment and of wisdom be theirs.

I hope that the spirit that has characterized our opening efforts here in the valley may continue with us, and ere long we will have good reports to make. The interest is increasing, and the Lord is with us indeed. Hoping and laboring, as ever, for the redemption of Zion,

I remain, your brother,

JOSEPH LUFF.

NOTICE.—I will willingly exchange all the stock-in-trade twaddle against Mormonism, furnished me by the Doctor, for *one fresh saving truth*, and pay the difference to any one having the same.

J. L.

39 Russell St., DRESDEN,  
Staffordshire, England,  
December 4th, 1879.

Dear Herald:—We have many joyous times at Hanley; many of us can say that God is true, that he does live to bless, comfort, guide, and guard his Saints with his Holy Spirit. The lame have walked, the deaf heard, the blind seen, the sick raised, the captive liberated, the poor made rich in grace, the doubting convinced to doubt no more, and thus I might go on telling all that the Lord has done for his people in these parts, until, like one of old, I should end by saying time would fail to tell all.

Ten years ago I heard, believed, and obeyed the good news taught by the greatest of all teachers, Jesus Christ, the Son of the living God. And now I can testify, I know this work that it is the gospel which Christ declared should be preached for a witness; that the ensign is raised; that the angel's message is going to and through the earth, "Fear God and give glory to him for the hour of his judgment is come." A change will shortly take place, the fittest will only survive. Be wise, remember the word of wisdom, live by every word that proceedeth out of the mouth of God and ye shall live through the struggles, trials, pestilences, and famine that are yet to come. Yours in love and truth,

C. H. HASSALL.

St. Louis, Nov. 21st, 1879.

Bro. Henry:—I recently returned from my second visit to Moselle, Franklin county, Mo., where I went at the call of Bro. Davison. And perhaps in all my experience as a traveling Elder, I never witnessed a more interesting field. The location of our preaching was a little south of Moselle, and it would have pleased you very much to have seen the people coming from near and far, to hear what we advocated as the gospel revealed in these last days. I spoke to them six times, two at Bro. Cheshires, four miles, and four times at Oak Hill, about thirteen miles from Moselle; and feel that though they are living in a very secluded part of Missouri far away from the path of many visitors, our Heavenly Father will bless the truth delivered to them. One feature of their conduct towards me impressed me very much, the kind feelings evinced by their actions and their great desires to know of our doctrines. One gentleman was so elated by the new born truths he heard, that he began immediately to defend the truth as the only plan of salvation to save sinners. The Methodist Church (south) was also very kind in giving up to us their church, for our use. It seemed to me that the leading thought of their minds after hearing the gospel, was, why did not we see these things before, when it is so plain and very simple that any one can understand it and we have read it so very often in the Bible. When I heard these sentiments, my dear brother, then I knew God had right there, honest soil for precious seed, and I felt doubly repaid for my journey of between sixty and seventy miles. And this I feel is only one of the numerous places in Missouri where many of God's people are waiting for the simplicity of the latter day gospel to be applied to their hearts; but the question is how can they hear without a preacher, and how can he preach except he be sent. I ask the prayers of the Saints

that the little band at Moselle, with their devoted president, Elder Davison, be blessed by the sustaining influences of the Holy Spirit, and that God will add to the Church there, many of such as shall be eternally saved. Yours in bonds,

W. STILL.

ELKO, Nevada, Dec. 6th, 1879.

Bro. Henry:—We are four hundred miles from the nearest branch in this state, and about two hundred and seventy-five miles from Ogden, Utah. When I make some money I want to send for an Elder to come here. I have the promise of the use of a Church here. There are a great many old Saints, or Salt Lakers in this county; but most of them try to hide the facts from being known. I think that a wide-awake Elder would fish out many. He would find a welcome home with us. If any Elder or Saint is passing on the rail road they can get a stop check of the conductor and we would be happy to have them stay with us as long as they please. Praying for the cause of truth, your unworthy brother,

E. PENROD.

LAMONI, Iowa, Dec. 4th, 1879.

Editors Herald: I am pleased with the spirit of "No Cross no Crown," in your last issue, and am persuaded that such influence will prove more efficacious for good than "whole burnt sacrifices." I hope that "Anon" will appear again. I am struggling for more perfect liberty, but the end is not yet. If I could sell what land I have, I think it would assist me. If any one wishes farm lands in this vicinity, they will do well to address me, as I have good lands at reasonable prices and easy terms—titles good. I am also selling town lots in Lamoni, for the Railroad Company and Bro. Dancer, *et al.* Our new town still grows, and prospects good. Depot and stock yards are being built in good shape. The iron horse seems to have enthused new life into this country; and as a little iron in the blood is needed, it may assist materially hereafter in warding off the malarial attacks so common to these western wilds. However, we do not wish too much of it, lest our hearts become iron-clad, and the love of God, which should burn there for all souls, be blighted. Spiritually, our people are in a fair condition. I have tried to assist the interest at Davis City, once every two weeks, and am pleased to state that the congregation does not diminish. The branch there are feeling well, and doing so.

Yours in bonds,

Z. H. GURLEY.

PROVIDENCE, RHODE ISLAND.

Brothers Joseph and Henry:—I hope you will allow me space in the Herald to tell a little of my experience and certainty there is in the gospel of Christ. Having started for the paths of truth and holiness when very young I have since endeavored to press onward, and though surrounded oft times by many doubts and fears, fears which often burdened my heart with sorrow, because of my inability to know whether my salvation was secure or not, yet I girded up myself once more for the struggle, and so continued on doing my best, but I found like Paul, that when I would do good, evil was present with me; but I even believe that in that state God assisted me by the influence of the Holy Ghost. I have also, as says Paul, been brought up in the strictest sect of my religion a Pharisee, so I was brought to obey very stringent rules, in order to advance me for that position in life which humanity thought to place me in, but God thought otherwise. I was educated in the city of Dublin, (Ireland) for twelve years, the last two being especially set apart for training for that most solemn responsibility of teaching my fellow-men their duty toward their God; but at this interregnum I was laid low, nigh unto death, by typhoid fever; after which I was sent to the west of Ireland and taught a Mission School. 'Twas there I thought of wandering from my native shore, and from the moment this idea seized me I could not erase it, so I bade farewell to all and came to America; but landed only to await a still greater trial than any which preceded it, for I came to my own, and my own received me not; and all this through our different ways of serving

the one God. I had also to leave them and wander farther, till after two years, I found my way to the city of Providence, R. I., having found work there I immediately started to do all I could for the Lord once more, and that with a more firm resolution than ever till by mistake I was directed to a boarding house, which contained four stars of the faith once delivered to the ancients. I immediately set to work, but the flame was too strong, and my poor fortress of theology fell to the ground, and was burned completely to ashes; but still for six months unceasingly I struggled to free myself from the grasp of truth and intelligence which were presented to me, and I stuck to my opinions as long as there was any essential point left uncontroverted, till at last I completely caved in, and through honesty and conviction of heart after ten o'clock at night I was immersed beneath the baptismal wave. Since then I have received that certainty and knowledge which I vouch to say none but a Latter Day Saint can have. And now it astonishes me that Satan has acted and is acting his part so well, so that that verse in Genesis 3:15 has, and is being literally fulfilled, whereby Satan, not satisfied with bruising Christ's heel, by causing Him to die for the sin of the world, but is extending his power as far on the body as he can, but this gospel, I believe, keeps Satan at bay, and the Saint dwells secure under the shadow of the Almighty. There is a good, lively, and energetic branch here, one worthy of the cause they advocate, and one that is making itself felt, and the Lord is adding daily such as shall be saved, and I hope I shall not slack but partake of the same spirit, and be instrumental in beckoning others to the harvest field; my heart is indeed in the work, and though still young, for my experience not being 22 years old yet, still I believe I am feeding of the strong meat of the gospel, and when it is God's wish I am willing to do all I can for His honor and glory. With much regard towards God's honored presbyters, and the Saints, I remain your brother in Christ,

HENRY GREELEY.

## Conference Minutes.

### SOUTHERN NEBRASKA DISTRICT.

A quarterly conference was held in the Caster School House, Saline county, Nebraska, October 26th and 27th, 1879.

At 11 a. m., 26th, preaching by R. J. Anthony; at 3 p. m., by R. C. Elvin; and at 7:30 p. m., by R. M. Elvin. Attendance large and attention good.

27th.—President, secretary and delegate to the Semi-Annual Conference reported; also the following Elders: James Thomsen, Levi Anthony, R. C. Elvin, R. J. Anthony, Joshua Armstrong, Wm. Gregory and Robt. M. Elvin; also Priests John O. Savage and John C. Tripp.

Branch Reports.—Blue River, last report 33, present 34, 2 Elders, 2 Priests, 1 Teacher, 2 Deacons; 1 baptized. Nebraska City, last report 109, present 106, 1 High Priest, 10 Elders 4 Priests, 2 Teachers, 2 Deacons; 1 removed by letter, 2 died. Platte River, last report 34, present 34, 2 Elders, 2 Priests 1 Teacher; no change. No report from Palmyra, Moroni or Plattsmouth.

The committee before appointed on two-days' meetings reported that they concluded that it was impossible to accomplish good by holding two-days' meetings during hot weather. Signed, L. Anthony, Robt. M. Elvin, R. J. Anthony. Report accepted and committee discharged.

Whereas there are several persons in this district who hold office and yet do not labor in their calling, therefore be it Resolved that we request all officials within this district who are not magnifying their office to present their resignation as officers, at our next session, or give the reason why they should be sustained as officers.

The secretary was authorized to notify the officers of the adoption of the above resolution.

The president was authorized to appoint two-days' meetings and furnish dates. He appointed them at Platte River, Palmyra, Moroni, Plattsmouth, Nebraska City and Wilbur. The last two will be held December 27th and 28th and January 10th and 11th.

Letter of Bro. I. F. Jamieson read, and the sec-

retary was instructed to issue him a letter of removal.

Bro. J. Armstrong was appointed to labor in Cass and Saunders counties, and Bro. James Thomsen was sustained in his present field.

Adjourned to the Morgan School House, Otoe county, Neb., January 24th, 1880, at 10:30 a.m.

Resolved that the president and secretary are hereby authorized to make an appeal to the presidents of the several branches, to instruct the members to furnish help for the spread of the gospel, by complying with the law of tithing or freewill offerings.

Preaching at 7:30 p.m., by J. Armstrong.

WESTERN WISCONSIN DISTRICT.

A conference was held at Webster, Vernon county, Wisconsin, October 11th and 12th, 1879; Frank Hackett, presiding; W. A. McDowell, clerk; D. H. Carpenter, assistant clerk.

By request of the Webster Branch, Bro. M. V. Thayer was ordained an Elder.

Report of Branches.—Wheatville 24, 2 Elders and 1 Teacher; 1 baptized; spiritual condition of branch good, with few exceptions. Willow 29; 1 baptized, 1 died. Spiritual strength good. Webster 25, 4 Elders, 1 Priest; 1 Elder acting as Teacher of Branch; spiritual condition good. English German Freedom 27, all in good standing; 2 Elders, (1 acting as priest of Branch) 1 Teacher, 1 Deacon.

Elders' Reports.—Frank Hackett, as president of the district, reported. F. M. Cooper (baptized 2), A. W. Brunson, W. D. Brunson, C. W. Lange, J. Bierline, and E. C. Wildermuth by letter Priest M. V. Thayer and Teachers Jeremiah Smith and J. W. Whitaker reported.

The report of the Bishop's Agent was read, but rejected, as not being correct. Brn. F. Hackett and J. Bierline were appointed a committee to assist the Bishop's Agent in correcting his report, and auditing his books.

The committee of investigation reported their visits to Sr. Mather and family and to Bro. C. Hancock. Report of the committee was accepted and the committee was discharged.

Committee on resolutions not present, but it was continued.

At 7:30 p.m., preaching by Bro. C. W. Lange. Business resumed: Resolved that this district adopt the book of "Rules of Order" to govern our assemblies.

Report of Bisop's Agent, as corrected by the committee: "Receipts of money to support Bro. F. M. Cooper in the ministry, from February 1st, 1879, to August 1st, 1879, \$40.40; paid to Bro. F. M. Cooper \$39.00; balance in hand \$1.40."

Sunday 10 a.m., preaching by Bro. F. M. Cooper; at 2 p.m., sacrament and testimony meeting, in charge of Brn. A. L. Whitaker, Frank Hackett and M. V. Thayer. The gifts and blessings were enjoyed in a remarkable degree. At 7:30 p.m., preaching by Brn. A. L. Whitaker and F. Hackett.

Conference adjourned to North Freedom, Sauk county, Wisconsin, at 10 a.m., January 24th, 1880.

MICHIGAN DISTRICT.

Conference convened at Galien, Berrien Co., Michigan, October 25th, 1879; W. H. Kelley, presiding; S. M. Bass, secretary.

A social meeting was held in the forenoon.

Afternoon. Branch Reports:—Sherman 35. Hopkins 21. Clear Lake 48. Cold Water 52; 3 baptized, 2 received by vote. Lawrence 63; 2 baptized.

The committee appointed at last conference to audit the Bishop's Agent's report, reported it correct, and were thereupon released.

The petition of the Lawrence Branch requesting a court of Elders to be sent there was granted; Brn. Scott, Blakeslee and Kelley to go.

Brother Bradford Corless, of Cold Water, was chosen as Book Agent for the district.

The Bishop Agent's report was read and S. M. Bass, William Lockerby and S. I. Smith were appointed to audit and report.

Elders B. Corless, S. I. Smith and C. Scott reported in person; Jackson Smith by letter.

A few remarks on finances were made by the President and Bishop's Agent.

Evening.—Committee of Agent's report were released.

Preaching by Joseph Smith.

Sunday forenoon preaching by Joseph Smith; afternoon by C. Scott; evening by Joseph Smith.

Monday forenoon, social meeting. Evening session, preaching by W. H. Kelley.

Adjourned to meet with the Clear Lake Branch, the time to be appointed by the president.

NORTHERN ILLINOIS DISTRICT.

A conference convened at Amboy, Illinois, Oct. 25th, 1879. The president and secretary being absent, Brn. Joseph Luff and Charles Wicks were appointed president and secretary *pro tem*.

Branch Reports.—Sandwich, present 66, 1 First Presidency, 2 High Priests, 2 Elders; 2 baptized and 2 received by letter. Braidwood, last report 61, present 66, 5 Elders, 1 Teacher, 2 Deacons; 7 baptized, 2 removed by letter. Piper City 19, 2 Elders, 1 Priest, 1 Teacher; no changes. Plano, last report 180, present 189, 2 First Presidency, 2 Apostles, 1 High Priest, 11 Elders, 7 Priests, 3 Teachers, 2 Deacons; 9 baptized, 3 received and 2 removed by letter, 1 lost by error in last report, 2 marriages. Pecatonica, last report 10, present 8, 1 Priest, 1 Teacher, 2 died, 1 ordination. Streator, last report 44, present 43, 2 Elders, 1 Priest, 2 Teachers, 1 Deacon; 1 baptized, 1 expelled, 1 died. Amboy, last report 46, present 44, 3 High Priests, 1 Seventy, 2 Elders; 2 died. High Priests E. Cadwell, W. H. Blair and S. Richardson reported, also Seventies S. J. Stone and J. F. McDowell, and Elders John Leonard and Chas. Noble, and Priest Chas. Wicks.

Resolved that we grant a certificate of eldership to Bro. Wm. Jenkins, formerly of this branch, but now in Canada.

At 7 p.m., preaching by Bro. Luff. Sunday, at 10:30 a.m., Bro. McDowell preached; at 2 p.m., a testimony and sacrament meeting, Bro. W. Blair presiding. At 7 p.m., Bro. Luff preached, C. Wicks assisting. Adjourned to Sandwich, February 21st, 1879.

CENTRAL KANSAS DISTRICT.

A conference convened at Atchison, Kansas, November 1st, 1879; David Williams, president; William Williams, clerk.

Branch Reports:—Atchison 38, 3 Elders, 1 Priest, 2 Teachers; 1 baptized. Netawaka 22, 4 Elders, 1 Priest; 3 received by letter. Good Intent 18, 1 Elder, 1 Priest. Fanning 12, 1 Elder, 1 Priest; 1 removed by letter. White Cloud 8, 1 Elder. Scranton 14, 1 Elder. Centralia 11, 1 Elder, 1 Teacher, 1 Deacon.

Elders D. Munns, G. George, D. Williams, Wm. Hopkins, G. Thomas, A. Estes, and Bennett reported in person; and J. Jarvis and H. Green by letter. Teacher W. B. Thatcher, also Priests H. Stawpert and H. Parker, and Deacon A. Dodd reported.

Resolved that Brother Charles Herzing be silenced or suspended from the ministry.

A mission was given to Brother Munns, to White Cloud and vicinity; one to Brn. Hopkins and George, to Centralia and vicinity.

At 7 p.m. preaching by Elder Bennett. Sunday 9 a.m. preaching by Elders Munns and George; at 2 p.m. prayer and testimony meeting was held; at 7 p.m. preaching by Elder Williams. Adjourned to Netawaka February 7th, 1880.

NORTH-WEST KANSAS DISTRICT.

A conference convened at Elmira, Mitchell county, Kansas, November 1st, 1879. Bro. I. N. Roberts elected presiding officer *pro tem*, Bro. James Perkins being absent.

Branch Reports.—Blue Rapids, at last report 44, present 43; 1 High Priest, 1 Seventy, 5 Elders, 2 Priests, 1 Teacher; 1 baptized, 2 received and 4 removed by letter, 2 ordinations. Elmira, last report 19, present 21, 3 Elders, 1 Priest, 1 Teacher; 2 received by letter. Solomon Valley, last report 14, present 13, 1 Elder; 1 died, 1 marriage. South Logan 8, 1 Seventy, 1 Priest, 1 Teacher; 2 received by letter, 2 ordinations. Gaylor 29; no changes. Nobletown, Centralia and Otter Lake not reported.

Elders G. W. Shute, I. N. Roberts, J. F. Jemison,

L. B. Mason, Abraham Sears and Mahlon Smith reported in person; John Landers, E. M. Wildermuth, N. N. Hazelton and T. H. Humes by letter, Priests H. R. Harder and Jacob Goble, and Teachers S. C. Andes and Peter Case reported.

Bishop's Agent's Report: 'On hand last report \$24 34, received \$4 00 tithing from Mahlon Smith, \$5 00 freewill offering from E. M. Wildermuth, total \$33 34. Paid to James Perkins \$10, to John Landers \$5, to I. N. Roberts \$5, to Geo. Chute \$9 34, total \$29 34. Balance on hand \$4. Mahlon Smith, Agent.'

Adjourned to Blue Rapids, February 21st and 22d, 1880.

I. N. Roberts was elected presiding Elder of the district. Mahlon Smith was sustained as clerk and as Bishop's Agent.

Preaching by Geo. W. Shute evening of the 1st; I. N. Roberts at 11 a. m., the 2d; H. R. Harder in the evening of 2d; prayer and testimony meeting at 10 a.m., the 2d.

The Saints expressed themselves well pleased with the conference; the best of feeling prevailed through the session.

Miscellaneous.

REPORT OF BISHOP'S AGENT.

Annual report of moneys received and paid out by John Roberts, Bishop's Agent for California District, from March 1st, 1878, to March 1st, 1879.

1878.	Dr.	
Mar. 1,	To balance on hand.....	\$ 9 53
May 16,	" books as tithing .....	123 75
Oct. 6,	" cash received .....	108 85
		\$242 23

	Cr.	
Oct. 6,	By cash paid out .....	\$97 25
	" balance .....	144 98

This account was reported and audited at the October Conference of 1878.

	Dr.	
Oct. 6,	To books on hand .....	\$119 75
" 6,	" cash .....	25 23
	Total .....	144 98
" 7,	Of Mehitable Hall, as an offering .....	2 50
" 7,	" Catherine Holmes, as tithing.....	5 50
" 8,	" Sarah Chester, as an offering.....	10 00
" 9,	" Samuel Robinson .....	2 00
" 9,	" Sister Samuel Robinson .....	2 00
Dec. 10,	" Moses Holmes, as tithing.....	30 00
" 29,	" A. L. Robinson, as an offering.....	5 00
		\$201 98

	Cr.	
Oct. 8,	By paid J. C. Clapp.....	\$5 00
" 9,	" A. Haws, for his family .....	10 00
" 19,	" J. C. Clapp .....	10 00
Nov. 21,	" D. S. Mills, for J. C. Clapp .....	10 00
1879.		
Jan. 5,	" J. C. Clapp, by order of the Bishop .....	40 00
" 5,	" A. Haws.....	5 00
		\$80 00

1879.	Balance as follows.	
Mar. 1,	Books on hand as tithing .....	\$116 00
" 1,	Cash .....	5 98
	Total .....	\$121 98

JOHN ROBERTS, Bishop's Agent for California.

NOTICE.

TO THOSE HAVING IN CHARGE PROPERTY BELONGING TO THE CHURCH.

Those concerned will please take notice that the General Conference of April, 1878, adopted a recommendation of its committee, whereby it is required that all those "having charge of Church property" should "value the same and forward to the Bishop the report of such valuation, and that all property not yet deeded to the Church \* \* be alike valued and proper deeds made, as provided in the Church articles."

No such reports were made to me prior to the April Conference of 1879, consequently I could not present them when called upon there, nor have I received any since. Therefore, I now urge upon the attention of the brethren concerned, the necessity and importance of complying with the above requirement of the General Conference, and I request them to send in their reports by the 1st of March, 1880, without fail.

TO BISHOP'S AGENTS.

At the April Conference of 1878, it was made requisite that Bishop's Agents should render annual itemized accounts to me, for presentation to the General Conference, and yet but a few agents complied with this law. Then, in April,

1879, the General Conference further required that the Agents should not only make out itemized reports, but that these reports should be published as are the itemized reports of the Bishop, these to be published annually. The resolution reads as follows: "Resolved, that we require of the Bishop of the Church a report through the *Herald*, or in a supplement sheet, an itemized report of the means received and paid out by the Agents, with the names of the donors and to whom paid, and that this report be made annually."

I therefore call the attention of the Agents to this matter, and urge that they pay heed to it, all of them. From the first of March, 1879, to the first of March, 1880, every item of receipt and of expenditure should be given in their reports to me, giving names of persons or branches (if by branch collection) giving, and the names of those to whom anything has been paid. Where an Agent has resigned and another has succeeded him, the books of the former will show the facts, and the report should embrace them the same from the date named. Be prompt and accurate, brethren, and send in your reports immediately after March 1st, 1880, so that they can be arranged, copied, and prepared for presentation to the Conference, and for publication. ISRAEL L. ROGERS, SANDWICH, ILL., 20th Dec. 1879. Presiding Bishop.

#### BISHOP'S AGENT APPOINTED

Bro. James Newberry, of Vincennes, Iowa, having resigned as Bishop's Agent for the String Prairie and Nauvoo District, and his resignation having been accepted by a conference of said district, held December 6th and 7th, 1879, at which also Bro. Walter Head was chosen for appointment to succeed in said office, as I have received notice from brethren J. A. Crawford and H. N. Snively, president and clerk of the district, I hereby so appoint Bro. Head, trusting that the work in that charge will be financially sustained by the Saints of said district. ISRAEL L. ROGERS, SANDWICH, ILL., 20th Dec., 1879. Presiding Bishop.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notices BORN.

YOUNG.—To Bro. W. B. and Sr. Ella M. Young, Providence, R. I., December 9th, 1879, a daughter, name Cornelia Maud. Mother and child doing well.

CAMBRIDGE.—To Bro. John and Sr. Clara Cambridge, October 6th, 1879, a son. Name, Arthur Cambridge; blessed by Elder Joseph Luff, October 22d, 1879, in London, Ontario.

#### MARRIED.

EVANS—KNOWLES.—At the residence of the bride's brother, Cheltenham, Missouri, December 4th, 1879, by Elder William Still, of St. Louis, Bro. Gomer Evans, of Sullivan, to Sister Sarah Knowles, of Cheltenham, Missouri.

Giver of every perfect gift,  
O, may thy blessings from above,  
Make every path before them bright;  
E'er may they faithful prove,  
Receive at last the Saint's reward.

VAN ORDER—WILLIAMS.—At the residence of Mr. Thomas Williams, Plano, Illinois, December 25th, 1879, by Elder Archibald M. Wilsey, of Millbrook, Illinois, Mr. Samuel Van Order and Sr. Martha Lucelia Williams, both of Plano. The good wishes of the Plano Saints and their friends are extended to the happy pair.

#### DIED.

STEPHENSON.—At Gateshead, Tyne county, Durham, England, November 11th, 1879, of apoplexy, Sr. Elizabeth Stephenson, aged 76 years. She was baptized into the Reorganized Church by Elder C. C. McPherson, October 9th, 1870, and was well worthy of the name of a saint; her life was wholly devoted to God and his work, and we can safely say that she has gone to rest in the paradise of God, in hope of a glorious resurrection.

SOUTHWICK.—At Delavan, Wisconsin, November 9th, 1879, of diphtheria, Laura Ette, youngest daughter of Bro. Henry and Sr. Laura E. Southwick, aged 9 years, 2 months and 25 days. She was a child loved and esteemed by all who knew her. Funeral services by Elder Horace Bartlett.

CHANNY.—At Hastings, Mills county, Iowa, November 21st, 1879, at 4 p. m., Sr. Martha C. Channy, aged 33 years, 5 months and 21 days. She was baptized in 1870, by Elder Isaac Ross; she lived and died strong in the faith. A husband and three little ones mourn her departure. Funeral sermon by Robert M. Elvin; text, John 11:26. A large attendance at the service, and followed the corpse to the grave.

RIDDELL.—At Millersburg, Illinois, November 13th, 1879, of diphtheria, James E., son of Mr. and Mrs. S. H. Riddell, and grandson of Bro. James and Sr. Eliza Vernon, aged 12 years and 1 day.

SOUTHWICK.—At Delavan, Wisconsin, October 28th, 1879, of diphtheria, Myron William, youngest son of Bro. Henry and Sr. Laura E. Southwick, aged 6 years, 1 month and 29 days.

Sweet little one, you've passed away,  
Your happy soul has fled;  
Too much for heaven on earth to stay,  
You sleep among the dead.

PACKER.—At Sandwich, Illinois, December 5th, 1879, Sr. Ann Josephine Packer, wife of Mr. John Packer, aged 25 years, 5 months and 22 days. She had been failing for many months, and died suddenly from bursting a blood vessel while coughing. She was the daughter of Sr. Eliza Cox, who cared for her daughter all her illness, and now, with her two remaining daughters, the husband and two little girls of the deceased, mourns the early death of their loved one. Funeral sermon at the Saints' Chapel by Elder Henry A. Stebbins. The house was filled to overflowing by an attentive and respectful audience, who showed deep sympathy and regard.

ABRAHAM.—At Phillip's Court Devizes, Wiltshire, England, October 29th, 1879, Mr. George Abraham, father of Sr. E. C. Brand, aged 84 years. Without a struggle, having full possession of all his powers to the last, his death was calm, peaceful and happy, like his life. "The memory of the just is blessed."

LEWIS.—Near America City, Kansas, November 19th, 1879, of lung fever, Elder D. M. Lewis. He was born in South Wales, September 22d, 1822; joined the Church in 1848 or 1849; came to this country in 1857, and united with the Reorganization in 1866. He was appointed on a mission to Wales at the last Fall Conference, but the Master has taken him home to rest. He had contemplated going to his native land to preach for some years, but put it off from time to time, till at last, it was too late. He died loved and esteemed by all.

MITCHELL.—At Gainesville, Florida, October 12th, 1879, of congestion of the lungs, James Edward, son of Mr. Abraham and sister Eliza E. Mitchell, aged 9 years, 7 months and 12 days. Funeral services by Priest Howard, president of the Gainesville branch.

Darling Eddie has gone to rest,  
With the Savior he is blest;  
Gone, gone forever more,  
To live with Him whom we adore.  
Our little brother has left us,  
His loss we deeply feel;  
The God of love and glory  
Can all our sorrows heal.

W. H. M.

KEEN.—At his residence, near Canton, Jackson county, Iowa, December 4th, 1879, of paralysis, Bro. Peter Keen, aged 61 years. He was baptized in 1833, and united with the Reorganization in 1876. He died free from pain, and in the hope of a glorious resurrection.

TWADDLE.—At Franktown, Nevada, November 15th, 1879, of pneumonia, after much suffering, Elder John Twaddle. He was born in Lanark, Scotland, July 20th, 1820; baptized in the old Church in 1845, went to Salt Lake, from there to Nevada; baptized into the Reorganized Church, July 30th, 1867, by Elder Alexander H. Smith; ordained an Elder, October 7th, 1867, by Elder A. B. Johns. It can be said of Bro. Twaddle, he was faithful to his trust unto the end. Funeral sermon by Elder G. Smith.

SMITH.—At Cedar Creek, Nebraska, of concussion of the brain, Elder Spencer Smith, aged 62 years, 11 months, and 3 days. Deceased joined the Church in the Martyr's day, and was subsequently baptized into the Reorganization by W. H. Kelley; lived faithful and died rejoicing in the truth of the latter day work. He left a wife and eight children to mourn.

RUTTAN.—At Bridgehampton, Michigan, November 13th, 1879, Sr. Elizabeth Ruttan; born July 17th, 1841. She was a member of the Church for about one year, lived a faithful life, and died happy. Funeral sermon by Elder J. J. Cornish.

STALEY.—At Leroy, Kansas, November 17th, 1879, from a scald received by the falling of a stove, Elmer E., son of L. S. and Nancy Staley, aged 3 years, 9 months and 17 days. He was the pet of the household; was hurt on the 16th, but lingered till the 17th, when he passed quietly to sleep. He rests in peace, waiting the coming of the Lord of the children.

CADWELL.—Near Amboy, Illinois, at 9:30 p. m., November 21st, 1879, of quick consumption, Mrs. Permelia Cadwell, wife of Bro. Edwin Cadwell, aged 70 years, 9 months and 13 days. Her last illness was but of eight days' duration. She lived nearly forty eight years as a faithful wife, and as a mother she was kind and loving, and as a neighbor had ever borne a name as a most excellent one. She had made no profession of any religious faith for many years, but had ever said that if there was any true doctrine it was that professed by the Latter Day Saints. Three of her four children (all daughters) were present in her last illness. Bro. Cadwell is left aged and almost alone in his home till his own release shall come. Funeral sermon by Elder H. A. Stebbins.

MATTHEWS.—At New Cambria, Missouri, November 26th, 1879, Sister Jane Matthews, aged 17 years. She died suddenly from the effects of a severe cold. Sister Matthews was baptized at Bevier, Missouri, May 12th, 1876, by Elder T. W. Smith. Her sudden departure was a hard trial to her loving father, brother and sister.

ROBERTS.—At Canton, Illinois, May 12th, 1879, Catherine, wife of Bro. William Roberts, aged 41 years. She suffered much during seven weeks' sickness. It is supposed that she died of dropsy. She was born in Wales; united first with the Church there, when ten years old; joined the Reorganization in 1865, at Brookfield, Ohio, and lived faithfully. She left five children, her husband, and many loving friends. Funeral discourse by Elder John S. Patterson.

PRESTON.—Near Amboy, Illinois, Mr. Albert Preston, aged 33 years, was gored by a bull, on October 23d, 1879, and from the effects of the wound he died on the 28th. He was the son-in-law of Bro. Edwin Cadwell. His wife, Nellie, was absent in Kansas and Missouri, and did not receive the sad tidings of the accident so as to reach home until her husband has been in his grave five days. To add to her terrible grief the death of her mother followed quickly after, and she thus has a double sorrow to bear.

#### FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lsmoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

#### JOSEPH THE SEER: HIS PROPHETIC MISSION VINDICATED,

AND  
The Divine Origin of the Book of Mormon  
Defended and Maintained;

Being a reply by Elder Wm. W. Blair to Elder William Sheldon, of the Second Adventist Society.

This is a book of 200 pages, and is an important work to be in the hands of the ministry of the Church especially, and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon.

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# The Saints' Herald.

O. J. Bailey 215 1/2 79

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 2.

## Laying on of Hands.

IN order to come down to the subject as indicated by the caption, it may be necessary to ascertain whether there be any promise of the Spirit, that the laying on of hands may follow as an ordinance for its conferment. However we can safely assume that God is fully able to grant anything that he has promised; that he has made no promise without ample and complete provision for fulfillment and realization; and that all the promises are "true and faithful." It would indeed be inconsistent with infinite wisdom and omnipotence to make promises and decrees without also making provision for their consummation; for it is written: "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah 14: 24. A limited, or local promise would only require limited and local means, for its success and fulfillment is so self evident that none will deny. An universal promise, must, in the nature of things, demand a means adequate thereto, and susceptible of an universal application, any sane person will admit. Like the stones of the temple of Solomon, the promises and means appointed by the wise and Master builder, come together without the sound of a hammer, without a jar, and with an accuracy and precision that can not but vindicate the wisdom of the Great Architect.

The promise of the Spirit to man, like that of salvation, is conditional; and therefore its realization is equally dependent upon the receiver and giver. If, therefore, God gave a promise to the members of his Church, and the means he ordained toward its consummation to be comprised within the ministry he had appointed, as the church would grow in numbers, its ministry would also grow in numbers because of its office and use, and therefore an increase of the means to meet the necessities of the body, in receiving grace upon grace according to the promise made; otherwise the wisdom of God in building up and extending his kingdom upon earth, made a promise and signally failed—appointing means that were inadequate and insufficient to do his behests.

If the Lord gave an universal promise to his church, a promise to extend to all time, and only ordained twelve men as the means through whose personal administrations the promise could be fulfilled, and made no promise for succession, or the filling of vacancies that must necessarily occur while mortality endures, it certainly indicates a short sighted-

ness and failure of calculation, worthy only of a weak man, and unworthy in every sense of an all wise God.

How devious and void of infinite perfection do human creeds declare the wisdom, power, and perfection of God! Some creed makers have failed to recognize the ordinance of "the laying on of hands" according to the "Apostles' doctrine," as of any value, as no part of the doctrine of Christ; and hence they deny its use and necessity, and yet they claim that they can enjoy and do enjoy the "baptism of the Spirit," which their ignorance leads them to think consists in a "change of heart"—repentance. The idea of a "change of heart"—mere repentance, constituting the baptism of the Spirit, is simply preposterous, in view of the fact that repentance invariably preceded baptism in water, and hence the name, "the baptism of repentance."

John the Baptist said, "I indeed baptize you with water; but he [Christ] shall baptize you with fire and the Holy Ghost." Peter said upon Pentecost: "Repent and be baptized every one of you, in the name of the Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Those who ignore the ordinance of God's appointment seem to reverse the order of things as appointed by Christ and as promulgated by precept and practice by his Apostles. They now claim that the baptism of the Spirit must be before the baptism of water, and they have no use for the laying on of hands at all. They have found that they can get along with less doctrine, less ordinances, less promises, less "ceremony" than the early Christians could, and be very good and moral people, "having a form of godliness and denying the power thereof;" "ever learning and never able to come to the knowledge of the truth." There is a class that aver that there is no baptism of the Spirit to-day, and hence no necessity for the ordinance of the laying on of hands, that only water baptism is available and of use.

They deny the promises of God to his people, and also deny an ordinance that is one of the fixed principles of the everlasting gospel. We would not venture to assert that any principle of the gospel can be inoperative, when the gospel in all its fullness is preached by those duly "called." There is not, nor can there be, any part of the gospel obsolete. Men may depart from the faith, may wander into by-ways; but the everlasting gospel remains like its author and giver, unchanged. The gospel may cease to be preached, and men may select some of its principles and ignore others, and preach—but not "the power of God unto salvation unto all them that believe;" and yet, after all the confusion and darkness,

the truth still remains. "Thy righteousness is an everlasting righteousness, and thy law is the truth" (Psa. 119: 142). It is further written: "Thou art near, O Lord, and all thy commandments are truth" (Psa. 119: 151). As the gospel is to all, so also is God's grace to all; his commandments to all, and the promises to all, and necessarily the means to all to the fulfilling of his promises.

As the command to be baptized necessitates a candidate and an administrator; so the presence in the gospel of the laying on of hands presumes and necessitates not only a candidate, but the existence of proper authority, and that available, to administer to the willing and obedient. While faith, repentance, and baptism are for the remission of sins, the laying on of hands is for the reception of the Holy Ghost. As water baptism is a necessity, so also is the spiritual baptism; and hence it is made a necessity, a saving necessity to receive the spiritual birth or baptism. (St. John 3: 5; Titus 3: 5).

Now, "the law of the spirit of life" designs and intends the laying on of hands as preparatory to and for the reception of that spirit and birth. It is the channel marked out by Almighty God through which flow his mercy and blessing; and most certainly, a necessity. "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: 6). Now to the law and testimony, as to what the will of God concerning man is. Let us be sure and not teach that which is opposed thereto, lest we fall under the anathema of Paul.

"Therefore, [not], leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith towards God, of the doctrine of baptisms [water and spirit] and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6: 1, 2). This then places the matter beyond controversy; for it is positive and clear, as one of "the principles of the doctrine of Christ," and if so, certainly one with an office work and use designed by the giver of all good. There was no word of Christ, nor any of any prophet or apostle or other inspired man or woman, that any part of the gospel should ever become obsolete; for in its entirety it was the "perfect law of liberty;" and therefore a change was not intended; nor yet permissible.

That all the early ministry did not possess power and authority to administer in this sacred ordinance, is very evident, from the reading of the New Testament; and further, just what authority is necessary in order to

its carrying out, the New Testament does not state. That was one of the things necessary to be revealed at the opening of this dispensation, that the promises might be realized. The nature of the case seems to demand an office and authority that was susceptible of universality; and hence Paul instructed Titus (Titus 1:5) to "ordain elders in every city." We only infer from the reading of the New Testament that the eldership was duly authorized to lay on hands for the conferring of the spirit, first, because of its universality; and second, because they were authorized to administer in the laying on of hands for the healing of the sick [James 5:14, 15] and ordination, &c. See 1 Tim. 4:14.

In the great city of Samaria, when one of the "helps" by the name of Philip went there and preached Jesus the Christ, it is written that they believed and were baptized "both men and women." But they had not received the seal of their adoption, of which is written: "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14). Therefore the historian records: "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). Simon Magus, a sorcerer that had been converted, offered the Apostles money, saying: "Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost."—19th v. "Peter rebuked him saying, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."—20th, 21st, 22d verses.

In the city of Ephesus the eloquent Apostle Paul found certain disciples that had not received nor heard of the Holy Ghost. He knew that something was wrong in the matter, notwithstanding that they said they had received of John's baptism; for John, as the forerunner of Christ, proclaimed, "I indeed baptize you with water; but he [Christ] shall baptize you with the Holy Ghost." Hence Paul baptized them again, and "laid his hands on them" for the reception of the Spirit. See Acts 19:5, 6. As indicative of the Spirit's presence and power, it is written, "They spake with tongues and prophesied." The Redeemer said: "Go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved and he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they speak with new tongues," &c. (Mark 16). The promise of Christ makes the presence of the Spirit a necessity to the existence of the signs to follow the believer; and as a matter of logical sequence, the ordinance and the power to act therein, to the conferring of the Spirit promised.

Throughout the testament era the promises and commandments were inseparable, one ever attended the other; the laying on of hands was as much revered as a principle of the doctrine of Christ, as faith or any other principle; for they realized that "whosoever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the doctrine hath both the Father and the Son" (2 John 9th verse); and that to dishonor the faith or any part of it, was but to dishonor its author and giver. Notwithstanding the many encroachments of error, that history records as attempted, the professed Christians even down to the third and fourth centuries of this era revered this ordinance. Cyprian, in his 73rd letter, shows clearly the faith of his time: "It is manifest where, and by whom the remission of sin, conferred in baptism is administered.—They who are presented to the rulers of the Church, obtain, by our prayers and imposition of hands, the Holy Ghost."

Dr. Moshem, in his Ecclesiastical History, records: "The remission of sin was thought to be its [baptism's] immediate and happy fruit; while the bishop by prayer and the imposition of hands was supposed to confer those sanctifying gifts of the Holy Ghost, which are necessary to a life of righteousness and virtue."—Third Century, 4th chapter, 4th par.

The historian admits considerable for a doctrine, and promises in which he did not believe. Perhaps the doctor thought that people who lived when the gifts and graces were enjoyed, only about three hundred years after Christ, did not know as much of Christ's doctrine as those who should live after the gifts and graces had vanished, some sixteen or seventeen centuries after Christ. For further testimony in regard to this important doctrine, see Eusebius, lib. 7, cap. 8.

Now as a recognition or endorsement of heaven to the observance of the "laying on of hands," after the apostles' death by those not apostles, we point to the fact that the spiritual gifts followed its observance. Our friends who think that gifts and the practice of this divine ordinance were limited to the apostles' lives, show themselves ill informed in what history establishes regarding this subject.

"But," says one, "I admit the apostles laid on hands; but only the apostles. The gifts only attended the personal ministrations of the apostles." If that be correct, we then have an everlasting principle of the "everlasting gospel," inoperative and obsolete! For the same parties tell us that there were only twelve apostles, and no succession whatever.

Again, if it be true, then God gave an universal promise, and extended it through all time; and yet failed even to provide for a succession of means for all time. He made promise of the Spirit to all and yet by his own plan frustrates his own promises. The folly of the thought is seen in the number said to have been appointed to do the laying on of hands for "all nations, kindreds, tongues and peoples." Twelve men to lay hands on all in every city, clime and land! No. It is incompatible with reason and truth, that the Almighty should appoint a means so limited for such an unlimited work.

If the twelve only had power to lay on hands, and thus fulfill the promise of the Spirit to the believer, then only when the Church was small could this promise to all be

fulfilled; for a saving state introduced, a water and a spiritual birth. As the church grew large, a large part must be neglected and so deprived of the promises and life; for it would be impossible for twelve men to be in ten thousand places baptizing and laying on hands on all baptized by any and all of the ministry. The work is altogether too vast for so few men to do in so large an area of territory as "all the world," without others to assist.

It would place the Lord as requiring of all men what he prevents them from having, by a limitation of means. Secondly, of requiring impossibilities at the hands of the apostles. If the promise had only extended to those to whom the apostles administered, it would not have been written of the church: "The Spirit is given to every man to profit withal."—1 Cor. 12:7. If it had been limited it would not have been to all "them that obey him." (Acts 5:32), and God would have been a "respector of persons," and the gifts and graces would have ceased with the apostles, and *per* sequence the laying on of hands. Then all that part of the New Testament which relates to the spiritual gifts, powers and birth, would be inapplicable to us being only for a past and more favored age and generation.

By a retrospect over the past, we see how fearful has been the departure from the doctrine of Christ, his promises and ordinances.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: Walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."—Isa. 50:11.

It is written to our own profit: "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor any thing taken from it."—Ecc. 3:14.

"The law of the Lord is perfect converting the soul."—Ps. 19:7. "The word of the Lord endureth forever."—Peter.

May we be found on the side of truth and light, is the wish of  
THOS. E. LLOYD.

### Future Rest.

WE are told that it is a life that can and will be enjoyed on this same earth, where we have been born and where we now live. It will be a rest from weary toil; for then the curse of weeds and thorns, pestilence and evil, which came by reason of the fall will be removed. It will be a rest from sin, for then Satan will be bound for a thousand years. "A rest for weary souls." Brethren and sisters in Christ, this glorious rest is drawing near. Let us be willing *now* to bear all things that we may gain it. It is the only chance to enjoy a peaceful life on earth this side of eternity. O, then let us wake up and keep awake; be diligent to search the Scriptures, to treasure up the words of Christ, to walk in the path of duty, to make every sacrifice we can, lest we be deceived, and are overcome.  
INFERIOR.

We are ruined not by what we really want, but by what we think we do; therefore, never go abroad in search of your wants. If they be real wants they will come home in search of you; for he that buys what he does not want will soon want what he can not buy.

The Lord thinks nothing too good for you, if it will make you holy; or too great, if you can use it to his praise.

## THE CHEMISTRY OF CHARACTER.

John and Peter, and Robert and Paul—  
God in his wisdom created them all,  
John was a statesman, and Peter a slave,  
Robert a preacher, and Paul was a knave,  
Evil or good, as the cause might be,  
White or colored, or bound or free;  
John and Peter, and Robert and Paul—  
God in his wisdom created them all.

Out of earth's elements mingled with flame,  
Out of life's compounds of glory and shame,  
Fashioned and shaped by no will of their own,  
And helplessly into life's history thrown;  
Born by the law that compels men to be,  
Born to conditions they could not foresee;  
John and Peter, and Robert and Paul—  
God in his wisdom created them all.

John was the head and the heart of his State;  
Was trusted and honored, was noble and great;  
Peter was made 'neath life's burdens to groan,  
And never once dreamed that his soul was his own;  
Robert great glory and honor received  
For zealously preaching what no one believed;  
While Paul of the pleasures of sin took his fill,  
And gave up his life to the service of ill.

It chanced that these men in their passing away  
From earth and its conflicts all died the same day,  
John was mourned through the length and breadth of the  
land;

Peter fell 'neath the lash of a merciless hand;  
Robert died with the praise of the Lord on his tongue,  
While Paul was convicted for murder and hung.  
John and Peter, and Robert and Paul—  
God in his wisdom created them all.

Men said of the statesman: "How noble and brave;"  
But of Peter; alas! "He was only a slave;"  
Of Robert: "Tis well with his soul—it is well;"  
While Paul they consigned to the torments of hell;  
Born by one law, through all nature the same,  
What made them differ, and who was to blame?  
John and Peter, and Robert and Paul—  
God in his wisdom created them all.

Out in the region of infinite light,  
Where the soul of man can grow pure and bright,  
Out where the spirit, thro' sorrow made wise,  
No longer resorts to deception and lies,  
Out where the flesh can no longer control  
The freedom and faith of a God-given soul;  
Who shall determine what change shall befall  
John and Peter, and Robert and Paul?

John may in wisdom and goodness increase,  
Peter rejoice in infinite peace,  
Robert may learn that the truths of the Lord  
Are more in the spirit and less in the word,  
And Paul may be blessed with a holier birth  
Than the passions of men had allowed him on earth;  
John and Peter, and Robert and Paul—  
God in his wisdom created them all.

## Scolding.

SCOLDING is mostly a habit. There is not much meaning to it. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tired, or annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody in reach.

Scolding is a habit easily formed. It is astonishing how soon one who indulges in it at all becomes addicted to it and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get in the way of scolding always find something to scold about. If there was nothing else, they would fall a scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. The constant rumbling of distant thunder, caterwaulings, or a hand organ under one's window, would be less unpleasant.

The habit is contagious. Once introduced into a family, it is pretty certain, in a short

time, to affect all the members. If one of them begins always finding fault about something, or nothing, the others are apt very soon to take it up, and a very unnecessary bedlam is created.

People in the country more readily fall into the habit of scolding than people in town. We suppose it is because they have less to occupy and divert their attention. Women contract the habit more frequently than men. This may be because they live more in the house, in a confined and heated atmosphere, very trying to the nervous system and the health in general; and it may be, partly, that their natures are susceptible, and their sensitiveness more easily wounded. Women are sometimes called divine. But we will say no more on the subject, or some pretty creature may feel inclined to scold us for what we say about scolding.

## The Situation in Russia.

JUST now the eyes of the whole civilized world are fixed with full attention upon the Empire of Russia, not only because she stands face to face with England, as foe does to foe, each with sword drawn and prepared for a deadly struggle upon the failure of diplomacy, or at some particular offensive or defensive movement of the other; but also as much or more does Russia attract the gaze of Europe and America to-day because of the issue now at hand and waiting a decision in her own dominions, namely, the one between the governing powers and the groaning millions of that vast, almost limitless dominion; an issue so often presented during the thousands of years that man has tried to govern himself and to rule over his kind in States and Nations.

And such an issue, wherever occurring, has ever been viewed with keenest interest by every other nation, in each case all other peoples being anxious to see what the result will be in so grave a matter as a kingdom or a nation divided against itself in any way, whether rebellion shall be exalted to honor, as being in the right and its cause just, or whether the dignity and rule of the nation or kingdom shall be sustained and maintained; or, on the other hand, if the one in the wrong shall prevail by force of arms or by strategy, whichever that party in the forceful wrong may be, the ruling powers or the disaffected people.

At a serious condition of national affairs, such as that described above, Russia appears to have arrived, and it is a critical one for all concerned, both to the Emperor, the nobleman, the citizen of wealth, and the peasant; for there is now evidently a great struggle pending, one that may cause a radical change in the whole face and force of national affairs in that land of the Czars and the serfs.

And when we think of all the possibilities of disintegration or of cementing in a stronger union under a new or changed management, there comes in another and more absorbing thought, that concerning Russia as the theme of prophecy. It is not entirely a new thought to the Bible student, but one that is becoming more and more interesting by the constant oc-

currence of events that go to substantiate many in the belief that Russia is playing and shall continue to play to the end an important part in God's providential interpositions in the affairs of peoples and nations in the latter times, the times so much spoken of by the prophets.

Many readers and students of divine prophecy hold that Russia lives, moves and acts in consonance with the predictions of the inspired men of old, of course in accordance with the will of her rulers and people, but over all the Lord God ruling to bring to pass the great purposes planned in his righteous wisdom and directed by his overruling hand as the arbitrator of nations, in his sovereign purpose to bring about the restoration of his people Israel, and the establishment of righteousness and peace in all the earth, as he has foretold.

Hence has arisen the view that that nation, with her bands and tribes, stands as the descendant of Gog and Magog, who settled in those "north quarters" when they went out from Babel, the prophecy of Ezekiel concerning the latter days still calling their descendants by the names of the founders.

And, say these who claim to correctly interpret the writings of God's prophets, the dwellers in that land, even the Russian nation is a great and important factor in the accomplishment of the grand events prophesied of as to take place in the "last days," even in the bringing about of those changes in the government of the nations and of the whole world, such as will fill the people of every land with astonishment when they come to pass.

And probably none are any more interested than are the Elders and members of the Reorganized Church of Jesus Christ, in the supposed destined part that Russia will have in fulfilling the word of the Lord in the time of "turning and overturning," preparatory to the establishment of his kingdom and the righteous and peaceful reign of Christ on the earth.

Many are carefully comparing the events, now rapidly succeeding each other, with the utterances of God's prophets, and they see in the history so fast being made by the European nations, the working out of the great plan of the Almighty. Hence to them these movements of the kingdoms in the great drama, or tragedy of earth's story, will be of deep and increasing interest till the "consummation" of all things "spoken by all the holy prophets since the world began;" and to those so interested the present is a time of striking and peculiar interest.

It is conceded by journalists and historians that the people of Russia in the present struggle must, sooner or latter, win the victory, whether by the Czar giving up to their demands, or by his abdication and the succession of a more liberal and pleasing ruler, or by force of arms and the assassination of Alexander. His life has been sought twice during the past year, and it is boldly threatened by the revolutionary party as we write, (December 26th), unless he accedes to their wishes for a change. He remains now closely shut up in his winter palace like a prisoner, awaiting the movement of events.

While the Russians have progressed in sentiment and in civilization, as a people, their Government has remained stationary in its forms and its administration for centuries. All other European powers have gradually

changed from the old rules of despotism and barbarism, and, in this increasing spirit of freedom that is everywhere abroad in the world since the bold Declaration of Independence by the American people a hundred years ago, have outgrown the unlimited monarchical forms of sovereignty, the terrible methods of crushing tyranny and autocratic power; and the more cruel modes of punishment by various devices of torture, by labor as a galley slave and other means of subjugation, have given place to less cruel forms. And this outside influence for more liberty of person and of thought, and for less autocratic sway, is being felt more and more in Russia, until all classes of the present generation are being affected and the rising one will doubtless ask for still more freedom. The liberal ideas of Western Europe and of America have gone into the Czar's country also, into the schools, universities, and homes of the people, until they urgently demand a better government, a milder rule, more humane methods of punishment, and a system throughout that will secure light and freedom for all classes.

As previously remarked, Russia has stood still during all the advancement among the peoples and nations of Europe, and she has retained her power over her subjects by the use of the most terrible forms of imprisonment and death. The tale of the horrors of Siberian exile is known everywhere, it standing as a synonym for nothing else in our day in the way of torturous bondage. No other punishment fills the Russian mind with such dread, none other, when administered, gives to the body such prolonged suffering, and to the spirit such hopeless misery, as this banishment for life to the deep, damp, dismal mines of Siberia, where no ray of God's sunlight will ever cheer or bless them again in this world.

To see that these people are in earnest in their requests for better laws and greater freedom, we need but to note that they are daily facing torture, starvation, the terrible lash and the awful things of Siberia, in this strong endeavor of the present to bring about a concession to their just demands. They ask for a representative form of government like the English or German; they ask for a constitution, and they ask for the rights and privileges granted to most other nations, else they say that they will dethrone the Czar or take his life.

The heir to the throne is understood to be in favor of making the changes demanded, hence the idea among his subjects that if he will abdicate all may be made satisfactory. Otherwise Russia is likely to drift into deeper confusion and civil strife.

Among those that are being arrested daily by the Government spies and emissaries are some of the noblest of the land. Also artillery and engineer officers have been imprisoned for alleged conspiracy in the last attempt upon the life of the Czar. All these events add terror to the situation, and the rulers know not whom to trust or where to find faithful guards and officers. Every day increases knowledge of how wide spread is the conspiracy and spirit of revolution. The police are active, and are secretly making arrests of people of position and power, the arrests of these being kept from the public so far as possible.

What the near future may bring can not be told, but at the present writing the feelings of alarm and terror increase, and, as usual, revo-

lution grows under persecutions in this case and great events, startling ones, may be at hand.

Since the above was written, comes the news (January 1st, 1880) from Russia, that the Czar, Alexander, has submitted a proposition to the Czarowitch (by which name the heir to the throne of Russia is known) to divide the rulership with him, the Czarowitch to have the government of home affairs and the Czar to retain control of foreign affairs. The revolutionary party consider this to be an important concession, and the first step towards a liberal government. It is doubtless a recognition by the Czar of the popular sentiment among his subjects. But they think that he will not long find a stopping place short of "a representation of the people in a constitutional assembly." So may it be realized. H. A. S.

### Cure for Gossip.

EVERYBODY must talk about something. The poor fellow who was told not to talk for fear that the people would find out that he was a fool, made nothing by the experiment. He was considered a fool because he did not talk on some subject or other. Everybody must have something to say or give up society. Of course, the topics of conversation will relate to the subjects of knowledge. If a man is interested in science he will talk about science. If he is an enthusiast in art he will talk about art. If he is familiar with literature, and is an intelligent and persistent reader, he will naturally bring forward literary topics in his conversation. So with social and religious questions. "Out of the abundance of the heart the mouth speaketh." That of which that of which the mind is full, that with which it is furnished, will come out in expression.

The very simple reason why the world is full of gossip is that those who indulge in it have nothing else in them. They must interest themselves in something. They know nothing but what they learn from day to day in intercourse with, and observation of, their neighbors. What these neighbors do, what happens to them in their social and business affairs, what they were, these become the questions of supreme interest. The personal and social life around them—this is the book under constant perusal, and out of this comes that pestiferous conversation which we call gossip. The world is full of it, and in a million houses, all over the country, nothing is talked of but the personal affairs of neighbors.

What is a cure for gossip? Simply culture. There is a great deal of gossip that has no malignity in it. Goodnatured people talk about their neighbors because, and only because, they have nothing else to talk about. 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 low, frivolous, and too often a dirty business. There are country neighborhoods in which it rages like a pest. Churches are split in pieces by it. Neighbors make 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.

### Cogitations.

I HAVE hesitated much because of doubts of the propriety of one so weak, and inactive in the cause, trying to offer thoughts for so valuable a sheet as the *Herald*.

I sit this evening with the Bible opened at the fifteenth Psalm, and the question presents itself "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill, Zion?"

The answering of this important inquiry solves, to a great extent, the "gathering," as to when and how it is to be brought about. It requires certain conditions and attributes to constitute a Zion of enjoyment such as is contemplated in God's promises to his children, and these conditions are in fact necessary to happiness wherever God's people are found; and any attempt upon the part of the people to gather without these conditions will be met with disappointment. Therefore the principal work of the gathering must be done while the Saints are in their scattered condition, and according to my present understanding success can not otherwise be met. The condition to which I refer is a "heart purification," a cleansing from selfishness and every other vice which gives rise to discord, schism, disunion, which in their very nature are calculated to destroy peace and happiness. One great object of the gathering is to enjoy the strengthening influence of the society of the Saints; and unless the society is of such a nature as to edify and build up, one of the chief ends will be lost. What would it amount to if the Church should buy the entirety of Jackson county and place the Saints there in peaceable possession, if the Saints so placed would become dissentious, quarrelsome, heady, proud, &c, would it be a Zion of enjoyment? By no means. No better than the world. It would not be the Zion that God designs.

We read in the Book of Covenants that "Zion is the pure in heart," this is apposite and to the point. When the Saints have attained to this degree of perfection, and through the providence of God are permitted to gather to the land of Zion, methinks it will contain all the elements of true happiness, which according to David's teaching, are an upright walk, a working of righteousness, speaking the truth in (from) his heart; backbiting not with his tongue, refusing to take up a reproach against his neighbor, honoring them that fear the Lord, swearing not falsely to hurt any man, putting not out money to usury, &c. He that possesses all these sterling qualities, which are all comprehended in "the pure in heart" shall never be moved.

The gathering is something in which each Saint is personally concerned, and a work, too, in which all have something to do. Let us not flatter ourselves that it depends on the moneyed men of the Church, that we can lay on our oars and wait for them to "purchase the lands" and then expect we can go up and get our inheritance without any effort on our part. No, no, let us not deceive ourselves with such dreamings, for it is certainly wrong, because not in consonance with the spirit of the gospel; for the gospel has never, nor will it ever offer to man something for nothing. If we ever get an inheritance in Zion, it will be because of honest, faithful toil, and worthiness on our part. For it to be a place of enjoyment to us, a preparation is necessary. I

m often led to ask myself the question, when see and hear of so much bickering among the Saints, If the Saints were gathered, would they live in peace? If they can not agree in small branches, how could they if thousands were congregated? I am a strong advocate of the gathering, and look forth with joy to the time; but unless it is accomplished according to God's divine plan it will not be permanent. I believe the great work is nobly progressing. The preparatory work is pushing forward. The Church is gaining the necessary elements. The Saints are learning wisdom and are learning to understand each other better. We must not expect it will be the work of a day or a year, but as God works gradually and wisely, and as the work is a great one it will necessarily be a long time in being accomplished. When we take a glimpse at the preparatory work to the bringing forth the gospel it will be seen it was a gradual one. When the idea obtained in the mind of Columbus that there was land that could be reached by sailing westward, though it was implanted as we believe by the Spirit of God, yet how many years of toil passed before he could make the desired voyage. We find him applying to his own country Genoa, but was refused. To Venice he went with like results. After a tedious waiting for a decision of John II of Portugal, he abandoned him, and applied to Henry VII of England, who also refused. After spending seven years with Ferdinand and Isabella, of Spain, he finally succeeded after some fifteen years trying to get the necessary means. This was God's work, hence God's way of working, and is a fair precedent to his later works. After the discovery of America how many futile attempts to colonize were made; how many years of toil, how many lives were lost in the endeavor. And after it was finally colonized, how many years hard battle it took to free it from the tyranny of the mother country. To the historian it is plainly visible that the spirit of freedom was seen many centuries ago, but did not culminate until 1776 when the final blow was struck. I speak of this as I hope you see by this time to show that God's work is a gradual one. The work which began many hundred years ago, will finally end in the redemption of God's people, and their gathering place,—in their gathering home with songs of joy and looking forth to the coming of the blessed Savior to reign as king of kings, and lord of lords. Let the beautiful words of Whittier express the sentiment of every heart.

"I only know my present duty  
And my Lord's command to occupy  
Till he come.—Then at my post,  
Where my Lord hath placed me in his  
Providence, I for one choose to stand.  
No faithless servant frightened from  
My task, but ready when the Lord of  
The harvest comes."

At our late conference a good time was enjoyed and an important measure was adopted. The putting an elder into the field to spend his entire time in the ministry. If this was done by every district; it certainly would give the work an impetus which would be felt for good. The Saints in the region round about seem to have a double responsibility, for they are looked to for an example by all, and the progress of the gathering depends largely on them. Let us therefore, who are residents in the region, buckle on the whole armor and

stand to the front of the battle; but while I pen this I am reminded of the words of Shakespeare, "He is a good divine who follows his own teachings. It were easier for me to tell twenty what were good to do, than be one of the twenty to do it. The mind may devise laws for the blood, but a hot temper overleaps a cool decree."

J. M. TERRY.

CAMERON, Mo., Dec. 9th, 1879.

### Ancient Forts in Michigan.

THE *Farwell (Mich.) Register* of August 16, 1879, contains an interesting account of the present condition of the ancient forts on Rifle river, twelve miles east of West Branch, Mich., from which the following extracts are taken:

There are two of these forts, and an examination of the upper one, which is situated on a high bank near the river and twenty-five feet above the water, showed the enclosure to be regular in form; round or rather oblong, the longest distance being north and south.

The works consist of a ditch and earth embankment, which are found to be about 250 feet in circumference, and about five feet from the bottom of the trench to the top of the embankment, which appears to have been greatly reduced in height by exposure to the elements. Inside the embankment the ground is very level, save where trees grew, and there have been some large ones.

There are four entrances to this enclosure, one facing each of the cardinal points of the compass. These entrances or gateways are about wide enough to admit the passage of a wagon. Instead of the trench being completed around the entrance, and bridging the same, it terminates on each side of the passage-way, where a narrow strip of ground appears not to have been disturbed. These openings were undoubtedly protected by gates. On top of the embankment was a rampart of logs with a palisade. There can scarce be any doubt of this, as the remains of charred wood are found in different parts of the embankment. On the right hand side of each passage-way leading out, the embankment is higher than in other places.

About eight years ago the pine timber here was cut off. By counting the rings or yearly growth on a pine stump which stood on an embankment, it was found to contain 264, which, together with the eight years since the tree was out, makes this work at least 272 years old—long before the days of the Jesuit missionaries, or the first Whites that history records, which was in the year 1641—238 years ago. Thus it will be seen that the date of this work is anterior to the first permanent English settlement upon the American continent, and about the days of Queen Elizabeth of England.

The timber that now stands within the surroundings has grown since the erection of this fortification; for the trees found within this inclosure and those surrounding appear to be of about the same general size and age. Within about sixty rods, overlooking this work, are situated hills that rise perhaps, 100 feet above the surroundings, showing that the builders of the defence did not expect artillery to be used against it.

The other fort, which is the larger of the two, is situated three miles further down the river, and is much more imposing and impres-

sive in appearance. Like the other, this is situated near the river on a slight eminence, and contains the same general characteristics—four entrances at right angles—north, south, east and west. Here the embankment in some places is ten feet high. The circumference of this work is over 600 feet. As in the other case, large trees grew on the embankment, and within the inclosure there was one above four feet in diameter. In the center of the western gateway stands a large hemlock tree, and the surroundings are covered with a thick, heavy growth of live timber. One tree which had been cut down near the edge of the inclosure was over four feet in diameter, and by counting the successive rings or circles of wood, was found to be about 390 years old.

### Keep Out of Debt.

HALF the perplexity, annoyance and trouble that men have in the world is in consequence of getting in debt. It seems to be natural for some people to buy, and incur obligations without measure, so long as they can avoid paying ready cash. Give one of this sort a chance to buy on credit, and the questions of payment are matters that he cares but little about. But what a crop of trouble springs up from the seed of debt! How many gray hairs it brings, and how often it shortens life, sometimes leading men to commit suicide or murder. And yet how easy it is to keep clear of this terrible monster. Every young man should form a fixed and unalterable determination, before commencing his active business career, not to incur one penny of indebtedness under any circumstances. Never buy anything without you have the money to pay for it at once. Pay no attention to "splendid opportunities," "bargains," and the like. Such are only traps set to catch victims. If you see anything that you would like to possess, look first at your money pile and make the answer depend on that. Always pay as you go. If you are short of money, gauge your demands accordingly.

### Acquaintance and Confidence.

SOMETIMES confidence grows through acquaintance, but not always. We may have the least confidence where we have the most thorough acquaintance. However cautious we may be, common fairness requires us to suspend judgment concerning those of whom we know nothing; but when, on becoming acquainted with persons, we find them guilty of little tricks, and honey-combed with traces of craft and meanness, we grow increasingly suspicious of them and desire to be free from their presence; just as we desire to retain those about us who prove themselves true and trusty and worthy of our confidence.

It often happens that we think least of the services of those who think most of their own abilities. Their self-consciousness and their anxiety to be regarded great and prominent, leads us to doubt and question whether sincerity is in them. Happy are they whose conduct is so frank and open and faithful, that long acquaintance only deepens the first favorable impression they make, and the regard of those who know them, and causes them to trust them with increasing confidence at

every trial and under every circumstance of temptation. With such, to know them is to trust them, and to trust them is not to be disappointed. They are not moved by impulse or by self interest. They have principles, and they adhere to them. They know what is right, and they do it because it is right. Their fidelity does not depend on your confidence, your smiles or your rewards. They have a higher master;—they serve the Lord, and faithfulness in his service makes them faithful everywhere else.

### Gather up the Fragments.

THE fragments of a broken life can be so gathered up as to make a noble and even a happy life unto the end. Many a time, as we go on our troublous way through the world, are we cheered and encouraged by the sight of such: old men who have done their work, and for whom is come the time of rest—the “blind man’s holiday” between the lights, when they do nothing, and nobody expects them to do anything but to look back on the fruits of their labor, and rejoice; old women who have their children around them, and grandchildren, in whom they take over again all a mother’s delight freed from a mother’s anxiety. Lastly—and these are not the least numerous, and perhaps the most touching of all—unmarried women, whose lives must necessarily have been incomplete, barren of joy, or clouded with incurable grief; yet one has but to look on their faces, sweet and saintly, to perceive that their evil has brought forth good—that, whatever their own lot may have been, to others they have proved a continual blessing. How can those fail to be blessed who are everybody’s comfort and everybody’s help?

Occasionally, too, we meet persons, still in middle age, for whom, it is easy to see, the sun has gone down at noon. Something has happened—we know not what, or perhaps we do know, but never mention it—something which will make their future like that of a tree with its “leader” broken; it may not die, it may grow up green and strong, but it will never grow tall, it will never be a perfect tree. With them, too, life in its highest sense is over; the play is played out—the feast is ended; there is nothing left but to gather up the fragments and endure.

And they are gathered. Slowly, painfully maybe, but it is done. Nothing is lost. Nothing remains to cumber, corrupt, or decay. Everything available to use still, is used—strength, talents, energies, affections; all that God gave has been given back to Him; not, perhaps, in the way the offerer once desired to give, but nevertheless in the right way, as the final result proves. And He has accepted the sacrifice, and requited it, too. Not, perhaps, with earthly felicity, but with something better than happiness—peace; “the peace of God which passeth all understanding.”

There is a psalm of David—poor King David, who paid so dearly in sorrow for every sin he committed, yet who had strength over and over again to gather up the fragments of his piteous, errorful life, and live on—aye, and to die in faith, and in hope of his never-built temple—there is a psalm, I say, in which he speaks of those who “have their

portion in this life.” He never blames them; He envies them not. Neither does he murmur at the will of God, who sees fit to fill them with His “hid treasure.”

But “as for me,” he continues—and you can almost hear the ringing of the triumphant harp, David’s harp of solemn sound—“as for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness.

Thoroughly “satisfied.” Nothing lost. Nothing scattered or wasted. No fragments to be gathered up; everything perfect and complete in him—in the fullness of Him which filleth all in all.—*Miss Mulock.*

### Talking with God.

THERE is a pleasure in mutual conversation. We like to talk with people, we talking to them and they talking to us. We are not fond of having people talk to us by the hour, and not allow us an opportunity to say a word; nor are we pleased to talk to others and receive no answers from them.

Prayer is talking to God. Before him we pour out our hearts. We tell him our needs; we speak to him as man speaketh to his friend. But he has something to say to us; he wishes to teach us what is his will, and what is for our good. He talks to us in his Bible. If we would have God hear us when we speak to him, we must hear him when he speaks to us. If we would have answers to our petitions, we must return answers to his commands. And if we will from day to day listen while God speaks to us from his Word, we shall find him ready to hearken when we speak to him, for he has said: “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done.” If we will heed the teachings of the Word of God it may be said: “When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk with thee.” But if we refuse to hear the voice of God in admonition and instruction, the time will come when we shall appeal to him in vain, and when he shall say: “Because I have called and ye refused, I have stretched out my hand and no man regarded; I also will laugh at your calamity, I will mock when your fear cometh.” We have ears to hear all other voices. We listen to beggars and to strangers, to friends and to foes—shall we not listen and hear what God the Lord will say to us.

### The Jews in Palestine.

THE following is a translation of some interesting details under the above heading, extracted from a French newspaper:

“Judging by reports which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Eighty years ago the Sublime Porte permitted residence in the holy city to only 300 Israelites. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Naturally, the increase of the population has

been followed by substantial progress. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight ‘congregations religieuses.’ Two journals have been started. In the Rothschild and other Jewish hospitals 6 000 patients are ministered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000 made to Turkey, accepted as security a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years. In 1875 there were 13,000 Jews in Jerusalem only. The value of the land at the gates of the city has increased more than tenfold; building and constructing work of all kinds is carried on night and day and it is to be remarked that the immigrants, who, to a large extent, are from Russia, are animated by religious enthusiasm of a very pronounced type. Given the industrial enterprise and activity of the Jews, one may predict the resuscitation, at no distant period, of this once so flourishing a province.”

### The Useful and the Beautiful.

THE tomb of Moses is unknown; but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and richest of monarchs, with cedar, and the gold, and ivory, and even the great temple of Jerusalem, hallowed by the visible glory of the Deity himself, are gone; but Solomon’s reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon the other, but the pool of Bethesda commands the pilgrim’s reverence at the present day. The columns of Persepolis are mouldering into dust, but its cistern and aqueduct remain to challenge our admiration. The golden house of Nero is a mass of ruins, but the Aqua Claudia still pours into Rome its limpid stream. The Temple of the Sun, at Tadmore, in the wilderness, has fallen, but its fountain sparkles in its rays, as when thousands of worshippers thronged its lofty colonnades.

It may be that London will share the fate of Babylon, and nothing be left to mark it save mounds of crumbling brickwork. The Thames will continue to flow as it does now. And if any work of art should rise over the deep ocean of time, we may well believe that it will be neither a palace nor a temple, but some vast aqueduct or reservoir; and if any name should flash through the mist of antiquity, it would probably be that of the man who, in his day, sought the happiness of his fellowmen rather than glory, and linked his memory to some great work of national utility or benevolence. This is the true glory which outlives all others, and shines with undying lustre from generation to generation, imparting to works some of its own immortality, and in some degree rescuing them from the ruin which overtakes the ordinary monument of historical tradition or mere magnificence.—*Edinburgh Review.*

Beware of humble self; it is the proudest frame you can be in.

Every day will bring its own troubles, and God will every day give us more grace.

# Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, January 15th, 1880.

## PERSECUTION.

WHY does not the Reorganization suffer persecution?

This is a question just now troubling our Utah friends. A writer in a late Salt Lake *Herald*, states with quite an air of triumphant assertion that these Josephite elders can dress well, sleep well, and be cared for well, and go here and there preaching at will, and without persecution. In this writer's mind the absence of persecution renders the Reorganization untrue. Others have expressed a similar thought.

There are two ways to redeem Zion named in the law. One of them is "by blood," the other is "by purchase." The consequences to result from either course are clearly defined, and the people of the Church given their choice. As the choice is made so are the consequences to be. If the choice was made to redeem by blood, the enemies were to be upon those so choosing, and they were to be "scourged from city to city and from synagogue to synagogue." If the choice was to redeem by purchase, then they were to be "blessed."

It seemed to us at an early day of our ministry that the "by blood" policy had been tried long enough; and that if for no other purpose than to try an experiment, the other, or the "by purchase" policy should be tried.

One may say in objection, that there has been no attempt to redeem the land by blood, that is, by an armed invasion. Let us see. Armed invasion with a conquering host is one thing; an active preparation for such an event is another thing; but they are of the same kind, differing only in degree—the one is but the prelude and leads to the other. Will any one deny that there was a preparation for war, a spirit of blood shedding engendered and fostered among the people called Saints? If any do, let them read the history, and they will find that from the very day the Church began to feel itself secure in Nauvoo a military spirit was infused into the leading men, and thence into the people. It was this that made opportunity for such men as James Arlington Bennett, John C. Bennett, Col. Brower and others, whose chief interest in the Mormon Church, or their religion is proved by the lapse of time to have been the desire to advance their own ambitious views for self promotion and aggrandizement. What other than the spirit of war could prompt men holding high spiritual positions to prefix the appellations Lieutenant General, General, Colonel, Major and Captain, to their names, and take pleasure (or pride) in so doing. It was a preparation, a spirit of preparation for a redemption that was to come "by blood."

There came a time when guns, pistols, swords and knives were as familiar to the eyes and hearts of many of the so called Saints as were the Bible and Book of Mormon; and, may God forgive the people for the sins of their leaders, many grew more anxious to acquire a knowledge of the art of war, than to secure an acquaintance with the

Book of Doctrine and Covenants. Even the children were trained and drilled, with the intent that they might be familiarized with military tactics, and learn the art of war.

With this spirit of warlike preparation grew the habit of denouncing their enemies; and, co-existent with the sham battles that were fought, grew the desire to see the day come when they might "throw down the towers" of the enemy, and go in and possess the goodly land.

To us, all this was within the intent and meaning of the terms "by blood." The after experience of the people proves this; and, whether it may be styled persecution or not, the fact remains that nowhere have that people found rest.

It may be said, and these same men who point to the Reorganization and say in self righteous derision, "O, they are not persecuted!" may say it, Why, this man denounces his father in open and harsh terms! But they mistake us. We do not denounce the men, but we deprecate, and, with regret and shame, the measures in which they were either movers or victims. These measures we have a right to examine; and, in the light of the law, to decide as to our course touching them.

The men sleep, the measures lived on, and in their train have brought the consequences declared. We have shared these consequences and are satisfied. Besides this, the work inaugurated by Joseph and Hyrum Smith was and is of more importance than was, or could be their earthly lives; and as those lives were but the spheres in which the issues of their salvation were to be sublimated, and ours are but the same, we must learn by what they did, and left undone, by what they experienced and suffered, how we may become better and wiser.

To us of the Reorganization, it is not a question of Joseph Smith, or Hyrum Smith; of Moses or of John, but of Jesus Christ and the work of redemption for man. And if God could say to Moses, "This is my work and my glory, to bring to pass the immortality and eternal life of man," we see no reason why we may not feel and manifest an interest in that work of God superior to and to the exclusion of earthly ties and considerations.

The gospel theory proposes that Christ hath purchased his right to an inheritance, on the earth and in his Saints; that they are "bought with a price," who become his; that a "ransom hath he paid" for the redemption of the world. This taken in connection with his abjuration of the sword; his bitter denunciation of them that "take the sword," that they shall "perish with the sword;" together with his statement that if his kingdom were of this world then "would his servants fight," all indicate that in the spirit of solicitation and purchase would he first redeem the world.

If in this conflict, this spiritual warfare, the servant is not above his master, then is there no warrant for the use of other means to redemption than purchase until this be exhausted. Unto the revelator it was stated, "He that killeth with the sword, must be killed with the sword," and as if to supplement their long waiting, "Here is the patience and faith of the Saints."

But it may be said, "The Saints did purchase and so redeem the land." Whoever makes this statement does not know how inadequately the facts support it. Only a small portion of the

lands was ever purchased, notwithstanding the very decided expression of the Lord, both in 1831 and 1833, that they should so be purchased. In the first reference it is stated, "This is the will of the Lord your God concerning his Saints;" and in the latter, that "All the lands which can be purchased for money," not only in the one spot, but in the "counties round about."

To make this charge to buy more emphatic, and to bring the penalty for neglect more forcibly to mind, there is this pungent mention of the command not to shed blood; "and if by blood, as *you are forbidden to shed blood*, lo, your enemies are upon you." The opposite to this is clearly defined. In the expression, "if by purchase *then* are ye blessed," is all that needed to have been stated. "Blessed are ye when men hate you and persecute you for my name's sake," was not written of, nor for the encouragement of those who disregarded the plain teachings of Christ, and thus brought persecution upon them. It was however spoken to, and for the sustaining of those who by patient persistence in keeping within Christ's commands, received the hate and consequent evil entreatment at the hands of the enemies to the Master.

The Saints should know by this time that the experiment of purchasing the lands, with all the accompanying characteristics of that effort to purchase, has not had a sufficient trial; unless it is being done in and by the Reorganization.

And now, because we and our co-workers are trying the purchasing policy, with all the other principles and expedients that are clearly attached to and are identical with the actual purchase of the acres of valley, hill and plain, there is a terrible cry—"Oh! we are the righteous; and these Josephites are unrighteous! Behold! they are not persecuted as we are!"

We, of the Reorganization are seeking the blessing promised right there, "If by purchase, *then* are ye blessed." Not in our courts resounds the tread of armed men; not upon our sacred roll of spiritual authorities is found the titles of the sword; not upon our patriarchs, priests, and elders do we confer the badges and insignia of military distinction and renown; not in our council meetings do the ring of the scabbard, and the dull thud of the carbine and the rifle mark the men who are holding aloft the Ensign of Peace; not in the hearts, nor on the faces of the elders, does the war spirit kindle ablaze at the sound of the trumpet and the drum; for unto them does the solemn march of time signify the coming of the Monarch of the earth; who, in the habiliments of Peace, will, by his Spirit, subdue the evil and the wrong.

If it may be truthfully said of the Reorganization that they are permitted to abide in peace, while they are trying to build up Zion and establish the pure in heart, it is significant; and its significance is found in the fact that it is teaching the principles of Mormonism as they were taught in the days when the Church was prospered; in addition to which, they have adopted the principle of purchase, with its concurrent accessories, in place of the redemption-by-blood theory. In this they have been blessed indeed; and therefore, we are not disturbed that we are not persecuted. For those who were to do the final work for the gathering of the honest in heart, were to find favor in the eyes of the people; and the Lord was to give them this grace

and favor. What, therefore, the Lord giveth, as grateful recipients we shall lift our eyes to heaven and say, Glory, Honor and dominion be to Him who ruleth on high, Forever, and Forever.

Again, accompanying the statement respecting the shedding of blood this is pointed out, "Satan putteth it into their hearts to anger against you, and to the shedding of blood." If this was Satan's work, the effort was to entice the Saints to commit the overt acts of blood shedding that they might themselves destroy their own right to favor and peace upon the land. Whether the Saints knew this, or not, the Adversary did; and like himself he tried to induce the Saints to put forth their hands to pluck the forbidden fruit. He knew that the evil consequences of disobedience would certainly ensue to the erring ones. Distress and eviction were the results likely to ensue, and if he could but manage to cause the people to be the responsible agents of their own disasters, he could say, they did it, and exonerate himself. Their sins would be upon their own head.

The writer in the *Herald* before referred to states further that these Josephite elders do not have to wander in "sheepskins and goatskins," taking shelter in the "dens and caves of the earth." So far as this is concerned, we were not aware that these complaining Brighamite elders were under the necessity to do these terrible things; and we are sincerely glad that for our part we can not truthfully be called "wolves in sheep's clothing."

But, in some localities, many of them, these same Josephite elders, are in danger of their lives being taken; their reputations are blackened, their liberty of speech denied to them; threats are made and overt acts of violence offered,—the alleged reason for which is, that they are of the same faith and practices as are the Brighamites, by reason of which the "way of truth is evil spoken of." Let these Brighamite elders throw down their weapons of rebellion, cease to teach and to practice that which the Josephites war against as improper and evil in the children of Zion, return to the religion and holy practice of the Church in its early prosperity; and they too may go "here and there" preaching where they will, making friends for themselves and the Master's cause everywhere they go. Let them do this, and like doves to their windows, shall the weary and worn "come to Zion with songs of rejoicing upon their heads;" and in their hearts the peace that passeth understanding.

The places where the Latter Day Saints of the Reorganization dwell, as a rule, accord to them the meed of fearless, unflinching steadfastness in the declaration of their views and doctrines. Their religious cotemporaries give place to them only as they win their right to recognition and consideration. Many of the clergymen of the popular denominations regard them as heretics, of a bad type, whose influence and teaching are destructive of the interests of the Christian church, so called; and so only tolerate them with a sneer, or a frown. But the people, the thinking and investigating, liberty loving people, the "common people" give place and a hearing to them; and in spite of ostracism, in spite of the opprobrium wrong doers and unfaithful shepherds have brought upon the flock of God, these ("Josephite elders") elders of the Reorganization, ministers for Christ are pushing the cross victor-

iously forward. They will continue to do so, we trust, in honor; for, while they shall do so, the bulwarks of truth are round about them, and they shall continue to prosper; but, if they shall be lured from the standard and ensign of Peace, by the spirit of war, "that which maketh desolate," the enticements of the flesh, or the love of self aggrandisement, the history of the past warns them that they too, shall be driven from the land where they now hope to receive their inheritances, and be "scourged from city to city and from synagogue to synagogue."

Brethren, Saints of the Reorganization, stand firmly in this peaceful spirit of purchase and redemption; and the sweet songs of Zion's messengers with her redeemed children, shall soon resound from the "rivers" that traverse the centres of "Joseph's land," unto the "ends of the earth." And he who carries in his hands the "law" that is to "go forth from Zion," shall find that to be a talisman before whose touch the walls of spiritual Babylon shall crumble to dust; and they who will not flee from out those crumbling ruins shall be overwhelmed in the fall thereof. We stand in striking contrast to our contemporaries in the Salt Land; for while the sectarians denounce and oppose us as seditious heretics, ignorant, unlearned and presumptuous, they gladly see and help to push us into the breach to defend Christian truth against error and infidelity, as they class unbelief; though they denounce us as allied to those of the Salt Land by reason of a supposed common origin; these Salt Land Saints scout us as heretics, apostates, recreant and sectarian, by reason of our persistent warfare against what we believe to have been improperly and unlawfully added to the faith of the Church of Christ by them. Refusing to hold converse, or discussion with us, because they so hold us apostate, they still are glad to class us with the sectarians and as those who are not "persecuted." That is a strange position in which men may be placed wherein there is no compensating, or alleviating conditions; hence in this labyrinth of dilemmas in which it may be supposed by these who say we are not persecuted, that they have placed us, and where they would fain believe that we are, there is this alleviating circumstance; the Lord said that he would bless a people who should do as we are striving to do; and the very blessing that he declared he would bless them with, these men accuse us of having, therefore, we must be the people he referred to.

#### CONTRARIETIES.

BRO. A. KENISON, writing from Eagle Rapids, Kansas, rather deprecates the differences that he sometimes sees in the *HERALD* between different writers upon the same general subject. He argues, and perhaps rightly, that they should all be of one mind. We remind the brother, and all others of the Church, that we do not hold ourself responsible for these differences; and are only responsible for the general spirit of the articles presented. That there are differences of opinion and reasonings presented, we know; but we really see no reason why there should not be, if indeed we are to "grow in the knowledge of God." There must be a comparison of views, or we shall never "see eye to eye." A comprehension of what others' views are will aid us in determining our own.

If a man gives his views, and the reasons for them, in civil and temperate language, there is no just reason to condemn him if he perchance sees things in somewhat different lights than does his brother. The same brother objects to an Elder advancing an idea and another coming right after him contradicting it, the one denouncing the other. This we believe to be wrong and inconsistent, and productive of harm; men may differ without denouncing each other as being false teachers.

#### QUESTIONS AND ANSWERS.

*Ques.*—Does the Church permit its members to belong to Secret Societies?

*Ans.*—The Church neither commands its members to unite with, nor prohibits them from belonging to secret societies.

*Q.*—What should be done with members of the Church who belong to one, or more secret societies, if the laws of the Church forbids them so doing?

*A.*—Disfellowship them.

*Q.*—If the laws of the Church do not forbid members to unite with secret societies, what is the meaning of the following passages: par. 1:1, 18:42, 6:38?

*A.*—Paragraph 1, section 1, is the statement that the voice of the Lord is to be the criterion of judgment upon all men; and has no more reference to secret societies than to secret sins of individuals, or to insurance, railway and manufacturing companies.

We believe that the reference to secret combinations referred to in par. 18, sec. 42, is to apply to those secret political and other combinations by which the social and political rights of the people were and are endangered, making it difficult to succeed to so great an extent in the east as was and is now possible in the west.

The reference to the "enemy" in par. 6, sec. 38, is to us clearly applicable to the adversary of souls; who through men of all grades, and professions opposes the truth. The "secret chambers" is indicative of the fact that all organized effort against the Saints will be contrary to the laws of the land, hence secret; having its rise in secrecy, not in open, fair light of day. We can not in this see any reference to existent societies, usually called secret orders. Many of these secret orders are simply beneficiary and soon outline the object of their organization, and none of them, with possibly an exception or two, have any extensive political significance now, if they ever had any.

*Q.*—Why do some of the elders speak in favor of, and some against secret societies?

*A.*—We can not tell, any more than we can tell why one elder thinks that salt tastes sweet and another that it tastes sour. One man may construe every passage that we have written of in this answer to mean, and hold that the Lord intended that it should mean, and apply to every secret society of whatever complexion, or character; while another may construe them not necessarily applying to any of them. The Book of Mormon quite plainly indicates that we should be distrustful of all secret societies, organized and carried on to "get power and gain." Of these we are distrustful, and can see no good reason why Saints should identify themselves with them. As for us personally, we have neither *time, money, nor inclination* to spare for



membership in any of them. But our opinion is not Church law, nor infallible; therefore, we can not insist that every body must see as we see. We know some good Saints who have belonged to one or the other of the popular societies; and we know that these men do not sanction wrong purposes, or wrong doing by anybody, whether they are members of that society or not. At the same time we think that time and money could be better employed than in the service of any one of them, that we know anything about—and we know precious little of any.

#### EDITORIAL ITEMS.

A CONTRIBUTION is received from Bro. J. M. Terry, which we accept and insert with pleasure, and give Bro. Terry a welcome. Others of our young Elders and co-laborers would do well to make an effort of their powers, as Bro. Terry has done.

Bro. A. J. Cato, silenced at last session of Conference subject to inquiry by the Presidency, has made satisfactory acknowledgement and restitution to parties offended, evidence of which has been made to the Presidency; his license has therefore been restored to him, with letters of instruction and advice, and he is at liberty to labor again in the gospel field. Trusting that Bro. Cato's chastisement and affliction may chasten and purify, we wish him success in the truth. It is but just for us to state that testimonials of Bro. Cato's recent excellent behavior are in our hands from Brn. Billingsley, Bullard, Pollard, Walker, Sherrill and Bradley, all of them near to the place of his labor. Bro. Cato has answered our inquiries frankly and without acrimony or malice toward any.

Elder Job Brown, of Clinton, Iowa, a licensed Elder of the Minnesota Conference of Adventists, visited Plano December 18th, and delivered a short series of lectures on the Prophetic History of Our World, as depicted in the symbolic language of Scripture. The Saints were his principal hearers, very few of those outside turning out. An unusual degree of excitement in the town of different sorts, kept some away; and the busy preparation for the Christmas holidays kept others. The course proved interesting and instructive to the Saints. He left Plano *en route* for home, on Monday, December 22nd.

Bro. Albert Haws sends us five new subscribers from Washington Corners, California. He says that he adopts the following tactics: He goes to his most reliable neighbors and presents the claims of the HERALD as an opponent of the errors of Mormonism in Utah, and asks them to help us by sustaining our paper. Washington Corners lies not far from the one-time headquarters of Fremont's early explorations. It is within sight of Fremont's Peak and within a few miles of Mission Peak, about three miles of the old Mission San Jose, among the most salubrious and lovely spots in all California. The change that has taken place at this spot would astonish the Pathfinder himself, we should think, so different must be its appearance now to what it is described by him in his Explorations. It was to us one of the most interesting places that we visited in 1876. We thank Bro. Albert for his efforts. He is an old play and schoolmate of ours; and we appreciate his love of the cause.

Bro. Elias Land, Lone Star Branch, Texas, says that the Saints are striving for the faith,

Bro. Joseph R. Lambert, Dow City, Iowa, has been quite sorely afflicted for some months past with sickness in his eyes. In addition to this personal pain and disability, a little one was born to them, lived a few days and was taken away by death, a succession of trouble that has kept him from his field of labor. He writes: "My eyes are better than they were, though they are far from being well. I could not stand continued night meetings; and am therefore unable to take the field. I hope the Saints will be patient, not quick to condemn; and if the good Lord will, I will go forth by and by. My prayer is for the redemption of Zion, the continued progress of God's work."

Sister Mary C. Rogers writes from Dennisport, Massachusetts, that the work is going on slowly there. She has, as have all Saints, been sorely tried, but is now greatly rejoicing.

Bro. C. Wicks, was in Plano during the Holiday week, and spoke in the Saints' chapel at that place. He left for his field of labor in Michigan after the opening of the year.

Bro. W. H. Kelley has been in Sanilac, Michigan, and in Canada; was *en route* to Steuben, Indiana, when he last wrote. Bro. C. Scott, was at Holstein, Canada, with Bro. James A. McIntosh, and Bro. G. Weston with Bro. B. V. Springer in Southern Indiana.

Bro. William Williams writes from Savanah, Illinois, that the members of the Church there and many of the outside friends, are quite anxious that some one should come there and preach. They seem quite desirous to hear the story of Christ as the Elders of the Reorganization tell it. O, that the Master would answer our prayers and send more and worthy laborers into the harvest field.

Bro. Wm. O. Closson writes from Excelsior, Wisconsin: "My brother and I have eight miles to go to church on Sundays; but we love to go to the Latter Day Saints meetings. I am a member of the Wheatville Branch. We enjoy a great portion of the Holy Spirit in our branch."

Bro. I. N. White writes: "Just closed my meetings in Powesheik county. Baptized four, and left many more much interested. Had some opposition, but done us good. Will re-open my efforts there next Friday night, and continue while the harvest is ripe. Bro. R. Goreham (Priest) still assists me—doing the baptizing."

Bro. Otis C. Eaton, writing from Winterport, Maine, December 8th, last, gives an excellent account of the desires of the Saints there to keep within the way of life. He is doing what he can.

Bro. W. T. Bozarth returned December 24th or 25th to his home, from a trip from Johnson and Pettis counties, Missouri. He found the people quite willing to hear. Bro. G. T. Griffiths and himself were to start on the 27th for a mission. May the Spirit accompany.

Bro. A. C. Everett, now at Springerton, Illinois, sends word of his improvement in health, by God's blessings. In spiritual things he is also alive and rejoices.

Bro. T. E. Thompson, lives near the station of Sumner, on the O. & M. R. R., in Richland county, Illinois, not Chauncy, though the latter is his post office address, in Lawrence county. Any Elder who can visit him he will meet at Sumner.

Bro. C. G. Lanphear wrote from Ford county, Illinois, January 5th. He was laboring in the Piper City Branch. He had been at Mission and Streator just previously.

Bro. Morris T. Short, Joplin, Missouri, wrote December 9th. He is yet with his father, who is still sick. However, Bro. Morris attended their district conference, and he reports a large attendance and a peaceful and profitable session. Those not of us listened eagerly to the preaching of life and salvation.

Bro. L. R. Devore wrote from Jackson county, Ohio, December 6th, that there was a prospect of gathering in some more souls as the result of his labors. The Saints of his branch enjoys much of the Holy Spirit. He writes later that he baptized on Christmas Day, 1879, a man aged seventy-four years, a fact worthy of mention.

Bro. D. S. Crawley, of Cherokee, Kansas, is out preaching from time to time as he can leave home. He loves the cause of Christ.

Bro. M. V. B. Smith, in charge of the Davis City Branch, Iowa, says that they are flourishing and now enjoy the gifts and blessings of the gospel, peace and union prevailing.

Bro. N. J. C. Oleson, of St. Louis, feels deeply interested in the Danish Mission, and very desirous that some Elder of the Danish nation in this country should offer and prepare himself to go. Bro. Oleson is a Dane but is not in the ministry.

Bro. John Pett, Galland's Grove, Iowa, wrote December 16th, that he and Bro. Clothier were to start out soon for the northern and eastern parts of that district to preach. By their conference minutes we judge that the Elders of that district intend to be lively this winter, or that the conference intended that it should be anyway, and we hope they will all have good news to bring in at their March convening.

Bro. J. F. Harris, Coal Valley, West Virginia, is circulating tracts to prepare the people for hearing the gospel should a minister come there, as Bro. Harris desires there should. We commend him for his zeal and wisdom in thus removing prejudice.

Bro. Geo. Wyman, of Fontanelle, Adair county, Iowa, writes in gratitude for the knowledge that God has given him of the truth of his work and word. May he abide steadfast and do good to many.

Bro. Geo. S. Hyde wrote from Woodbine, Iowa, December 15th, favorably of the condition of the work in that part of Iowa, and he says that the name of the Latter Day Saints is growing more and more honorable, and kind people on every hand welcome to their homes the messengers of the Latter Day Work. Bro. Hyde is engaged in doing a part therein.

Sister Elvira Brayton has removed from Gladwin, Michigan, to New Bedford, Massachusetts, and is alone there, standing bravely for the gospel of Christ, and having joy in so doing.

Bro. B. V. Springer, who still remains preaching in Southern Indiana, says that their late conference was a success. He had baptized four persons since writing last. Prospects good. He expected to go north soon.

Bro. Stephen and Sister Jemima Califf, at Wilson, Adair county, Missouri, are likewise distant from any branch of the Saints but they remain strong as heretofore.

Bro. and Sister Spann, at Reedsville, Meigs county, Ohio, are still strong in the faith and anxiously await the coming of some gospel minister. They are alone and striving to live in the light and faith of the gospel, rejoicing in the truth.

One of the present duties clearly incumbent upon the Church is to prevent by careful scrutiny ordinations to the eldership of those whom the Spirit does not call, and who are not qualified by gift of endowment or acquirement. Ordinations for expediency are of doubtful propriety and frequently work injuriously to the individual and the Church. Ordinations for convenience are worse and are almost indefensible; and should not be made. Personal regard should not be allowed to loudly dictate the office to which a friend should be ordained. Probation will develop the man, and trial and advancement, are better than advancement followed by humiliation and abasement.

Bro. Thomas Bearss, Corinth, Ontario, wrote December 20th, that Bro. Robert Davis was then there, but he was not in good health. The work prospers, says Bro. Bearss, and the future is promising. We hope that Bro. Davis will recover better health soon.

Bro. J. T. Phillips sends a dollar to aid in sending tracts for distribution in Utah by our missionaries, and he hopes that many others will do likewise. He says that they have good meetings in the Renick Branch, (Missouri), the Lord's Spirit being with them. They rejoice in the prosperity of the work of God everywhere.

Bro. Charles Derry, laboring in the Utah Mission of the Church, wrote from Ogden, Utah, December 15th, saying: "We trust in God and in his name we labor and will patiently wait. Pray for us." We do, Bro. Derry, that your harvest, labored in and waited for, may abundantly satisfy your ardent longings for the salvation of men from the bondage of error.

Sister Clara E. Leland of Pecatonica, Illinois, is visiting her friends in Brooklyn, New York. Being zealous in Christ's cause she sends for more publications to aid her in presenting its truths.

Bro. R. Gould, London, Ontario, mentions the satisfaction felt by the Saints there over their late conference and their pleasure in meeting their former president, Bro. J. J. Cornish, once more, and Bro. R. Davis. Bro. Gould feels well over the situation. He writes later: "I humbly solicit the earnest prayers of the Saints for us in this branch, for humility, love and unity, and that the good Spirit may be given to us. Many around here would embrace the latter day work if hindrances were removed." Comment is perhaps needless.

Bro. John Eames wrote Dec. 22d, 1879, of his continued efforts in that place to lift up the banner of truth. He greatly deplors having kept silence as to his faith for so many years, and is endeavoring to show the people where he stands and that he has begun anew and in earnest. The Baptist ministers and people seem to be very friendly to him and he speaks in their meetings and is called on to pray with them. He says that Bro. David Murray, recently baptized by him, an old-time believer, is much help and strength to him, and the prospect is fair for some to believe and obey, they think. May they wisely and successfully labor. Bro. Eames wishes the elders, in going from the States to Utah or homeward, all to call at Cheyenne, half-way between Omaha and Ogden.

Bro. William Aird, Heber City, Utah, reports their regular meetings and he rejoices in the gospel. He labors also for the spread of the Church papers and publications.

Bro. T. W. Chatburn of Shelby, Iowa, went into the town of Marne, Cass county, Iowa, some time since, and found the society of Methodists divided very much, even so that they had built two houses of worship and the sides were in open war against each other. He occupied the school house and aroused a strong interest in the gospel truths presented forcibly and ably, and some excellent results are hoped for by him. He speaks there alternate Sundays. At the close of the first meeting he found that two old-time Saints were in that place, those who had not forgotten the faith but ever holding it in their hearts; namely Bro. Rufus Peaslee and wife. They were comforted as lost sheep found, and Bro. Chatburn was encouraged. May God be with him in his labor of love for Christ's cause. He says that at Shelby their branch is in good spiritual condition and they are hoping to build a chapel the coming season.

Bro. James Perkins, at Morgan City, Utah, still stands for the cause of the Reorganized Church in that place and he hopes to see Bro. Charles Derry with them. They live near the South Morgan school house, Bro. Derry.

Sister Betsy Ames at Galesburg, Illinois, who was eighty-six years old on Dec. 23d, 1879, wishes to let her friends know that she still lives and is firm in the faith of the gospel, in whose progress she rejoices.

Bro. Thomas Hull, Hartford, Warren county, Iowa, bears testimony of the blessed power of the Creator as manifested to him by the gospel ordinances given in James 5:14. He also praises God for giving him a knowledge of the truth.

Bro. Daniel Evans of the Boon Creek Branch, Franklin county, Missouri, says that they are gaining in spiritual strength. Bro. A. Reese and George Hicklin of that (the St. Louis) district have visited them and preached several times. Thereby good was done and prejudice removed.

Bro. B. V. Springer has been doing some good work in Southern Indiana the past fall and early winter, having good audiences and many attentive hearers in various places, while the aid of the Spirit gave him power in presenting heavenly truths. October 13th he organized in Perry county the Mount Pleasant Branch which is enjoying spiritual blessings.

Brother James Buckley of Centralia, Kansas, wrote some time ago of the progress of their little branch, and we are glad to note that they were enjoying the blessings of God's Spirit and favor, both in the manifestations and in much joy in the kingdom of peace and love.

Lorenzo Barton, at Parowan, Utah, wishes that the hunters of Israel may find them, he is with one other, thirty-five miles from any of the Church membership.

Bro. M. O. Howard, Gainesville, Florida, wishes the Saints to remember the little band there, in faith and prayer that they may abide faithful to the end.

We thank the following brethren and friends for papers received: T. R. Hawkins, A. Greek, Thomas Henning, J. J. Cornish, J. M. Leland, James Lamb, M. H. Bond, Henry Marriott, John Ellis, G. W. Galley, C. G. Lanphear and James Caffall.

The wise man said, "Get understanding. With all thy getting, get wisdom." We say, get subscribers, every one of you, in the name of the HERALD. Get them, O, get them.

Bro. Joseph Westwood sends a St. Charles *Cosmos* (Missouri), containing an account of some pre-historic corn found near Madisonville, Ohio. It was dug out in what appears to have been an ancient burial ground, for a number of large skeletons were unearthed with the corn. By the hand of Bro. L. R. Devore we have a clipping from Bro. T. W. Smith about some provinces in Spain (three) that are shut off from the rest of the kingdom by mountains and that have no sea-ports, hence are isolated and for centuries have been almost independent, and in language and customs have been diverse from all other peoples, and from generation to generation have remained in their land-locked and water-locked country, unchanged. The *Philadelphia Record* sent us by some unknown one, contains an allusion to the inconsistencies of Utah Mormonism, especially to those seen between the teachings of John Taylor in 1850 and those in 1879. The *Record* mentions the commandment in the Book of Covenants, concerning one wife only, and says that the "Josephites" allege that polygamy is an excrescence upon the true faith.

Bro. Thomas Taylor writes from Birmingham, England, November 21st: "The work of the Kingdom is steadily moving in this land. We baptized five last week, in the Birmingham Branch. Some are being added in most other branches—all glory be to God. We are enjoying the peace of the gospel, and are receiving many blessings, especially in the healing of the sick. Trade is bad and times are hard; but still the Saints are rejoicing."

Bro. C. H. Pierce, at Clitherall, Minnesota, writes that some remain steadfast in the faith and some do not. They are far away from the body, and he asks the remembrance of the Saints for them in prayer that all who will may be confirmed and enabled to abide. So may Bro. Pierce and the others be blessed, we pray.

Sister E. G. Page, an old time and steadfast Saint, still lives at Hudson, Wisconsin, where she has lived and testified of the truth over thirty years. Bro. Miner and family, across the lake in Minnesota, whom we baptized in 1869, are the only ones who hold the faith thereabouts.

Bro. Adam See, in Adams Center, Wisconsin, longs to hear the sound of the gospel in that country. The *HERALD* comforts and teaches him greatly, and the opposing Adventists keep him alive and contending for the true faith, so that he is firm in it all the time, but he wishes his friends and neighbors to hear, as who does not that loves the work that gives such heavenly knowledge. "Let him who heareth say, Come." Bro. See and all the lone ones will have great rejoicing together by and by, if they abide faithful.

Sister Flora L. Scott writes from Lawrence, Michigan, that the branch there is in good spiritual condition, and prospering through the grace of God. Her husband (Bro. C. Scott) is still absent in Canada, preaching the gospel and aiding to build up the work there.

Bro. Daniel Munns, Good Intent Branch, Kansas, mentions their meetings and says that they rejoice in the good cause.

Bro. J. S. Goble, Blue Rapids, Kansas, mentions the progress of the work there and the joy of the Saints in the same.

#### ADDRESSES.

Heman C. Smith, Moss Point, Jackson Co., Miss.  
Mark H. Forscutt, Plano, Kendall county, Illinois.  
T. A. Phillips, Box 37, St. Thomas, Ontario.

THE following action by the Interior Department seems just, and puts the extra wives of muchly married men on their proper basis as wives.

#### PRE-EMPTION BY PLURAL WIVES.

An interesting decision has just been made by Acting Secretary Bell, of the interior department, in the case of Hugh Lyons against Rachael Stevens, of Salt Lake City, involving the question of the right of these parties to a section of land in the Salt Lake City land district. The claim of Lyons is rejected on the ground that the tract was not subject to pre-emption or settlement by him. Rachel Stevens, it appears, is one of the several wives of John G. Holman, whom she recognizes as her husband, and he, to all intents and purposes, governs and controls her acts. The decision holds, that in view of the polygamous condition, that if the first polygamous wife, while voluntarily retaining that illegal relation to a man, may in her own title obtain one hundred and sixty acres of public land, the second or twentieth wife may do the same, and the so-called husband would thus obtain, in fact, for his own use and benefit, the control of that number of tracts of public land. This will not be permitted under the homestead or pre-emption laws. "If this so-called wife," the decision continues, "should repudiate the illegal relation and cease to violate positive laws of her country and of the civilized world, the fact that she had at one time been called the wife of a man and had maintained that relation to him would not operate as a bar to her right. No woman, however, who voluntarily maintains and acknowledges her position to be that of a plural or polygamous wife, should be permitted to make a homestead or pre-emption entry of public land, as the very fact that she retains such relation is conclusive evidence that the entry is not made in good faith for her exclusive use and benefit."

### News Summary.

Dec. 24th.—The Chilians are still successful against the allied forces of Bolivia and Peru in some heavy conflicts.

An ocean steamer foundered at sea, south-west of the Azores Islands. But few persons are thus far known to have escaped, nine men having been picked up from an open boat and carried to Queenstown, Ireland. The crew and part of the passengers left the sinking ship in eleven boats. What became of the others, not yet known. Over one hundred persons remained on board, and are supposed to have perished.

A dispatch from Berlin, Germany, says: "In a letter from Prof. Nordenskjold, the Arctic explorer to the Russian Geographical Society, he advocates the establishment of a regular navigation line to the mouth of the River Jenesei, in Siberia. He even believes that the mouth of the River Lena may be regularly reached from Russia and America, and with a view to this end, he proposes the establishment of lifeboat and hospital stations on the Siberian shores."

There is no change for the better in the situation of affairs at St. Petersburg. The arrests of several artillery officers for alleged complicity in the attempted assassination of the Czar at Moscow not only produced intense excitement, but have added to the general terror as showing the conspiracy was even more widespread than generally believed. The police are extremely vigilant and active, and are secretly making many arrests daily, the names and positions of the arrested parties being kept from the public as far as possible. The feeling of insecurity and alarm is general, and is becoming almost insupportable. The Czar remains virtually a close prisoner in his Winter Palace and his condition is unchanged. The latest advices from Cannes show that the Empress is in a critical condition, and the news of her death may be expected at any moment.

A Berlin correspondent states that the Russian Ambassadors abroad have received a circular purporting to issue from the Revolutionary Committee, threatening that if the Ambassadors do not represent to the Czar that the country wants a Constitution, the Czar will be removed from the throne.

25th.—Five more survivors from the foundered steamer were picked up from a small boat after six days' exposure and suffering on the sea, tossed and driven.

26th.—The war in South America is said to be virtually over, the Chilians being completely victorious over Peru and Bolivia, whose armies are shattered and destroyed.

Better news comes from Afghanistan for the British. The enemy have not seemed to improve their chances, as was expected they might, and the reinforcements have likely reached General Roberts at Cabul.

President Hayes, says a Washington dispatch, is determined to pursue an aggressive course against the Utah Mormons and polygamy. He would deprive them of all political power, and put Gentiles in their places throughout, and also deprive all polygamists of the right to vote.

27th.—A Mussulman priest has been arrested at Constantinople by the Turkish authorities for assisting to translate the Bible into the Turkish language. He had also been circulating Christian pamphlets. He was sentenced to death, but saved by the British ambassador, Layard.

The Abolition bill which has passed both houses of the Spanish Cortes provides for the gradual emancipation of slaves in Cuba in 1886, 1887 and 1888, after eight years of servitude (with certain provisions) under their present masters.

In Roumelia, Turkey, thousands of people are likely to perish of severe cold and starvation, unless help is sent them.

By the breaking of a rail yesterday, on the Chicago and Alton Railroad, a passenger train went fifteen feet down an embankment. Two persons were killed and twenty four wounded.

By an accident at East St. Louis, twelve freight cars were broken to pieces, three into splinters. Several men were wounded.

29th.—A terrible accident is reported from Scotland, namely, that a passenger train, while crossing a bridge over the Frith of Tay, was blown, with the bridge, down into the deep water, and it is supposed that all on the train were drowned. A great wind was blowing at the time, and up to the hour of sending the telegram no particulars had come in.

The news from Afghanistan is again pleasing to Britain. The Afghans attacked Gen. Roberts' stronghold, and were defeated, on the 22d inst. Then the cavalry and artillery sallied out, pursuing the enemy to a distance. The reinforcements under Gen. Gough arrived after the battle, and the troops were soon to re occupy Cabul.

A very destructive conflagration occurred in Boston, Mass., last night, burning the store of Houghton, Osgood & Co., book publishers, and several other valuable business houses. Loss one million dollars.

A \$50,000 fire at Palestine, Texas, and one of \$6,000 at Boone, Iowa.

Another steamer foundered at sea, the *Arragon*, from New York to England.

The Ute Indians in Colorado have not given up the ones engaged in the White River Agency killing, and the fear now is that they may fall upon and slaughter the whole Agency and Government Commission at Los Pinos, where the examination was held. The situation is considered critical, as no troops can reach that part quickly.

The boiler of a flouring mill at Springfield, Illinois, blew up yesterday, and, though only the life of the engineer was destroyed, all the buildings in the neighborhood were badly damaged for blocks around. The boiler head weighed 400 lbs, and the flues were sixteen feet long, each weighing about forty or fifty pounds, all of which went flying about.

30th.—The bridge and passenger train in Scotland, mentioned yesterday, fell a distance of 88 feet, and plunged into water 45 feet deep. Not one survived out of all on board. The bridge was the second largest in the world, being over two miles in length. It was supposed to be as strong as wood, iron and brick work could make it, and was looked upon as being one of the finest specimens of engineering art in the world. The spans that fell leave a gap of half a mile in the bridge. As to the number of lives lost, rumors vary it from ninety to three hundred. There is great excite-

ment in England and Scotland over the matter.

Gen. Roberts, at Cabul, reports the Afghans badly demoralized by the late battle, and that he is occupying the lost positions.

At Paris, France, there is a thaw after thirty-two days of frost and ice. The mercury reached eight degrees below zero, the coldest ever recorded there.

The troubles between the cannibal tribes of West Africa have been settled by English mediation.

A falling steel-mill at Pittsburg, Pa., buried a dozen men in its ruins.

Gen. Grant was in Washington yesterday. He and Gen. Sheridan and their wives are soon to sail for Cuba; thence Gen. Grant goes to Mexico.

Meetings of the people in various cities of the United States are being held to devise measures of relief for the suffering people in Ireland.

31st.—An attempt was made, yesterday, to assassinate King Alphonso of Spain and Queen Christine, to whom he was married but two weeks since. They were fired at, as they rode in their carriage, by a young man of eighteen years. The king's life was attempted once last year.

Great floods occurred on the Canary Islands, December 21st, destroying houses and crops.

Rain and hail storms, thunder and lightning, and heavy winds have played havoc on the British coast, besides the destruction of the bridge over the Frith of Tay, where the train went down.

A serious riot in one of the districts of Russia is reported. It is reliably stated that "the Czar offers to transfer to his son the government of home affairs, retaining for himself the control of foreign affairs; and the Czarowitch has accepted." This is a concession to the Nihilists.

Cabul is re-occupied by the British troops. Previous to Gen. Roberts being in such a tight place he sentenced many Afghans to death, hanging forty-nine in one day. Even in England there is indignation over his acts in this line.

Jan. 1st, 1880.—It is stated that Kansas is becoming overstocked with Negroes, because of the exodus from the Carolinas, 15,000 having emigrated there the last fall.

2d.—Russian matters are becoming more important and critical. A number of army officers have been imprisoned, charged with complicity with the revolutionary party, the Nihilists. The Czar is evidently preparing the way for his son to come into power, so say the telegrams.

And now Spain is said to be "trembling on the brink of a political volcano, which is liable to break forth at any moment." A socialist or revolutionary party also exists there that may yet undermine kingly rule.

The famine in Northern Persia is reported as still increasing, and many people are likely to perish thereby.

3d.—The Hon. Charles S. Parnell, of Ireland, has arrived in New York City, having come to this country in behalf of the distressed people of Ireland. A reception committee met him down the bay and welcomed him on his errand of mercy and patriotism. He asks for financial aid, but more for American sympathy for Ireland's woe. He represents that two hundred and fifty thousand people in Ireland will be destitute by February.

In Russia the country between the Don and the Volga is famine stricken, and many people have already perished. Typhus fever has set in to aid destruction.

5th.—The Honorable Parnell, the Irish statesman and patriot, addressed eight thousand people in a public garden in New York City, last evening. A leading journal of Chicago, to day's issue, says: "The appearance of Parnell, the Irish leader, before the people of this country ought to be productive of benefits to the Americans as well as to the Irish. It will undoubtedly result in exciting widespread sympathy and active aid for the Irish in their present distress, but it ought also to disseminate a more general understanding in this country of the conditions which impose chronic poverty and practical serfdom upon the mass of Irish people at home. Americans will come to apprehend more correctly than ever before why it is that such vast numbers of Irish people have sought America poor, ignorant, and dejected."

At London, Ontario, a heavy rain caused a flood

on the river Thames, yesterday. Valuable bridges were swept away, and houses in Kensington were submerged, the people having to flee.

It is feared that the famine in Armenia will become general all along the eastern border of Turkey.

One hundred and fifty million of paper collars are manufactured yearly in the United States.

6th.—A telegram from Colorado announces that the twelve Ute Indians, alleged to have had part in the White River Agency massacre, are on their way East for trial by the Government.

By a fire in New York, four persons perished, and six others were terribly hurt by the fire, or by jumping from the building. Some were mashed or broken entirely to pieces by jumping so far.

By an explosion in a Celuloid Manufacturing Company's works in Newark, N. J., six persons were killed.

By the explosion of a boiler in a mill near Baltimore, eleven persons were injured, none fatally.

Such heavy rains near Grand Rapids, Michigan, that railway and road bridges were washed away; and dams, highways, and fences were destroyed. The melting snow added to the waters greatly.

In Afghanistan, powerful chiefs are still said to be hatching trouble for the English.

Fresh disturbances are reported in Ireland. In Galway county the peasants and police came into collision, and in Mayo county an agent who undertook the eviction of a tenant was set upon and severely beaten.

7th.—The telegrams of to day announce that five hundred coal miners at Covington, Kentucky, have struck for higher wages; also, over a thousand of them at Belleville, Illinois, have done likewise.

Russia is gradually but surely increasing her military preparations, as all Europe is greatly interested in noting, and on the western border of her empire she is increasing the garrisons of her fortresses. England is especially on the lookout.

Great land meetings are still being held in Ireland. Near Sligo, 10,000 people attended one yesterday.

More revolutions in Mexico, this time in the state of Durango, against the government, and it is expected that the people in other states will also take part in it. What notoriety would Mexico have without these revolutions? Not any.

The tales of starvation in Silesia, Germany, are very sad. A letter in the London *Times* shows the horrors of the famine and its extent.

## Correspondence.

HANNIBAL, Mo. Dec. 16th, 1879.

Brother John H. Lake left us this morning for Versailles, Brown county, Illinois; after tarrying eighteen days in our midst and baptizing seven precious souls. His presence and ministrations cheered and comforted us, and there has been begotten among the Saints here, a fresh zeal and love of the work which promises happy results. He enjoyed uncommon liberty in declaring the truths of the gospel, and while we sadly bade him adieu, we hope and pray that others may be benefited through his labors, as we have been. May his pathway be lighted up by the Spirit of God, and his heart be comforted and cheered in the continued success of his ministry. Yours in the gospel,  
EDWARD L. PAGE.

INLAND, Iowa, Dec. 17th, 1879.

*Dear Herald*.—I notice a letter in the last *Herald*, without date or signature, containing a question which has been a poser to many, and has been the subject of a deal of conjecture and discussion, viz. What did Christ mean by saying that he that was least in the kingdom of God was greater than John the Baptist, at the same time saying there was none born of woman greater than he, (John)?

I have heard it variously answered. Never heard Fleetwood's explanation, but have heard Latter Day Saints express it thus; That John was not in the kingdom of God, having died before Christ established his Church, consequently he was less than one who had been admitted to the kingdom by conforming to the ordinances of initiation. As the brother said of Fleetwood's

explanation, so I say of this one, "I do not admire it." I do not lay claim to being a "good able brother," but I believe our Savior gives us the key to this mystery himself. Let us try and unlock it thus. John says, "One cometh after me who is mightier (greater) than I, he shall baptize you with the Holy Ghost and with fire." (Christ.) The Savior said, "He that would be greatest among you let him be servant unto the least." He girded himself with a towel, took water, and servant like washed their feet, therein making himself less than the least in the kingdom; they were prospectively members of the kingdom. Christ proved his greatness by abiding his own test. In the importance of his mission John was greater than any man in, or out of the kingdom. Christ being God, and serving the least of his subjects, was greater than John and all others.

Let us have the opinion of others, that we may judge.  
WM. T. MATTLAND.

BELTON, Cass Co., Missouri,  
December 30th, 1879.

*Brethren Joseph and Henry*.—A few words from this part may be interesting to some. We have a branch of nine members, and in our meetings we have the comforting Spirit to encourage us to fight with diligence the good fight of faith. I am often constrained to say "O! it is good to be a Saint in latter days." Brethren Brackenbury and Mayo, of Independence, have preached in this neighborhood and they left a good impression with the people, and Bro. Brackenbury has preached four miles south of here at West Union, where quite an interest was shown. He gained friends for the cause, and many have expressed a desire to hear more. May the precious seed sown by all God's servants find good ground, so it will grow abundantly to the glory of their Redeemer, is the prayer of your brother in Christ,  
ABNER LLOYD.

*Bro. Henry A. Stebbins*.—I left Philadelphia November 22d, for Hornerstown, New Jersey, where we held our District Conference. After transacting the business we met at 9:30 on Sunday for testimony meeting, and we had a time long to be remembered. The Spirit was poured out without measure. There was speaking in tongues and prophesying. Many cheeks were wet with tears, every heart seemed to be filled with love. It was a time I shall never forget. We closed our prayer meeting and then had preaching. We came together again at 2:30 p.m., and witnessed another pouring out of the Spirit of God. At 6:30 p.m. Brother Joseph Squire of Brooklyn, New York, preached to a full house. I feel confident that there is a good people in that region, and, with care, there will be a good branch and a large one raised up there.

One of the brethren said that he would give the ground to build a place of worship on, and they are going to try to build one next Spring. May God bless their efforts in so doing.

Yours truly,  
JOHN STONE.

COVE, Jackson Co., Ohio,  
December 25th, 1879.

*Bro. H. A. Stebbins*.—At a place called Lemric, about eight miles from here, I held a series of meetings. The people turned out well, and on the 20th I was challenged for a public discussion, by a Rev. Dr. Redfern of the Christian Union Order. I accepted, notwithstanding he boasted much of his great ability as a debater. The proposition was: "Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints is the only true church of Christ upon the earth to-day, by the faith and doctrine they teach." I affirmed, and he denied. The debate commenced on Monday 23d ult. I expected to have met a champion, but I was disappointed. He did nothing but ridicule, slander, and utter falsehoods the whole day. I commenced at the bottom of the latter day work and built up. I presented the truth in as clear a manner as possible, and was aided by the Spirit. The excitement was great at the close of the discussion, and there were two parties to be seen clearly,—truth haters and truth lovers. It put me much in mind of some occasions we can read of in the former apostolic Age. I baptized one of the trustees of

the church, also his wife; said to be one of the most honorable men in that community. Satan roared loud. This is five baptized since I returned. The branch numbers twelve, and is in good condition. It is but justice to say the Lord used a man of the world to get the above door opened,—the same man sends for the Book of Mormon. Pray for me, for I am but young in the work.  
L. R. DEVORE.

PORTLANDVILLE, Plymouth Co., Iowa,  
Dec. 28th, 1879.

Although I rejoice in these gospel truths, yet I sometimes wonder how long we sisters will be left alone among the enemies of truth, without the sound of the gospel. I feel in great need of more teaching, yet I teach what I understand, to those who are willing to hear; and I earnestly pray God to guide me aright. I do not feel contented unless I am trying to advance in knowledge, and also to do something to keep God's work advancing. Dear ones in Christ, there are so many ways that we can work for the Master. If we can not go out to preach, let us sustain the hands and hearts of those who do go. If we have but just the penny to give let us cast it in. And we know that they always need our faith and prayers; and, for these to avail anything for their good or ours, we must walk justly before God and men. It is only to the faithful the promises are made. I ask an interest in the prayers of all that I may do what my hands find to do. Your sister in Christ,  
M. A. CHRISTY.

SOUTH LOGAN, Dickinson Co., Kansas,  
December 22d, 1879.

*Brother Joseph*.—Since the Semi Annual Conference I have labored in Smith, Jewell, Osborn and Mitchell counties; and have been greatly blessed of the Lord in speaking to the people, and regulating Church matters. I have opened four new places for preaching; was gladly received and the doctrine listened to with favor. I love the cause with all my heart and to see every one prompt to duty. The calls are many here for preaching and no one to go, or that will go. I realize the responsibility that rests on me, and therefore, shall always try to be at my post. The work here is in a prosperous condition, save a few things in some of the branches, and I hope they will soon come out all right. I have baptized four since conference, and there are many more almost persuaded. May we all so live that when our Master comes all will be well with us.  
Your brother in Christ,  
ISAAC N. ROBERTS.

NORTH WILLOUGHBY, N. S. W.,  
Australia.

*Bro. Joseph*.—I received the *Advocate* safely, with many thanks to Bro. Rodger. I think it will be the means of doing a great deal of good. Bro. Gillen is visiting the Saints up the country. I expect he will soon be back to Sydney. I am still holding on to the faith. I have two sons at Salt Lake. The eldest one wrote that he desires to come back here, as he says that he can scarcely maintain his family, for there is such unjust tithing there. I feel sorry for them. I keep praying that our heavenly Father will open the eyes of their understanding so that they can see the truth as it is in Jesus.

Your sister in the new covenant,  
KEZIA CARR.

GLEN EASTON, West Virginia,  
December 29th, 1879.

*Dear Brethren and Sisters*.—The letters in the *Herald* are always cheering to me, and not seeing any thing from our branch for a long time, perhaps a word from us might prove interesting to some. There are but few of us that meet together, but we try not to forget the assemblies of ourselves. We have prayer meetings twice a week, when the weather will permit, and the Lord meets with us. We have had no preaching since last May, when Brn. L. R. Devore and S. W. Hogue paid us a visit and preached several times. I have realized greatly the lack of a minister, for how can we fully learn without a preacher. I am thankful that I can testify to the truthfulness

of this Latter Day Work, for I know it is the truth revealed from heaven. I have enjoyed many blessings since I obeyed it, and the light that God gives his children is precious indeed. The Scriptures used to seem like a sealed book, but now filled with light from heaven. While I read the words of our Savior, his Holy Spirit bears witness with mine that I am an heir of his kingdom, if I only prove faithful to the end. I am alone, not one of my kin folks, that I know of, having obeyed the true gospel; but, by the grace of God, I am going to try to keep his commandments. Saints, pray for me. If an Elder would be so directed as to pay our branch a visit we would be glad to meet any one that might come, and they will find a home at my house while here, and we will do the best we can to make their visit both pleasant and profitable.

Your sister in the one faith,

MRS. CAROLINE WAYT.

WALLESEND, Australia,  
November 28th, 1879.

*Bro. Joseph*.—We give thanks unto God for sending Bro. Rodger here with the everlasting gospel, in all its gifts and blessings; and that we have obeyed it. We send our best love to Bro. Rodger and his family, and that God will bless them with every thing that they are in need of, is the prayer of the Saints in Wallsend. Also we feel vere happy since Bro. Gillen has come here to teach us our duties. He is very much liked here by all that have heard him, and we hope that he will do much good. We hold meetings twice a week and the Spirit of God is with us in our meetings, and the Saints are strong in the Latter Day Work. They are determined, by the help of God, to work out their own salvation, and we ask you and the Saints all to remember us in your prayers, that we may gain strength and be saved in the kingdom of God.

WM. L. LEWIS.

HARROW, Ontario, Dec. 23d, 1879.

*Beloved Herald*.—Please take some thoughts for Aunt Matilda to all the Saints you meet. Not that they are great, or she worthy, but desiring God's righteousness, she wishes all a Merry Christmas and Happy New Year, hoping that all may have an abundance of the necessary comforts of this life; but that none would prepare sumptuous feasts for self or friends; but rather make sacrifices, taking of their comfortable things and imparting to the poor, maimed, halt, blind, rejoicing in the words of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." Trusting that we all shall think of the dear missionary elders; and that perhaps brave Bro. Nelson may have to satisfy his real hunger with raw fish. And think of Christ's glorious appearing. A. M. HALSTED.

FREMONT, Dodge Co., Nebraska,  
December 19th, 1879.

*Bro. Henry*.—Since last General Conference I have done but little on account of ill health. Yet I have preached all I could, and feel a great desire to do more than I ever have done, but I must wait patiently till the good Lord shall loose my hands by restoring my health, which I have full confidence he will do in due time, when the cause may be fully removed. I know there is a cause for all things, and pain comes by transgression of law, known or unknown, natural or divine; hence the consistency in learning obedience by the things we suffer.

There are very many earnest calls for preaching in these parts, enough to make the hearts ache of those who love the work, when they hear the calls, but can not respond. I never saw, at any time, more interest paid to the preaching, and from the North Western Kansas District to the Northern Nebraska District there is one universal cry, "Come and preach to us." Offers of private houses, school houses and churches, are on every hand. O, how earnest and constant should be our prayers for God to raise up more zealous laborers for the field, enabling them to administer the word of life in due season, rightly applying it with moderation and consistency, as the Spirit will direct.

And, again there comes to mind the great ne-

cessity of the Saints making every effort to assist the many worthy Elders, whose hearts long to be in the work, battling for truth, and feeding the perishing souls with the bread of life; but, through their limited means, or by the constant needs of their families, it is impossible for them to spend their time in the field. Now, who is to blame for this? Has God called men that he foreknew could not preach, their temporal circumstances not admitting? And then in some day to come, does he intend to bring these Elders to judgment? Will he punish them because he finds their preaching talent buried in the earth? If this is the case it looks rather deplorable for the poor Elder; for how can he escape?

But, it seems to me, that God has abundantly blessed the Church with means, and that all parts of the Church are equal, the means equal to the appointments. That is, if those who have means, and who devote their time to the obtaining of the same, would apply them according to the revealed law, then every Elder called of God will be at liberty to fill his calling. And if both Elders and members do an equal part and then they are entitled to equal glory; and, if otherwise, how hardly shall those that have riches enter the kingdom of God. It is not always those who have the most riches who have the greatest craving for the same; but let us remember that from all of us a little is expected. The burden of the work is upon the whole Church. Let none flinch, but each do his part. God has called all of us to usefulness. A glorious work it is, and a glorious reward is ahead if we but prove faithful.

Your brother in Christ, JAMES PERKINS.

REESE CREEK, (near Bozeman), Mont.,  
December 17th, 1879.

*Bro. Henry*.—I preached in Virginia City 28th and 29th November, and in Ruby Valley, December 1st and 2nd. Then on the 3rd to Pony, fifty-one miles; thence, on the 4th, to Lower Willow Creek, fifteen miles. There I found a branch of the Saints in a disorganized condition; preached there the 5th, 6th, 7th and 8th, and left them to come to this place, and here they are now ready for reorganization. On the 9th, eight miles, to Gallatin; 10th to the house of Br. Amos B. Moore, on Dry Creek, fifteen miles, and arrived here on the 11th. Have preached here the 12th, 13th, 14th, 15th and 16th; held one organization meeting; preach here to-morrow; prayer meeting next night, and am to preach again Sunday, and on Monday next shall reorganize the branch. There are several to baptize; hope to leave the work here on a firm basis, then go back to Willow, organize there, and then on to Deer Lodge, Helena and Butte City, where there is, I expect, a large labor to be performed. I have met with much kindness from all the brethren in this Territory. May the Lord bless them. E. C. BRAND.

### Conference Minutes.

#### INDEPENDENCE DISTRICT.

A conference convened at Independence, Mo., November 28th, 1879; J. J. Kaster, president; F. P. Scarecliff, clerk.

Branch Reports:—Independence 131; 9 received, 1 baptized. Holden and Belton Branches reported no changes. Wyandotte and Kansas City not reported.

Elders C. C. Frisby, B. B. Brackenbury, J. W. Brackenbury, F. P. Scarecliff, C. M. Schroeder, G. W. Pilgrim, F. Campbell and Wm. Newton reported in person. Five Priests, two Teachers and two Deacons reported.

Missions were given to B. B. Brackenbury, G. W. Pilgrim, Roderick May, Wm. Newton, F. P. Scarecliff and Rudolph Etzenhouser.

Report of adjudicating committee appointed by last conference received and committee discharged.

Two courts of Elders were appointed. Report of Building Committee:—"Money received \$263.70, work received \$298.68, total \$562.38; paid out \$611.08; due treasurer \$48.70"

Resolved that we sustain the committee with our available means. Brother J. J. Kaster of the committee resigned and Bro. F. P. Scarecliff was appointed to succeed him.

Two days' meetings were appointed at Wyan-

dotte, Belton, Kansas City, Independence and Holden.

Sunday:—At 9 a.m. prayer meeting; at 11 a.m. preaching by Bro. J. W. Brackenbury; at 2 p.m. sacrament meeting; at 7 p.m. preaching by Bro. Wm. Newton.

Adjourned to Independence, February 20th, 1880, at 2 p.m.

#### PHILADELPHIA DISTRICT.

Conference convened at Hornerstown, November 22d, 1879, at 8 p.m.; President John Stone in the chair; William H. Brown, Secretary.

The reports of the several branches were received and approved.

Elders John Stone, of Philadelphia, B. O. Herbert, of Hornerstown, Joseph Squires, of Brooklyn, reported in person, and Joseph A. Stewart, of Philadelphia, by letter.

Resolved that the words "North River" be struck out from the Philadelphia District boundary line, and the words "Cities of New York and Brooklyn" be inserted in place thereof.

Bro. J. A. Stewart's resignation as district secretary was accepted, and Bro. W. H. Brown was elected to succeed him.

Adjourned to Philadelphia, on Saturday, February 28th, at 8 p.m.

#### SPRING RIVER DISTRICT.

A conference was held at the Pleasant View Branch, November 28th, 29th and 30th, 1879; Stephen Maloney was chosen president *pro tem*, but during the proceedings president J. T. Davies arrived and took the chair; J. A. Davis, clerk.

The spiritual condition of Pleasant View Branch reported by E. W. Depue; Center Creek, by T. S. Hayton; Columbus, by R. Barmore; Galesburgh, by S. Maloney; Mound Valley, by James Hart, and Joplin by M. T. Short. All except Galesburgh in good condition. No report from Jacksonville. The statistical report of Mound Valley and Columbus were presented, containing no changes since last report.

The report of the committee on Williams vs. Watson showed that the parties had effected a reconciliation among themselves. The report was received and the committee discharged.

Elders I. R. Ross, W. S. Taylor and B. H. Davies were appointed a committee to hear grievances.

Elders J. T. Davies, M. T. Short, W. S. Taylor, J. A. Davies, I. R. Ross, B. H. Davies, E. W. Depue, S. Maloney, J. Thomas, R. H. Davies and D. S. Crawley reported; also Priest T. S. Hayton; Teachers J. Hart and R. Bird, and Deacons C. Bird, R. Barmore and D. W. Davies.

Bishop's Agent's Report.—"To balance \$110.50, received \$15.05, total \$125.55; paid M. T. Short \$2, Sr. Williams \$1.70; balance in hand \$121.85. I. R. Ross, Bishop's Agent."

Brn. J. T. Davies, J. A. Davies and C. M. Fulks were appointed to audit the Bishop's Agent's books and accounts.

Brn. J. T. Davies, I. R. Ross and W. S. Taylor were appointed to work in and with the Galesburgh Branch, to bring about a reconciliation.

The committee on grievances reported that, after hearing the evidences in the case of Bro. Slatton vs. Joplin Branch, they advised conference to select a committee to re-hear the case.

Report received and committee discharged, and Brn. I. R. Ross and S. Maloney were appointed to re-hear the case the coming quarter, and to report at next conference.

Brn. W. S. Taylor, S. Maloney, M. T. Short, D. S. Crawley and J. T. Davies preached during the session.

Adjourned to Pleasant View Branch, February 29th, 1880.

#### FREMONT DISTRICT.

Conference convened at Farm Creek, November 22d, 1879; D. Hougas, president; Almon D. Hougas, clerk, *pro tem*.

Branch Reports:—Glenwood 21. Elm Creek 15. Mill Creek 28; 1 ordination. Farm Creek, last report 28, present 29; 1 received. Shenandoah, Nephi and Plum Creek not reported.

The court of Elders appointed to visit the Elm Creek Branch, reported that for some reason Bor-

Hyde did not appear, and that they found that the majority of the branch wished to have the branch remain organized, and it is the wisdom of the committee that it should so remain. Signed John Goode, chairman.

Elders John Goode, W. Gaylord, Henry Hershey, R. M. Elvin, R. W. Briggs and D. Hougas reported. Brethren John Goode, Geo. Kemp and M. Stubbart were appointed as a committee to visit the Nephi Branch.

The resolutions laid over from last conference were tabled.

Resolved that those who have missions and have not reported be continued.

The president called attention to the fact that many of our Elders have been called away on missions, and therefore it is necessary that those who are left should work the harder and keep the cause moving on.

Sunday: At 9 a. m., prayer and testimony meeting; at 11 a. m., preaching by R. W. Briggs; at 7 p. m., preaching by R. M. Elvin. A perfect spirit of harmony and love prevailed throughout the conference.

Adjourned to College Hill School House, Fremont county, Saturday, February 21st, 1880, at 10 a. m.

#### POTTAWATTAMIE DISTRICT.

Conference was held at Crescent City, Iowa, November 29th and 30th, 1879; C. G. McIntosh, president; Frederick Hansen, clerk.

Branch Reports.—Council Bluffs, 140; 1 baptized, 2 received, 1 died, 1 ordination, 2 marriages. Crescent City, 46; 1 ordination. North Star, 55; 12 baptized, 4 received, 1 marriage.

The spiritual condition of the branches was reported by Brn. Lyman Campbell, Hans Hansen, Alva North, H. N. Hansen.

Elders Hans Hansen, Frederick Hansen, R. M. Elvin, John A. McIntosh and C. G. McIntosh reported.

Report of Andrew Hall, Bishop's Agent:—On hand last report, \$12 90; received since as tithes and offerings, \$29.50; total \$42.40; paid to James Caffall, \$32.00; cash on hand, 10 40.

Financial Report of the North Star Branch for six months:—Total received, \$22 00; paid to R. J. Anthony \$12 00, to R. M. Elvin \$10 00, total \$22 00

Brn. Hans Hansen and R. M. Elvin were requested to labor in the district.

The Bishop's Agent was requested to defray the stationary expenses of the district clerk.

Preaching during conference by Brn. R. M. Elvin, John A. McIntosh and C. G. McIntosh.

Adjourned to meet at Council Bluffs, February 28th, 1880, at 10:30 a. m.

#### SOUTHERN INDIANA DISTRICT.

A conference was held at Hall's Ridge, Jefferson county, Indiana, November 29th, 1879; Harbert Scott, president; E. C. Mayhew, clerk.

Branch Reports.—Low Gap 20; 2 baptized, 4 removed by letter. Pleasant Ridge 46; 2 baptized, 1 died 1 marriage. Eden 27; 2 baptized, 1 expelled. New Trenton 16. Olive 20; branch disorganized by resignation of officers. Mount Pleasant, (organized October 13th, 1879), 22 members.

Elders B. V. Springer, J. S. Christy and Harbert Scott reported in person and W. H. Chappellow by letter, Priest W. Burton in person.

Bro Samuel Rector resigned as Bishop's Agent, and Bro. J. S. Christy was recommended to the Bishop to succeed him.

Brn. B. V. Springer, J. S. Christy, and E. C. Mayhew were appointed to audit the Agent's accounts, and having done so, they reported them to be correct.

The case of J. G. Scott was then taken up, and after reading a letter from Samuel Rector, one of the members of the court in his case, explaining the intent and meaning of their decision, to be excommunication, the following resolution was adopted: Whereas the Eden Branch did, on the third of March, 1878, receive James G. Scott back into the Church by vote, under the impression that he was simply suspended by action of the court of Elders in his case, therefore, Resolved that the

action of the Eden Branch was illegal, and therefore null and void.

At the recommendation of the Olive Branch, Bro. Phillip S. Jolly was ordained a Deacon.

Brn. Harbert Scott, David Scott and M. R. Scott were appointed to adjust matters in the Low Gap Branch, the branch having asked for such a committee.

The court in the case of J. Young was requested to attend to the matter, and Bro. Harbert Scott was added to the court.

Evening preaching by Bro. J. S. Christy.

Sunday, 30th: Bro. Harbert Scott preached at 10:30 a. m., at 2:30 p. m. and at night.

Monday, Dec. 1st: The court of Elders in the case of J. Young, reported the charges sustained and recommended that he be expelled, which was done by vote of the conference.

Licenses were issued to V. D. Baggerly as Priest, John H. Harp as Teacher and J. S. Jolly as Deacon.

Adjourned to Union Branch, Feb. 28th, 1880.

#### COLORADO DISTRICT.

A conference was held November 29th and 30th, 1879, at the Rocky Mountain Branch, Colorado; James Kemp, presiding; Sister F. M. Kemp, clerk, *pro tem*.

Five Elders and one Teacher reported.

Whereas, while we consider it a duty and a privilege to meet and confer together, and to adopt and carry out measures for the spread of the cause in this part of God's vineyard, yet, in consideration of there never having been more than two branches in Colorado, and that an organized district can not exist with less than two branches; and, whereas, one of these branches (the one at Denver) has, through the removal of members, ceased to exist; therefore, be it Resolved that the Colorado District is hereby declared disorganized, there being but one organized branch in Colorado, known as the Rocky Mountain Branch.

Bishop's Agent's report:—Received since last conference, (held in September, 1879), \$45 00; paid out to, or sent to Bro. James Caffall for traveling expenses to Colorado, \$20 00; balance on hand, \$26 00. John Ellis, Agent.

Resolved that we sustain Bro. John Ellis as Bishop's Agent, and that we invite the scattered members to forward their donations to him to aid the cause.

That the clerk forward the above resolution to all scattered members.

That all the Elders in Colorado labor as their circumstances and abilities will permit, and report to next conference.

That we invite all scattered members in Colorado to report themselves to Bro. James Kemp, and if they know of any favorable opening for the preaching of the gospel to make it known.

That we sustain Bro. Caffall in his mission to Colorado by our faith, prayers and means, as far as able.

Preaching by Bro. Caffall Saturday evening and at 10:30 a. m. and 2:30 p. m. on Sunday. At 6 p. m. a prayer, testimony and sacrament meeting. The spirit of love, peace and harmony was enjoyed by the Saints throughout the entire conference.

Adjourned to meet on call of Brn. James Kemp and James Caffall.

#### STRING PRAIRIE AND NAUVOO DISTRICT.

A conference was held at Farmington, Van Buren county, Iowa, December 6th and 7th, 1879; J. A. Crawford, president, assisted by Richard Lambert; H. N. Snavely, clerk.

Branch Reports:—Farmington, last report 50, present 48, 2 removed by letter. Rock Creek 51, no changes. Keokuk 40, no changes. Pilot Grove, last report 32, present 31, 1 removed. Burlington, last report 73, present 74, 1 baptized, 1 marriage. Vincennes, String Prairie and Montrose branches not reported.

Bishop's Agent's report:—No transaction since last report. Amount on hand \$5 77. I ask to be released. J. W. Newberry, agent.

As District Treasurer, amount on hand \$2 00. J. W. Newberry, treasurer.

The Book Agent of the district, Bro. N. Spicer, gave an account of Books received and sold during

the past quarter, and of those now on hand. Cash on hand \$5.15.

Resolved that the Book Agent turn over to the Board of Publication all money received for books, etc.

Three Elders reported. Two-days' meetings were appointed at Rock Creek, String Prairie, Farmington, Keokuk and Pilot Grove.

The request of Bro. J. W. Newberry to be released from the office of Bishop's Agent was granted, and Bro. Walter Head was recommended to Bishop I. L. Rogers for appointment to succeed him.

Resolved that the Pilot Grove Branch is at liberty to proceed with the parties tried by a court of Elders at Pilot Grove conference, September 6th, 1879, as the law of the Church directs.

Bro. Joseph A. Crawford presented his resignation as president of the district. His request to be released was not granted, but he was sustained in the office. He said that the brethren must release him at the next conference, for, in all probability he would be appointed on a distant mission.

Local missions were appointed to Brn. I. Shupe, S. Salisbury, H. Stephens, Wm. Lambert and J. McKiernan.

Adjourned to Burlington, Iowa, March 6th, 1880, 10 a. m.

#### WYOMING VALLEY DISTRICT

A conference was held at Hyde Park, Penn., November 22d and 23d, 1879, Wm. W. Jones President *pro tem*; Wm. Harris, Secretary.

Branch Reports.—Hyde Park, at last report 27, present 24; 2 received and 5 removed by letter. Danville 12; 1 suspended. Plymouth, at last report 18, present 16; 2 removed by letter.

Elders W. W. Jones and James Jenkins reported in person, Wm. Crumb and L. B. Thomas by proxy and John Edmunds by letter.

W. W. Jones, Bishop's Agent reported: "Received from Hyde Park Branch, \$7 50, balance in hand \$24.09, (not as previously reported \$23.99), total in the hands of the agent \$31 59."

Bro. Henry S. Gill was reinstated in his office.

It was decided that the Bishop's Agent forward the sum of \$20 of the funds to the Bishop of the Church.

Bro. John Edmunds was chosen president of the district.

Sunday, November 23d.—At 2 p. m., a Saints' meeting; evening prayer meeting.

Adjourned to Danville, February 21st, 1880.

#### Miscellaneous.

##### CHURCH RECORDER'S NOTICE.

There continues to be a great lack on the part of branch presidents and clerks in the matter of making out correct quarterly reports of the numbers and changes in their branches and sending the same to their respective Conferences each session, and some do not send any kind, good or bad, with any degree of regularity.

Also from some districts the General Church Recorder never receives the reports of branches that have come up to their conferences, and which should be forwarded as soon after the conference is over as the district clerk can record the changes in the district record, providing one is kept.

In these instances of not forwarding at all, or not for months, sometimes not for years, after the branch sends them, there is made necessary a repeated direct application to the branch officers for corrections, and, in a majority of instances, to get a correct record the Church Recorder must send a copy of all the names he has, in order to find out who are removed, expelled or dead of the number, and ask for the names he has not, with the necessary items of birth, baptism, confirmation and ordination. Thus, with the branches in the Florida, St. Louis, Southern Illinois, Southern Indiana, Central Kansas and Spring River Districts, and generally the California Mission, and lately the Canada districts, this direct correspondence must be had in order to obtain corrections; and with those of many other districts it frequently becomes necessary. And, as a consequence, there

is fault finding because of having to make out a report the second time.

Hence, if district officers will see to it that reports are forwarded to me it will be an obligation, one not to me alone, in aiding my earnest wish to see the records of every branch perfect, but it will also oblige all concerned; and, besides that, they who aid will be doing their part to keep the commandments of God concerning the records of his Church, as given in the Doctrine and Covenants.

As the matter now stands the record of many branches for the past year is very imperfect; but I am laboring nights to put them in shape, and it will be the fault of the officers of the districts and branches if, in the annual report next April, their statistics are not correct, barring chance errors in figures that may occur through copying or proof reading.

I therefore invite the assistance of those upon whom, by choice of districts and branches, the duty is laid, and I invite those who appointed the officers to be interested enough to see that the duty is performed. Do not consider it to be a matter of no consequence to have order and perfection in this matter, for it is a mistaken idea to think that this command of God can be slighted with satisfaction to him as well as if it was done.

HENRY A. STEBBINS,  
General Church Recorder.

PLANO, Illinois, January 3d, 1880.

A PLEA FOR THE ADVOCATE.

From the many kind words of approval and encouragement reaching us from all quarters, we are led to think the *Advocate* is pretty thoroughly endorsed both in its subject matter, and in its spirit and purpose.

It certainly is a power in Utah that can not well be dispensed with for the present. It is dropping quietly into the homes of hundreds—probably thousands—in Utah and Idaho, like the small rain from heaven and the generous rays of the sun upon the cold and thirsty ground, and the joy and gladness of hope renewed are taking the place where reigned doubt and sadness and fear.

God is moving in many ways for the redemption of his people, and for the vindication and honor of his Church in all places where it has been dishonored and brought to shame, and the light is now pouring in upon Utah with a clearness and power that bespeaks a work of extraordinary import and extent just at hand.

We are circulating, free, from 1,500 to 5,000 copies of each issue of the *Advocate*, and it costs money to publish and circulate them. We need help in this direction, and we ask all to aid us as they can, and especially by procuring us all the paying subscribers they can. Send money and address, with care, to Joseph Smith, box 50, Plano, Kendall county, Illinois.

W. W. BLAIR, Editor.

BISHOP'S AGENT APPOINTED.

In consequence of the resignation of Brother J. T. Kinnaman as Bishop's Agent in and for the Far West District of Missouri, another was chosen by the quarterly conference thereof, namely Bro. J. D. Flanders; and, being so notified by Bro. J. M. Terry, clerk of said district, I hereby confirm the choice and appoint Bro. Flanders to succeed Bro. Kinnaman. May he be a faithful and successful officer in the duties devolving upon him.

I. L. ROGERS, Presiding Bishop.

SANDWICH, Ill., Jan. 2d, 1880.

NOTIFIED TO REPORT.

The following named members of the St. Louis Branch, Missouri, are requested to report their whereabouts, and wishes concerning their membership, and to ask for letters of removal, or their names will be taken from the branch record, and be reported to the Church Recorder as scattering members of the Church at large, and so enrolled. William H. Schofield, Charlotte Tomlinson, Julia Fields, Margaret Smith, Noah Tillotson, John Jones, Elizabeth E. Mercer, John Stanley, Sarah Banks, John Sanders, Mary Dawson, Sarah Ann Cooke, Julia Schofield, Randal Moyle, Maria Banks, Mary Ann Armstrong, Jane Sutter, Willie Ritchie, Elizabeth Clark, Levi Mitchell, Mary Ann

Chamberlain, Elizabeth S. Clark, Ann Reeves, John Rowley, Robert J. Armstrong, Ellen M. Maycock, Dennis Storer, Henry W. Coombs, Ann Burns, James Fisher, Jane Goodwin, Isaiah Parks, Jane Smart, George Buckworth, Ann Hall, Joseph Bethel, Arthur R. King, Jackson Gordon, Ann Branwell, John Thomas, Sarah Davis, George J. Jones, Caroline Fields.

Action will be taken March 21st, 1880.

WILLIAM ANDERSON, President.

NOAH N. COOK, Clerk.

Address: St. Louis, Mo.

NOTICE.

The priesthood-bearing members of the Southern Nebraska District, who will be unable to be present at the next quarterly conference, January 24th, 1880, but who desire to write, may address me at Palmyra, Nebraska, in care of Henry Kemp.

ROBERT M. ELVIN, District Secretary.

DAUGHTERS OF ZION.

The sisters of the Providence, R. I., Branch, have organized a Society, called the Daughters of Zion, for the mutual good of each other, and to aid in the advancement of the latter day work. They meet every two weeks, and hold a meeting in the afternoon for prayer and testimony. Afterwards, if time permits, and it is convenient for the sisters, they devote an hour or two making garments to be sold, and will assist any one with their important needle work.

They have adopted the following Constitution and By Laws:

CONSTITUTION.

This Society shall be known as the daughters of Zion. Any sister of the Church can become a member by paying the fee of twenty-five cents, and signing the Constitution and Rules of the society, if able so to do, if not they are cordially invited to come free.

Officers shall consist of a President, Vice President, Secretary and Treasurer.

*Duties of Officers.*—The President shall preside over all meetings, and see that the rules are observed, and that the other officers attend to their duties. The Vice President shall assist the President in any of the duties of that office, when called on; and in the absence of the President shall preside.

The Secretary shall keep the record of the business meetings of the Society, and an account of materials purchased, and of all articles sold; with the amount paid for, or received therefrom; also see that each new member signs the Constitution and Rules of the Society.

The Treasurer shall receive all fees, dues, or money received for articles sold, and keep detailed accounts of the same; also an account of all money expended, and what expended for.

*Duties of Members.*—They shall be willing to assist in all the labors of the Society, and sustain the officers in the performance of their duties.

*Committees.*—There shall be a committee to purchase materials for the society to make up into articles for sale. Said committee shall consist of President, Vice-President, Secretary and Treasurer.

*Meetings.*—There shall be a regular meeting held once every other Thursday afternoon, at half-past two o'clock.

The nature of the meetings shall be prayer and testimony, at the close of which the Secretary and Treasurer shall read their reports, and any other business may be brought up.

RULES OF GOVERNMENT.

Any officer failing to attend the regular meetings of the Society four successive meetings, without a reasonable excuse, shall lose her office, and another be chosen in her stead.

ELIZA HAWKS, President.

ABBIE M. BARNES, Vice President.

IDA SPRAGUE, Secretary and Treasurer.

Sept. 28th, 1879.

These meetings have been a source of blessing to the children of the Most High. In his infinite mercy he has bestowed upon us the gifts and blessings of the gospel, whereby we have all been edified and strengthened afresh to go on our way rejoicing. We have agreed to unite our prayers

every day at three o'clock, for the Providence branch and the Church at large, for the "perfecting of the Saints, until we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

A. M. BARNES, Vice President.

NOTICE.

TO THOSE HAVING IN CHARGE PROPERTY BELONGING TO THE CHURCH.

Those concerned will please take notice that the General Conference of April, 1878, adopted a recommendation of its committee, whereby it is required that all those "having charge of Church property" should "value the same and forward to the Bishop the report of such valuation, and that all property not yet deeded to the Church \* \* be alike valued and proper deeds made, as provided in the Church articles."

No such reports were made to me prior to the April Conference of 1879, consequently I could not present them when called upon there, nor have I received any since. Therefore, I now urge upon the attention of the brethren concerned, the necessity and importance of complying with the above requirement of the General Conference, and I request them to send in their reports by the 1st of March, 1880, without fail.

TO BISHOP'S AGENTS.

At the April Conference of 1878, it was made requisite that Bishop's Agents should render annual itemized accounts to me, for presentation to the General Conference, and yet but a few agents complied with this law. Then, in April, 1879, the General Conference further required that the Agents should not only make out itemized reports, but that these reports should be published as are the itemized reports of the Bishop, these to be published annually. The resolution reads as follows: "Resolved, that we require of the Bishop of the Church a report through the *Herald*, or in a supplement sheet, an itemized report of the means received and paid out by the Agents, with the names of the donors and to whom paid, and that this report be made annually."

I therefore call the attention of the Agents to this matter, and urge that they pay heed to it, all of them. From the first of March, 1879, to the first of March, 1880, every item of receipt and of expenditure should be given in their reports to me, giving names of persons or branches (if by branch collection) giving, and the names of those to whom anything has been paid. Where an Agent has resigned and another has succeeded him, the books of the former will show the facts, and the report should embrace them the same from the date named. Be prompt and accurate, brethren, and send in your reports immediately after March 1st, 1880, so that they can be arranged, copied, and prepared for presentation to the Conference, and for publication.

ISRAEL L. ROGERS,  
SANDWICH, Ill., 20th Dec. 1879. Presiding Bishop.

ORDER OF ENOCH LANDS.

The organization known as the Order of Enoch is prepared to sell its lands in Decatur county, Iowa, in farms ranging from forty acres upwards, at prices according to the worth of land in the same region. The most of it is improved, fenced, and under cultivation, with houses on it. For further particulars address with stamp,

DAVID DANCBR, Sedgwick, Decatur Co., Iowa.

FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Ruda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

Certificates and Reports:

Certificates of Baptism and Membership, per dozen	20
Removal Certificates, per dozen	20
Marriage Certificates, per dozen	25
Branch Statistical Reports, per dozen	50
Annual Statistical Reports, two for	15
Branch Financial Reports, per dozen	30
District Financial Reports, per dozen	55

**OBITUARIES.**—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

**BORN.**

**SAWYER.**—At Burlington, Iowa, August 16th, 1879, to Bro. J. W. and Sr. Mattie E. Sawyer, a daughter; name Clara Belle.

**DIED.**

**CLEMENSON.**—At Independence, Mo., the daughter of Charles S. and Phebe J. Clemenson, aged 2 months. Funeral services by Bro. J. W. Brackenbury.

**SINKS.**—At Lodi, San Joaquin county, California, September 30th, 1879, Sr. Mary E. Sinks, aged 30 years, 3 months and 23 days. She fell asleep without a struggle.

**ALLEN.**—In Rice county, Kansas, December 13th, 1879, of lung fever, after an illness of six weeks, Sr. Adaline Allen, wife of Bro. R. H. Allen, aged 43 years, 7 months and 17 days. She was a member of the Lawrence (Michigan) Branch of the Church, and the Saints there sympathize deeply with Bro. Allen over his great loss. She passed quietly and peacefully away.

**CONDIT.**—At his residence, near Little Sioux, Iowa, October 27th, 1879, of quick consumption, Elder Silas W. Condit. He was born in New Jersey, June 17th, 1819. He was baptized in Ohio, in 1842, by Elder John Riggs, and was ordained an Elder by Hyrum Smith and John P. Green. Funeral services by Elder D. M. Gamett.

[Bro. Condit was one of the earliest and staunchest defenders of the Reorganization. His faith and integrity were unshaken. He was an able and just counsellor, and a steadfast friend of the cause. He will be missed when the elders gather to counsel.—Eds.]

**GORDON.**—At Nebraska City, Nebraska, December 24th, 1879, of typhoid pneumonia, Sr. Margaret Gordon, aged about 40 years. She leaves a husband and six children. Died strong in the faith, and a hope in the first resurrection. The Saints who attended the Fall Conference of 1878, will remember the little colored woman camped at the big linn tree. Funeral sermon by Elder Robt. M. Elvin. Text, 1 Peter 1:7.

**DETRO.**—At Carson City, Nevada, December 11th, 1879, of typhoid fever, Maggie A., wife of J. C. Detro, and daughter of Bro. and Sr. David I. Jones, formerly of Merthyr Tydvil, Wales. Deceased was born in Carson Valley, September 28th, 1858; was married in the same place on February 7th, 1878. Funeral discourse by Elder A. B. Johns, assisted by Elder D. R. Jones.

**LOCKHART.**—At Platte Valley, Douglas county, Nebraska, November 27th, 1879, of diphtheria, Zilpha Emma, daughter of Bro. Samuel and Sr. Sarah A. Lockhart, aged 3 years, 8 months and 17 days.

She sleeps! her troubles here are o'er;  
She sleeps where earthly ills no more,  
Will break the slumberer's rest.

**KELSO.**—At Bellview, Illinois, November 1st, 1879, of pneumonia, Alvin Austin, son of Sister Hattie E. and N. W. Kelso; aged 6 years, 3 months and 5 days.

We weep for the sound of Alvin's voice,  
And listen for the steps of his feet;  
For the smiling lips and dancing eye,  
That no more our coming greet.

**STONE.**—At Amboy, Illinois, September 9th, 1879, of consumption, Bro. Nathaniel L. Stone, aged 40 years, 1 month and 24 days. He was born in Vienna, Oneida county, N. Y.; was baptized at Amboy, June 14th, 1859, by Eld. Samuel Powers. During all his protracted illness and bodily suffering for nearly seventeen years, his faith in God and in his promises was unshaken, and his last days were truly his best and happiest days, for his hope grew more and more steadfast. While we are left to mourn his loss, we are confident that it is his eternal gain. His mother survives him, and he left a wife and one child.

Lardner is gone! he who was our bright sunbeam,  
Gone from our home here, but not from our heart;  
There the feelings of anguish are cutting and keen,  
And griefs bitter tears unbidden do start.  
We know that we're selfish to wish Lardner here,  
Yet to be reconciled we hardly know how;  
But with joy we may dry up our sorrowing tears,  
For the angels in heaven are caressing him now.

EMILY E. STONE.

**OMAN.**—At Montrose, Lee County, Iowa, Dec. 4th, 1879, Bro. John Oman, aged 82 years, 8 months and 11 days. Brother Oman was an old time Saint joined the Reorganization among the first of those receiving the work. He was faithful to death.

**CLOUSE.**—At Millersburg, Illinois, November 16th, 1879, of consumption, Mrs. Leander Clouse, wife and mother, (age not given). She leaves five little ones without a mother's care. Sermon by Elder E. T. Bryant.

**WIGGINS.**—At Pleasant Hill, Butler county, Alabama, November 26th, 1879, Brother Joshua Wiggins; who was born in Sumpter District, North Carolina, January 1818; was baptized September 29th, 1872, by Bro. T. W. Smith; he lived a consistent life and died in hope; leaving a companion, children and grandchildren to mourn his loss. He rests in peace. Funeral sermon at the Saints' Meeting House, at Pleasant Hill, Dec. 7th, 1879, by Heman C. Smith.

**WOODS.**—At Syracuse, Nebraska, December 30th, 1879, of internal hemorrhage, Mrs. C. Helen Woods, aged 21 years, 5 months and 2 days. She was born in the town of Bristol, Ontario county, New York, daughter of brother and sister C. W. Bray, who moved to Syracuse in the year 1869. On the 26th day of September, 1878, she became the wife of Mr. F. A. Woods, a gentleman who is highly esteemed by all who know him. She gave birth to a child about four months ago, who is now in the hands and good care of her mother. Her disposition and manners were always such as to win the esteem of all with whom she associated, but her sudden departure was a hard trial to her loving husband, father, mother and sister.

**BESHER.**—At Peoria, Illinois, November 20th, 1879, Sr. Elizabeth, wife of Bro. James Bewsher, deceased. She was born near Bolton, England, September 18th, 1808; baptized by Thomas Green, in Manchester, 1840; went from Nauvoo, after the trouble, to St. Louis, where she married Bro. Bewsher, November, 1847. Her maiden name was Pickeral. She leaves two sisters, Mrs. Caroline Collet of Kansas City and Mrs. Lavinia Sheffield of Utah, and one brother, John Pickeral of Nebraska. There are five children, a daughter and son her own, and two daughters and one son by a former wife of her husband. Resolutions of condolence of the Peoria Branch of the Church of Jesus Christ, occasioned by the death of Sr. Bewsher: Resolved that in the death of our beloved sister, Elizabeth Bewsher, wife of our late brother, James Bewsher, the neighborhood has lost a good friend and neighbor, the children a faithful and devoted mother, the Church of Christ of Latter Day Saints one of its earliest members, tried and true. Resolved that the branch membership in Peoria mourn the loss of a mother in Israel, — a devoted, spiritual-minded member; one who was always (when health would permit it) at her post, ready to perform her duties as a christian, in her sphere, as friend, wife, mother, and sister in the Church; a lover of the house and worship of God. Resolved that we sympathize with the children in their loss, and hope that they may be stimulated by the example of the mother of whom they are bereft, to seek and gain the blessed assurance of an eternal inheritance with her in celestial life.

**VAN BUREN.**—At the residence of his eldest son, Louis Van Buren, on Indian Kentucky Creek, Indiana, November 13th, 1879, at 3½ p. m., brother Louis Van Buren. He was born in 1802, in Murl, Switzerland, near Berne, making him 77 years old on the day of his death. He was in the army in Europe, First Lieutenant in the 29th regiment of the King. After leaving the army he departed for America, and has been a resident of this county for forty-nine years. He was the father of Mrs. John Litterer, Mrs. Frank Litterer, Louis, Gustavus, John, and David Van Buren. After he came here he married the oldest daughter of Christian Beuler. He was the brother-in-law of Mr. Jacob Grebe, of Ryker's Ridge. He lived a widower for thirty seven years. During that time he crossed the ocean twenty-two times, made one trip to the Holy Land, visited different places there, and brought shells as relics from the river Jordan to

his children. He has two cousins in Europe—one, Mr. Eugene Van Buren, being a banker, and the other, one of the high officials of the Government. His sickness was of about twenty-two days' duration, and his sufferings were severe, all of which he bore with patience and Christian fortitude. During all these years he was never known to speak ill of any one.

**LAMBERT.**—At Dow City, Iowa, December 9th, 1879, Mattie Jane, daughter of brother Joseph R. and sister Anna E. Lambert, aged 12 days. So pass the innocents away.

**VICKERY.**—At Butler Branch, Butler county, Alabama, May 25th, 1879, Bro. John J. Vickery. He was born April 11th, 1794, in Lancaster District, South Carolina. Late in life he united with the Church and retained the faith until the end. May his rest be peaceful. Funeral sermon December 14th, 1879, by Elder Heman C. Smith.

**THURLOW.**—In Fremont, Dodge county, Nebraska, November 12th, 1879, of scarlet fever, Amos Stanton, son of Mr. Amos and Sr. S. E. Thurlow, aged 8 years, 4 months and 18 days. Funeral services by Elder James Perkins.

**PUBLICATIONS ISSUED AND FOR SALE**

BY THE

Board of Publication of the Reorganized Church,

AT THEIR PUBLISHING HOUSE

IN PLANO, KENDALL COUNTY, ILLINOIS.

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**The Saints' Herald:**

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, 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. Published semi-monthly, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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**Blank Books:**

**Branch Records,** well bound in Leather backs and corners, muslin sides, printed headings, and ruled for Record of Members' Names, Blessing of Children, and for Marriages; also blank paper for recording minutes of Branch Business Meetings. Every branch should have one. Price: for large branches, 3 00  
The same, for smaller branches 2 00

**District Records,** printed headings and ruled for 1,248 names, and bound same as above 3 00

**Branch Finance Books,** headed and ruled for Receipts and Expenditures of money, for Branch, District, and General Church Funds; price 35 cents.

15 January 80.

**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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

THE 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, should be directed to Joseph Smith, Plano, Kendall County, Illinois. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.



# The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

O. J. Bailey, Editor

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
 "HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 435.

Plano, Illinois, February 1st, 1880.

No. 3.

## THE RETURN OF ISRAEL.

BY E. L. FANCHER.

"I will surely gather the remnant of Israel."—Micah 2: 12.

In many strange and Gentile lands, Where Jacob's scattered sons are driven, With longing eyes and lifted hands, They wait Messiah's sign from heaven.	Micah 5: 8. Jer. 23: 8. Lam. 1: 17. Matt. 24: 30.
The cup of fury they have quaffed, Till fainted like a weary flock; But heaven will soon withdraw the draught, And give them waters from the rock.	Isaiah 51: 17. Isaiah 51: 20. Isaiah 51: 22. Exod. 17: 6.
What though their bodies, as the ground, Th' Assyrian long has trodden o'er! Zion, a captive daughter bound, Shall rise to know her wrong no more.	Isaiah 51: 23. Isaiah 52: 4. Isaiah 52: 2. Isaiah 54: 3, 4.
The veil is passing from her eyes, The King of Nations she shall see; Judea! from the dust arise! Thy ransomed sons return to thee!	2 Cor. 3: 16. Zech. 14: 9. Isaiah 52: 2. Jer. 31: 17.
How gorgeous shall thy land appear, When, like the jewels of a bride, Thy broken bands, all gathered there, Shall clothe thy hills on every side!	Isaiah 54: 12. Isaiah 49: 18. Zech. 11: 14. Isaiah 49: 18.
When on thy mount as prophets taught, Shall shine the throne of David's son; The gospel's latest triumphs brought, Where first its glorious course begun.	Isaiah 24: 23. Ezek. 37: 22. Micah 4: 2. Luke 24: 47.
Gentiles and kings who thee oppressed, Shall to thy gates with praise repair; A fold of flocks shall Sharon rest, And clustered fruits its vineyards bear.	Isaiah 60: 14. Isaiah 60: 11. Isaiah 65: 10. Joel 2: 22.
Then shall an Eden morn illumine Earth's fruitful vales, without a thorn; The wilderness rejoice and bloom, And nations in a day be born.	Isaiah 1: 3. Isaiah 55: 13. Isaiah 35: 1. Zech. 2: 11.
The Lord his holy arm makes bare; Zion! thy cheerful songs employ! Thy robes of bridal beauty wear, And shout, ye ransomed race, for joy.	Isaiah 52: 10. Zeph. 3: 14. Isaiah 52: 1. Isaiah 52: 9.

—From *Sartain's Magazine*, for 1858.

Sent by C. L. MUEZZE.

## "Produce Your Cause."

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."—Isaiah 41: 21.

BEING a firm believer in the teachings of Christ and his apostles, as well as the teachings of the old prophets and patriarchs, I would take the above expression of the prophet as a good starting point from which one may give a reason why he should so believe.

It is said too, that the Scriptures are of no private interpretation, "but holy men of God spake as they were moved upon by the Holy Ghost." The Scripture, the word of God, is then the chart, the guide, with the assistance of the Holy Spirit, by which one may be led into the truth, and by which he is able to produce his cause, and to bring forth the strong reasons. Many, and different writers, have tried to bring forth their strong

(weak) reasons against the doctrines which were taught from of old. They, not knowing that the Bible taught them, could not readily (if at all) admit of their being true; because they were brought to light by Latter Day Saints, or, more commonly speaking, "Mormons."

One of the great truths taught in the Old Testament Scriptures, is, that a book is to come forth. They teach of the condition that the world, or the people, would be in at the time of the coming forth of the book. The Scriptures teach us that God would set his hand again the second time to gather the outcasts of Israel. That there was to be a dispensation in the fullness of times in which God would gather together in one all things, both in heaven and in the earth.

The book and the dispensation are closely allied one to the other, so much so that they can not be separated. And, while we show cause for believing in the book, we also at the same time present the reasons for believing in the dispensation. To begin with the cause, we will need to go back many centuries, in order to find what the dealings of God were with his servants. God spake to Abraham, who is called the father of the faithful, and gave him the promise that in him and in his seed should all the families of the earth be blessed. All the families of the earth. This is a broad expression, and extends a long way, and there are few comparatively, that understand the expression in its broad sense. This covenant was renewed to Isaac, and confirmed to Jacob for a law.

The coming forth of the Book was comprehended in the covenant; yea one of the great features of it; and without the coming forth of the book the covenant with Abraham would have been broken.

And he blessed Joseph and said: God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth."

"And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he held up the hand of his father to remove it to Manasseh's head. "And Joseph said, Not so my father, for this is the first born, put thy right hand upon his head. And his father refused and said, I know it, my son; he also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."—Gen. 48: 15 to 19.

Referring to the 14th verse, we discover that when Joseph presented his sons to his father, it was to have the patriarchal blessing given them before his death.

Perhaps some are wondering what that has to do with the book. Please be patient,—it has a good deal to do with it. Those conversant with the Bible understand that God chose Abraham from among all others, and made an especial agreement, or covenant, that in him and in his seed should all the families of the earth be blessed. Mark you, this covenant or blessing should extend to all people, all families of the earth. It was not enough when the angel said: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." Luke 2: 10. There was more to follow when the dispensation, in the fullness of times, would be revealed.

So Jacob in blessing his grandsons, Ephraim and Manasseh, was confirming to them a part of the blessings contained in the agreement. The blessings were to come through the descendants of Abraham.

We now turn to Gen. 49: 1, "And Jacob called unto his sons, and said, Gather yourselves together that I may tell you that which shall befall you in the last days. 2d verse, Gather yourselves together and hear, ye sons of Jacob, and hearken unto Israel your father." Reading these two verses carefully, one is struck with their force.

Jacob is speaking like one having authority from God, and inspired by the Holy Ghost. For, who would think of making known future events, especially events so closely connected with their own posterity, unless inspired by the Holy Spirit.

Beginning with the 22d verse of this 49th chapter, and reading down to the 26th inclusive, find recorded the blessing that Jacob pronounced upon the head of Joseph, his first born by the beloved "Rachel." But for a more extended view of this blessing turn to Deut. 33, beginning at the 13th and read to the 17th, inclusive. In Gen. 49: 26, Joseph is informed that the blessings of his father (Jacob) have prevailed above the blessings of his (Jacob's) progenitors, "unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Who is the crown? Gen. 48: 19. "But truly, his younger brother shall be greater than he and his seed shall become a multitude of nations." Could this be fulfilled in the land of Palestine which is said to be only forty-five miles broad on an average, by one hundred and forty-five long?

This land of Palestine, or Canaan, was obtained by Abraham for a blessing upon his posterity, but Jacob, or Israel, obtained a bless-

ing greater than that which his progenitors had obtained. When did Jacob receive the promise of this blessing that is so much greater than that which Abraham had received? Gen. 32:24, 29. This is the angel that Jacob spoke of in the 48:16. "The angel which redeemed me from all evil." Gen. 31:18; It is recorded that Jacob was on his way from Laban, his father-in-law, who lived in Padan Aram, to his father Isaac in the land of Canaan. While journeying to Canaan, it was made known to him that his brother Esau was coming to meet him. Jacob feared to meet his brother because of the difficulty between them on account of the patriarchal blessing, and remembering that God had made a promise to bless him. Gen. 32:12, "And thou saidst I will surely do thee good" &c. Also Gen. 28:13-15. "And the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: The land whereon thou liest to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

Before meeting with his brother, he sought unto the Lord again, remaining all night wrestling with the angel, and would not let him go until the blessing was given. And here it was that the blessing so much greater than the blessings of his progenitors was obtained, the blessing that was to extend to the *utmost bound of the everlasting hills.* We have underlined those expressions quoted above, because we think them to be very significant, as evidence pointing toward the "book" we are in search of. But the blessing that was pronounced upon the head of the younger son, who was to be the crown, or the greater of the two, his seed was to become a multitude of nations. The smallness of the land of Palestine precludes the possibility of a multitude of nations dwelling therein, and the blessing being received there. For it is recorded, both in Biblical and profane history, that the Hebrews never became but two nations while in the land of Palestine. Where shall we find the literal fulfillment of this promise? Be not startled, kind reader, if in our researches, we should make the discovery that your, as well as my salvation depends upon a right understanding of these things. Salvation unto the end of the world is involved in this great covenant.

Where, I say, shall we find the fulfillment of this great blessing? Where was Jacob when he blessed Joseph and the rest of his sons? In Egypt, surely. And the blessing was to extend unto the utmost bounds of the everlasting hills? Yes. Then go either east or west, to the utmost point geographically, and where would you land, but in America; the land of Columbus? Remember, Jacob's seed were to extend to the west, and Joseph was to be a fruitful bough, even a fruitful bough by a well, whose branches were to run over the wall.

Please turn to Deut. 33, beginning with the 13th verse: "And of Joseph he said,

Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath. And for the 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 the fullness thereof. And for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

"His glory is like the firstling of his bullock, and his horns (power) are like the horns (power) of unicorns. With them (horns or power) he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

No land bears such a description but the land of America. Joseph is a fruitful bough, by a well, whose branches run over the wall. The wall is the sea, and his branches are his descendants, consequently the descendants were to extend beyond the sea. God made the promise and it becomes him as the first party in the contract to fulfill to the chosen seed, according to the stipulation agreed upon.

But there were greater blessings set forth in the Abrahamic covenant than obtaining a land of promise, although Jacob said, "The blessings of thy father have obtained to a greater blessing than my progenitors." Temporally it was greater; but we read that Eternal Life is the greatest gift of God to man. The blessing that was promised, was that in Abraham all families of the earth should be blessed. That is, from his lineage a Savior would be raised up. The promise was confirmed to Jacob for a law.

Let the reader bear in mind, that in this covenant and the promises made therein, there is a gathering contemplated, a gathering of the people, God's people.

This gathering is to be at the end of the earth, or at "the time of the end," as we infer by reading the 17th verse of 33rd of Deut. Also the Savior taught that he would send his angels and they should gather the elect from the four winds of heaven. Matt. 28:31.

The horns spoken of in Deut. 33:17, are emblems of power, the same being authority that should be given to Ephraim and Manasseh, to gather the people together at the time of the end, or in the dispensation in the fullness of times. Paul refers to this same time, Eph. 1:10. Also Rom. 11:25-27. God has surely given to Jacob a clear view of those things that he pronounced upon Joseph's head, and also upon the rest of his sons. Gen. 49:1: "Gather yourselves together that I may tell you that which shall befall you in the last days."

In tracing the subject this far, we have found that Joseph's chief blessing fell upon Ephraim who was made the crown, or the head of him that was separated from his brethren. He was to become a multitude of nations. Joseph being sold by his brethren to the Ishmaelites and carried into Egypt, certainly was a type of his descendants in like manner being separated from the other tribes of Israel, and directed to the land that was to be theirs by

promise. "For out of Jerusalem shall go forth a remnant." Isaiah 37:32.

Joseph's descendants fell heir to his blessings. Then God would remember the promise and fulfill the same to them, because it is with them that God will push the people together. How is it that some Latter Day Saints do not believe in the gathering?

According to the promise made, God would instruct his people in this matter, would he not? Yes.

He would give them a law in the land whither he had directed them, which would be a natural consequence, just as he had given a law to the Jews? We think so. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

The Lord, speaking by his prophet Hosea, 8:11, 12, says, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing."

The law here spoken of is not that law that was given to Moses in Horeb with the statutes and judgments for all Israel. The Mosaic code was in full force until the crucifixion, then it was to cease by limitation, Christ being the end of that law. God had written to Ephraim a law. Then Ephraim must have existed as a nation somewhere, separated entirely from all the rest of Israel, and he was in a condition to receive such a law.

Ezekiel 37, beginning with the 15th verse we read: "The word of the Lord came again unto me saying, Moreover thou son of man, take thee one stick, and write upon it, For Judah and for the children of Israel his companions; then take another stick and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions; and join them one to another into one stick, and they shall become one in thine hand."

According to the blessing pronounced upon Judah, he was to retain the scepter, and be a lawgiver until Shiloh (the Redeemer) came. Hence the stick, which was referred to by the prophet, written upon for Judah and the house of Israel his companions, was Judah's record or law. And the one written upon for Joseph, the stick of Ephraim and the house of Israel his fellows, was Ephraim's record. Anciently the manner of keeping records was to write upon parchment, and fasten a stick at either end, and when one wished to read, it was unrolled, and rolled up at pleasure, hence they were called sticks.

The prophet shows that the records referred to, are two distinct records. 18th verse, "And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? 19, Say unto them, thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

Here we discover that a question is asked: Wilt thou not show us what thou meanest by these? Mark: The stick of Judah remains in his own hand; while the Lord proceeds to take that of Ephraim and put it with the stick of Judah. The two records are to come together, but it is not said that they are to be

in Judah's hand at the time they are to come together. But they are to be "one in mine, (the Lord's) hand." In the 18th verse is the question, "And when the children of thy people shall speak unto thee, saying: Wilt thou not show unto us what thou meanest by these? 19. "Say unto them thus saith the Lord God: Behold I will take the stick of Joseph, which is in the hand of Ephraim." It is evident from the foregoing that God is to bring about these events by raising up a servant, by whom to accomplish so great an event, The expression, "And when the children of thy people shall say unto thee" &c., shows conclusively that these things were to be done in the after time, and not in the time of Ezekiel, which is plainly set forth in the rest of the chapter. The outcasts of Israel are to be gathered and brought again into their own land.

Theologians have taught that the canon of scripture was full. But more recently there is a change seen among them; that idea is becoming somewhat stale; it being proven an erroneous idea by many infallible proofs.

Judah and Israel possessed the land of Canaan, Joseph was promised another land, Ephraim and Manasseh fall heir to this promise, they extend over the wall, (sea), God gives to them his law, they count it as a strange thing. Then the Lord takes that law and places it with Judah's law, and the two become one; that is, their internal evidences run together. As the testimony of two men agree, so their testimonies agree together, each proving the other true. By Ezekiel's account, a servant is to be raised up unto the Lord by which these things are to be done. For, "Surely the Lord will do nothing, but he revealeth the secret unto his servants the prophets." We infer from the above that when the book comes forth that it will be a time long remembered by those who become acquainted with the facts of its coming, and are connected with the great work. We infer that it will be near the time in which the Lord will write his law in the inward parts, and enstamp it on the heart.

"Thou shalt arise and have mercy on Zion; for the time, yea the set time to favor her is come."—Psalms 113:13. Also 85:9-13, "Surely his salvation is nigh them that fear him, that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each; truth shall spring out of the earth, and righteousness shall look down from heaven. Yea the Lord will give that which is good, and our land shall yield her increase. Righteousness shall go before him, and set us in the way of his steps."

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds of heaven," &c.—Matt. 24:31.

Eph. 1:10: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

To be continued.

It is they who glorify, who shall enjoy, Him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.

## The Blood, Sacrifice, AND Pre-eminence of Jesus Christ.

THE BLOOD AND SACRIFICE.

FROM the earliest history of the world, it is recorded that man anticipated the enjoyment of a life beyond this one; or, as has been remarked, "a life beyond the tomb." The idea of obtaining that life was introduced by the giver himself—God. Death having been introduced into the world by sin, life must be introduced by that which might be productive of such, which was and is righteousness. As Paul said:

"For if by one man's offense death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ."—Rom. 5:17.

"For, as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

We are aware of the fact that, objections are presented to the idea of a Christ to save mankind from their sins, on the plea that there have been sixteen Christs, professedly; and that man has been grossly deceived. We admit such to be the case. One author says that the twelfth century alone, produced no less than twelve false Christs.

"The world has witnessed since the coming of Christ, more than twenty false Messiahs, or pretended Christs, who have obtained sufficient notoriety to live on the pages of history; besides similar pretenders, whose memory has rotted with their bones." "In the year 434 a pretender arose called Moses, who persuaded the Jews on the island of Crete to abandon their houses and lands, and to assemble on a given day on a rock overhanging the sea, from which they were to cast themselves into the deep, that he might conduct them in safety \* \* \* to their promised land, the Mount Zion of old. So large was the number that leaped into the sea that a stop was put to the destructive work." "In 529, A. D., another pretender arose, named Julian, who, after an immense slaughter of his followers, was taken and put to death by the Emperor Justinian. In the year 1167, another arose in Arabia, who pretended that if he should be beheaded, he would come to life again. The Arabian King took him at his word and ended the delusion by decapitation. In the year 1199, one arose in Persia called David El David. Vast numbers of the Jews were butchered for following this impostor. In 1666, immediately after the dreadful massacre of the Jews in Persia, Sabbatai Levi appeared in Smyrna, a man of learning, and an impostor of surpassing skill among the Jews. They flocked around him in multitudes, and styled him 'the king, our king and Lord, the man elevated to be the height of all sublimity, the Messiah of the God of Jacob, the true Messiah, the celestial Zion, Sabbatai Levi.' Some starved themselves by fasting, others buried themselves in the earth until their limbs grew stiff and useless, etc."—*Mormonism in All Ages*, pp. 76, 77.

By the above brief account we can obtain an idea of how the Jews have suffered by rejecting Christ, and following impostors. Some would say that all this shows conclusively that the idea of a Christ is a false one, and has always resulted in evil. We say that it proves conclusively that the

idea is a true one; and, moreover, that it was implanted in the heart of man by a power not his own, and it never was, nor never can be eradicated. As we have said, mankind in past times expected a Christ—a Savior. The Christian claims that he has come and was manifest in the person of the Jesus of New Testament times and history.

1st. Was it necessary that the blood of Jesus should be shed? 2d. Was the manner of the death of Jesus an unfortunate one? 3d. Was it not so pre-determined that the blood should be shed? 4th. Was or is the idea of Pagan origin?

(1). It was necessary to have the blood shed. Because, God, in the beginning gave commandment to Adam to offer a sacrifice, by the which blood was shed. An angel interrogated Adam as to why he offered sacrifice, and Adam said he knew not, save the Lord had commanded him. "And the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth" I. T. Gen. 4:7. Here then, was the incipency of sacrificial offering and the object and manner made known. From that very day was the rite and idea and object of sacrificial offering perpetuated down through subsequent ages to the flood; after the flood, by Noah and his sons to their posterity;—and the Babel people carried it with them whithersoever they went at the time of their dispersion from the tower. From those people all the subsequent nations originated. And it matters not how many additional rites and ceremonies may have sprung into existence thereafter, one thing is obvious, unto which history attests, that sacrificial offering was and is practiced by all nations of heathen caste, and it was and is performed with the idea of it being typical of a Savior's sacrifice.

(2). The manner of Jesus' death was not an unfortunate one; because if it was an unfortunate one, and any other way would have served the purpose, why was it shown that such should be the manner of his death, and sacrificial offering instituted at the very incipency of the establishment of religion among mankind by God himself? The firstling of the flock must be brought, it must be slain, its blood spilled, or shed; the tabernacle (in Moses time) must be sprinkled with it and water also, the people with it, typical of the water and blood that issued from Christ, by which his fleshly tabernacle was wet. When Moses attended to the typical sacrifices, he said: "This is the blood of the testament (covenant) which God hath enjoined unto you." Heb. 9:20. Jesus said when instituting the sacrament, "For this is my blood of the new testament, which is shed for many for the remission of sins." Matt. 26:28. Paul said in harmony with this language, "Without the shedding of blood there is no remission of sins."

(3). It was pre-determined and predicted by all prophets who prophesied of Christ. Enoch saw the Son of Man lifted upon the cross in vision in his day.

(4). No. As we have stated, it originated in the garden of Eden and was perpetuated from one generation to another.

We read in 1 John 5:5-8, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus

Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." Did the above idea originate with John or was it known aforetime? We will see. In Genesis 6:61-63, I. T., we read: "And inasmuch as ye were born into the world by water and blood, and the Spirit, which I have made, and so became of dust a living soul; even so ye must be born again into the kingdom of heaven, of water and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified." John says—"And these three agree in one." We recapitulate; was the idea of the shedding of blood of Pagan origin or did it originate in the mind of God himself? In speaking of the redemption we have through Christ's sacrifice, Paul said to the Ephesians: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. We read in the Apocalypse, concerning a great multitude that sang a song concerning their redemption and how they received it. We will see how it was obtained: "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

We offer for the consideration of "Herald" readers the above passages on the blood of Christ; and also the following: John 19:34; 1 John 1:7; Acts 20:28; Heb. 9:7-12-14; 1 Peter 1:19; Rev. 1:5; Heb. 9:19-24; Rom. 3:25; Col. 1:20, Rom. 5:11; Rev. 12:11; Heb. 12:24; 1 Cor. 11:25; Heb. 10:29.

#### CHRIST'S PRE-EMINENCE.

We have heard much said respecting Christ's combined nature—of human and divine, and as to wherein he held any pre-eminence over mankind in general. We read in Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." Paul said, Heb. 2:16, "For verily, he took not on him the likeness of angels, but he took on him the seed of Abraham." Acts 2:30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, (David), that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Heb. 10:5: "Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me." We read of the preparation of that body in Matt. 1. Predicted, Isa 7:14.

We say that there never was and never shall be again, an individual like unto Jesus Christ. In regard to his pre-eminence we read in the first place: "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," or

brethren. Christ is called our "elder brother," in consequence of that portion of human nature which he possessed. He received his glorification and sanctification immediately from God, and we from God through Christ. In Matthew 28:17 we read: "All power is given unto me in heaven and on earth." Herein he held a pre-eminence of power greater than God ever conferred upon any one other individual. Isaiah 42:6, 7; 49:8, 9; 61:1, 2, all refer to a work which none other could perform but Christ. In John 1:3 we read:

"All things were made by him; and without him was not any thing made that was made."

"And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he (Jesus Christ) might have the pre-eminence."—Col. 1:18.

We can readily perceive wherein he holds the pre-eminence over other individuals among mankind. If any one should disbelieve in the "immaculate conception" there is much to substantiate the pre-eminence of Christ; the divinity of the power that accompanied him in all his ministrations; the majesty of character. Jesus said: "I have power to lay down my life, and I have power to take it up again; and this commandment (power) I have received of my father."—John 10:18. In this also he held a grand pre-eminence power above others of mankind. I say mankind, because by virtue of his birth he was "the Son of Man;" by virtue of the "immaculate conception" he was "the Only Begotten Son of God." Although we read and may understand all this, we read concerning that same Jesus:

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."—Heb. 2:10.

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5:8, 9.

"Christ being put to death in the flesh, but quickened by the Spirit, that he might bring us unto God."—1 Pet. 3:18.

"Who being in the brightness of his [Father's] glory, and the express image of his [Father's] person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. 1:3.

"Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. 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 glory the of God the Father."—Phil 2:6-11.

"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."—Acts 5:31.

Thus we see that God exalted Christ, making him "both Lord and Christ." God highly favored him; qualified him in every particular by the bestowal of divine power; and by obedience to God's perfect law he became the Savior of all men, honored and revered by the angelic host—crowned "Lord of lords and king of kings." May we be worthy of the reception of his saving power. May we adore him and revere him in his princely station;

and remember that he is "our elder brother." He is near and dear unto us; let us ever love and serve him.

J. F. McDOWELL.

## After Death;

### Does the Spirit or Soul Return to Earth?

"And the spirit shall return unto God who gave it."—Ecc. 12:7.

By this we see a separation while the spirit goes to God. Now then, after going there, does it return to earth? I answer No; for three reasons: First, because it is the principal tenet of that wonder-working power, which, by means of false miracles, will in the last days deceive at least a portion of the human race, as represented in Revelations, 13th chapter; also in Revelations 16:13, 14. Second, the need of their return is not apparent. Third, the word of God does not sustain the position that they will return before the resurrection.

In regard to the first proposition one needs only to read the standard works of the Spiritualists to be convinced that they believe in the return of the spirit to earth after death. That they are the power spoken of can be readily proven; but, for the present, we will assume that such is the case, lest we wander from the question at issue. We do not repudiate the theory simply because it is believed in by the Spiritualists, but from the fact in brief that, as a power antagonistic to the power of God, they rely upon this theory for their accessions of numbers; and in fact they would not be able to practice their work of deception so successfully without it; for, of the people of God, we read, "These signs shall follow them that believe." But this power has its signs going before, which would be without effect were it not for the putative return of the spirit in many cases, as is evidenced by the great number who have embraced Spiritualism because of the putative return of the spirit of some deceased friend.

As to the need of the return of the spirit, it is not necessary to reveal the will of God; for we have an agency for that express purpose: "God hath revealed them unto us by his Spirit."—1 Cor. 2:10. Mind, it is God's Spirit, not man's. And we find by reading the next verse that, of the things of God, "knoweth no man, but the Spirit of God," doing away entirely with the need of the return of the spirit of man after death. See Ezra 1:5; Nehemiah 9:30; Isaiah 48:16, and Zechariah 7:12. And, as to ministering to and comforting the Saints by its return, in the first place we are promised a Holy Comforter, in obedience to the gospel; and as to ministering, we read, speaking of angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14.

The word of God does not sustain the position that they will return. As we have brought considerable evidence from the Bible in support of our previous positions, we refer to them as evidence on this last proposition, and add some testimony from the Book of Mormon. In his conclusion, Moroni says: "I soon go to rest in the Paradise of God, until my spirit and body shall again reunite."—Moroni 10:2. Mark, now, Moroni was soon going to the Paradise of God. There he was to remain. How long? "Until my spirit and body shall again reunite." Again, Alma:

"Now, concerning the state of the soul between death and resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works rather than good: therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping and wailing and gnashing of teeth; and this because of their iniquity; being led captive by the will of the devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."—Alma 19: 5, 6.

Notice the next to the last sentence of this quotation: "Thus they remain in this state as well as the righteous in paradise." For how long? "Until the time of their resurrection." This settles beyond question that the spirit does not return to earth after death. ACB.

### Hints to Mortals.

PERMIT me, gentle *Herald*, to make a few suggestions, that may not be amiss, to the mortals who read your varied columns. If I improve it is with the desire for good. I hope that none will say that what I may write was written intentionally to apply to him, for he may in so saying do injustice to the writer, as well as reveal where the cap fits. Besides that, by so doing he gives the appearance of thinking himself such an important character, that he must be made a special target for the shots of others through the press.

The longer we live, and the more we know of men, the more we are persuaded that "It is human to err."

That any man may err in conduct, or in giving utterance to an opinion at variance with that of the majority, needs no proof for its establishment; but the proper course to be pursued at such times, is the question that should invite our attention. To err in conduct, so far as it directly concerns others, the law is plain and decisive, and that we leave, adding this only: If a brother has injured you, act the man with him; don't go around in the dark, or in his accidental absence and seek to becloud his character. Be sure and do not give insinuations and innuendoes that only disclose a mind loaded with evil and malice. As to the proper course to pursue if a brother should happen to say something that you do not believe,—something not interdicted by law or revelation, or act of the general body, I would suggest that you accord to him the same liberty that the law accords, and that you desire yourself, and that you thus fulfill the Golden Rule. Remember, "Where there is no law there is no transgression," was the utterance of a great lawyer, and also an apostle of Christ. Do not prove yourself a bigot, a conceited person, who is too narrow minded to allow other to see, unless they shall condescend to go to you and ask

for a loan of your eyes. "Conceit in weakest bodies, strongest works."

If you are an elder and should you have reason to feel aggrieved at a brother who differs from you, do not seek to antagonize either in private or in public that in your brother which you do not endorse; for in so doing you may injure him, and certainly you will injure yourself with those who think, and you do injury to the cause of Christ. An elder goes to a town to preach, and does so to the best of his ability, using the truth as he understands it, to advance truth with the people. He is scarcely gone when another elder goes there and he preaches vehemently against everything that the other may have said that he did not endorse and approve.

If the first was a great man, and the latter a great man also, it gives the appearance that the latter may believe that two great men can not well exist in the same church, possibly in the "survival of the fittest," else that he was bent on a parade of forensic powers. If you are a traveling elder, endeavor to accommodate yourself to your surroundings; for it is not at all probable that everything will succumb to your way of thinking and doing, and in so doing you may save yourself the good will and esteem of many.

The gospel ministry requires a "constant labor all his precepts to obey,"—a yielding in so many things in order to be the means of saving some. Are you prepared for it? With God's help you can accomplish all that he has appointed.

When you come into a district it should be to attend strictly to the duties incumbent upon you. You should keep yourself out of any and all the differences the brethren may have; for if you fail in this regard you but injure yourself and the influence you may have for good. You should not battle; neither go around prying into other folk's business; nor be too ready and liberal in giving opinions to the detriment and at the expense of others. You should not consent to become a busybody; or what has been fitly denominated a "traveling granny."

If you are even treated in a princely style, or taken to the mineral springs that your wearied physique may share of the benefits of its curative and panacea qualities, even then, you should not fail to observe the Mormon creed: "Let every one mind his own business." You should use your influence to promote amity and good will, law and order; and never be guilty of lending yourself to defeat the ends of justice. You should never misapply, knowingly, the meaning of any text, writing or word; but you should be positive, candid and frank in all your teachings, that truth and humanity may be built up in righteousness and peace. Seek to strengthen the other laborers and to enable them to better discharge the duties devolving upon them; for in so doing you honor the cause of God.

Your calling is not one of parade and pomposity, with buttoned coat, and collar cutting the ear, to strut about as if saying to yourself:

"Lives of great men all remind us,  
We can make our lives sublime;  
And departing leave behind us,  
Footprints in the sands of time."

Do not be boastful over your own labors; neither of your spiritual manifestations, lest scoffers give you credit of giving them "mouthfuls of wind;" and besides this, it illy becomes

you as servants of the great Nazarene. Be very careful what you say of others, for you, above all others, are subject to misrepresentation. You know not what feelings, or to what extent feelings are wounded by words merely dropped.

"Oh! many a shaft at random sent,  
Finds mark the archer little meant."

Ever breathing good wishes for you all, that as stars you may shine in the diadem of Christ, I subscribe myself,  
T. E. L.

### When the Bible was Written.

FROM the Council of Nice we go back ten years, to A. D. 315, which brings us to the world-renowned Eusebius, bishop of Caesarea, an intimate friend of the Emperor Constantine. Eusebius was a man of extraordinary learning, diligence, and judgment, and singularly studious in the Scriptures. His invaluable *Ecclesiastical History*, written at that date, is a volume of over four hundred pages, containing a particular account of Jesus Christ, his twelve apostles, the early rise and wonderful progress of Christianity in the world. He gives a minute account of each book of the New Testament, calling each by its name, telling who wrote it, how sacred it was held by the whole church, etc. Chapter twenty-five of Book III. he devotes particularly to a catalogue of these books. His list is exactly the same as that which we now have. Here, then, is another nail in a sure place.

We will now push our inquiry about fifty years farther back, bringing us to A. D. 260, or to the middle of the third century, to the testimony of Victorinus, bishop of Pettau in Germany: "Victorinus wrote commentaries on different books of the Old Testament, an exposition of some passages of St. Matthew's gospel, a commentary on the Apocalypse, and various controversial treatises against the heretics of the day; in which we have valuable and most explicit testimonies to almost every book of the New Testament." *Horne's Introduction*, vol. 1, p. 80. No doubt, then, about the old Bible thus far.

Going back to a still more remote period, we come to the great and learned Origen. Of all the fathers who flourished in the third century, he is unquestionably the most learned and renowned. He was born A. D. 184, and died about A. D. 253. Thus it will be seen that he lived within a hundred years of the death of St. John, and was therefore so near the time of the publication of the books of the New Testament that he could hardly avoid obtaining the most accurate knowledge of their origin and authors. So great was the esteem in which this man was held, even by the heathen, that their philosophers dedicated their writings to him. He traveled all over the Eastern world, collecting different manuscripts and versions of the Bible. He compiled a Bible called the Hexapla. It contained six columns to a page, one in Hebrew, one in Hebrew with Greek characters, and the other four the versions of the Bible by Acquila Symmachus, the Septuagint, and Theodosian.

"Besides these, which in themselves form a decisive testimony to the authenticity of the Scriptures, he wrote a threefold exposition of all the books of the Scripture; viz., scholia, or short notes; tomes, or extensive

commentaries, in which he employed all his learning, critical, sacred, and profane; and a variety of homilies and tracts for the people. Although a small portion only of his works has come down to us, yet in them he uniformly bears testimony to the authenticity of the New Testament, as we now have it; and he is the first writer who has given us a perfect catalogue of those books which Christians unanimously, or at least the greater part of them, have considered as the genuine and divinely inspired writings of the apostles." *Horne's Introduction*, p. 81.

What more abundant testimony to the existence of the Scriptures at that time could any Christian ask?

From this we proceed to the second century. Here we find Tertullian, of the city of Carthage. He lived within fifty years of the last of the apostles and was a vigorous writer in defense of Christianity. His work abounds in quotations and long extracts from the books of the New Testament. It is said that "his quotations occupy nearly thirty folio pages." Lardner says, "There are more and larger quotations of the small volume of the New Testament in this one Christian author, than of all the works of Cicero in the writers of all characters for several ages." Irenæus and Clement both lived in this century. They often quote from the apostolic writings; but our limits forbid giving quotations from these and others of this century.

Tertullian says in his Apology to the Roman Presidents, "Look into the words of God, our Scriptures, which we ourselves do not conceal, and many accidents bring into the way of those who are not of our religion." Does not this appeal to the heathen rulers to read "the words of God," show that these writings were then in circulation? In the time of Tertullian it is believed that the original manuscripts were still in existence. He says: "Well, if you be willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside, in which their truly authentic letters are recited, sounding forth the voice and representing the countenance of each one of them. Is Achaia near you? you have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can visit Asia, you have Ephesus; and if near Italy, you have Rome, from whence also you may be easily satisfied."—*De Prescriptione cxxxvi*, p. 245.

"If Tertullian did not mean that the original manuscript, but only authentic copies of the epistles to the Corinthians, Phillippians, etc., were to be seen by application, why send inquiries thither? Could an authentic copy of the epistle to the Phillippians be seen nowhere but at Philippi? or of that to the Corinthians nowhere but at Corinth?"—*Alexander on the Canon*, p. 142.

One step farther back and we are in the generation immediately succeeding the apostles. Here we find Justin Martyr, born ten years before John was banished. "After becoming a Christian he occupied a high stand in learned writing and holy living. His remaining works contain numerous quotations from, as well as allusions to, the four gospels, which he uniformly represents as containing 'the genuine and authentic accounts of Jesus Christ and his doctrine.' The same is true

in relation to the Acts of the Apostles, and the greater part of the epistles. The book of Revelation is expressly said by Justin to have been written by 'John, one of the apostles of Christ.' Having lived before the death of that apostle, he had the best opportunity of knowing."—*M'Ivaine's Evidences*, p. 72.

"Further, in his (Justin Martyr's) first apology he tells us that the memoirs of the apostles and the writings of the prophets were read and expounded in the Christian assemblies for public worship; whence it is evident that the gospels were at that time well known in the world, and not designedly concealed from any one."—*Horne's Introduction*, p. 85.

"We finish the second century with Papias, bishop of Hieropolis in Asia, whom Irenæus speaks of as a hearer of John, and a disciple of Polycarp, a pupil of John the apostle. How he obtained his information will appear from the only fragment of his writings remaining. It is found in Eusebius: 'If at any time I met with one who had conversed with the elders, I inquired after the sayings of the elders; what Andrew or what Peter said; or what Philip, Thomas, or James has said; what John or Matthew, or what any other of the disciples of the Lord were wont to say.' Thus we have a witness who lived near enough to the beginning to inquire of those who had conversed with the apostles, if not to listen to St. John himself. Too little remains of his writings to furnish many testimonies, especially as he had it not in view to confirm the authenticity of any part of the scripture; but still he gives a very valuable testimony to the gospels of Matthew and Mark, and the first epistles of Peter and John. He alludes to the Acts and the book of Revelation.

"Thus we have ascended to the apostolic age. But we may reach still higher. We have in our possession the well-authenticated writings of four individuals and fathers in the primitive church, who, because they were contemporary with the apostles, are called apostolic fathers. Two of them, Clement and Hermas, are mentioned by name in the New Testament; the third, Polycarp, was an immediate disciple of St. John; the fourth, Ignatius, enjoyed the privilege of frequent intercourse with the apostles. There is scarcely a book of the New Testament, which one or another of these writers has not either quoted or alluded to. Though what is extant of their works is very little, it contains more than two hundred and twenty quotations, or allusions to the writings of our sacred volume, in which they are uniformly treated with the reverence belonging to inspired books, and entitled, 'The Sacred Scriptures;' 'The Oracles of the Lord.'"—*Selected*.

### What to Eat.

THE new school of physicians, with Dio Lewis at their head, who reduce medicine to a system of diet and exercise, declare that no meat except poultry and lamb should be eaten in hot weather, adding, indeed, fresh fish to the bill of fare. Certain it is that but little meat is necessary for even laboring men in hot weather. The East Indian coolie toils all day long on his diet of rice. The Arab conquered a world upon dates and barley bread, and ceased to be formidable only when he became luxurious in his tastes and appetites. He

who eats much meat with the mercury among the nineties is apt to pay for it in headache and sluggish brain. Oatmeal and milk for breakfast; bread and eggs, with fruit, for lunch; soup and vegetables, with little or no meat, for dinner, and the lightest of possible teas—this is the diet on which a man is able to work best and find himself most comfortable in hot weather.

### Meditations.

THEY who have the capacity for doing much good are surely required to do so.

The Book of Mormon contains a very strict doctrine, and is evidently calculated more for those who are able to abide the celestial law.

The Lord's goodness is manifested in divers ways in different ages. In one revelation found in the Book of Covenants we are informed, or rather given to understand, that they who fail to abide the law of the celestial, or of the terrestrial, but are able to abide a lesser, will receive a salvation in the same.

In the vision of glories we find it stated that all the workmanship of God will be redeemed and saved in the due time of the Lord, except the sons of perdition. "They are the only ones on whom the second death shall have power, and the only ones who will not be redeemed and saved in the due time of the Lord."

Christ is said to be the Savior of all, especially those who believe. "But this is no license for any of us to sin.

The way of sacrifice, duty, and obedience is the safest track.

Obedience is better than sacrifice, the same as works are better than faith, and knowledge than mere belief. Is some of us (after doing all we are able to, according to our capacity for exercising faith, to the possessing of spiritual strength according to the order of heaven) gain no more at the end of our struggle than a servant's portion in the millennial era, and final salvation in the celestial, it will be greater than the greatest now. Then we have reason to be encouraged as day follows on day.

Our chief and most prayerful efforts, however short of the mark we have come hitherto, should be to try, through God's help, to make the coming days of our future life over-arch the crumbled past.

We have all to run the gauntlet, and we must go through. But, O how great the consolation, if we can only remain steadfast in the faith and not be overcome. All suffering, all misery, all woe, will only be in this life. Then as Saints of God, weak or strong, let us fight on till we see the end of the war, or fall in the combat.

There is more joy in believing than otherwise.

If a good man fall he shall not be utterly cast down, saith the 37th psalm.

They who lean not on their own understanding, and who are not wise in their own eyes, but who trust in God and refrain from evil, the Lord shall direct their paths. "It shall be health to thy navel, and marrow to thy bones." Proverbs 3:7.

"All things shall work together for good to them who walk uprightly," saith the Lord. Then all ye who want to be there, at the first resurrection, to share the special salvation with the Lord and the redeemed of former and of latter days, bear onward, and let us hunger and thirst after righteousness, and

suffer for righteousness' sake, even wear the crown of thorns now all we can, and abstain, all we can be enabled to, through faith in Jesus name, from every hurtful habit, giving all diligence. Extend from faith to charity, in the channel of meekness and humility, that we may be those who shall find rest to their souls in "the sweet by and by," when there will be no more curse, no suffering, nor sin, neither poverty, nor distress of any kind.

"When all the earth in glorious bloom,  
Affords the Saints a holy home."

My prayer and my hope is that we will all be there, with all who shall yet believe and obey and endure till millennium dawn, in the name of Christ, Amen. INFERIOR.

### Be Sure of This.

PLANT yourselves in imagination in the ancient and sacred city of Jerusalem, some eighteen centuries ago. The great Teacher had but lately been crucified between two thieves, had broken the power of death, and demonstrated the reality of the resurrection, had bid his disciples tarry in the place made sacred by his presence in life, death, burial and resurrection, "until they were endowed with power from on high." The great manifestation came; they went forth to proclaim their message, the Lord working with them" by signs following the believer." As converts and congregations increased, suppose, if you will, that there were those who neglected to practice, or repudiated the customs and methods of those early apostles and disciples. By what show of consistency could they claim to be Christians or followers of Christ? Had a congregation arisen and declared themselves independent of the Priesthood or Apostleship, ignoring that organization mentioned incidentally by Paul, how could they claim to be called "the Church of God or of his Christ?"

If another section had separated themselves, denying the necessity, the form, or the purpose of baptism, how would they have been estimated by the primitive church? If any man had claimed to be a teacher of "the gospel" and declared in that capacity that the laying on of hands was only fiction and conveyed no power, how would he have been treated by the officers of the Church of Jesus Christ? Would not each of these dissenters from the official and authoritative order been deemed apostates and heretics? Or would they have been recognized as workers in and for a common cause, and that cause the one established by the dead yet risen Jesus? No matter how popular, how numerous, or wealthy these seceders might have become, nor how closely they might have followed the original in some things, if they deliberately and voluntarily gave up part, thus calling in question the intelligence or integrity of the founder, could they have been said to be his disciples?

They might have said they were of Paul, or Apollos, or Cephas, or later, of Wesley, or Luther, or Knox; they might have preferred Episcopacy, Presbyterianism, Catholicism, or Judaism, but in what sense or with what justice could they have expected the blessings and results inseparably attached to a special system, while they were following one of their own? And it is preposterous to suppose that in the very cradle of Christianity there could be those divergencies without exciting both

ridicule and contempt. It is very evident from the teachings of Jesus that he inculcated and expected unity in the Church, that there were means and machinery provided to secure and perpetuate so desirable and essential a feature in that which without it could not have been considered a divine work.

The results of this union would as inevitably be power, as that there is weakness in division, and this power, being protecting and aggressive, would inevitably create opposition and in time persecution, the conflict between good and evil being eternal.

The hypothesis among so-called Christians is, that Jesus was the revelation of God's will to man, that in the devices of the gospel there was and is salvation; yet, with a fatuity really incomprehensible, all the jarring, conflicting and contending sects expect, when in ignorance of, in hostility to, or in repudiation of its cardinal and necessarily essential characteristics, that salvation, which in its unity and entirety the gospel alone can give!

Now is there not a parallel between the primitive age of Christianity and the present age? "Mormonism" professes to be a new revelation of the ancient system. Its professions may be genuine or they may be false, but, so far as all outward observation goes, in its organization, in its ordinances, in its signs, in its reception by the world, it is a perfect *fac simile* of the original. There is this much in favor; and men may cavil, and they may doubt whether Joseph Smith was a prophet, but the fact above stated remains forever unimpeached and unimpeachable.

Now if the sectarians of this day are in love with Jesus, if they are in love with his system, if they have faith in the record of the past, is it asking too much that they abstain now from all inconsistencies which would have been untolerated in the early days? So if there are those who profess faith in the great restorer of our times, who award to Joseph Smith the position of a Prophet, who in that admit the possession of every requisite qualification for his office, the same as they would in the great revelator, Jesus, and yet ignore or repudiate his practices and the methods of salvation consequent upon that practice, how can they consistently claim to be followers of Joseph?

Can those who win the applause of the bitterest enemies of his work be indeed his friends? Can those who meet no opposition, who receive no persecution, who practice no innovation, who are "hail fellows, well met," with every dispenser of the vagaries of sectarianism, be the disciples of Joseph, whose whole life was a continual protest, and whose death was testimony to the undying hatred of that class who now pet and applaud some of his so-called followers?

Can those who ignore the gathering, and all organization and power growing from that, be the founders (under God) of "that kingdom which shall stand forever?" Are these they who are to have arrayed against them first a County, then a State, then the United States, and finally the world? We trow not. The elements with which the world would battle are not there.

But, say they, polygamy is an evil, a false doctrine, and not an essential of "Mormonism." Whence then comes this opposition to it? Is the world so filled with love for the truth that it has become its advocate and

champion? Since when was this most wonderful of all revolutions brought to pass? Ah, it is very evident that our cause is not as their cause, "our enemies themselves being judges." Then again how does it happen that the rich spiritual experience of tens of thousands under the administration of President Brigham Young is to be so depreciated and ignored? Since he came to power, the gathering, plural marriage, persecution, temple building, and blessing have gone hand in hand, and history says the work of God through Joseph has never been overthrown, "nor given to another people!"

These are all characteristics of the Church of Jesus Christ of Latter-day Saints, they are the fulfillment of prophecy, the marks of an honored authority, and the unmistakable voice of God!—*Deseret News*.

### Dressing the Children in the Fashion.

"Train up a child in the way he should go; and when he is old he will not depart from it."—Prov. 22: 6.

"TRAIN up a child in the way he should go." Mothers are you doing this? Are you trying to train your daughters in the way they should go? A mother remarked some time ago, "I know my daughters are dressed in the latest style, but let them dress; when they become older they won't want these things any more." Mother, I am afraid you are mistaken. If you are not, the Scriptures can't be true. Can you bring up your daughters with all the foolish fashions of the world, and hope when they become old, it will depart from them? This is not the case. The daughters generally hold out the way mother trained them. If you show your daughter the humble way when she is young, she will not depart from it when she is old, but if you show your daughter the *fashionable* way, she will not depart from it. But when she comes to her death-bed she will say, "I am lost, and mother is the fault of it." Like I read in a paper the other day: A young woman after she was converted, felt it her duty to lay off her jewelry and gay clothing. She did so, and for awhile attired herself modestly and was a devoted Christian. But her mother persuaded her to put on the jewelry and gay clothing again. Not long after her mother told her there was no harm in this and the daughter was as gay as before. A few years later she took sick, and just before she died, she said to her mother in the presence of others: "Mother I am dying without hope. Once I was a Christian, but at your suggestion I put on that jewelry and gay clothing that hangs there on the wall, and by that I fell from grace. Now I must die and go to hell. Mother, it is your fault," and pointing to the clothes on the wall she said, "keep my clothes, and when you look at them you will remember that your daughter, who wore them at your suggestion, is in the lost world."

Can you dress in all the foolish fashions of the world and be a Christian? Fathers and mothers let this be a warning for you. Train your children in the way they should go, that when they come to die, they are prepared to go to that heavenly land.—*Brethren at Work*.

We shall have plenty of rest and comfort at the end, if we have but little by the way.

# Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, February 1st, 1880.

## SHAKING HIS FAITH.

A BROTHER, George W. Galley, writes from Columbus, Nebraska, under a late date, and sends us two copies of the *Daily Deseret News*, Salt Lake City paper. He states that the papers were evidently sent him with a view to disturb his faith in the Reorganization; but the effect was to make him the firmer in his convictions that the system they of the Utah valley seek to bolster up is a grievous error.

One of the papers contains a leaded article, marked "communicated," published in close proximity to the editorials and not signed, giving it the look of an unacknowledged editorial. This article entitled "Be sure of this," we reproduce on page 39, for the purpose of reviewing it. The other paper contains the discourses of Joseph F. Smith, Elias Smith, D. H. Wells and John Taylor at the funeral services of William Clayton, December 7th, 1879, in the 17th Ward meeting-house. From these discourses we shall take extracts and review.

The evident effort of this writer, is to place the Utah Church in the position of the primitive church under Christ and his immediate disciples, and those who oppose in the condition of those who might have seceded from that church, denying and ignoring some of the fundamental principles of salvation promulgated by Jesus; and the close of the article is very clearly intended to be an argumentative defense against the attack that the Reorganization has been and is making upon the tenet and practice of "celestial marriage," as held by these Utah Saints.

The argument seems to be good, that if any of those who had accepted the methods of salvation proposed and authoritatively taught by Jesus Christ should have seceded therefrom, they could hardly maintain with consistency that they were disciples of Christ. This argument, unfortunately for the writer of the article and for the cause he tried to serve, has two edges, and has been unskillfully used. "Suppose," writes he; well suppose what is clearly provided for in the supposition, that some one had risen up among those early apostles and had declared that in addition to the "customs and methods" given of Christ and accepted by the church there was a practice, or practices, upon the observance of which their exaltation in glory depended, what would and should have been the course of the church toward them. Suppose further, that one of those early apostles, James for instance, had received from some source, what he thought to be a revelation from God; but because it was so palpably in subversion of all that he had before learned of Jesus, his feelings rose up in antagonism and he was afraid to teach it, though commanded so to do; and suppose further, that, after thinking it over a long time he instills it secretly and clandestinely into the minds of one, two, or more of the apostles and principal elders, and they went about secretly to practice it; and suppose further, that when it came to be whispered about, that James and those to whom it had been secretly,

clandestinely taught, and who had as secretly and clandestinely practiced it, should openly, publicly and persistently deny it, until years after James had died; and that then one of those to whom it had been so secretly taught, and who had a written copy of it as he said, should come before the church and state how all this secrecy had been known to him; could that man and those who acceded to that thing so secretly brought in to the gospel economy, consistently be called or "lay claim to be called 'the Church of God,' or of his Christ."

This supposition is the other edge of the argument so deftly introduced under a supposition.

The statement, "They might have said they were of Paul, or Apollos, or Cephas, or later, of Wesley, or Luther, or Knox; they might have preferred Episcopacy, Presbyterianism, Catholicism or Judaism, but in what sense, or with what justice could they have expected the blessings and results inseparably attached to a special system, while they were following one of their own?" contains the principal count in the indictment we specially find against these Utah religionists and to which they must answer, sooner or later. All this peculiar defense, artistic and seemingly fair as it seems to be, is specious and faulty. The assumption is that these supposed seceders from the doctrines, "customs and methods" of Christ, might with consistency claim the title of disciples of Paul, or Wesley; the name of Catholicism or Judaism; but by reason of their departure from Christ they could not claim to be disciples of Christ's, nor christians.

Let us see how this works out: When Joseph Smith announced the message with which the angel had commissioned him, he declared that it was the power of God unto salvation, unto all them who would receive and obey it; that it was the gospel of Christ—the primitive gospel restored again, with its ceremonies, ordinances and blessings. In an editorial of the *Deseret News*, the same organ from which we have quoted, for December 24th, under the caption, "Be not led astray by Deceivers," it is stated that at the time H. P. Brown was cut off for "preaching polygamy, and other corrupt doctrines, polygamy was not a part of the creed of the church." And in the same editorial, in seeking to shield Pres. John Taylor from the charge of deception, the editor states "Monogamy was at one time the rule of the church." It is further stated in the same editorial:

"It was not until 1852 that the revelation on celestial marriage was publicly announced to the world. Up to that time no missionary of the church had the right to teach the doctrines it contained. They were held among the secret things which belong to God."

These evidences, taken from their own witnesses, clearly prove that neither in the primitive church, under Christ and his disciples; nor in the church founded by Joseph Smith under God, were the "customs and methods" of this "celestial marriage" system, using the term these polygamists themselves love to apply to their theory, to be found until introduced by a disciple, an apostle, a leader, if we admit the claim made for it. It was therefore clearly added, was an innovation, a departure, therefore can those accepting it and thus seceding from the "customs and methods" of the church as instituted by Christ, consistently claim to be the church of Christ, or christians. If "it is preposterous to suppose that in the very

cradle of christianity there could not be divergences without exciting both ridicule and contempt," how much more preposterous to suppose that in after years when christianity had passed its cradling days, and assumed the garb of maturer years, a "divergence" so glaring should escape the "ridicule and contempt" it so richly merits. Nor should these innovators take exception to what they so aptly give us to understand must ensue. The "parallel between the primitive age of christianity and the present age," is, in the events which have characterized this later departure, too striking to be ignored, too sharply drawn for these sophists to dispose of readily. The doctrine, "methods and customs" of the Nicolaitans, was "hated" by him who founded the primitive church; and the "many wives" of David and Solomon were "an abomination" in the sight of the same being. How then runs the parallel, for them or against them?

That "Mormonism professes to be a revelation of the ancient system," refers and applies to it in its revelation in 1830 in its "organization," "ordinances" and "signs" in its gospel terms, in which eternal life and ultimate happiness and celestial glory were and are to be obtained; and can in no just sense be applied to the alleged revelation so strangely and so secretly obtaining credence and practice in this divergence; for "celestial marriage," "plurality of wives," or "polygamy" is not a "*fac simile*" of the ancient gospel system.

We accord to Joseph Smith the position of a prophet, with "every requisite qualification for his office;" but do not accord to him, or any other, the characteristics, office and power of Jesus, the great revelator. Jesus stands alone, pre-eminently the Only One of God. All that Joseph Smith was or claimed to be was delegated from Jesus; and hence, when these men ask, as does this writer whom we are reviewing, if those "who profess faith in him as the great restorer of our times," "ignore or repudiate his practices and the methods of salvation consequent upon that practice, how can they consistently claim to be followers of Joseph?" We answer at once, when Joseph Smith reveals Jesus Christ, the Redeemer and his methods, we follow his revelations; but when Joseph Smith in his revelations discovers Paul, Apollos, Wesley, Knox, David, Solomon, Nicholas or Joseph Smith, we cease to follow him; because he ceases to follow Christ.

When this writer carries the inference that the Saints of the Reorganization "meet no opposition" and are "hail fellows, well met, with every dispenser of the vagaries of sectarianism," he is very wide of the truth and shows himself to be ignorant of the people of whom he writes and the work that they are doing. And when he states that the same body ignores any fundamental principle, doctrine, or tenet, advanced, promulgated and defended by the church and its ministry under the public presidency of Joseph Smith, as the gospel revealed as the everlasting gospel, he makes a serious and fatal mistake, as do all others who make the same charge.

The opposition to polygamy is upon the ground that it is a doctrine foreign to original "Mormonism" and not "essential" to it. If it were essential we should not oppose it. We oppose it because that by reason of it, the "rich spiritual experience" of thousands and "tens of thousands," under the teaching of the elders of the church,



when "monogamy was the rule," has been turned into sadness and sorrow, by the gall of this new departure.

The reference to the coming "to power, of President Brigham Young," is an unfortunate one. The "gathering" so flatteringly alluded to has been a gathering from, not to Zion; and besides this, so strange a gathering has it been, that after the lapse of thirty-six years since "President Brigham Young came to power," and during twenty-eight years of which time the "celestial marriage" system has been taught, the estimated aggregate of membership at the death of Joseph Smith has fallen from 150,000 to 125,000. The city of Salt Lake is but little larger after a growth and gathering of thirty-two years, than was Nauvoo, which was founded in the days of "Monogamic rule," and reached its zenith in the short space of eight years, the building of the temple included; and Salt Lake City has the advantage too, of a greater number of Gentiles to increase its statistical strength.

In carrying out the "plural marriage" policy co-existent with the gathering and temple building, the few and not the many have been benefited. To such an extent is this true, that now after all these years, George Q. Cannon, the chosen representative of the people of Utah, delegate to Congress, gives the number of men practising it at four thousand out of thirty thousand in the Territory. Think of it, ye twenty-six thousand! Four thousand of your brethren are being celestialized, basking in the beatific blessings of the eternal world, exalting and being exalted by from one to twenty wives for this and the life to come; while you are grovelling in despair with one—many of you with none. If any think we overstate this, they have only to take the census, and by a very little calculation they will soon discover that were there an equal chance given to all the men to marry some must remain single because no unmarried women remained unappropriated by those already married. In addition to this it is stated in the editorial in the *News* of Dec. 24th, already quoted from, that, "When the law of celestial marriage was revealed, permission and commandment were given therein, under certain prescribed rules and conditions for men in the priesthood, to have more than one wife." Therefore, instead of this revelation being like that which "shall be unto all people," it created a privileged class. This privileged class, the priesthood, (the ministry), upon whom should have rested the burden of preaching the gospel abroad, (including the twelve apostles), if it was to go to every "nation, kindred, tongue and people," soon became absorbed in the personal work of creating and enlarging their separate kingdoms. This was done under the rule, and "with the sanction, and governed by the restriction of one." This virtually placed the spiritual life, future advancement and celestial enlargement within the grasp and control of the man who "came into power." If this was the "unity" of the church in the valley, resulting in "power," we can not wonder that at the nod of President Brigham Young the priesthood of Zion trembled. But while this was going on in the valley to which this gathering was taking place, the missions abroad were languishing. The creating of union in the valley of Utah, was creating disunity in the branches. Proselyting to "plural marriage" was making apostates to Mormonism by hundreds. The centralizing of the priesthood in

Utah, to build up individual kingdoms by the practice of the new revelations, weakened the power of the church abroad. The excellent opinion which this gathering of notable apostles and brethren to Utah Zion engendered for each other among themselves, because of their zeal in the new direction, lessened their influence abroad; except that influence was supplemented by an earthly element. All this was incident to the "gathering" so glibly recited.

The reference to temple building is hardly more fortunate than the one to gathering. Of this we only care to state. The Temple at Salt Lake is not yet built. The one at St. George, stands now more as a monument of the will, wish and personal power of President Brigham Young, than as a witness to the spiritual elevation and advancement of the people whom he ruled. Of these temples in the valleys of Utah, Orson Pratt, chief among their apostles, in point of probity and ability, in a sermon preached in the 17th Ward meeting house in Salt Lake City, December 10th, 1876, which sermon we heard and noted, stated that at a conference held January 2nd, 1831, at Father Whitmer's, at which some fifty or sixty of the church were present, the new doctrine of the Saints' inheritance of the earth was presented; and a commandment given that they were to go to the Ohio where he, God, would give unto them his law. That in pursuance of this commandment Joseph and others went in February, 1831, from New York to Ohio; but before they arrived there Joseph had received a revelation which was "to be a law unto them suitable for them in their then situation and in the New Jerusalem on this land." We have quoted the language of Elder Pratt, as we heard and noted it at the time. Joseph F. Smith and other prominent men were with him on the stand at the time. He further stated that that law was found in the "Book of Doctrine and Covenants," and when he said it he held up before the congregation a copy of the Liverpool edition of said book. There are four revelations published in the Doctrine and Covenants, received by Joseph Smith in February 1831, any one of which we commend to the readers of this review, and they may take their choice as to which one Elder Pratt referred to as indicated by the Lord as "suitable to them then and in the New Jerusalem."

In the further delivery of that discourse and upon the same subject of the Saints' hopes and inheritance, Elder Pratt stated that the land of Zion referred to in the revelation and the prophecy of Isaiah, which he had read for his text, were one and the same, and that the place for the establishing of the New Jerusalem was in Missouri; that there would be the "place of the New Jerusalem." He continued, "Forty-three years have rolled away; but the word of the Lord will be fulfilled." "A temple will be built in the place appointed in that land of Missouri." "That house will be built and while some will be living who lived in 1832." He also stated that there had yet been no temple built which God had acknowledged as his. The temples that they were building in the valleys were not the ones referred to in the prophecy, or the revelation to which he had called attention; and that when that house would be built many of the Saints would return to the land and be blessed in their inheritances, but that some would not be permitted to return. The "temple building" then, so

relied upon as an evidence of their identity with Zion and her builders, is answered out of the mouth of their own chief apostle. We thought then and think now, that if Elder Orson Pratt had been left free from the domination of the "one who governed and restricted," he would be likely to tell the truth.

So far as "blessing" is referred to, we are not informed just what the writer may rate as blessings, and therefore can write but little of them; we can say however, that having met some who have essayed to enjoy them, whose experience we have listened to, and from their relation of them we are not in need of them.

#### EDITORIAL ITEMS.

PRESIDENT Joseph Smith left Plano January 10th, for McDonough and Hancock counties, Illinois. He wrote from Carthage on the 16th (Friday) saying that he preached in Colchester, McDonough county, twice on Sunday the 11th, and at Burnside, Hancock county, on Tuesday, Wednesday and Thursday evenings following, and was to speak the evening he wrote, and twice on the succeeding Sabbath, the 18th, in the court house at Carthage. This town of Carthage was the scene of the murder of his father and uncle, and it must be with strange emotions that he stands close by that spot of death to declare the gospel which those men lived for and endured the hate of many because of, their death ending the earthly term of their labor, while it devolves upon him to lead the van and hold up the standard that fell for a time when they went down. It is good that he, and all who will bring the good and true tidings of the latter-day call to men, can now preach there in safety and with welcome.

Bro. M. H. Forscutt, accompanied by Bro. Charles Wicks, went into Chicago January 8th, with the intention of preaching the principles of the gospel to all who could be brought to hear in that city. A small hall, called McFarlane's, 213 West Madison Street, was secured for Sunday services, and Bro. Forscutt spoke twice on the 11th, to small but evidently interested audiences. A reporter of the Chicago *Tribune* was present at the morning service, and nearly half a column in a friendly tone, about the discourse and the faith of the Church, was given in their issue of Monday the 12th. Bro. Forscutt intends to continue, and we are now, January 15th, printing a quantity of large cards announcing his services, the cards to be hung up in the street cars of the city; also some large posters for putting up, and a thousand epitomes with announcement of the services printed on the back of them. It is indeed to be earnestly hoped that this effort will result in the salvation of many souls, and Bro. Forscutt be laden with sheaves there as in the most successful of his other places of labor. His address is 498 Warren Avenue.

Bro. J. J. Billings, Deer Isle, Maine, says that he and the Saints there are working for the cause of Christ and they mean to continue, but they desire to have the aid of the traveling and presiding ministry, as the people without desire to hear them. He says that the Saints and their faith have many friends in that region. Bro. J. C. Foss visits them briefly occasionally. They hope to see Bro. T. W. Smith there at as early a date as possible. The work languishes for want of some one appointed by the General Conference to prosecute it.

Bro. W. S. Loar, of Elk county, Kansas, spoke at Fort Scott recently, while on a visit there.

Bro. Lorenzo Barton, at Parowan, Utah, asks for some of our Utah missionaries to come to Parowan and preach to them, for they need some spiritual food other than reading.

Bro. M. T. Short wrote from Columbus, Kansas, January 12th, that he would begin preaching there that evening. Success attend him.

Bro. L. R. Devore baptized two others recently in Jackson county, Ohio, and more seem about ready to obey the truth.

Sr. Eliza Hunter of Alton, Illinois, mentions a good discourse preached by Father James Whitehead, president of the Alton Branch, on January 11th. The Saints are enjoying spiritual blessings under his teaching and presidency.

Sister Mira J. Eaton, Winterport, Maine, relates some of her experiences during the thirteen years since she obeyed the gospel. She feels that she has fully proved the divine origin of the latter-day-work. She loves the three books and desires to live according to them, as we judge by the spirit and language of her letter. She testifies also to the healing power of God existing now as in former days. She and her family have no meeting privileges with the Saints for but one besides them lives there, and she longs to hear God's word preached and to meet with his people.

Bro. Joseph Lampert of Binghamton, Wisconsin, says that as no elders from outside that place or from a distance came to attend the conference of the Northeastern Wisconsin District that should have been held December 27th and 28th, they held no business meeting, but they had preaching and prayer services and enjoyed the spiritual gifts. No time was set for the next quarterly session. The minutes of the September session, published in December 15th *Herald*, stated that the conference would meet December 28th and 29th, but it should have been 27th and 28th. We published as written in the minutes, which are before us now. Bro. Lampert writes of his good intentions and efforts for the gospel work. May he be able to do much good.

May Bro. Joseph Emmett, president of the Genesee Branch, Michigan, have that wisdom and strength that he desires of the Lord, in order to do well in his duties; and may the Saints with him become zealous and active in spiritual things to the enjoyment of many heavenly blessings.

Bro. Levi Cheney speaks well of the efforts of Bro. Charles Wicks, followed by Bro. Joseph F. McDowell, at Kent, Stephenson county, Illinois. He says that there is considerable inquiry for "the young preachers," and several are studying the scriptures for light and truth.

Sister Mattie Spaulding of Nobles county, Minnesota, mentions the loss they sustained in crops by grasshoppers the past season. Of one hundred acres of wheat they only cut thirty acres, and of this they thrashed out but twenty-seven bushels of grain. Though some of the Saints think to go south, yet Bro. Spaulding intends to try it there one year longer; for, notwithstanding the discouragements, some of them are cheerful and hopeful of yet having better success in that land of locusts.

Bro. J. S. Patterson was preaching in Peoria, Illinois, early in January, and the *Journal* of that city gives a very good notice of him and the position of the Reorganized Church, in a brief editorial.

Bro. E. M. Wildermuth mentions the burning of the woollen factory at that place (Blue Rapids, Kansas) on the 23d of December, 1879. The loss was twenty thousand dollars, and about a hundred people were thrown out of employment.

Sister Mary A. Jones, Plymouth, Pa., writes that she would be glad to hear of ministers being sent into that country to preach, and she says that she will give ten dollars towards helping them on the mission, and that others there would do their best to the same end, for there is great need and great desire for the gospel to be preached in all that region.

Bro. Edward Delong of the Reese Branch, Michigan, Tuscola county, relates his going to Guilford and being invited at a Methodist meeting to preach, he did so, and continued several days, and then baptized two persons. He intended to go again and try to bring in some more.

Bro. John Eames continues to strive for the salvation of himself and his household and that of the people of Cheyenne, Wyoming. He is favored by his friends in other religious bodies, and he has hopes that "after many days," if need be, the bread cast upon the waters will be found to have fed some unto life eternal. May he walk worthily and realize his expectations of doing good.

Sister Mary A. Wilcox at New Philadelphia, Tuscarawas county, Ohio, wishes greatly to hear the gospel preached again. She is alone and needs it and also the prayers of the Saints that she have help to abide faithful.

Bro. Moses Welch of Shell Creek, Colfax county, Nebraska, writes that they need an able elder there and have been expecting Bro. George Hyde to visit them. Bro. Welch lives ten miles from Columbus, to which branch he belongs and is the priest of.

Col. R. G. Ingersoll considers, says a writer, that he makes "a hard hit" against religion and its support, and that of its ministers, when he says that the preachers in the United States cost the people thereof the sum of twelve millions of dollars per annum. But the tables may be turned upon the Colonel, says another paper, by reminding him that the lawyers, (who serve because of crime and law-breaking, not as moral teachers, except as in their business to serve their clients, they may defend just law and law keeping,) cost the people of this same country, seventy millions of dollars per year. The criminals, for their support and prosecution, cost the country forty millions of dollars, and intoxicating liquors are sold to the value of six hundred millions of dollars. Any of these quite throw in the shade the ministers, notwithstanding a good deal might properly be said about the salary business and the grand and expensive structures where fashion and wealth hold sway, not the true worshipers, neither the religion of Jesus Christ as he would teach it were he here.

Bro. J. D. Bennett wrote from Fanning, Doniphan county, Kansas, January 19th, saying that he had been preaching there for nearly a month, and that he had orderly and interested audiences. They came on dark nights and over muddy roads. He found Bro. Bays name and work there especially remembered by the people. The branch there, he writes, seems flourishing well now after a period of trial. Bro. Bennett was going thence to Blue Rapids, and feeling that he has been blessed recently in his efforts, he desires to do good and to receive more.

We regret to hear from Bro. James Perkins, has been compelled by ill health to stop active field service of the past months and to retire for a time. His address will be Gaylord, Smith county, Kansas. May he recover from the bronchial trouble soon.

Bro. T. R. Gibbs, at Warrior Station, Jefferson county, Alabama, says; "Please mention that I am living here, and the Elders will find a home if they come this way." We hope that Bro. Heman can go there, as Bro. Gibbs has been long alone.

THE *Sentinel*, published at Independence, Missouri, a copy of which is sent us by Bro. C. G. Lanphear, in its issue for December 20th, says of Jackson county:

"Among the first of Missouri's splendid counties stands Jackson. Second in population and wealth to St. Louis, it is absolutely the first in natural resources and enterprise. We look forward to the time when it will be first in all things.

Jackson county has an area of 620 34 square miles or 397,337,72 acres. Of this 273,260 acres are enclosed or susceptible of being cultivated and of yielding inexhaustably. The elevation of the county varies from 770 to 1000 feet above the sea level, the highest point being about 2 miles north of the court house at Independence. \* \* To the great altitude of this country are we indebted for our pure air and consequent excellent health which is a marked feature at this point.

The climate is lovely. The mercury in summer scarcely ever attains a higher degree than 90, and scarcely ever falls below 10 below zero. \* \*

The average annual rainfall is 40 inches, about 30 of it generally falling during the spring and summer months. The soil is very rich and deep, being composed of rich, mellow sandy loam along the river banks, and loam with less sand on the prairie and upper timber lands. It is known as walnut, elm and hackberry land, and is productive in the highest degree. Here we raise wheat, corn, oats, rye, barley, broom corn, tobacco and all the root crops and vegetables known to the temperate zone in extreme abundance. The soil is also adapted to fruits and unexcelled for apples, peaches, pears, cherries, grapes and the other small fruits, which, under a moderate state of cultivation, produce luxuriously. The soil is also adapted to the various grasses, essential to the stock raising and grazing country."

These statements will doubtless be of interest to many of the Saints and will answer the questions asked about the soil, temperature, products, fertility, &c of that county.

### News Summary.

Jan. 8th.—The condition in Ireland is becoming more alarming, as disorderly, almost riotous meetings are being held daily at various points throughout the country.

The military preparations of Russia are causing much discussion throughout Europe, at the centres of government and the kingly courts. Germany is looking to her eastern frontier defences and thinks they are guarded well.

On the arrival of the Ute Indians and their escort at Pueblo, Colorado, yesterday, on their way to Washington, there was such a threatening crowd, talking of lynching and shooting, that the train east was taken immediately without any getting their dinner.

The obelisk at Alexandria, Egypt, that was recently presented to the city of New York, was last month (Dec. 6th) lowered from the pedestal where it had stood for nearly two thousand years. It was to be started for America as soon as the float could be finished and got into deep water.

9th.—The servers of ejection writs in Ireland are receiving much ill treatment from the tenants, and the resistance in some instances amounts almost to a riot.

In one province of Russia the diphtheria prevails to a destructive degree.

Another insurgent commander in Cuba has surrendered. He had but few men left.

The Montenegrins and Albanians have had another battle, and the former were again victorious.

The American and Mexican forces on the border are co-operating for the annihilation of Victoria and his band of thieving Indians, at one time in Texas and New Mexico, now in Mexico.

Congress, by committee, is inquiring into the cause of the Negro exodus from the Carolinas. Also irregularities and frauds in postal route matters are to be looked into.

General Fiske at Washington has submitted specific charges against Indian Commissioner Hayt of maladministration in his office. The most serious is that "the Ute outbreak was due, more than to any other cause, to Hayt's failure to provide the Indians with rations and clothing in conformity with the treaty" of the Government with them. Mr. Hayt claims that he can disprove all the charges without difficulty.

Prince Bismarck of Germany is quite ill, and there are grave fears in Berlin that he will not recover.

All the Afghans connected with the killing of the British Embassy have been executed.

The waters of a river in Austria have risen so that twenty villages in the Cracow district are inundated.

There is a strike among the miners on the Loire, France.

In southern New York 300 men in the iron mines of Lyon Mountain struck, and also tried to stop others from working, but the sheriff and 60 special constables arrested the chief strikers. Also among the coal miners of West Virginia several hundred men have ceased work and are seeking to intimidate the owners. The governor has ordered some militia companies to be ready in case of need.

The delegation of Utes from Colorado for Washington arrived in Chicago, yesterday.

12th.—Among the charges against Commissioner Hayt are that he shielded corrupt Indian agents and contractors, and persecuted the honest ones; that he was not only neglectful of business and irregular in his duties, but also was in general a bad man for both the Government and the Indians. General Fiske, Commissioner Stebbins and others who seem to know what they are about are presenting their proofs. The Indians were starved and the Government robbed.

The Ute delegation has arrived in Washington and the Government will see what can be done.

A strike of 5,000 or 6,000 miners begins at Pittsburgh to-day. In West Virginia the State authorities will protect the miners who are willing to work.

The political situation between Russia and Germany is said to be growing more serious, for much ill feeling prevails.

There is a great deal of sickness among the British troops in Afghanistan, pneumonia in particular.

Weather so warm that the Mississippi River at Prairie Du Chien, Wisconsin, is clear of ice; a remarkable thing.

13th.—In Ireland disorder increases and bread riots are likely to occur. Five hundred inhabitants of county Limerick are said to be on the brink of starvation. The streets of Cork are patrolled by mounted police, for bodies of men have been parading the streets carrying black flags. The means of relief thus far proposed have been inadequate to the demands. The provision and bake shops are guarded by the police. Great outbreaks in the rural districts are expected, unless full relief is sent to the people.

Germany is suspicious of the intentions of France in case a war arises between Germany and Russia. France wishes revenge for her humiliating defeat in 1870, and having most remarkably recovered her standing as one of the first-class powers of Europe, she is about ready to try her hand in the great game of war that seems to be expected in Europe, particularly by Germany. Bismarck is both sick in body and troubled over the situation.

A fever epidemic killed 3,423 persons in the

kingdom of Naples between July and December 1879. Many thousands are now very sick with it.

An Austrian journal predicts war between England and Russia ere long.

The steamer *Arvagon* reported on the 29th December as foundered at sea, arrived at New York yesterday, after a twenty-three days' trip, during which she experienced heavy gales, snow squalls and high waves.

14th.—The *Telegraph* and the *Standard*, of London, England, publish harrowing details of the suffering in Ireland from lack of food. At Maomi yesterday 300 persons surrounded a neighbor's place and refused to let an agent serve an ejection process.

Over fifteen million bushels of grain is now in store in the elevators in Chicago, Illinois.

The island of St. Kitts in the West Indies was inundated on the 11th inst. by great floods, and the lives of 200 persons were destroyed, and \$250,000 worth of property. One town was wrecked, sugar fields were swept away, and dwelling and sugar houses carried off bodily into the sea, along with human beings and cattle. In 1722 a great hurricane nearly destroyed the island. It has an area of only about 70 square miles.

The Ute chief, Ouray, of the delegation at Washington was yesterday interviewed by Mr. Schurz, Secretary of the Interior, concerning the tribe giving up those engaged in the White River Agency affair, as the condition of peace, and the shrewd chief replied: "How can I give them up? Why do you hold my tribe responsible for what those men did? If a murder were committed here in Washington would your authorities make the whole population suffer for it?" He says it is impossible for him to deliver the twelve men demanded by the Government, but if the Government will give him six months' time he will see that they are appropriately punished. That probably means, under the Ute law, "death on sight." The House Indian Commission will at once begin its special work of investigating the cause of the late massacre. Mr. Schurz is firmly of the opinion that all the Utes must be removed from Colorado.

15th.—In England extensive strikes of the cotton operatives at Bolton, Burnley and Ashton-under-Lyne are imminent, in consequence of the masters refusing an increase of 10 per cent in wages.

It is thought that the distress in county Kerry, Ireland, will amount to a famine soon.

At Havana, Cuba, a grand official banquet will be given to Gen. Grant on his arrival from Florida. A reception will be tendered him at the governor general's palace.

16th.—The investigation of the White River affair was begun by the House committee at Washington yesterday. Mr. Schurz is still inflexible in his demand that the Ute prisoners must be surrendered, and makes this a condition precedent to any negotiations as to the cession of their present reservation.

The situation in Ireland is becoming daily more critical. Already one case of death by starvation has occurred.

Riots in Pesth, Hungary, are reported. Parties took sides in a personal quarrel and the police were harsh in their action and a great disturbance has taken place. The police killed two persons. Greater troubles were expected at latest dispatches received.

More fighting in Afghanistan; natives defeated by the British.

The United States troops in New Mexico came up with chief Victoria's band of Indians, and killed and wounded several on the 12th inst. Major Marrow hopes to strike them again with greater effect.

17th.—Process servers in Mayo county, Ireland, are being roughly handled by the renters and their friends.

A quarrel has taken place between the officers in garrisons on the Russo-German frontier, and the bitterness evinced shows that a deep seated jealousy exists between the two armies.

The riots in Pesth, Hungary, continue.

The situation in Ireland grows more critical with each day's news. In some districts starvation is starving the poor laborers and their families in the

face. In others, they are thronging to the work-houses for relief. In still others, private charity has had to come to the rescue, though it is insufficient to cope with the distress. Meanwhile the Government seems to be doing nothing to remove the original causes of the distress or to help the miserable condition of the tenants.

The Government at Washington has determined to send Ouray, Jack and one other chief back to Colorado in charge of an agent, to make an effort to bring in the twelve murderers. Ouray says that he can not compel them to come "unless he can kill them first," which he says he will undertake. The others of the delegation will remain at Washington till some decision is reached about the Ute reservation in Colorado.

The strike among the miners at Pittsburgh, Pa., is not yet over.

One man shot to death in his own house in Chicago yesterday morning, and another poisoned by his mistress and dying there. The paymaster of a gas company, while driving on Deering street, yesterday, was robbed of \$3,900 in gold and silver. Three men made a sudden attack on him and his driver, and by violence overcame them; and, taking the bags, were off before any one else knew what was going on, though it was early in the afternoon, with workmen laboring near by. It was a bold and successful deed.

19th.—A dispatch from Dublin, Ireland, says: "The inclement weather is aggravating the distress, and deaths from want and exposure on the highways are becoming alarmingly frequent. The evictions at Knockricard are being renewed, and the bloody fighting of last week between the peasantry of this mountainous district and the constabulary is likely to be repeated. Riots are everywhere reported, and the police force is daily increased, and is yet thought inadequate to the present troubles."

20th.—The English are steadily strengthening their position at Cabul, and the late great effort of the Afghans having failed the dominion of Britain over the people of that land, without any great trouble hereafter, is supposed to be certain.

It is reported that Russia has informed both Germany and Austria that she will withdraw her troops from their borders to avoid any further chance of trouble between the garrisons.

At Tokio, Japan, the third disastrous conflagration within seven years occurred December 26th, miles of the city being laid waste. Fifteen thousand houses destroyed, and fifty thousand people destitute thereby. Loss of life thought to be one hundred. Extensive relief measures were instituted by the Japanese government and private individuals.

President Hayes has nominated Eli H. Murray, of Kentucky, as Governor of Utah. It is quite a disappointment to Gov. Emory and friends that he is not renominated.

## Correspondence.

CONCORDIA, Lafayette Co., Missouri,  
January 13th, 1880.

*Brs. Joseph and Henry*:—I left home October 20th, for Salt River Branch, with Brother W. T. Bozarth, and from there to Elliott and made a new opening. Thence to the North East Missouri District Conference, held at Renick. Had a very good time. All seemed to enjoy themselves well. Since then I have traveled in Caldwell, Davies, Clinton, Buchanan, Jackson, Johnson and Macon counties. I have been blessed with much liberty in teaching the way of life in places. I have, on the other hand, met many things to discourage and dishearten, finding contention and trouble in some branches, caused mostly by slothfulness and a lack of doing duty by officials. But I sincerely hope that those things tending to retard the progress of the work in those branches may be removed in the near future.

I had the pleasure of staying one night with the Saints at Independence, and of viewing the temple lot. Went from there to a new field of labor in Jackson and Lafayette counties, opened by Bro. Bozarth. We are at present separated, Bro. Josiah Curtis assisting Bro. Bozarth, and Bro. Rudolph Etzenhouser, of Independence, is

laboring with me. He is young and inexperienced, but desires to aid in furthering the cause. There seems to be a good interest prevailing here; do not know what the results may be. I hope to be instrumental, in the hands of God, in bringing many honest souls into the fold. Since Conference I have baptized but one. Have been tempted and tried nearly to the utmost; but, thank the Lord, by his help, I have been enabled to stand the storm this far. I desire an interest in the prayers of those who pray for themselves, that we, who are youthful in the cause, may be able to surmount the trials, troubles, and evils that tend to destroy our usefulness in the kingdom of God. I thank the Saints and friends for their kindness, hospitality, and benevolence during my travels; and I pray God to bless them.

Yours in the new and everlasting gospel,  
GOMER T. GRIFFITHS.

EDENVILLE, Iowa, January 5th, 1880.

*Bro. Joseph*:—Having lively times in Powshiek county, eight or ten miles north and west of Brooklyn. Brn. W. C. Nirk and R. Goreham with me. Preaching in several different school houses, packed with listeners. The vicinity is flooded with about all the defamatory novels, from Mrs. Ward's to Ann Eliza Young's. Have four of them in my possession, and giving them a little airing. What a time our good christians(?) have, in keeping together the tangled web these novels weave. Find many of "Jo Smith's" neighbors; all have seen him, sure. One, a Mr. Roberts, says: "I was in Nauvoo when 'Joe' gave out that angels would appear to him from the opposite shore of the Mississippi. The time having come, sure enough twelve men dressed in white came down (flew over the grove) with geese wings on them, and 'Joe' tried to go to them by walking on the water, and fell in." Strange to say some are trying hard to believe such stories. Have been able to meet every phase of opposition with success. Our efforts have not been in vain, as we have baptized fourteen, all but three being heads of families. The people for miles around, are in an uproar about "this way."

We discontinue our meetings for two weeks, or so, to labor elsewhere, and to visit the wife and little ones at home for a few days. We have been much blessed in Spirit, and have the new Saints firm in the faith. Oh, how our hearts have been made to rejoice, while the Holy Spirit has been burning upon the altar of our souls. I never felt more firm in the work; and hope my lot may ever be cast to pray, live and labor for the spread of this glorious truth, and the emancipation of the honest in heart. Yours in the one faith,  
I. N. WHITE.

NETAWAKA, Kan., Jan'y 12th, 1880.

*Bro. Henry*:—The good and cheering news that is reported from almost everywhere, where the brethren are laboring, is very encouraging, and adds much to the joy of the Saints. And we here have learned by experience that the time has come (as promised) when God's children "find favor in the eyes of the people."

Of late I have been several times from home preaching. When at Centralia three were added to the few faithful and kind hearted Saints there. I have been preaching in two new places, where I found people very friendly; and in both places men of high standing in other churches, and one a minister, expressed publicly that they believed everything that was said. Some questions were asked, but all ended in good, friendly feeling; and some of the friends believe that branches could be established in both places, if preaching could be continued for awhile. I will say that we believe that a good deal of good could be done in this part of the country, and that many could be added to the Church, if our traveling ministry could visit us occasionally. If they will come we will do all we can for their comfort. This is the feeling of the branch. Prejudice exists for want of better understanding; but he that bringeth glad tidings and preaches salvation through Christ, on the terms of the gospel, creates friends for himself and the Church. In hopes in the near future to spend more time in preaching the gospel. I remain your brother in Christ,  
HENRY GREEN.

CHEROKEE, Kansas, Jan. 6th, 1880.

*Beloved Herald*:—In taking the pen to contribute for your worthy columns, my weaknesses, inactivity and nothingness in general loom up, till I am in a quandary whether I will go right forward or stop short off.

Father has been sick for a long time. I was called home and detained to see after the aged, and to serve tables. He is much better. The horn of plenty has turned its contents into my lap, and I am very free. I am in the field. The old parents want me to remain there irrespective of sickness and death on their part, and I most heartily concur with them.

The work in these regions could be better, but we have no complaints. The people are willing to hear, and openings are abundant.

I might report that "I am willing to do all I can," but we have sickened on such reports ere now. I rejoice greatly on reading about the work spreading abroad. I feel glad to learn that it is taking strong hold on the hearts of those who have enlisted, as well as commanding the respect and admiration of the honest, virtuous, truth loving element at large. I want to love more and serve better as the gospel effect widens and deepens in all the earth. I mean to be at the coming jubilee and lay all that I have and am "on the missionary altar." Zeal burns within me for the spreading of divine truth, for the refutation of error and the celestial salvation of mankind. Favoritism I dislike, but the love and co-operation of all are intensely desired. The weather is damp but we will work anyway.

Praying for the progress of Zion, and for the health, peace and prosperity of her children, I subscribe myself as a true friend and brother,  
MORRIS T. SHORT.

MOSS POINT, Jackson Co., Mississippi,  
January 1st, 1880.

*Dear Herald*:—Another year has rolled around. yet I am in the "sunny south," and have been striving during the past year against contending obstacles to do good. Just what amount I have done I do not know, but not nearly so much as I wish I had. Yet I have succeeded in making some more happy; and I trust their happiness will increase. I have met some severe trials, and the year has been a checkered scene of joy and sorrow. But God has been merciful, and time would fail me to tell of all the manifestations of his love that I have felt. I am so well satisfied that I am resolved to engage in his service for the coming year.

After writing in October I staid in Florida the remainder of the month, spending the time very pleasantly, and preaching at Coldwater, Eureka and Santa Rosa branches. Individual improvement is discernable in some. I must here relate one instance of God's power manifested while I was in Coldwater Branch:

October 23d I chanced to be at Bro. Jordon Faulks, when their little grandchild fell from a loaded cart, and the wheel ran over its body. It was picked up almost lifeless, and to all appearance was severely if not mortally injured. I immediately anointed it with oil, and prayed for it. It went to sleep, and in the morning it was as well as before the accident, with not a bruise upon its body. God be praised!

November 1st arrived at Pleasant Hill, Alabama, where I found some sickness. Brn. Chute, Parker and Wiggins were afflicted. The two former, through the mercy of God, have since recovered, but the latter departed this life November 26th. He was a faithful man, and must needs rest in peace. Two days later Bro. Samuel Paget of Flat Rock was called away, and December 12th Father Parker of Pleasant Hill was called upon to lay down the weapons of this earthly warfare. So you see we have had our share of sorrow here; we mourn but not as those who have no hope. About this time I also heard of my father's death, who died at his home, Cedar Creek, Nebraska, November 17th, 1879. It is impossible to describe my feelings when hearing this sad news. I was a stranger in a strange land, with none who were acquainted with him to sympathize with me; yet God, my true, faithful friend, spoke peace to my heart; and, after the first struggle, I was ready to say, "Thy will be done." He

was a good, faithful man, and must rest in peace. His counsel, in years gone by, often kept me from sin and harm; and it has perhaps done much toward placing me where I am now, as an advocate of heavenly truth. I revere his memory, and hope to meet him where death can not invade. I remained at Pleasant Hill over a week, and preached several times. Thence to Butler Branch for a week, where I found the Saints still enjoying the favor of heaven, and my stay with them was pleasant.

November 23d and 24th attended conference at Flat Rock, where some very unpleasant things were witnessed; but I believe that clouds will be removed, and the tried and true will be the purer for their trials.

Bro. G. T. Chute resigned the presidency of the District, and Bro. G. R. Scogin was chosen to succeed him. May God endow him with the spirit of his calling, and make him firm and steadfast, yet kind and sympathizing. This is an arduous duty, and one who holds the position should be prayerfully sustained by the Saints; as they expect him to bear with them so should they bear with him. May God breathe the spirit of peace upon the Alabama District!

After conference I visited the Lone Star Branch, and instructed them according to the light given me.

December 7th I preached the funeral sermon of Bro. Joshua Wiggins at Pleasant Hill. On my return with Bro. Scogin from Lone Star I called on the Saints near Brewer's Creek, and preached once. We found Bro. Samuel Page, his wife, and aged mother still strong in the faith; may God give them grace to continue.

December 14th, I preached the funeral sermon of Bro. John J. Vickery, who died May 25th, at Butler Branch. Then returned to Pleasant Hill; and, after a few days there, I came to this place, arriving December 22d. Bro. Daniel McPherson, a young brother of Pleasant Hill, came with me, and will perhaps remain with me for some time. May God make him an instrument of usefulness.

We found the Saints here, with but few exceptions, strong in the faith. They have undoubtedly made considerable progress in the cause. Bro. Grierson president of the branch, has been able to be with them but a few times since our departure in March, but Brn. Sherman and Porter, (Priest and Teacher) have done well, and labored faithfully and with good effect. I think the branch is destined to live. We have held meetings every night since coming, also on Sunday and on Christmas day. Our hearts were made glad in prayer meeting to hear the earnest and pathetic prayers offered by the Saints and their children. Even the little children, six years old and upwards, prayed in public meeting. God bless the little lambs of the fold!

We have not yet visited Bluff Creek Branch, but will go there to-morrow. We hear fair reports. Brn. David and Albert Goff were over last Sunday night. If the zeal manifested by them is a characteristic of the branch, they are doing well. They had only heard a rumor that we were here, but they were so anxious to find out whether it were so or not, that in making the trip they pulled a boat eighteen miles, nine miles being against the current of Pascagoula river. That kind of zeal will do if applied to all matters of interest to the cause; don't you think it will?

The Saints at Gainesville, Florida, were doing well when last heard from; may heaven preserve them. Two whom Bro. Howard baptized at Gainesville have removed to Tuscaloosa county, Alabama. There was a branch of the Church there in 1844. It may be that if I can go to see Bro. and Sr. White I can find some of the old sheep. I want to go,

O! that the Lord would send more laborers. I have prayed that he would; and somehow it strikes me that the young brother with me now has come in answer to that prayer. I have been hindered some for want of finances; but it looks a little brighter now; only day before yesterday I received a letter from Bro. H. A. Stebbins, stating that he had a \$20.00 order from Sister A. F. Robinson, of Visalia, California, which she wished forwarded to me.

Accept my thanks, Sr. Robinson, and may God bless you. I never met you, but this only proves

the purity of your motives; for it could not have been personal friendship, but love for the cause that prompted the act. Pray that I may have wisdom to use it for the best interest of the work; this I shall try to do. Saints of the mission have kindly remembered me too. We shall go north from here, visit Winston county, Mississippi, and other points, and perhaps take a run over into Tuscaloosa county, Alabama.

We have been thinking of proceeding northward, and perhaps reaching Plano for Spring conference. May God direct in this matter, as in all others, is the prayer of

HEMAN C. SMITH.

MT. HOLLY, New Jersey,  
January 8th, 1880.

*Brother Henry:*—I rejoice that I have accomplished my desire of having preaching at Smithville. I obtained the use of Mechanic's Hall, and sent for Bro. J. A. Stewart. He was prompt to answer, and day before yesterday he preached an able discourse on the continuation of revelation and the divine calling of Joseph Smith. A good number was present, considering the weather, which was dark and stormy. I asked some the next morning what they thought, and they said they could find no fault with what he preached; so we will give them some more soon. Bro. B. O. Herbert, of Hornerstown Branch, is preaching near here, and is sowing the good seed to hungry seekers. A great deal is said about making the *Herald* a weekly. I favor that, if it continues with as good sound and solid matter as it has now. It beats all other papers, in my estimation. I have a treatise on the fullness of the everlasting gospel, setting forth its first principles, promises, and blessings; written by Elder Moses Martin, and printed in New York in 1842. I think if this could be printed and circulated by lone members, here and there, it would open the way for preaching. It contains so much in a nut shell. Yours truly, SAMUEL A. REEVE.

HELENA CITY, Montana,  
January 5th, 1880.

*Dear Herald:*—I wrote last from Virginia City, where I preached on the 28th and 29th of November, and December 1st and 2nd in Ruby Valley. Left there the 3rd, at 6 a. m., for Virginia City, and thence on stage at 8 o'clock and arrived that night at Pony, and next day arrived at Bro. Gaultier, on Willow Creek; preached there 5th, 6th, 7th and 8th. Left on the 9th for Reese Creek, arriving there on the 11th. Preached there the 12th, 13th, 14th, 15th and 16th. On the 17th held business meeting. Preached the 18th and 19th. Held a prayer meeting and baptized three. Sunday went to Bozeman. I saw the Editor of the *Avant Courier*, a Judas who used to be a Methodist preacher as long as it paid, then turned infidel; still owns a Methodist church. He insulted me; said the people of Bozeman had too much sense to listen to my tom-foolery. I found Bozeman too sensible a place for me. It has eleven whisky shops and no free church. Sunday 21st preached twice in Grange Hall; the 22d organized the Reese Creek Branch. 26th returned to Willow Creek; preached there the 28th and 29th. Held business meeting Tuesday 30th and organized the Willow Creek Branch. Wednesday the 31st, preached again. Thursday, Jan. 1st, 1880, came ten miles to Fork of Missouri, Friday 2d to Radersburg, Saturday 3d to Beaver Creek, Sunday 4th to this place, Helena. I preach to-night in the Christian Church. The results are in the future. From here I go to Blackfoot City, Deer Lodge, Butte City and Glendale. The Saints are feeling well. I am well in health, and enjoy the favor of my Heavenly Father. Pray for the mission. The climate is cold but there are warm, honest hearts.

E. C. BRAND.

#### FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

## Conference Minutes.

### FAR WEST DISTRICT.

A conference convened at St. Joseph, Missouri, November 29th and 30th, 1879; J. T. Kinneman in the chair.

Branch Reports—Delana, last report 54, present 51; 3 removed by letter. German Stewartsville, last report 24, present 28; 1 baptized 3 received. Saint Joseph, last report 94, present 92; 2 died. Far West, last report 62, present 64; 2 received. Stewartsville, last report 81, present 85; 2 baptized, 3 received, 1 died. No statistical reports from Starfield, Center Prairie or Pleasant Grove.

Nineteen Elders reported in person and seven by letter or by proxy. Five Priests reported in person.

Bro. J. T. Kinneman, Bishop's Agent, reported: "Balance last report \$11.56, received from St. Joseph Branch \$12.55, total 24.11; paid Bro. W. T. Bozarth \$6.25, incidental expenses, \$0.85, to defray expenses to General Conference \$17.01, total \$24.11.

Brethren William Summerfield, R. A. Marchant and D. J. Powell, were appointed to arrange two-day meetings in branches where they are desired.

The case of Bro. Edgar Woodward was considered, and on motion he was silenced; the president to notify him of the action.

Resolved that we select and call into the field a suitable Elder to devote his entire time and talent to the work of God in this district; and that we pledge ourselves to give one day's earnings each six months for the support of this Elder; the amount subscribed to be received by the Bishop's Agent, and disbursed regularly, as needed, to the family of the Elder; also, for his traveling expenses. The agent to appoint one in each branch to receive said donations and transmit to him.

Brethren John Burlington, D. J. Powell, Wm. Summerfield, W. T. Bozarth and J. T. Kinneman, were appointed to select said Elder.

Brethren L. L. Booker and J. H. Snyder were associated together in the ministry, and the missions as appointed at last conference were continued.

Sabbath: At 11 a. m., preaching by W. T. Bozarth; at 2 p. m. social and sacrament meeting; at 7:30 p. m., preaching by G. T. Griffiths.

Adjourned to Stewartsville, February 21st and 22d, 1880.

### LITTLE SIOUX DISTRICT.

Conference convened at Magnolia, Iowa, December 6th, 1879; Bro. J. C. Crabbe in the chair; Levi Gamet, clerk.

W. C. Cadwell, Hugh Lytle and Donald Maule, were appointed to draft resolutions of condolence and respect for our late departed brethren, S. W. Condit and Amos Chave.

Branch Reports: Evening Star, last report 23, present 26; 2 baptized, 1 received. Union Center, last report 75, present 89; 7 baptized, 7 received. Magnolia, last report 128, present 143; 15 received, 1 marriage. Little Sioux, last report 131, present 130; 1 baptized, 2 died. Spring Creek, last report 45, present 46; 1 baptized, 2 received, 1 died, 2 ordinations.

Levi Gamet reported the spiritual condition of the Evening Star Branch as being good; G. Montague that of the Union Center Branch as fair and improving; John Babb that of the Spring Creek Branch as good.

Eleven Elders reported in person and 4 by letter; also, 1 Priest in person.

The matter pertaining to the organization of a new branch at Crabb Hollow came up from Union Center Branch, and was referred to a committee of three, they to report at next conference.

Evening: Committee on condolence reported. Report adopted and committee discharged.

Committee appointed last conference to visit Six Mile Grove and Unionburg branches reported that they had disorganized Unionburg Branch. Report adopted, committee discharged.

Sunday School committee reported no work done. Continued.

Union Center Sabbath School reported having 5 officers, 7 teachers, 7 classes, 46 scholars, and 33

average attendance. J. M. Putney, superintendent; O. E. Johnson, assistant; Miss T. J. Moorehead, librarian; J. E. Montague Secretary.

Brother Edgar Sherman was ordained an Elder under the hands of Elders Hugh Lytle, P. Cadwell and John Conyers.

The remainder of the evening was spent in prayer and testimony, and was enjoyed by the Saints. The Spirit was manifest in tongues, interpretation, prophecy and testimony, indicating that a greater work was yet to be done than has been done.

Sunday morning, preaching by Bro. J. C. Crabbe, the sermon being in respect to Sister Mintun, who died on Friday evening and was buried on Sunday. Afternoon, preaching by Bro. G. Montague. Evening, the sacrament was administered, and a prayer and testimony meeting was profitably occupied, and the Holy Spirit was enjoyed.

Adjourned to the Morehead School-house, March 6th, 1880.

### GALLAND'S GROVE DISTRICT.

A conference convened at Galland's Grove, Iowa, November 28th, 29th and 30th, 1879; Eli Clothier, president, Worden Whiting, assistant president, and John Pett, clerk.

A portion of the morning was spent in listening to the timely instructions of the president.

2:30 p. m. Branch Reports:—Galland's Grove, 223; 4 received and 4 removed by letter, 1 ordination. North Coon, 18; no changes. Boyer Valley, 47; no changes. Coalville, 25; 2 removed by letter. Salem, 78; 1 expelled. Camp Creek, 19; 1 baptized, 2 ordinations. Mason's Grove, Franklin, Boonsboro, Pilot Rock and Union branches not reported.

Eighteen Elders reported in person, 5 by letter and 1 Priest in person.

At 7 p. m. Bro. M. H. Forscutt preached. Saturday 10 a. m.—Bishop's Agent's report:—"Cash on hand last report, June 13th, \$16.00 received since \$140.75 cents, total \$156.75; paid Bishop I. L. Rogers \$125.75, James Caffall \$1.00; balance on hand \$30.00. John Pett, agent."

2:30 p. m.—Missions were appointed to Bro. Eli Clothier and John Pett; Ingvert Hansen and Robert Ford; John Hawley and Richard Farmer; Alexander McCord and B. F. Wicks; John A. McIntosh and N. Booth; John Rounds, W. Whiting and Ira Goff; W. A. Carroll and Benan Salisbury; C. E. Butterworth; Robert Montgomery; George Sweet and Joseph Seddon.

At 7 p. m. Bro. M. H. Forscutt preached. Sunday:—At 10:30 a. m. Bro. Joseph W. Smith was ordained a Priest by M. H. Forscutt and Eli Clothier. This at the request of the Galland's Grove Branch. Succeeding this Bro. Forscutt preached; at 2:30 p. m. Bro. Clothier preached. After an intermission Mr. E. S. Eyerly, a minister of the Seventh Day Baptists, preached by invitation, the subject being "The Seven Churches in Asia."

The attendance at conference was large, the interest and attention all that could be desired, and the spirit of peace prevailed throughout. Adjourned to Harlan, March 12th, 1880.

### CENTRAL MISSOURI DISTRICT.

A conference convened in the Carrollton Branch, Missouri, December 6th, 1879; J. D. Craven, presiding; E. N. Ware, clerk, *pro tem*.

Branch Reports:—Carrollton last report 44, present 40; 4 removed by letter. No reports from Waconda, Hazel Dell, Knoxville, Valley, Alma, Clear Fork and Grand River Branches.

Elders J. D. Craven, Aaron Young, Emsley Curtis, Frank Kiser, A. C. Inman, E. N. Ware, C. W. Prettyman, Joseph Westwood and Frank Miller reported in person, and S. Crum by letter.

The Clear Fork Branch presented a petition asking to be released from this district in order to attach themselves to the Independence District. Petition granted.

A resolution presented at the September conference was taken up, and after some discussion was declared lost.

Prayer and testimony Saturday evening. Sunday at 11 a. m. preaching by E. N. Ware and Emsley Curtis; at 2 p. m. by C. W. Prettyman and

J. Westwood; at 7 p. m. by E. N. Ware and E. Curtis.

A good degree of the Spirit of God was enjoyed. During the prayer meeting M. A. Trotter was ordained an Elder.

Adjourned to the house of Brother E. Curtis, March 7th, 1880.

#### PITTSFIELD DISTRICT.

Conference met at the North Bend school house, December 27th, 1879; J. Goodale presiding. Bro. John H. Lake was invited to participate and was chosen clerk *pro tem*.

Branch Reports:—North Bend 27; 1 received. Pittsfield, Alma, and New Canton Branches not reported.

Bro. Lake reported his labors in Schuyler, Pike, and Brown counties, and Brn. Goodale, Mills and D. Weiberbee reported; also Priests Wm. Curry and H. Wetherbee reported.

The president appointed Brn. D. Wetherbee, Wm. Curry, and James Corbin to examine into the difficulty in the Alma Branch, and report to next conference.

Resolved that the president send a notice of the conduct of Joseph C. Avery to the Herald Office for publication.

Preaching at 7 p. m. by Bro. J. H. Lake, also on Sunday morning by J. Goodale. Sacrament meeting in the afternoon, conducted by C. Mills, and preaching in the evening by J. H. Lake.

Adjourned to Pittsfield, March 20 and 21, 1880.

#### SANTA CRUZ DISTRICT.

A conference was held at Watsonville, California, September 13th and 14th, 1879; John Carmichael, president; I. A. Tuck, clerk *pro tem*.

Elders R. Smith, J. M. Range and J. H. Lawn, were appointed to investigate the number and standing of the members of the Watsonville Branch.

Branch Reports: Watsonville 60; 2 baptized, 1 died; the branch is very much scattered. San Benito 19; much scattered. Jefferson 20; 1 removed by letter.

Elders Daniel Brown, J. M. Range, R. Smith, L. S. Hutchings, J. H. Lawn and John Carmichael, and Priest I. A. Tuck, and Deacon Ira F. Kingsbury, reported.

Resolved that we sustain D. S. Mills in righteousness as President of Pacific Slope Mission until another be appointed.

Evening, preaching by John Carmichael.

14th.—Bro. John Holmes was released as District Secretary, and Bro. J. M. Range was appointed secretary, and also as district treasurer. He was granted power to use the money according to his own wisdom in building up the kingdom of God in this district.

At 10 a. m., prayer and testimony meeting; 2 p. m., sacrament and testimony meeting.

The committee on the Watsonville Branch record reported that they found some names on it which should be reported as scattering members, the branch to decide who those members are.

Committee also recommended that in cases of difficulties in any branch of this district that the law of the Church, as contained in the Book of Covenants 42:23, should be strictly observed. The report was received and the committee discharged.

Evening, preaching by brethren John Carmichael and Richard Smith.

15th.—Evening, held a social meeting; much of the good Spirit was enjoyed in testimonies and tongues with interpretation.

Adjourned to Watsonville, March 13th, 1880.

#### SAN BERNARDINO SUB-DISTRICT.

A conference met at San Bernardino, California, November 22d, 1879; J. F. Burton called to preside; H. L. Holt, secretary.

Elders J. F. Burton, (baptized 11 since last conference), M. McKenzie, A. Whitlock, George Sparks; Priest R. Allen, Sen., and Teacher R. Ridley reported.

Bishop's Agent, R. Allen, Sen., reported: "Due Agent June 30, 1879, \$49.50. Received \$2.85. Now due agent \$46.65."

Elders G. W. Sparks and M. McKenzie were appointed as a court to investigate and try cases.

At 1:30 p. m. the Court of Elders reported that the cases of ten members were presented to them, all charged with apostasy, and said court finds that these all have been legally labored with, and that they still wish their names taken off the Church Records, and therefore the court recommend that they be cut off from the Church.

The report was received and the above persons were severally presented to the conference, and by vote cut off from the Church.

Sunday:—At 11 a. m. Bro. J. F. Burton preached a funeral sermon; at 6:30 p. m. Bro. H. L. Holt preached.

Brother Whitlock acknowledged to charges of unchristian like conduct, and it was resolved that his acknowledgment be received, and that he be received into fellowship again.

Adjourned to meet March 7th, 1880.

#### ALABAMA DISTRICT.

A conference was held at Flat Rock, Conecuh county, Alabama, convening November 22d, 1879; George T. Chute, president; W. D. Clark, clerk. At the request of the president, Bro. H. C. Smith was called to act as chairman of the conference.

Branch Reports: Pleasant Hill 42; no change. Butler, last report 30, present 31; 1 baptized. Lone Star, Brewer's Creek, Flat Rock and Macedonia, not reported.

Elders G. T. Chute, F. Vickery, J. McPherson, W. J. Booker, J. G. Vickery and H. C. Smith, reported; also, Priests W. D. Clark and W. Allen; and Teachers S. McPherson and W. H. Huggins.

The Court of Elders appointed by the last conference to try certain members of the Flat Rock Branch reported. The items of the report were taken up separately, and seven members were expelled. Three cases were dismissed for want of evidence (only one witness), one was acquitted and one was granted a rehearing.

At the request of the Flat Rock Branch a Court of Elders was appointed to adjust the difficulty between Ezekiel Jones and W. J. Booker, also to try any other cases that may come before it. Court consists of F. Vickery, J. M. McPherson, and J. G. Vickery.

Bro. G. T. Chute resigned as president of the district, and Bro. G. R. Seegit was chosen to succeed him.

At the request of Pleasant Hill Branch a Court of Elders was appointed to try a case in that branch. Court: Brethren F. Vickery, J. McPherson and J. G. Vickery, who were also authorized to rehear the case of Ezekiel Jones at Flat Rock.

Resolved that this conference shall enforce the law of God, as contained in Doc and Cov. 42:23.

At 6:30 p. m., preaching by H. C. Smith.

Sunday, at 11 a. m. and 1 p. m., preaching by H. C. Smith.

Adjourned to the Lone Star Branch, March 13th and 14th, 1880.

#### DES MOINES DISTRICT.

A conference assembled at Newton, Jasper Co., Iowa, December 20th and 21st, 1879; I. N. White, presiding; John Sayer, clerk.

Branch Reports:—Des Moines 34; 8 removed. Newton 54; 1 baptized, 2 received. Sheridan 14; 4 baptized. Independence 57. President White reported the organizing of a branch in Marion county, called the Pleasantville Branch; J. P. Knox, presiding Elder.

Elder N. Stamm reported.

Evening, preaching by I. N. White.

Sunday, 9 a. m.—Alfred White, Bartly Myer and John X. Davies reported; also R. Goreham, D. C. White and Rufus White.

Bishop's Agent reported: "Received since last conference 75 cents; on hand 75 cents. John X. Davis.

A motion that the report be not received was put to vote and lost.

Resolved that we reconsider the minutes of last conference, regarding the Agent's report.

That we not receive the Agent's report to the September conference, and that it be returned to the Agent for correction.

That we do not sustain Bro. John X. Davis as Bishop's Agent for the Des Moines District.

That we recommend Bro. D. C. White to Bishop I. L. Rogers as his Agent, in the Des Moines District.

At 11 a. m. preaching by Bro. N. Stamm. Saints' meeting at 2:30 p. m. Preaching at night by Bro. A. White.

Adjourned to Newton, Iowa, March 27th, 1880, 3 p. m.

#### SOUTH EASTERN ILLINOIS DISTRICT.

A conference was held in Dry Fork Branch, December 20th and 21st, 1879; Geo. H. Hilliard, presiding; Isaac A. Morris, clerk.

Branch Reports: Brush Creek 71; 1 removed by letter. Dry Fork 17. Deer Creek 21; 1 baptized. Springerton 53; 2 received. Tunnel Hill 77; 1 baptized. Elm River 15.

One High Priest and eight Elders reported in person, and two Elders by letter; also one Priest in person.

Bro. B. S. Jones, Bishop's Agent, reported: The district has paid Bro. Isaac M. Smith (in the ministry) \$38 65 in cash and clothing. Received by me since last report, and now on hand, \$3.75.

Evening, preaching by Brn. J. F. Henson and Elisha Webb.

Sunday.—At 10 a. m., preaching by Brn. I. A. Morris and J. A. Upton. In the afternoon a sacrament and fellowship meeting was held. We had a pleasant conference throughout.

Adjourned to Deer Creek, Saturday, March 20th, 1880, at 10 a. m.

#### EASTERN MAINE & NOVA SCOTIA DISTRICT.

A conference convened at Addison, Maine, December 20th, 1879; J. C. Foss, president and clerk.

Branch Reports:—Pleasant River 20; 6 baptized. May 33; 2 died. Mason's Bay 41; 3 baptized. Union, Pleasant View, Sea Side, and Olive not reported.

Elders J. C. Foss, (baptized 4), S. O. Foss, J. D. Steel, and J. Benner reported, also Priest A. W. Kelley and Teachers W. Look, and N. W. Crowley.

This conference recommends Noyes W. Crowley to Bishop I. L. Rogers to be appointed as his Agent in this District.

Saturday evening testimony meeting. Sunday morning preaching by S. O. Foss; afternoon by J. C. Foss; evening a testimony meeting.

Adjourned to meet with the May Branch, at Indian River, March 20th, 1880.

#### MASSACHUSETTS DISTRICT.

A conference convened at Fall River, Massachusetts, September 20th, 1879; John Gilbert, presiding; F. A. Potter and G. S. Yerrington, clerks.

Branch Reports:—Providence, at last report 128, present 121; 11 baptized, 2 received and 12 removed by letter, 8 expelled. Fall River, at last report 100, present 99; 1 removed by letter, 2 ordinations. Dennisport, at last report 84, present 83; 1 baptized, 1 received by vote, 2 removed by letter, 1 died. Plainville, at last report 16, present 18; 3 baptized, 1 died. Douglas, at last report 19, present 24; 3 baptized, 3 received by vote, 1 died. Pawtucket, (organized July 3rd, 1879, with 8 members), 1 baptized, present number 9; 2 Elders, 1 Deacon.

Eleven Elders reported in person and 10 by letter; 4 Priests in person and 1 by letter; 2 Teachers in person and 1 by letter; three Deacons in person.

The committee on the case of Potter M. Bates and Wm. Hilton reported that the brethren had been received as members of the Church by action of the Douglas Branch, under the advice of the committee. The report was received and the committee discharged.

The Bishop's Agent reported: "Received from former agent, Bro. E. N. Webster \$11.15; paid Bro. T. W. Smith \$11.00; balance on hand 15 cents. John Smith, agent."

The district treasurer (J. Smith) reported receiving \$10 60, and paying to the president and clerk \$5 00 leaving \$5 60 on hand.

The district president (C. E. Brown) reported receiving \$13 75 and having paid out \$8.35 for traveling expenses, leaving 5.40 on hand.

The district clerk (F. A. Potter) presented a

bill for printing, stationary and car fare of \$1.85, which was ordered to be paid, and the balance in the president's hands was given to him.

Resolved that the president confer immediately with the president of the September conference, expressing the views of this conference relative to sending laborers into this district.

That we approve of Bro. James Collier's ordination as an Elder, and hereby authorize its being done by any Elder or Elders of this district whom the president may appoint.

That we consider the Brooklyn Branch disorganized, and the district clerk is authorized to issue letters of removal to the members, instructing them to join the nearest branch to which they reside.

On Sunday there was preaching at 9:30 a. m. by J. Gilbert; prayer and testimony meeting in the afternoon, at which the Spirit was poured out upon the Saints; and preaching in the evening by J. Smith and F. M. Sheehy.

Adjourned to meet at Dennisport, on the 21st day of February, 1880, at 2:30 p. m.

WELSH MISSION.

A semi-annual conference of the above mission was held at Aberaman, October 26th, 1879; John R. Gibbs, president; Benjamin Davies, clerk.

The president instructed the elders to see that the law of God is kept, and that no evil doing be suffered in the Church, and to teach the pure principles of the gospel.

Elders D. Griffiths, J. Williams, J. Morgan, J. Watkins, J. Lewis, W. Thomas, D. Davies, J. Jenkins, T. E. Jenkins, W. Morris, D. Jenkins, P. Price, A. N. Bishop, D. Williams, J. R. Gibbs and B. Davies reported, also Priest F. Evans and Deacon D. Griffiths.

Bro. T. E. Jenkins requested the presidents of branches to send in a correct report of names, age, baptisms, confirmations, with all other particulars of the members of their branches to the General Secretary of the Welsh Mission, that he might send a correct report of the mission to the General Church Secretary and Recorder in America.

Resolved that Elder J. E. Hughes, of North Wales labor as circumstances permit.

That Bro. Benjamin Davies be the secretary of the Welsh Mission, in place of Bro. J. R. Gibbs. That Bro. J. R. Gibbs be authorized to purchase a book for the registration of all the members of the Mission.

The following were sustained by vote: The different quorums of the Church in America; T. Taylor as president of the English Mission; J. R. Gibbs as president of the Welsh Mission; T. E. Jenkins of the Seventy; A. N. Bishop as president of the Western District; David Griffiths as president of the Eastern District; Benjamin Davies as Secretary, and all the officers of the Welsh Mission in their respective places.

Preaching by Bro. T. E. Jenkins, followed by the Saints in bearing testimony and enjoying the blessings of the gospel. At 5:30 p. m., preaching by the president and Bro. A. N. Bishop.

Adjourned to meet at Llanelly, on Sunday, the 25th day of April, 1880.

EASTERN IOWA DISTRICT.

A conference was held at Davenport, Iowa, convening December 13th, 1879; Bro. R. Rowley presided, Bro. E. Larkey not being present; Charles Alford, clerk *pro tem*.

Branch Reports:—Buffalo 23; 5 baptized, 3 taken letters, 1 expelled, 6 died. Davenport 37; 1 baptized. Jackson 14; no changes. Butternut Grove and Inland not reported.

Elders C. C. Reynolds, J. Ruby, Wm. Harsen, R. Rowley and J. Bradley reported in person and C. G. Lanphear by letter. Teachers J. Houghton and Aaron Stow reported.

Bro. Rowley, Reynolds, and Ruby were appointed as committee on grievances.

After some discussion the following was adopted: Resolved that the conference can baptize any who present themselves, without a vote of the branch where they reside.

Bro. J. Ruby was appointed to labor under the district president, Bro. Larkey.

Jacob Boise gave his name for baptism.

On Sunday, 14th, 10:30 a. m. preaching by Bro. C. C. Reynolds.

Adjourned to meet on call of the president.

Miscellaneous.

BISHOP'S REPORT.

Report of Bishop Israel L. Rogers of moneys received and paid out for the Church of Jesus Christ, for the quarter ending December 31, 1879.

CHURCH CR.	
Oct. 1, By Balance.....	\$1,477 75
" 3, From John Matthews, Iowa.....	20 00
" 3, Janet Black, Ills.....	3 70
" 9, David Dancer, Iowa.....	63 75
" 9, James Crick, Ills.....	1 00
" 13, Thomas Hougas, Ills.....	20 00
" 13, John Hougas, Ills.....	5 00
" 15, Sr. M. S. Milliken, Ills.....	50 00
" 15, D. C. Milliken, Ills.....	50 00
" 15, A well wisher, Ills.....	5 00
" 16, Thirza Jackson, Ohio.....	1 80
" 21, E. Penrod, Nevada.....	6 75
" 23, Mr. Hoagland, Utah.....	2 35
" 29, Annie Flower, Ills.....	2 00
" 30, Mary Hawkins, Cal.....	6 59
Nov. 3, C. L. Albertson, Idaho.....	1 60
" 5, Wallis Wight, Mo.....	1 00
" 5, Isaac Coffman, Va.....	5 70
" 5, W. H. Curwen, Ills.....	10 00
" 7, H. J. C., Texas.....	10 00
" 8, Peter Devlin, Ills.....	2 00
" 8, Frank Lofty, Ills.....	5 00
" 9, Sr. E. Allen, Iowa.....	5 00
" 10, E. S. Allen, Ills.....	1 00
" 10, Sr. E. Osborn, Ills.....	1 00
" 15, Sr. Jane Perry, Ills.....	11 00
" 15, Ellis Short, Mo.....	1 00
" 15, Mary H. Raymond, Mont.....	65
" 17, Sr. E. B. Edson, Ill.....	10 00
" 17, James Crick, Ill.....	1 00
" 20, E. S. Allen, Ills.....	1 00
" 22, Sr. M. E. Mefford, Iowa.....	2 00
" 24, David Hall, Iowa.....	8 25
" 24, Alma Newberry, Iowa.....	20 00
" 24, Richard and H. Farmer, Iowa.....	15 00
" 26, Oliver Hayer, Jun., Ills.....	5 00
" 26, Austin Hayer, Ills.....	10 00
" 26, Andrew Hayer, Ills.....	10 00
" 26, Lorenzo Hayer, Ills.....	10 00
" 26, Sr. Helga T. Sampson, Ills.....	2 00
" 27, J. F. Clengbak, Idaho.....	15 00
" 28, John Gallup, Iowa.....	4 00
" 28, Sr. Hannah Gallup, Iowa.....	3 00
" 28, Morgan David, Utah.....	5 00
" 29, J. F. Gibbon, Minn.....	10 00
" 29, Elmer A. Fay, Mich.....	40
Dec. 3, E. S. Allen, Ills.....	1 00
" 3, James Crick, Ills.....	1 00
" 8, Mrs. J. C. Gaylord, Iowa.....	7 15
" 9, William O. Thomas, Mo.....	10 00
" 9, Sr. Martha Thomas, Mo.....	10 00
" 9, N. Niedorp, Mo.....	2 50
" 10, C. Danielson, Ills.....	20 00
" 10, Stephen Woods, Iowa.....	25 00
" 10, W. N. Ray, Iowa.....	2 00
" 10, E. Penrod, Nevada.....	9 25
" 11, B. Bardsley, Iowa.....	3 90
" 11, M. Greenwood, Cal.....	1 00
" 13, W. J. Thomas, Pa.....	5 25
" 14, Susan Matthews, Wis.....	1 85
" 15, John Gallup, Iowa.....	5 00
" 16, John Grimmitt, Wyoming.....	40 00
" 16, Mary Clements, Ills.....	10 00
" 17, Ann Fosdick, Wis.....	3 35
" 18, William Pett, Iowa.....	25 00
" 20, John Hawley, Iowa.....	50 00
" 20, Abinidi Hawley, Iowa.....	25 00
" 20, Alma Hawley, Iowa.....	25 00
" 20, Sr. R. Dayton, from Kirtland } Temple visitors } 4 12	
" 20, Wyoming Valley District, Pa., } by W. W. Jones, Bishop's } 20 00	
" 21, Moses N. Cole, Mich.....	5 00
" 22, Nels Nielson, Neb.....	13 00
" 22, Bengta Nielson, Neb.....	2 00
" 22, J. P. Ogard, Neb.....	10 00
" 22, Sarah Weaver, Mont.....	2 85
" 23, D. F. Crane, Minn.....	10 00
" 23, E. S. Allen, Ills.....	1 00
" 27, Susan Bourguoin, Mo.....	2 00

" 27, Sr. Webb, Mo.....	\$1 00
" 27, J. Longfield, Mo.....	10 00
" 29, Eliza G. Page, Wis.....	10 00
" 29, A sister, Ills.....	10 00
" 29, E. S. Allen, Ills.....	1 00
" 31, Oliver Hayer, Sen., Ills.....	30 00
" 31, Hans Hayer, Ills.....	15 00
" 31, Mary A. Pett, Iowa.....	10 00
" 31, H. A. Stebbins, Ills.....	25 00

Total..... \$2,367 51

CHURCH DR.

Oct. 6, Paid J. F. McDowell, ministry.....	\$15 00
" 6, David Dancer, Bishop's Agent, } Decatur District, Iowa.....	75 00
" 6, C. Scott, ministry.....	20 00
" 6, J. A. Crawford, ministry.....	25 00
" 8, Sr. W. T. Bozarth.....	25 00
" 9, J. H. Hansen, ministry.....	63 75
" 9, R. M. Elvin, ministry.....	50 00
" 11, W. W. Blair, ministry.....	50 00
" 14, Charles Wicks, ministry.....	2 00
" 15, Wm. H. Kelley, ministry.....	150 00
" 17, Joseph Luff, ministry.....	20 00
" 21, Josiah Ellis, ministry.....	25 00
" 21, D. H. Bays, ministry.....	50 00
" 25, the poor.....	7 50
" 27, J. H. Hansen, ministry.....	45 60
" 29, Joseph Luff, ministry.....	20 00
" 30, Joseph Luff, ministry.....	55 25
" 30, J. R. Lambert, ministry.....	50 00
Nov. 3, Charles Derry, ministry.....	50 00
" 3, T. W. Smith, ministry.....	10 00
" 5, W. W. Blair, ministry.....	125 00
" 7, J. S. Patterson, ministry.....	10 00
" 11, R. J. Anthony, ministry.....	25 00
" 11, Agent, A. Hall, for the car fare } of Elders Derry, Anthony, } Deuel and Luff, as missiona- } ries to Utah.....	200 00
" 11, Sr. J. A. Crawford.....	20 00
" 17, J. S. Patterson, ministry.....	20 00
" 19, A. J. Cato, to return from the } Texas Mission.....	75 00
" 21, Tracts for Utah Mission.....	30 51
" 28, the poor.....	20 00
Dec. 3, J. F. McDowell, ministry.....	20 00
" 6, R. C. Elvin, ministry.....	15 00
" 9, the poor.....	1 50
" 11, Letter book for Church use.....	1 00
" 15, D. Dancer, Bishop's Agent.....	36 00
" 27, Tracts for Utah Mission.....	18 15
" 29, D. Dancer, Bishop's Agent.....	102 41
" 30, W. W. Blair, ministry.....	30 00
" 31, the poor.....	30 00
" 31, Church Secretary and Recorder.....	25 00
" 31, Books to Elders in the field.....	7 20
" 31, Stamps for Church use.....	9 60
" 31, Heralds and Hopes for six } months, to England, Wales, } Denmark and Tahiti, to aid } those Missions.....	54 52
Total expended.....	\$1,684 39
Jan. 1, 1880, Balance due Church.....	683 12
Total.....	\$2,367 51

Of the above amount paid to D. Dancer, \$196 was for breaking the one hundred acres of land given to the Church by Bro. M. A. Meeder.

Respectfully submitted,  
I. L. ROGERS, Bishop.

BISHOP'S AGENT APPOINTED.

Brother Noyes W. Crowley is hereby appointed as the Bishop's Agent in and for the Eastern Maine District, he having been chosen and recommended by a conference of said district held December 20th, 1879, at Addison, Washington county, Maine, as writes Bro. J. C. Foss district president. I. L. ROGERS, Presiding Bishop. SANDWICH, Illinois, Jan. 15th, 1880.

ERRATUM.

The conference of the Spring River District is to convene on the 20th of February, instead of on the 29th, as set by error at the close of minutes in last Herald.

J. C. Clapp, Myrtle Creek, Douglas county, Oregon.  
Joseph Luff, Independence, Jackson county, Missouri.

**OBITUARIES.**—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

#### MARRIED.

**WICKWIRE—HAYER.**—At the residence of Oliver Hayer, Sen., of the bride's father, in the Mission Branch, town of Miller, La Salle county, Illinois, on Thursday, January 1st, 1880, by Elder Thomas Hougas, Mr. Chester Wickwire, of Indiana, formerly of this place, and Sister Julia Matilda Hayer. A number of friends and relatives were gathered to witness the interesting event, and enjoy the bountiful feast prepared for the occasion.

"May their minds in future blending,  
Know the purest of earth's peace;  
May no evil cloud descending,  
Cause their perfect trust to cease."

**HART—BIRD.**—At the home of the bride, in the Pleasant View Branch, Cherokee county, Kansas, November 30th, 1879, by Elder Morris T. Short, Bro. James L. Hart, of Labette county, and Sr. Sophia Bird. Quite a number of brothers and sisters of the branch met to witness the ceremony.

**DIKE—BENTLEY.**—At Glenwood, Mills county, Iowa, at the residence of George F. Waterman, Bro. Simon Dike, Sen., and Mrs. Ellen Bentley. Ceremony performed by Elder George Kemp, January 11th, 1880.

#### DIED.

**SCAMMON.**—On May 11th, 1879, I had the pleasure of baptizing and confirming Mary A. Scammon to a true membership in the "one body." On New Year's day she gave birth to a promising son, but dropsy of the heart closed her painful, patient, heroic career in death, on the following day. She was born in Lamoille, Bureau county, Illinois, May 24th, 1850. The funeral services were well attended by weeping relations and friends in and out of the Church. Her death was anticipated, but it came after relief and ease, hence the sad shock. Gentle she was, and tenderly loved by a large circle. Determined and persistent in the right, a model of fidelity, prudent in counsel, and admired, she has gone to join the redeemed in the mansion of light and rest. She requested her honorable husband to embrace the faith. Services by Elder M. T. Short.

**KNOX.**—At Coal Creek, Marion county, Iowa, January 3d, 1880, of pneumonia, after one week's suffering with a severe cough, Sister Mary Knox, wife of Joseph P. Knox. She was born at Fellen shore, England. Age 48 years, 5 months. Was baptized into the Bickerton faction in 1859. Came to Iowa and was baptized into the Reorganized Church, July 25th, 1878, by Elder M. T. Short. She lived faithful and died rejoicing. Her last words were, "Praise the Lord, O my soul," and she fell asleep in peace.

"A loving wife, a faithful Saint,  
Has gone where all is joy and peace."

**DUNCAN.**—Near Millersburg, Mercer county, Illinois, July 11th, 1879, James E. Duncan, son of Bro. Jasper Duncan, and grandson of Sr. E. Miller. He was drowned in attempting to swim Edward's river. His age was 12 years, 1 month. Funeral sermon by Elder E. T. Bryant.

**CLOUSE.**—At Camp Creek, Illinois, November 16th, 1879, of consumption, Mrs. Annie Clouse, wife of Bro. Leander Clouse, aged 31 years, 5 months and 27 days. She leaves a husband and five daughters. Funeral sermon by Elder E. T. Bryant, assisted by Mr. H. Morris.

**WILLIAMS.**—At Coalville, Webster county, Iowa, December 20th, 1879, of consumption, Elder Thomas R. G. Williams, aged 55 years, 10 months and 6 days. Agreeably with his request, he was buried at Lucas, Lucas county, Iowa, December 28th, 1879. He leaves a wife and six children, all in the Church. He was born in Tredegar, Wales, February 14th, 1824; joined the Church in 1844; emigrated to this country in 1858; joined the Reorganization in St. Clair, Pennsylvania, in 1864, being baptized and ordained by Elder James Clifford. During his time he presided over several branches; was an active officer, a faithful member, and true brother. He bore a faithful testimony to the work, and was a strict observer of the Sabbath. Funeral discourse by Elder J. R. Evans.

**MILLER.**—At Millersburg, Illinois, December 16th, 1879, of diphtheria, Benjamin F. Miller, son of Bro. James and Sr. Nancy Miller, aged 22 years, 2 months, 7 days. Funeral sermon by Elder E. T. Bryant, assisted by Bro. J. W. Terry.

**TERRY.**—At Millersburg, Illinois, December 22d, 1879, of diphtheria, James W. Terry, son of Mr. and Mrs. D. H. Terry, and grandson of Sr. Hannah Terry, aged 10 years, 7 months and 4 days. Funeral sermon by Elder E. T. Bryant.

#### NORTH EASTERN MISSOURI DISTRICT.

The Saints are hereby notified that a conference will be held at Bevier, Macon county, Mo., February 7th, 1880, at which a full attendance is desired. EDWARD L. PAGE, *District Clerk.*

#### BRANCH REORGANIZATIONS IN MONTANA.

##### REESE CREEK BRANCH.

The Saints of Reese Creek, Montana, met at the house of Bro. J. J. Reese, at 1 p. m., December 22d, 1879, according to previous appointment. Bro. E. C. Brand was called to the chair. Meeting opened in due form. Committee on by-laws reported. Report accepted and committee discharged. The following by-laws were then read, and unanimously adopted.

Whereas, this branch has been for some time in a disorganized state, and in its reorganization we are desirous of avoiding the evils that have caused the same, and that have brought reproach on the cause of Christ in this Territory, we therefore do adopt the following by-laws, and cheerfully subscribe to the same:

1. Resolved that no member can be received into this branch who has hardness of heart or any unsettled difficulty. 2. That we will not fellowship gambling in any form whatever. 3. That we will not fellowship any one using profane language. 4. That we not fellowship dancing. 5. That we discountenance the use of intoxicating drinks as a beverage, and will not fellowship any one who frequents saloons or any places of that character, unless calling there on legitimate business. 6. That we look upon the use of tobacco as a dirty, injurious habit, and earnestly recommend the Saints to abstain from its use. 7. That these bye-laws be spread upon the record.

The following then gave their names for organization:

John E. Reese	Mary J. Reese	Thomas Harris
Thomas Reese	George Smith	Dan. R. Harris
Geo. W. Courts	James Bamber	John D. Reese
John Pritchard	Mary Reese	Polly A. Reese
Gomer Reese	Geo. H. Smith	Ellen Smith
Ann Dale	Elizabeth Courts	Mary E. Courts
Mar. Pritchard	M. J. Pritchard	

Proceeding to elect officers by ballot, the result was as follows: John E. Reese, president; Thomas Harris, priest; Thomas Reese, teacher; Gomer Reese, clerk. On motion Thomas Harris was ordained a Priest, under the hands of Elders E. C. Brand and John E. Reese. Resolved that all licenses be renewed. That the branch retain its old name. That the branch Teacher act as branch Treasurer, *pro tem.* Adjourned.

GOMER REESE, *Clerk.*

##### WILLOW CREEK BRANCH.

A meeting of the Saints was held at the house of Bro. Lewis Gaultier, Willow Creek, Gallatin county, Montana, December 30th, 1879, (according to previous appointment), for the purpose of organization. Elder E. C. Brand was called to the chair, and Bro. L. B. Gaultier was chosen to act as clerk *pro tem.* Meeting was opened in due form. The following preamble and bye-laws were presented, read, and unanimously adopted:

[Then follows alike the preamble and the first five resolutions adopted by the Reese Creek Branch, as given above, and in the place of the 6th, the following on the Sabbath.—Eds.]

Resolved that the Sabbath be properly observed, and that no work should be performed on that day, except works of necessity, or acts of mercy.

Resolved that these bye-laws be spread upon the record.

On balloting for branch officers, Bro. James Green was chosen as Presiding Elder; Bro. Lewis

B. Gaultier as Priest; Bro. Clinton Williams as Teacher. The latter was ordained to that office by Bro. E. C. Brand. Adjourned.

E. C. BRAND, *President pro tem.*  
L. B. GAULTIER, *Clerk.*

#### 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 cents 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. 16 pages, 30 cents per dozen, \$2 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.  
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, \$2.80 per hundred.  
No. 12. The Bible versus Polygamy. 14 pages, 30 cents per dozen, \$1.90 per hundred.  
No. 14. Reply to Orson Pratt. 16 pages, 30 cents per dozen, \$2 per hundred.  
No. 15. Idolatry. 4 pages, 8 cents per dozen, 60 cents per hundred.  
No. 16. Polygamy; Was it an Original Tenet of the Church? 10 pages, 25 cents per dozen, \$1.60 per hundred.  
No. 17. The Successor in the Prophetic Office and Presidency of the Church. 18 pages, 30 cents per dozen, \$2 per hundred.  
No. 18. Rejection of the Church. 8 pages, 20 cents per dozen, \$1.30 per hundred.  
No. 20. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy. 12 pages, 25 cents per dozen, \$1.75 per hundred.  
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.  
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1 February 80.

 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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

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# The Saints' Herald

OJ Bailey  
g167

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 436.

Plano, Illinois, February 15th, 1880.

No. 4.

THE following lines were composed by a gentleman who had attended our meetings at Hanley some few times, but for the loss of the paper on which they were written, the lines would perhaps never have become known. The permission of the writer to publish has been gained:

## THE LATTER DAY SAINTS.

In a plain and humble room  
In an unpretending street,  
On a Sunday afternoon  
The Saints of Jesus meet.

They meet as brethren dear  
To help each other on;  
And shed a silent tear  
For the poor dejected one.

These saints of latter days  
Are earnest and sincere;  
They work, and watch, and pray,  
To keep a conscience clear.

There is no choir to charm the ear;  
No sights to catch the eye;  
No cushioned pews are there  
In which to lounge or lie.

But here we find the poor—  
The poor but rich in grace—  
Not rich in worldly store  
Our Father's fond embrace.

Despised although they be,  
Their motives misconstrued,  
The candid must agree  
They seek each other's good.

HANLEY, England.

J. S.

## Christianity.

WHAT is Christianity? Webster apprises us that it is "The religion taught by Christ." This, then, is the definition of the word, Christianity.

Did Jesus teach a system of his own, or was he sent by one paramount to him?

"For I came down from heaven, not to do mine own will, but the will of him that sent me. \* \* \* My doctrine is not mine, but his that sent me"—John 6: 38; 7: 16.

The doctrine which Jesus taught was "heaven born." It was founded and established by the great I AM. Whatsoever he taught was for the benefit of the human family. What did he teach?

1st, Faith. "And this is the will of him that sent me, that every one which \* \* believeth on the son, may have everlasting life."

—John 6: 40. 2d, Repentance. "Except ye repent ye shall all likewise perish.—Luke 13: 3. 3d, Baptism of water and the Spirit. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of heaven."—John 3: 5.

The gospel came with power. We read, "And they were astonished at his doctrine; for his word was with power."—Luke 4: 32. He gave power to his ministry. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—1 Cor. 2: 4. Again. "That your faith should not rest in the wisdom of men, but in the power of God."—5. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thes. 1: 5. Read Mark 16: 15-20. Matt. 10: 7, 8. Luke 9: 1, 2; 10: 17-19.

We ask then, that inasmuch as the many churches of to-day claim to teach the doctrines of Christianity, where is the power that accompanies the word? All their preaching is destitute of any power whatever, that is, of God. Where are the "gifts of the Holy Spirit?" "Ah!" says some one, "they were only designed to remain in the primitive church. They were needed in connection with miracles simply to establish Christianity; and then, when that was once done, they were no longer needed." Where is there such language to be found in the Bible? Did Christ say so? Did Paul say so? No. Modern divines said so. And we ask, where is their proof? If God reveals not his will in this age of the world, then how did they receive this information, or the knowledge that God designed such a thing to be? Let them answer.

Where is primitive Christianity to be found? There is so much talk about "non-essentials," that it appears therefrom that Christ failed to know what was really essential to man's salvation. Baptism is "non-essential." "Laying on of hands" is "non-essential." The "gifts" are "non-essential." "Miracles" are "non-essential." And I suppose the "resurrection of the dead" will finally be esteemed as "non-essential,"—wont need to be done. Hence, we will all turn infidel. If they would only believe that "fire and brimstone" were "non-essential" in the punishment of the sinner, we would think, or begin to think that they were learning wisdom. When people think that the sinner must have a share of "fire and brimstone," and "deny the Holy Spirit that giveth utterance," we think there is blindness exhibited on their part. The Christianity of to-day is not the Christianity of Christ's day, or of his time.

Prof. Richard Watson, in his "Theological Dictionary," on page 766, says, in speaking on the "Decline of primitive Christianity:"

"After the Apostles were dead, everything came to pass they had foretold; the whole Christian system, in time, underwent a miserable change; preaching shared a similar fate of the other insti-

tutions, and the glory of the primitive church gradually degenerated. Those writers whom we call "fathers," however, held up to view by some as models for imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly incorporated with Pagan philosophy and Jewish allegory. It must indeed, be allowed, that in general the simplicity of Christianity was maintained, though under gradual decay, during the first three centuries. The next five centuries produced many pious and excellent preachers, both in the Latin and Greek churches, though the doctrine continued to degenerate."

Here is a candid acknowledgement of one learned writer (at least) of modern times, who in a frank and manly manner confesses the degradation of primitive Christianity. What then have we left to-day? Why nothing better than degenerated Christianity. Is it then beneficial to mankind in this degenerate condition? Has not the Professor himself confessed, yea, acknowledged that "the glory of the primitive church gradually degenerated." What could have better constituted the "glory" of the church other than the "gifts and blessings of the Holy Spirit" and the power of communion which she held with Christ? Nothing. This all "gradually" disappeared. What was the cause of this? Because they were no longer needed? No. But because the people began to depart from the right ways of the Lord and he therefore began to withdraw his Holy Spirit from them, the church.

Prof. Watson says again, on page 767 of his Dictionary:

"Though degenerate, however, as these days were, in comparison with those of the Apostles, yet they were good times, or ages, in comparison with the times that followed, when metaphysical reasoning, mystical divinity, Aristotelian categories, and reading the lives of the Saints, were substituted in the place of sermons &c."

Here we learn of a still deeper, or worse degenerate condition of primitive Christianity. And now we ask, how can "the glory" of the primitive church that has entirely disappeared, because of "apostasy" be brought back again? It is not in the power of humanity to do it. Is the world so full of righteousness that it is not necessary that we should have it? Is there no one that would like to hold communion with God, as did the ancients? None of the "Reformers" have been able to restore the lost "glory." It must be done by the power of God, if it has not as yet been done. But we believe it has,—may I be permitted to be dogmatic in the assertion that we know it has been restored according to God's own way—Rev. 14: 6.

Dr. Adam Clarke in speaking of the establishment of the "Apostolic church," says, "In the book of Acts, we see how the church of

Christ was formed and settled. As far as any church can show that it has followed this model, so far it is holy and apostolic."

Would those who believe the writing of the Doctor be willing to stand by this declaration of his; should we point them to a church which is a complete "model" of the "Apostolic church?" We fear not; it would be very apt to be called a "modern delusion."

As recently as 1866, Prof. R. S. Foster, in speaking of the condition of the churches of to-day, said,

"The church is not ready to meet the demands of the times. And her want is in a vital point. There is a want growing out of the present crisis; a want which money can not supply, which Bible societies, missionary phalanxes, universities, and even a martyr's devotion and zeal will not make up; it is the want of that higher life which the churches may have—nay—which they must have, before the consummation of their mission. That deep and entire consecration to God." "Demand has increased more than piety."

Bishop Asbury said, "Our ease in Zion makes me feel awful. Who shall reform the reformer?"

What a question to ask. Who shall reform the man that is out in the world endeavoring to reform other people. Each successive reformer must discover error in the doctrines of the precedent "Reformer," else what are they endeavoring to "reform?" Not "the gospel" surely; for it is "pure and holy;" "the power of God unto salvation unto all them that believe," hence, if it is the power of God unto salvation, surely no "modern reformer" could improve upon it to make it any better.

We will in conclusion of this article quote a verse of one of their hymns, and ask you kind reader what is the cause for using such language.

"In vain we tune our formal song  
In vain we strive to rise;  
Hosannahs languish on our tongues,  
And our devotion dies."

We should say somewhat as Bishop Asbury said, "Ah, poor dead christians."

JOSEPH F. McDOWELL.

### A Timely Suggestion.

Do NOT keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand, for their burial. Postmortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.

In every company, remember that you profess to be a member of Christ, a child of God, a temple of the Holy Ghost.

### Letter from Elder W. H. Kelley.

*Editors Herald:*—This writing finds me at home and all well. Yesterday a number of the brethren visited us and we spent the Christmas very pleasantly, and the Saints placed us still more under obligations to them.

Since writing last I have made a tour through this district and Canada. Nov. 16th I left home and the evening of the 18th found me with the Lawrence Saints, enjoying the hospitality of Brother and Sister Hulse. Bro. George Weston was there, and had been having some success in the ministry. The next day met with the Saints in a business meeting, and Bro. C. Scott and myself (acting as a court) proceeded to investigate some matters, which resulted in excommunicating some from the Church, the transgressions being aggravating, damaging, of long standing, and unrepented of. A partial reorganization of the branch was also effected, Bro. Seth M. Bass being ordained a priest, and sustained as president of the branch, and Bro. Henry Manee being ordained teacher. The evening was devoted to a testimony meeting, and a profitable time was had.

On the 20th, Bro. Scott and I started for Sanilac county, and the 21st we boarded the steamer at Port Huron for Forrester. The evening found us the guests of Bro. and Sr. Campbell, and later we met with the Saints in a prayer meeting. Saturday, 22nd, the Saints met to consider the propriety of organizing a new district, as per announcement of Brn. Davis and Cornish. The meeting was organized and the forenoon was spent in a social way. A good representation was present. In the afternoon the organization of a new district was considered. It was soon ascertained that however feasible it might be to effect such organization, the meeting had no authority to do it. The territory was already included in an organized district, and could only be set off by request of the membership composing the proposed district, and the consent of the majority forming the district. All seemed satisfied. It was not as apparent that a new district was the most needful thing any way. Bro. Scott addressed the meeting in the evening.

Sunday the 23d was devoted to preaching. A large audience was in attendance. The Saints enjoyed the prayer meeting in the evening. An excellent feeling prevailed during the entire time, and all were made glad. Bro. J. J. Cornish resides in the neighborhood, and is deserving of great credit for standing in defense of the cause there. May his usefulness increase. Our home was with Mr. John McKay, from whom we received kindest considerations. Mr. George McKay, Mr. Templeton and families, were very kind and manifested a deep interest in the work. We thank them and others for generous hospitalities. May they all soon find a place in the fold of the Good Shepherd. We met with great kindness from the Saints also. They are new beginners, in the main, but in earnest and endeavoring to put on the whole Christian character. We held meetings also in the school houses with good audiences. There exist evidences of a growing interest in the

latter day work among the more thoughtful and serious-minded, while some of the more fearful and unbelieving are apprehensive lest the "Mormons become as thick as Canada thistles," by the progress they have been making, if it is not checked in some way. It is our hope that they may realize their fears.

On the 27th Bro. Wilky brought us on our way to the neighborhood of Lexington, where we preached again in the little brick school house where the work was planted some years ago, by others. We stopped over night with Mr. and Mrs. Tate, who have always shown themselves friendly and made things comfortable for the elders. The few brethren in that neighborhood are striving to keep in the unity of the spirit, and others are investigating.

We departed on the 28th for London, Ontario, and there we were met by Brn. Cornish and Evans and made Bro. Evans' house our home. Saturday, 29th, the district conference convened, with a good representation in attendance. At the business meeting a lively interest was manifest. As a rule, good feeling and unity prevailed; yet, at times, the discussion of questions became sharp and animating, with an exhibition of a little feeling on the part of some.

It is to be regretted that there is a kind of party spirit or feeling which tends to divide the membership somewhat, keeping the branch in a constant fermentation. There has been no officers yet found who could please all, and even the transient elder, keeping his own counsel and committing himself to no one, is not entirely beyond suspicion. Brn. Cornish, Luff and Mottashed, respectively, have acted as president of the branch, but not with satisfaction to all. While we were in Canada, but away from London, all the branch officers resigned, and new ones were elected in their stead, Bro. Harrington being chosen president. On our return we found him duly in charge, and we hope that wisdom may be given him to administer, and he be able to command the respect of all.

Bro. Mottashed resigned the presidency of the district, being so circumstanced that he could not well be from home, and Bro. Robert Davis was chosen in his stead for the present term. Bro. Davis has been laboring in Canada and Michigan for some time, with commendable success.

On Sunday, the 30th, large audiences attended the preaching services, morning and evening. At 2 p.m. a good prayer meeting was held. The conference adjourned to June 12th, 1880.

We remained in London until Thursday, December 4th, holding meetings. Then went to Usborne, where we held two meetings. The little band of Saints there are doing well, and our stay with them was very enjoyable to us. It is likely their membership may be increased ere long. Saturday the 6th we had a pleasant ride of about sixteen miles over a nice country to Carlingford. Here we tarried till the 10th, holding meetings on Sunday and on Monday evening, returning to London for the Wednesday evening prayer meeting. The revivalist, Hammond, got aboard at Thornburg, on his way to London to hold forth in the evening.

Friday, the 12th, went to Bothwell to attend the Kent and Elgin conference which convened on the 13th. Business was trans-

acted with unity of feeling and sentiment. In the evening Bro. Scott preached. Sunday was devoted to preaching, and a large audience listened with interest to what was said. An excellent spirit prevailed during the conference, and the Saints enjoyed their association together. We only regretted that our stay was not longer. Bro. Leverton was sustained as president of the district, receiving the hearty support of all the members present. May he have good success in the future.

But little was done during the summer in either of the Canada districts aside from local labor, as there has been no one devoting their whole time to the ministry. The cause has suffered somewhat by reason of this, and brethren have felt discouraged and a little dejected. There is not a more inviting field, in many regards, any where, nor one where the cause is making more rapid progress according to the work done. Canada needs some constant efficient laborers, to make a proper effort there. Who will volunteer to go?

It was thought wisdom that Bro. C. Scott should remain there for a part of the winter, and visit the churches. Hence, on Dec. 15th, I left him at Bro. Norman Blakely's, in the Zone Branch, and returned to Michigan, making a short but pleasant stay at Bro. Traxler's on the way.

All considered, the cause is rapidly advancing, measuring it by the little labor done. Saints are learning by experience to be more wise and useful. So the signs are hopeful and we are encouraged. W. H. K.

COLDWATER, Mich., Dec. 26th, 1879.

### An Ancient Tomb in Nebraska.

Bro. Neils Nielson sends a Nebraska City *Sun*, which contains an account of an antiquarian discovery by Prof. Wilbur, in Webster county, the Republican Valley, that state. Rocky bluffs and deep canons abound in that region, where geological treasures and petrifications are numerous, and recently the Professor found some stones "which appeared to have been hewn and chiseled by the hand of man," as, upon investigation proved to be the case; "for they were chiseled in a scientific manner, and evidently by the hand of a master." The account further says that Prof. Wilbur was astonished at finding under these stones "a stone tomb, or sarcophagus, \* \* of the finest finish and workmanship, \* \* and the outside was covered with ornamental carvings." The writer further says:

"Upon the lid being pried off, nothing was found but a handful of gray dust and a few beautifully-made gold ornaments, which had evidently been used for personal adornment. They are now in the possession of the professor, and at an early day will be placed on public exhibition. Steps will also be taken to remove the tomb from its present location.

"The discovery is a curious one, to say the least, and gives rise to many queer surmises. The tomb bearing as it does the marks of great antiquity, and also evidences of a superior civilization, shows that it is not that of an Indian. Then arises the question, "Whose is it?" It will undoubtedly furnish much food for discussion among scientific men, and may lead to some new discoveries of great importance."

Concluded.

### "Produce Your Cause."

WE might ask, When will these things be, and what the sign of their beginning? As this great work is the Lord's, and that he will accomplish it in his own way, so will do nothing until he reveals the secret, will send a messenger for that purpose, as his own way of dealing with man.

Rev. 14:6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue and people,

7. "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

An angel, a heavenly messenger, is to come with tidings, with a secret long hid from man. Gospel tidings; perhaps the book we are in search of, when found, will contain the very gospel that the angel was to announce, and is, by means of the Book, to go to all nations, kindreds, tongues and people.

We will now examine the 29th of Isaiah, beginning at the ninth verse:

"Stay yourselves, and wonder: cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink."

Why this condition?

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets, and your rulers, the seers hath he covered. And the vision of all is become as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee; and he saith, I can not, for it is sealed: and the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned. Wherefore the Lord hath said, [that is because of the condition of the people], Forasmuch as this people draw near me with their mouth, and with their lips do honor me; and their fear toward me is taught by the precepts of men."

In connection with this last verse quoted, please turn to 1 Tim. 3:1-7:

1. "This know also, that in the last days perilous times shall come. 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, (4) traitors, heady, high-minded, lovers of pleasure more than lovers of God. 7. Ever learning, and never able to come to the knowledge of the truth."

These two servants of God are describing one and the same people. Micah also describes a people who are not dissimilar:

Micah 3:5, 6, 7: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips, for there is no answer of God."

And while I am producing my cause and setting forth my reasons, I must give you a quotation from Amos 8:11:

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water."

What kind of a famine could it be?

"But of hearing the words of the Lord."

Turn which way we will, and ask the learned divines of these times, and for many years

past, if there has been a prophet among us of whom we could hear from the Lord. We are told that the days of living prophets have long since passed. Surely, then, all these hundreds of years in which we have had no prophets, have been dark days indeed.

Will this state of things always continue? Will not the Lord speak to us again and give us a hope? If so, he will speak to his prophet, if he has one; if not, he will send one, because it is his manner of dealing with men.

"Behold, I will send you Elijah the prophet, before that great and notable day of the Lord come."—Mal. 4:5.

"I will hear what God the Lord will speak: for he will speak peace to his people, and to his Saints; but let them not turn again to folly."—Ps. 85:8.

In our search after truth, we find this consolation, that God reveals his secrets unto his prophets. That he will speak peace to his people. That he will reveal the abundance of peace and truth, and that he will send Elijah the prophet, by whom the hearts of both fathers and children are to be turned toward each other. And we expect the accomplishment of this when the book is brought forth and sent upon its mission.

But we return now to the 14th verse of the 29th chapter:

"Therefore, behold, [because of the condition of the people, and the set time being come], I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish; and the understanding of their prudent men shall be hid. 15. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us. Surely your turning things upside down shall be esteemed as the potter's clay, for shall the work say of him that made it, he made me not. Or shall the thing framed say of him that framed it, he had no understanding?"

In our intercourse with men, and with religionists especially, they have contended that the canon of Scripture was full. That God had revealed all that he ever would reveal to man, and that in this nineteenth century of gospel light and liberty we needed no further revelation. Thus men, who are the handiwork of God, by these expressions say to him, "What doest thou? We have no further need of thee!" This is certainly what the prophet meant, as quoted above: "Shall the work say of him that framed it, he had no understanding?" God has nowhere taught us in his word that he would cease to speak to man.

17. "Is it not a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest?"

It is well known that Lebanon is none other than Palestine or Canaan. (See Isa. 32:13, 14, 15). And since the expulsion of the Jews therefrom, it has been an unfruitful field. But in a little while after the coming forth of the Book, it is to become a fruitful field. Since 1853 the land of Palestine began to become fruitful, and by accounts from different sources, its fruitfulness is on the increase, and the Jew is beginning to gather back to Jerusalem, and they as a people seem to have strong hope that soon they will have entire control of their lost inheritance. This is strong evidence of the fulfillment of the prophecy contained in this 29th chapter.

18. "And in that day [the coming forth of the Book] shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity

and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore, thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his *children*, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

We have presented to the reader the fact that Lebanon should become a fruitful field, and the Jews would begin to gather again to Canaan, and we wish the reader to remember another fact presented in the prophecy, in the 29th of Isaiah, to wit: "Jacob shall not now be ashamed, neither shall his face now wax pale."

It is a well known fact that since the rejection of the Redeemer by the children of Jacob, that they have been scattered to the four corners of the earth, according to the prediction of Moses, and also that of Christ; that they have become a hiss and a by word, persecuted and hated, plucked up, robbed and spoiled to the full extent of the prophecy. But looking back only a few years, since the *book* has come to light, and what a change? They are finding favor everywhere. They now are lifting up their heads, because favors are being courted at their hands. Men from among them stand connected with the greatest nations of the earth as assistants in governmental affairs. Among them are found the greatest bankers and moneyed men in the world. By these things the Jew is becoming bold, and his face ceases to wax pale. This is another evidence of the coming forth of the Book.

In the 11th verse: "And the vision of all is become as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I can not, for it is sealed."

Now, if we should be successful in proving that this too has been fulfilled, we shall have produced three witnesses in our favor, and it is said that "a three-fold cord is not easily broken." In Genesis and Deuteronomy we showed that Joseph's chief blessing was placed upon the head of Ephraim. Hosea says that God had written to him the great things of his law. Ezekiel informs us that the stick of Joseph is in the hand of Ephraim, and is to be put with that of Judah. And Isaiah says the vision of all (the people) is become as the words of a *book* that is sealed, which the learned could not read, because they had no power to read a sealed book. But the *Book* is delivered to one not learned, who said he was not learned. If this has taken place, then there must be an account of it. And as we examine the account, we find the following:

"Mr. Joseph Smith, Jun., who made the following discovery, was born in the town of Sharon, Windsor Co., Vermont, A. D. 1805. When ten years of age, his parents, with their family moved to Palmyra, in the State of New York. In this vicinity he resided about eleven years, assisting in cultivating the soil. His advantages for acquiring literary knowledge were very limited, hence his education did not extend, only to two or three branches of learning. These were his high-

est attainments. When about fifteen years of age, he began to reflect upon the necessity of being prepared for a future state of existence. If he went to the religious denominations to seek information, each pointed to its particular tenets, saying, This is the way, walk ye in it."

But it occurred to him that God could not be the author of but one true church. And the question, which was the one, for God could not acknowledge but one. The great question to be decided in his mind was, If any one of the denominations is the church of Christ, which is it? But while reading the Scriptures, among others he found this passage, recorded in James 1:5: "If any man lack wisdom, let him ask of God, who giveth liberally to all men and upbraideth not, and it shall be given him." He found by this that a man might get light and understanding by seeking unto God, and for this purpose he retired to a secret place, and by prayer sought that which he desired, and obtained an answer to his wishes.

Two glorious personages appeared to him, whose form and appearance were just alike. Was informed that his sins were forgiven him, and also in regard to the matter that had troubled him, that all religious denominations were believing in incorrect doctrines. He was informed that the fulness of the gospel was soon to be made known, after which the vision withdrew. Again, on the evening of September 21st, 1823, while calling on the Lord, he was visited in like manner. This personage that visited him at this time, declared himself to be an angel of God, sent forth by commandment to communicate to him that his sins were forgiven, and that his prayers were heard; and also to bring the glad and joyful tidings that the covenant which God had made with ancient Israel concerning their posterity was at hand to be fulfilled; that the great preparatory work for the second coming of Christ was speedily to commence; that the time for the gospel in its power and fulness to be preached to all nations, that a people might be prepared with faith and righteousness for the Millennial reign of universal peace and joy was near. He was informed that he was called and chosen as an instrument in the hands of God to bring about some of the purposes and marvelous things in this glorious dispensation. It was made manifest to him that the American Indians were a remnant of Israel, that when they first emigrated to America they were an enlightened people, possessing a knowledge of the true God, enjoying favor and peculiar blessings; that their prophets and inspired men were instructed to keep a sacred history of the most important events transpiring among them, which history was handed down for many generations. At this interview the heavenly messenger caused Mr. Smith to have a view of the place where the records were deposited, and after giving him further instructions necessary, he took his departure. Mr. Smith came in possession of the plates on the 22d of September, 1827.

"And the vision of all is become as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee, and he saith, I can not, for it is sealed. And the *book* is delivered to him that is not learned, saying, Read this I pray thee: and he saith, I am not learned."

By the aid of the "Urim and Thummim,"

an instrument that was found deposited with the plates, Mr. Smith was enabled to translate some of the words of this otherwise sealed book, and to transcribe some of the characters from the plates, and delivered them to a Mr. Martin Harris, who came to his house during the month of February 1828. Mr. Harris says:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. Then I showed him those which were not yet translated, and he said that they were the true Egyptian, Chaldaic, Assyriac and Arabic characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and the translation of such of them as were translated was also correct. I put the certificate which he had given me in my pocket, and was just leaving the house, when he called me back, and asked me how the young man found out there were gold plates in the place where he found them. I answered that an angel of God had showed (revealed) it unto him. He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, that there was no such thing now as ministering of angels, and, that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I can not read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said, respecting both the characters and the translation."

And now, kind reader, we have produced the three witnesses in favor of the Book; to wit: that Lebanon was to become a fruitful field, which began to be fulfilled between the years 1850 and 1860.

That "Jacob should not now be ashamed, neither should his face now wax pale." And this because of his having gained much influence by his wealth and learning, which the chief nations desired to profit by. Also that at this time there is a prophecy being fulfilled by them, which you will find by turning to Jer. 32:42-44: "For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the the Chaldeans. Men shall buy fields with money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south, for I will cause their captivity to return, saith the Lord."

Again, Zach. 2:3, 4: "And behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein."

This is what was declared emphatically by

Joseph Smith. For what good would a wall be, let it be made ever so strong, in these days of modern artillery?

Also, in Deut. 4 : 30, 31, Moses said : "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice, \* \* \* he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them."

"Drop down, ye heavens, from above, and let the skies pour down righteousness : let the earth open, and let them bring forth salvation, and let righteousness spring up together ; I the Lord have created it."—Isa. 45 : 8.

"Mercy and truth are met together ; righteousness and peace have kissed each other. Truth shall spring out of the earth ; and righteousness shall look down from heaven."—Ps. 85 : 10, 11.

In conclusion, we would say that we think we have produced our cause partially, and set forth some of our strong reasons why we believe in the Book, and also in the dispensation, which dispensation we now know to be begun, because in the book spoken of by Isaiah is contained the fulness of the gospel, and shows us that when it would come forth, then, God would set his hand the second time, as it is termed, which was to be the *last* time, the *last* dispensation of the gospel, in the which *all* the outcasts and dispersed of Israel were to be gathered, and that for the *last* time. Hence in it was to be blended all former dispensations, and the fulfilling of the promise, "Behold, I will send you Elijah the prophet," and the saying of Christ, "Other sheep I have, which I must bring, and there shall be one fold and one shepherd." The sending of the angel with the everlasting gospel, revealing the book that contained that gospel, and revealing who the American Indians are, and the rightful heirs to the promise, by whom the people should be *pushed* together, and all this in accordance with Christ's words, "There is nothing hid, but it shall be revealed ; and there is nothing covered, but it shall come abroad."

D. D. BABCOCK.

THE following Essay was written by one of the young ladies of the graduating class for 1879, in the school at Plano, and possesses such merit that we asked and obtained the privilege of putting it in print. To the scholars and students of the Church it will commend itself.

### Yesterday, To-day, To-morrow.

In Ancient Mythology there is a significant picture called the "Three Fates." It represents three women ;—the first holds a distaff, the second is spinning, and the third cuts the thread and so finishes the work.

These three fates we will call Yesterday, To-day, and To-morrow. Yesterday held the thread of our lives, To-day works out a plan, To-morrow looses the golden cord. It is our fate that there shall always be, Time past, Time present, Time coming.

There is always a Yesterday to live from, a To-day to live in, a To-morrow to live for.

Yesterday the flower budded, To-day it blooms, To-morrow it withers. Change, change, wondrous change ! It is this change which

makes the acorn an oak, the oak, the prison bar ;—the change which makes a little band of pilgrims, tossing on the wide ocean, a colony, a force, a rebel, a victor, a nation, a fortress of liberty, a refuge for the oppressed.

This was the work of Yesterday. For it was but Yesterday that those memorable words rang out on the still ear of listening night, "Give me liberty, or give me death."

In a nearer Yesterday the American nation was divided ;—father against son, brother against brother, husband against wife. To-day, the very ones who fought against the good old flag, stand in the halls of Congress and profess to guard it. They strove,—but honor be to our brave soldiers,—in vain, to cast it beneath their feet, and now they are fain to hold it up with the very hands that yesterday defiled it.

The change from past to present is the change which turns earth, air, dew and rain to waving wheat, wheat into bread, bread into bone, sinew, and brain, and brain into the mighty influences which sway man's purposes.

Go into the forest with the woodman To-day. Select the tallest, mightiest tree in all the woodland. Hear the sturdy, ringing strokes as he measures his axe to the oak. See, the tree is yielding to his might. It trembles ! It totters ; looks proudly around once more, then falls with a deafening crash to mother earth. Now come nearer. Note the hundred rings and layers found within. Here a ring is narrowed ;—'twas a drought : again, the next is broad and cellular ; that year there was almost a flood. Here the wood is hard and solid, there perchance, the heart-wood rotten. Here is a knot, there a hollow, here a worm nest. All the past life, the Yesterday of the tree, unfolded in present To-day. Just so of nations and of individuals. Every man is an "almanac of self,"—idleness, industry ; folly, wisdom ; selfishness, generosity ; pride, humility ; avarice, prodigality ; passion, forbearance ; depravity, morality,—the traces of all are here.

Time once gone is gone forever. There is no recall, no time to do again. It behooves us to fashion well each To-day, that when it has become Yesterday we may look back with pleasure on time past. For there is much pleasure in memory of Yesterdays. Open again the magic book of your life. Ah ! this is childhood. How anxiously tended by a watchful mother ; how fondly cherished by a loving father. Carefully should children be nurtured, for "the child is the to-morrow of society."

The days of childhood are fleeting, and quick the vision fades into youth ;—youth full of hope, energy, ambition, aspirations ; possibilities unmeasured, all before us.

We may make our To-morrow what we will. The marble and the chisel await, the shape we must form. It is for the youth "to be, rather than to seem." Now the prime of manhood or womanhood is reached, and you are doing your best work for the world. You are surrounded on all sides by influences and may steer against the current, or float idly down the stream until the vessel founders. Experience has taught you much ; your powers are developed, use them you must. Perhaps even now the weight of many years has frosted thy head and dimmed thine eye. Soon it will be an eternal To-morrow. Possibilities

are past. Fast are you leaving Yesterday behind, reaching over to the To-morrow.

To-day is a dangerous strait ;—rocks around us, unseen breakers on every hand ; giant waves threatening each moment to engulf us. To-day, nature waters the earth that To-morrow it may bring forth plenty. Plants and animals are workers in the To-days, while man, the highest of all, is prone to put off till To-morrow.

There are mighty works going on all over this broad land To-day, which shall tell a strange story to the coming man ; a story of mingled good and ill :—of a race, energetic, ambitious, intelligent, prosperous, grown strong through trial ; tales of want, of woe, of plenty, of pleasure ; of the onward march of civilization and the diffusion of Christianity ; of women claiming rights,—rights which God gave them, and of which Yesterdays have deprived them ; of men abusing their own rights, and the rights of those they profess to protect.

To-day is America's day of progress, advancement in art, science, morality, mentality. Great changes are taking place, but they are changes for the better.

Longfellow says, "All are architects of fate, working in these walls of time." We are working in To-day, and on either side are walled in Yesterdays and To-morrows.

Now is the constant syllable ticking from the clock of time. Now is the watchword of the wise, on the banners of the prudent. To-day is the harvest of Yesterdays, the seed of To-morrow. Soon it is gone, and in the book there is a blot, a blank, or a perfect page.

Man's life is like a stairway of many steps, that as he toils upward, crumble successively behind him. No going back,—the past is an abyss. No stopping,—the present perishes.

There is a skiff on the ocean, and in it sits a gentle mariner, guiding man's fragile bark. To-morrow is that skiff, and Hope full of gladdening looks the mariner. Hope flatters the painful present with gracious promises for the future, and kind To-morrow bears half the burdens of To-day.

To-morrow is the rainbow's cup,—the prize of ignorance, the shifting anchorage, the wrecker's beacon. It is "only another To-day, with its measure of joy and sorrow." Delusion hides in the fairy land To-morrow, and oft we waste the precious present in fancies of the future. But coy To-morrow comes not, with promises fulfilled.

Feeble as we are, there is within us a conqueror,—the innate sense of right, and the power of discrimination, always with us. This conqueror himself shall make us friends of these our transformed foes : Yesterday, To-day, and To-morrow.

Yesterday held the thread of our lives, To-day we are working out the pattern and filling in the warp with various colors, and by and by when To-morrow shall sever the golden cord, may the memory of well spent To-days shed a halo of light on the promised To-morrow.

We, this class of '79, have been working many Yesterdays in the pursuit of knowledge. We realize that as yet we have gone but a short distance in wisdom's road, and yet, we think this school life has accomplished its mission. We have gained the tools, and To-morrow will test the metal.

**Classmates:** We have all worked together here during three years, and some of us have been children here. We have met together day after day in yonder school room, solved the same problems, conned the same lessons, oftentimes from the same book. But to-night this ends. To-morrow our paths must diverge, some widely, although we shall have the same final object in view. Two can not tread one path in the world, but somewhere there must be a divergence. Yet as in after life we meet again, memory will often recur to the school-days, old associations will crowd upon us, and lovingly our thoughts will turn to the teachers who have so well assisted us. We feel that to them we owe a debt of gratitude which can never be paid. "By their works ye shall know them," and if we are possessed of any merit in the eyes of the world, it is due to these who were once our instructors, counselors and friends. Let us endeavor to live right lives, to excel in every undertaking, and we shall not be content with climbing the mountain, but will press on and beyond To-morrow.

**To the Board of Education:** We tender our thanks for your interest in our progress, and for the honor you propose to confer upon us. We hope that we may prove worthy recipients, worthy as the first class, and worthy as precedents of the classes that are to follow.

**Ladies and gentlemen:** We thank you for your kind attention this evening. We have received much encouragement from you in the past, and we ask that in the broader field of work To-morrow you will still lend us your kindly support and generous sympathy.

As we all go forth to engage in the To-morrow of life, may we so live that in both the bright hours and the darkest days, that when we reach that long and fair eternal To-morrow, we may receive the reward that crowns the many Yesterdays of a noble, virtuous, well spent life.

MATIE GOSS.

### The Hope and Rest of Saints.

WHAT a blessed hope the Saints of latter days have, and what a consolation it is to know that it is the same hope that the former day saints had. To live on the earth when Jesus comes; when paradise lost will be restored. Then all shall see and know the Lord. The promise is that all who learn of Jesus to be meek and lowly in heart shall find rest to their souls. "The meek shall inherit the earth, when the wicked are cut off."—37th Psalm.

Says one, "Who can be meek in this world?" If you believe, repent, and are baptized and use the Spirit given to help you to be meek, you will gain a portion then; for every man, whether king or servant, shall sit under his own vine and fig-tree.

INFERIOR.

**BEST THINGS.**—The best theology—a pure and beneficent life. The best philosophy—a contented mind. The best law—the golden rule. The best education—self-knowledge. The best statesmanship—self government. The best war—to war against one's weakness. The best medicine—cheerfulness and temperance. The best art—painting a smile upon the face of childhood. The best music—the laughter of an innocent child.

Keep a good conscience, let it cost you what it may.

Christ left the cross and went to glory, that you might take it and follow after him.

In bodily sickness, Jesus is beckoning you home.

### Faith and Repentance.

THE principle of faith is the first one in the gospel order or scheme. Paul, in defining the term, says it is "the assurance of things hoped for, the evidence of things not seen." Faith is the grand moving principle in all intelligent beings, or existences. When we attempt to do or perform any kind of labor, faith is the incentive to action. Active faith is living faith. Inactive faith is dead faith. This appertains mostly to religion. Active faith is a working, energetic, fruitful faith; blessed principle! Inactive, dormant faith, is simply an expression, or utterance of words that bear no manner of fruit; it is a dead thing and the individual who is in possession of the same is a worthless member in any kind of society whatever, religious or otherwise. God has no manner of use for any such person in his Church.

Christian faith is Christ-like faith. Behold what confidence Jesus placed in his God, who is our God. In the 17th chapter of John's gospel, Jesus commends his disciples into his Father's care, and manifests unbounded confidence in God, that they should be kept by Omnipotence. The faith Christ exercised was truly one "of assurance" of the thing "hoped for"—a sacred protection of his disciples from evil. Without faith it is impossible to perform any kind of work whatever.

Some say they can exercise no faith in God nor in Christ. It may be possible to exercise faith, but with some it seems otherwise.

It is obvious that there must be existent in God and his word something that is of such a nature as to create a faith, or an assurance of or in the principles presented ere faith can be exercised. When an individual contemplates planting any kind of seed from which he may receive fruit, there existing certain things which he can behold for himself, about which he may reason, and may test the reality of. Such being the case, he plants the seed, having faith within himself that there are certain conditions which must be complied with ere he can reap any reward from the seed as fruit. The conditions are explicit, they are before him; he plants, believing that having complied with apparent conditions he will reap. That faith becomes an assurance unto said person that he will obtain a reward for his labor. It is an evidence of the reception of the thing hoped for; he hopes to receive the fruit of his labor. He knew full well that the seed could never evolve or mature while in his hand. He could behold plainly that the proper conditions to develop the seed were not in his hand. And so it is with the gospel faith. We have the conditions stated explicitly. It matters not what men may say or think, ascertain what Jesus says, or what it is that is recorded as a statement of his. You know it is not the language of humanity alone; because what man says is generally antagonistic to what is recorded that Jesus should have said; so it must be of philosophical necessity, that it originated with a higher type of intelligence than is in man. Man is too apt to acknowledge the verity, or supposed verity, and soundness of what their fellow men have expressed as being

principles of right, philosophically or otherwise. When, therefore, an individual upon the perusal of the divine language, truly and heartily imbibes of its blessedness, it will at once excite a faith, a lively faith in said person. Said faith will create within his heart the hope of receiving the things promised; giving him also an assurance that such will be the result upon a ready compliance to the rules laid down in the sacred record. Thus the faith created acts as an incentive to obedience. Such individual is obviously without improbity. It does not act as anything impromptu, but is and must be, the inevitable result of candid, critical and prayerful investigation; ascertaining thereby, the character or nature of the soil, and the conditions pertaining thereunto, into whose charge and care the seed is to be planted or entrusted.

Then this same faith attracts the attention of the individual to the all important fact that, although it may have created within his heart the hope of receiving "the rest" in the blessed beyond; that all his past sins and follies must be laid aside, and this brings about that change which may most properly be termed repentance.

Repentance is indispensably necessary. To repent, is to "cease to do evil and learn to do well," and *do it*. It is a forsaking of evil and evil ways. With sin and sin stains upon you, you can not enter the kingdom; they *must* be forsaken, they must be washed away. Though a person should profess to have faith and yet continue in the ways of vice and folly, what would it profit him? Nothing. Repentance is a command most explicit. Peter said: "God now commands all men everywhere to repent." Christ came to call sinners to repentance. What is a sinner? "Sin is the transgression of law;" therefore, all who transgress law, God's law, commit sin, and are sinners. This class of people Jesus came to call to repentance; for he came not to save men *in* their sinful state, but *from* sin and its terrible consequences.

Repentance is a work of reformation. Should all evil persons repent, society would be reformed, and a better state of things exist among men than now exists. This is what the gospel is for; and when man performs this work of reformation, promises are made to him of better things to come.

J. FRANK McDOWELL.

### One Thing at a Time.

A GREAT many things may be well done, provided that only one thing at a time is attempted. Many active, energetic people suffer their lives to waste, simply because they are without method of any kind. True, they are busy, and fussy, and filgety: and full to the bursting with all manner of plans and projects; but while agonizing with the pains of parturition, they seldom bring any matters of importance to birth. They should recollect that good deeds are not produced in litters, but are laid down on a solid basis, after the order of steps ascending toward the summit of a pyramid.

As a rule, the first thing to be done is that of immediate, present duty. It should be done to-day, and not be postponed until to-morrow. It should be done now, and when one feels

more like trying it. The body is lazy. The mind is sluggish; but to will is to do. The will has imperial force in men of will, who firmly resolve to rule themselves, and so far as they can, all the circumstances around them.

Few things worthy of being done can be accomplished without hard work. Shiftless people are cowardly. They shrink from contests with difficulty or hardships. They run from refuge to the quicksands of idle hope.

Full of wishes, they imagine that, somehow, luck will fill their hands with benefits. And so they dream and wonder why others get along, and why they do not. Life oozes out nothing but stagnation and decay for all such cowardly spirits that dare not compete for the prizes of diligent industry.

Hard work grows easy and becomes a pleasure to all who have felt the stimulus of its medicinal charms. One task well done makes the next one lighter. The ancient Syracusan, who began by carrying the calf, found himself able to carry the grown-up bullock with ease. "One thing at a time, and courage," these make life pleasant and fruitful.

#### Letter from Elder T. W. Smith.

*Editors Herald:*—I left the September Conference with Bro. Ells. We made the first stop at Des Moines, where he remained, while I came on to Buffalo Prairie Branch, Elder Isaac B. Larew, president. I spoke on Saturday night and Sunday to attentive and interested congregations; and on Monday night I spoke in Millersburg, where Elder Ezra T. Bryant presides. Enjoyed a goodly measure of the Holy Spirit in both places. I left on Tuesday, intending to preach that night at Kewanee, but when I called on the president, I found that no appointment was given out, my notice having only reached him that morning. I pushed on, taking the next train, via Aurora, to Streator, and found Bro. J. S. Patterson preaching there. After a few days' tarry, I moved on to Piper City, Ford county, where Elder Silas M. Rogers presides. I spoke in the school house several times to good audiences.

Thence to Cove, Jackson county, Ohio, where Elder Luther R. Devore and wife were laboring. I mention Sr. Devore, for she is a help-meet to Bro. Luther, and quite an able defender of the faith, one of those women who, as in Paul's day, "helped in the gospel," God having set in the Church "helps" as well as "governments," and as well as "apostles, prophets, teachers" &c. I spoke in several places around Cove, in a Free Will Baptist Church among others, to a large congregation. Bro. Devore is doing a good work around there, and is an able, spiritual-minded worthy young elder. From Cove I went to Warnocks, and attended a two days' meeting held in the barn and house of Bro. Sheldon. God bless our noble-hearted, generous brother, and his excellent wife and family.

Good old Father Ells arrived there the same day I did, Sr. Ells having made her abode there while he was at conference.

We had a good meeting. I had excellent

liberty in preaching on the "Signs of the Times." I thank God to-day, for the assistance of his Spirit at that time. From Bro. Sheldon's I went to West Wheeling, Ohio, where Bro. and Sr. Ells reside. I spoke once there.

Then on to Pittsburg, where I remained over three Sundays, with as noble a body of Saints as can be found anywhere.

Without design to disparage others, I would make mention of two promising young brethren, who will, if they continue humble, make their mark in the Church, and in the world, Bro. George Hulmes and Richard S. Salyards. They were born and bred in the latter day work.

There is a noble brother there, who could do a good work among the Germans, with a little practice, Elder Jacob Reese, and I long to see him at work among the thousands of Germans in Pittsburg. The kindness of the Pittsburg Saints shown in so many ways I can never forget. Bro. Joseph Parsons now presides there. I baptized twelve persons during my stay.

From Pittsburg I went to Philadelphia, and thence to Cedarville, New Jersey, where my wife had been staying with her sisters and brother. We returned to Philadelphia on Saturday, and I spoke with good liberty twice on Sunday, and aided by the sympathy and prayers of the Saints in Pittsburg, I felt much blessed by the divine Spirit in preaching. I was called upon to baptize two gentlemen, and immersed them in the Delaware River at Camden. On Friday, we went to New Egypt, Monmouth county, N. J., where I spoke once, and several times in Hornerstown, and baptized two ladies, one of them the aged mother of Bro. Samuel Hopkins. I left quite a number "almost persuaded" to obey.

Leaving Helen to return to Philadelphia, to stay with, and assist her sister in the care of a sick daughter-in-law, I left on Thursday for New York and Providence, arriving on Friday morning at the latter place. I preached here twice on Sunday. Bro. Wm. Bradbury, who ably presides here, baptized five persons in the morning. There are quite a number of earnest, faithful German Saints in Providence. I went from Providence to Boston, and found a pleasant home with our Bro. E. N. Webster. The flock here is small, yet some faithful souls are there. They have, as yet no hall, so the meetings are held in private houses, and but few will attend.

As quite a number of our brethren are sailors, and frequently call at the ports of Philadelphia and Providence, it would be well for them to know where the Saints meet. In Providence, at 159 Westminster Street, Bro. Wm. Bradbury, presiding. In Philadelphia, at Corner 9th and Callowhill Streets, entrance on 9th Street, Bro. John Stone, Presiding Elder. Bro. Joseph Squires, 93 Ralph Avenue, Brooklyn, is President of Brooklyn or Williamsburg Branch. Bro. Webster, 191 Hampden Street, Boston Highlands, is President of Boston Branch. I preached several times to small but attentive audiences in Bro. Webster's house, and among them was a young man, who bids fair to become a member, and a useful one, in the Church.

On Friday, December 19th, I left Boston for Maine, on the steamer *Katahdin*, which was advertised to be at Rockland early next morning, but when we reached Cape Ann the

Captain concluded that the weather looked too stormy, so run into Cape Ann, and tied up. In the morning left for Rockland, and landed about seven o'clock Saturday night, the time I had hoped to be in Jonesport, for the conference of the Eastern Maine District, on Sunday. At Rockland I took the steamer, *City of Richmond*, hoping to reach Jonesport early Sunday morning, but at Sedgewick the Captain concluded to not run any farther, owing to a snow storm impending.

In the morning of Sunday we went as far as South-west Harbor, Mt. Desert, and because of so much vapor being on the water, (for the air was much colder than the water), the captain refused to leave for about three hours, then went as far as Bar Harbor, where he concluded to wait until the tide would rise so he could run to the upper pier at Millbridge. Well, by the time we reached Jonesport it was six o'clock Sunday night, and conference was being held ten miles off, at Addison point. We were just twenty-four hours behind time, so I did not get to the conference.

I have been preaching about every night since I have been here in Maine; namely at Jonesport, Indian River, Mason's Bay, Little Kennebec and at Holmes' Bay. The cause is in a low state here. The officers in some branches have been very remiss of duty; the sacrament has been omitted for months at a time; transgressors have been allowed to run for a long time undealt with, and, in some branches there are few officers, and not much suitable material for that purpose.

But there are plenty of good Saints in this region; and perhaps, when fully awakened from their slumbering condition, they will be as alive and earnest as in former days. Bro. John C. Foss has tried to do his duty; but one man can not carry on this work alone, and especially when other elders get discouraged on different grounds and lay their armor by, and confess that they have not got the Spirit, and have "no heart" to labor. To see this fair field, where I introduced the gospel eleven years ago, and where I had baptized nearly a hundred precious souls, and where I left earnest, spiritual-minded, self-denying Saints, so lifeless is sad, and so many have fallen morally, and others are disheartened because iniquity has abounded. O, the heart is sick, and pained and saddened. O, foolish virgins! awake from your slumbers, or you will soon sleep the sleep of death. You did run well for a season; who or what has bewitched you!

O the responsibility that rests on branch officers, and the judgment approaches! Priests who do not visit the houses of the members, and exhort them to pray vocally, and in secret; teachers who do not watch over the flock, and who leave iniquity, evil speaking, &c., uninvestigated and unpunished; elders who do not see the law of God kept, how much blood is there to be found on your garments? Christ is coming, and before his judgment seat you must appear, to give an account of your labors, your work, your deeds, as officers of the body. Then, for your own soul's sake, for the sake of other souls, for the sake of the honest in heart, who are stumbling over this condition of things, awake, and gird on your armor! Trim your lamps, and go to work in earnest, as in days gone by; and you will be blessed here and hereafter.

Of course there are some faithful officers,

as well as faithful members here; but every soul knows his and her own condition, and experience, and nothing need be applied, where there is no occasion. Cold is the weather; cold is the cause; cold is the zeal of officers and members. But there are some thawing out, some improvement is seen. But what room there is for improvement! And God alone can bring about a revival. Man is helpless, insufficient. O the impotence of man. Help him, Lord, to not shun to declare the whole counsel of God; to keep back nothing that is profitable; to preach the word; to reprove, rebuke, exhort, entreat, "with all long suffering and doctrine."

But, must not the Church slumber before the Bridegroom comes? Must not some be as the foolish virgins, having none of the Holy Spirit when the Master appears, although once having their lamps trimmed and burning? If it must be so, and the "Scripture can not be broken," painful and distressing as it is, we must not cease our diligence to make our calling and election sure, if we yet be wise and have yet the Spirit. And who is safe?"

"O to grace how great a debtor,  
Daily I'm constrained to be;  
Let thy grace, Lord, like a fetter,  
Bind my wandering heart to thee."

T. W. SMITH.

MACHIAS, Maine, Jan. 13th, 1880.

## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, February 15th, 1880.

We left home January 10th, last, for a short absence from official labor, and for the further purpose of assisting Bro. Joseph A. Crawford, of Farmington, Iowa, presiding over the Nauvoo and String Prairie District, to begin an effort to preach the one faith at Carthage, the county-seat of Hancock county, Illinois. We spoke at Colchester, McDonough county, the home of several members of the family, on Sunday, January 11th; and at Burnside, in Hancock county, Tuesday, Wednesday, and Thursday evenings. Bro. Crawford, Solomon Salisbury and W. McGahen, of the branch near Burnside, made suitable effort and procured the use of the Court House in Carthage, Judge John B. Risse, of the county court, and Sheriff Damron, cheerfully granting their consent to its use. Bro. Crawford succeeded admirably in giving the notice of our meeting a wide circulation, by poster, newspaper and letter, so that when we met in the evening at the hour appointed we found that quite a fair number of the citizens, including many of the prominent ones, were present. We spoke on Friday and Saturday nights, and on Sunday at 11 a. m. and in the evening. The interest seemed to increase, and on Sunday night the audience was a large one, the court room, a large one, being fairly filled, many standing during the service. We were met by Saints from Rock Creek, Elvaston, Burnside, and the region round Carthage. The meetings were in charge of Bro. Crawford; but on Friday night Bro. Richard Lambert, sen., of Rock Creek, led in prayer; and on Sunday night our cousin, Solomon Salisbury, was with us and offered the opening prayer. The interest seemed good and we felt specially blessed in delivering the message of life and peace. We presented the doctrines

of Mormonism, including the mission of Joseph Smith, the Doctrine and Covenants and Book of Mormon. Lest any may say that we avoided the questions upon which there might be diverse and obnoxious opinions, and only presented what might be acceptable to the people, we state that we taught the gospel and it restored, and revelation as the means of that restoration. We returned satisfied that our experience verified the promise of Christ to the Church that the "waste places of Zion shall be rebuilt;" which is equivalent to saying that in the places where the Saints who are the "honest in heart" had been denied the opportunity and place to teach the truth and were driven, they should be permitted to again declare the riches of redemption.

### DISTRICT AND MINISTRY REPORTS.

We call the attention of the district presidents and clerks to the resolutions of the General Conference requiring ANNUAL STATISTICAL REPORTS of their several districts, said reports to embrace not names, but the numbers of all changes from January 1st to December 31st each year, namely, the net total at least preceding report, and then the gain by baptism, letter or vote, and the loss by death, expulsion and removal by letter; showing the total increase and decrease for the year, whichever it may be.

If the report can show the changes in each branch, and then a total be made of all in footings of loss and gain, it will be so much the more satisfactory. This can best be done by each branch clerk keeping a tally of the standing of his branch at the end of the year, and then the next year giving totals of loss and gain, and sending a report of it to the district clerk, who can then report to the Church Secretary each branch and the total of all. Or if the district clerk has a record of every branch and obtains items of loss and gain up to the close of each year he can make such a report himself, of every branch. Otherwise, if full and perfect reports of districts can not be sent, let them be as near to it as possible, or approximately to it. These reports are required only at the April Conferences, and a system ought to be adopted by the clerks of branches and districts that will comply fully with the resolutions of the General Conference before referred to.

The presidents of districts, or others authorized, may send reports of the spiritual and working condition of the districts, giving a summary of of labor done, and of present and future prospects for the work in their respective districts.

The above reports, statistical and spiritual, should be sent to the Church Secretary at least a week or two, more if possible, before the April sessions so that all may be properly arranged for presenting to Conference and prepared for publication.

Let the work be done, brethren of the districts and branches, and let it be done promptly, and at an early day, if it has not already been attended to or set in motion; and send as correct and full reports as you can.

It is also desirable that those brethren who are in the field by General Conference appointment, should send a summary of their work in the ministry in time for us to receive it before conference, that they may be read, and any wishes or requests considered, and all be placed in order for conference attention. Those who will attend

in person would also confer a favor by writing out their reports and reading them, or presenting them early in the session, when the others are being read and considered.

BRO. P. N. BRIX wrote December 30th from his field of labor in Denmark in a cheerful and a pleasant way. He was meeting the Seventh Day Adventists on the question of the second death, and was doing well. He is extremely anxious that some co-laborer should come and labor with him. We are also anxious that some one should go to his aid. O, how long, O, Lord, shall there be such a dearth for the word and so few laborers!

We pray with our hearts and lips that the Lord of the harvest will send more laborers into the field; and he will answer our prayer if we will but pay the way before them; or better still, and more to the purpose, if we will take care of the dependent ones that these co-workers must leave at home when they go out to labor.

There are some who can take this Scandinavian Mission if their families can be cared for. The First President has no family of wives to be supported by the Church, keeps no fine horses or carriages, does not wear costly array or fine linen, tries to live within his income, is willing to labor and not ashamed to be poor like his brethren, and can therefore with a safe conscience ask that the Church shall look after the laborers in the field. Considerable improvement in this respect is noticeable during the last two or three years; and we hope that the good work will still continue.

### EDITORIAL ITEMS.

We received on the 5th a consignment of Books of Mormon, Harps, and Lucy Smith's History of Joseph Smith, commonly called "Mother Smith's History." These are now on sale; and we think that the style of binding will commend itself to the buyers. It is recommended to us, and we hope will give excellent satisfaction. Prices will be found in the price list and are as follows: For Mother Smith's History, leather binding \$1.25; in cloth binding, 75 cents. The Saints must not mistake this book for Bro. Tullidge's History of Joseph and the Reorganization now in process of publication; it is a reprint of "Joseph Smith and His Progenitors," revised and with some explanatory foot notes. Books of Mormon and Harps at same prices as before.

There is a great necessity that those who are desirous to secure to themselves the blessings provided for and promised in the law of tithing and consecration, should remember that they are to be secured only by obedience to the requirements of that law. No blessing should be demanded unless one is entitled to it. While the law of the gospel offers life to all who believe and obey it, and no power is granted to the officers of Christ's Church to compel obedience to it, so it is with this law. There is no enabling clause in the law by which the officers of Christ's Church can go and wrest a man's property or moneys from him; yet he who would reap of the law its joys, peace and blessings, must sow to the law in obedience. That is the whole secret of its power and glory.

Thanks to the following for papers received: T. R. Hawkins, Thomas Henning, James Lamb, A. C. Everett, and some others unknown.



A brother living in Iowa sends us ten dollars for the Utah mission, and is willing to give more if needed. He feels the great necessity for the good work to be done there. May the brother be blessed indeed that he may ever be able to help on the good cause at the right time. All aid of the kind comes in good time now.

We have received from a brother a poem called "Widder Green's Last Words," which are quite pointed, but rather out of our line for the HERALD. We are obliged to decline some obituary poetry for similar reasons.

A good sister and her kind husband, living in Iowa, have made us their debtor in thanks, by sending the senior editor a New Year's remembrance in the shape of gloves, which are received and appreciated.

Bro. J. J. Kaster, writing from Independence, Missouri, states that there is quite a variety of Saints there and in that vicinity, mostly poor in this world's gear. He expresses the wish that more would move in there who are able to make themselves comfortable homes. A grist mill would do well there he thinks.

Bro. George Hicklin wrote January 28th, good and cheering words regarding the Alma, Illinois, Branch. They are held in good repute by their neighbors. Surely where the Saints do right they are finding favor in the eyes of the people.

We are out of Holy Scriptures, and would prefer that no orders for them should be sent us until we secure another edition. We can not safely print the Scriptures on our newspaper press; so there is need for the special providence referred to by us. Another has sent us word that he is ready to send us \$100 in answer to our prayer. Who next?

A bout, or a little over a hundred new subscribers have been so far added to our HERALD list this year. Send them in. We are growing more and more anxious every day to have the HERALD published as a weekly. The Church and work sadly need it. Send in the subscribers' names. Everybody send one, or a hundred.

Sr. Carrie N. Cooper, of Streator, Illinois, desires to sell her house and lot in that place. It is a mining town and in a mining region; so that if there is one wishing to locate in such a place, she offers a good opportunity to buy a home there. Any one wishing to learn terms and price and other particulars may address, Carrie N. Cooper, Streator, Illinois.

Sister S. C. H., of Kirtland, Ohio, says that in the note in HERALD of January 1st, about her letter, the word "brother" should have been in the place of "mother," in naming the one from whom she received testimony concerning the translation of the Book of Mormon. She writes a letter of exhortation and good advice which we have not space for.

Bro. T. W. Chatburn, whose recent work at Marne, Iowa, he wrote of lately, sent the names of ten new HERALD subscribers, none of them members of the Church. That was a good work, all done in one evening while laboring there. He wrote from Shelby, January 23d, that Bro. J. H. Lake was then there preaching, and was going to Newton next.

Wanted—144,000 subscribers to the HERALD—get them. Get wisdom—get understanding—get subscribers, don't fail. We all want the HERALD to grow good and great; so get the subscribers. Nearly two hundred already this new year—let the line stretch out!

Bro. Jerome Ruby has been preaching at Maquoketa, Iowa, and from home was going next to Buffalo, Bro. M. G. Maudsley to be with him. The latter writes in commendation of the labors of Bro. Ruby at Maquoketa. The Saints were made glad, and those without were forced by truth to say that things were made very plain. One lady from the Methodist Church was baptised. Bro. Ruby set forth in plainness the calling of Joseph Smith, and numbers were surprised at the amount of evidence presented.

Bro. D. S. Crawley, Kansas, wrote January 22d, that he finished his appointed debate at Star Valley, and Bro. M. T. Short was then following it up by preaching. Bro. Crawley was engaged for another debate.

Bro. John Barber, of Bexar county, Texas, mentions their having no crops there last season, and he says that he is now paying \$1 per bushel for corn to feed. This winter has also been one of drouth, so that the prospect for the regular February planting was a very dubious one when he wrote in January, for no plowing could be done unless rain should fall.

Bro. M. O. Howard, a Priest presiding over the branch at Gainesville, Florida, baptized five in October, but, up to his writing of January 18th, they had not been confirmed. Four of them had moved into Tuscaloosa county, Alabama, and Bro. Howard was hoping that Elder Heman C. Smith would go where they live and administer the ordinance, where also these write that good can be done by a gospel minister among the people. Bro. Howard, and those with him, are striving for the life of true Saints, and for their success and full triumph we pray; and may an elder go there to revive, strengthen and instruct them, as they do earnestly wish for. Cheer up, brethren; be not despondent, for the day will surely dawn and relief will come, though you now feel "almost forsaken," and your joy will exceed all past darkness and fear.

Bro. Charles Wicks was at Benton Harbor, Michigan, January 20th. He had been at New Troy, and spoke to the people there, and was to speak at the Harbor in the District School House, when he wrote.

Sister R. Dayton, Kirtland, Ohio, writes that she considers that region to be a good place for preaching the gospel in, if some one could come and reside there and preach in the temple, which she believes God has preserved for some wise purpose, and also that it will yet be filled with true worshippers. She says of herself: "My path grows brighter as I draw near my last resting place." May it so continue to be.

Bro. S. P. Sherrill of Burleson county, Texas, continues to teach his kindred and neighbors the truth of the gospel of Christ, and he rejoices in the evidences of the acceptance of his work by the Master, in that some have believed and obeyed the past year; among others his mother, who has just passed to the other world. We hope that he will continue to labor and to rejoice in the same.

Bro. M. O. Howard, at Gainesville, Florida, still prays that an elder may be led to visit them. Report to Bro. H. A. Stebbins, Box 50, Plano, once in three months, or to the secretary of the district where you reside just before each quarterly conference, of which notice is usually given in the conference minutes published in HERALD, or communicate with Bro. Stebbins as to the manner of reporting.

Bro. E. C. Brand wrote from Butte City, Montana, January 26th, that he was preaching there to large audiences, once in a hall, and that night he was to have the use of the Methodist chapel. He had been at Deer Lodge, where he preached in the Masonic Hall once. Previously he was at Blackfoot City. His address is Willow Creek, Gallatin county, Montana.

Sister Cynthia B. Knowlton, Green's Landing, Maine, writes: "We have had no meetings for a long time. We can go to hear others but they preach not the word of God, so we stay at home." We are glad that Sister Knowlton is restored from the illness of the past fall. May all there in the faith hold fast.

Bro. Henry Holdsworth, Leasburg, Missouri, says that their small branch holds regular meetings, and they hope that some others will obey the truth.

On January 20th came a telegram from Bro. M. B. Williams, of Middletown, Ohio, stating sickness there and asking for an elder. As neither of us could well leave our office duties, Bro. J. F. McDowell was sent to administer the ordinance according to God's word. Bro. Williams wrote on the 23d that Bro. McDowell's coming was very opportune, and his service effectual in behalf of Bro. Williams' mother, who was very sick. He says: "When we telegraphed we did not think she would live till this time, but it seems that from the time the telegram reached you she began to improve." We are glad of this, and believe that the prayers of God's people for the sick ones at a distance may often avail, as numbers of instances have proved. Yet the appliance of the ordinance, though had at considerable expense to Bro. Williams, was satisfactory and confirmatory, and we trust that it was unto the entire healing of the sick one. Bro. McDowell wrote January 30th that he was preaching to good audiences of intelligent people. He added that Bro. Williams' mother was then able to walk about.

Bro. James Buckley, of Centralia Branch, Kansas, says that they are blessed with the spiritual gifts in their meetings, and peace exists among them. Some able elders have preached there and done them good.

Bro. J. F. Patten, Charles City, Floyd county, Iowa, thinks that the time now is that good could be done there by a minister of the gospel, but we have no one to send.

Bro. Briggs Alden writes that they have had a few meetings at Fontanelle, Iowa, where he is living, and were cheered once again by the preached word.

Bro. Jackson Goodale, writes from Barry, Ills., "We had Bro. J. H. Lake at our conference, and had an excellent meeting, one that did us all good, thank God."

A WOMAN, a sister, writes from Utah as follows:

"I despise such an evil and corrupt form as they profess to call a religion—it is too humiliating, too degrading, to give the name of religion to cover it. I want a religion that is calculated to elevate the mind and soul, to purify the heart and enlighten the understanding and raise the individual in the scale of life, instead of driving them downwards, and cause many to think and feel and do things that they never would have done. I am thankful to my Heavenly Father that I have lived through my heavy troubles to see this day when I can sit beneath the sound of the voices of noble men—men of God—who have time and again borne their testimony that God has sent them here to Utah to feel after those who

are honest in heart. I went to hear the elders of the Reorganized church preach. I never had heard such beautiful preaching. I have attended all the time since, and my heart has been made glad. They enjoy the good Spirit and shed its influence around them."

Such a tribute as that, from a tried and pained heart and mind, is like "apples of gold set in pictures of silver."

THE readers of the HERALD must pardon our vanity, if we indulge a little, as it is for the gospel's sake.

The following notices are from the Carthage, Hancock county, Illinois, papers, copies of which for January 21st, 1880, have been sent us by brethren Crawford and Salisbury.

The *Republican*, J. M. Davidson, publisher, has the following from its Burnside correspondent.

"Rev. Joseph Smith, Jr., held forth three evenings of last week to good audiences in McCormick's Hall, greatly to the encouragement of the faithful few."

The notice of our effort at Carthage is this:

"Elder Joseph Smith, son and successor of the founder of the Mormon Church, delivered a series of discourses at the Court House in this city, commencing on Friday evening and closing on Sunday evening. He had good audiences throughout, that gave him a respectful hearing. His discourses were chiefly directed to an explanation and defense of the tenets of the Reorganized Mormon Church. His Sunday night's discourse was directed to a defense of the Mormon Bible against sundry charges made as concerning its authenticity and the character of its teachings. Mr. Smith is a man of unaffected manners and quite pleasing address. He has evidently greatly improved as a public speaker since leaving Hancock county. While here he received the courteous treatment characteristic of our citizens and expressed his thanks therefor in fitting terms.

Elder Crawford, of Burnside, who was present and assisting, announced that he would continue the lectures for a few evenings."

The *Gazette*, Thomas C. Sharp, editor and publisher, from its Burnside news gives this notice of our stop there:

"The Mormons held a meeting here last week, under the auspices of Joe Smith. He is a good talker."

Of the Court House effort this notice is given:

"The lectures of Elder Joseph Smith, of the Reorganized Mormon Church, at the Court House, on Friday and Saturday evenings, and on Sunday morning and evening, were attended by crowded audiences. We were not present at any of the lectures, but learn from those who were, that there was nothing said, at which any person could take offense. He simply argued religious questions from a Mormon stand point, but repudiated polygamy. Mr. Smith has the reputation of being a gentleman and a good citizen, and received from our people the courteous treatment which every such man, irrespective of his religious views, is entitled to."

The old-time Saints will remember the editor of the *Gazette*, as at one time the publisher of the *Warsaw Signal*, so famously hostile to the Saints at Nauvoo, and in Hancock county. He has practiced law for many years, and was at one time county judge. It will now be in order for the enemies and opposers of the Reorganization to make anew the statement that little Joseph has "stricken hands" and is "hail fellows, well met," with the murderers of the martyrs, because that Thomas C. Sharp has something commendatory to say of the son, though he was an enemy to the father.

What he has said of us, we have won by trying to live in accordance with the principles of

primitive Mormonism; and when we spoke there we advocated the claims of the Golden Bible—"Tell it not in Gath;" nor mention it in Utah. A score or more of Latter Day Saints assembled in the Court House of Hancock county, Illinois, and worshiped there in peace and unmolested.

### News Summary.

Jan. 21st.—Ireland, by a committee, appeals to the United States for aid in their time of distress. Jules Favre, the eminent French statesman, died at Versailles, France, yesterday, aged 71 years.

22d.—Another terrible mine explosion in England, near Hanly, Staffordshire. Seventy or eighty were in the mine, and it is not expected that any of them will be found alive; a fearful loss of life indeed. The bodies were being brought up at last telegram and the scene among the families of the dead miners was heart rending. Some were burned to cinders, and others only killed by the concussion. The fire rages below.

At Andover, Mass., a woman who seem to have gone insane religiously, has been arrested for killing her two little boys on the 18th of last November. She has neither mourned nor seemed to realize the greatness of her loss or the enormity of her crime.

A meeting was held in Washington night before last, to obtain aid for Ireland. Some leading Senators were present and made speeches. Over three thousand dollars was raised.

In San Salvador, Central America, on January 1st, violent shocks of an earthquake were felt. In the village of La Libertas that night "the earth seemed literally to be dancing." Persons in the streets were thrown down and many buildings were damaged. At the capital it was apprehended that the city would fall and all who could leave, did so, and "many business men kept their animals saddled, prepared for flight. The lake of Ilopango was in motion, like a boiling cauldron, emitting dense, sulphurous vapors. Industries of all sorts are suspended, the terrified inhabitants being only concerned about their safety. The Government has used every means in its power to calm the populace, and has furnished facilities for travel and ample protection against lawlessness and robberies."

According to a Mobile telegram of the 15th, the exodus of negroes to the North from Eastern Mississippi had been over 1000 during the preceding three weeks.

The Louisville Savings Bank suspended on the 14th, upon the discovery that J. A. Rhoer, the Cashier' was a defaulter for over \$67,000.

A Santa Fe dispatch states that Major Morrow caught up with Victoria's band on the Pershaw River. Victoria made a stubborn fight from noon to sundown and then fled toward the head waters of the Anima. Several dead Indians were left on the field. The United States forces had one man killed and several wounded.

At Panama it is believed that Callao, Peru, has been blockaded by the Chilean war-vessels. The Peruvian army is still in the field and divided into three corps, the northern, central and southern. The Bolivians are not much help to Peru. Near Pisco, on the coast, south of Lima, there was a revolt of Negroes and some horrible butcheries by them. Excited by a false report that the Spanish land proprietors and sugar plantation owners were about to establish slavery, fifty or sixty armed themselves, broke into several haciendas and murdered the proprietors and some of the principal employees, sacking and burning their premises and breaking up the machinery. They were partially dispersed by the Prefect of Ica, who killed four of their number. The band was increased from other sugar districts to numbers variously stated at 300, 400, and 600. These twice attacked the Town of Chinchua, and were repulsed by the people with large loss in killed and captured. It was reported that the bandits would attack Pisco, and the women and children were sent on board the ships in the harbor. The troops marched next day to meet the mob.

From Rio De Janeiro, Brazil, comes news of a riot, because of a tax levied on street-car passen-

gers, and the cars and tracks were torn up and firing and stone throwing were indulged in. The troops and police were out. Three persons were killed and thirty wounded.

A dispatch from Mexico says that President Diaz is making preparations to entertain Gen. Grant and party. Gen. Garcia Cadena, Governor of Zacatecas, is expected to proclaim himself President. Gen. Gonzalez, another candidate, is at the head of 7,800 Government troops, ostensibly to preserve peace in the interior States of the district, including Zacatecas, but in the event of Cadena pronouncing will march against him.

23d.—Thus far fifty bodies have been removed from the burning mine in England.

Gen. Grant, Col. Fred Grant and Gen. Sheridan and their wives arrived in Havana, Cuba, yesterday, and were cordially received by the Spanish authorities.

Affairs in Afghanistan are very unsettled, and a fresh outbreak may occur at any time, says a dispatch from Cabul, and is certain to occur when the snow melts away.

There is excitement among the laity and clergy at Rome over the granting of a divorce by the Cardinals, confirmed by the Pope, to the Duchess of Hamilton from her husband, Prince de Monaco. A serious issue for the Papal Church seems to have thus arisen and the door of divorce may be opened to any. Society in Rome is amazed at the reported Pontifical action in this famous case.

The Cauca Valley, Central America, has been devastated by floods. Villages and people, crops, cattle, horses and goats were swept away. Estimated loss, one million dollars.

24th.—The distress in Ireland is now intensified by the sudden coming of severe cold weather, and thousands of the unemployed are suffering.

Night before last, "for the first time in the recollection of living residents," Havana, Cuba, was roused by earthquake shocks "that made her massive buildings shudder like shanties in a storm," says a telegraphic dispatch. The sensation is described as follows: "Suddenly a sound was heard as of the rising of a mighty wind through the pines, and then an unmistakably subterranean moan, while the earth reeled with three unsteady oscillations. Stricken with momentary alarm, the swarms of people in the parks paused and reeled likewise. The horses hitched to a hundred flying carriages stopped and braced themselves in dumb affright. Restaurant-tables rocked and spilled their liquids. Druggists' bottles were shaken from their shelves. Senoras and Senoritas gazed aghast at the overturn of their toilet stands. Whole families rushed from their homes into the streets, and the stairways of some hotels were crowded with the guests. A place on the ground or pavement seemed preferable to most citizens who huddled in groups beyond the moonlit shadows of the building they had deserted, and talked of bivouacking for the night. Down in the bay vessels rocked at their anchorages and groaned against the wharves, and rusty cannon threatened to fall from their pivots on the ancient fortifications of Cabana. Hours passed ere the apprehension caused by these first shocks was calmed in general slumber. About 4 o'clock in the mornidg the correspondent was awakened by a premonitory commotion in the atmosphere so direful that, before the head could leave the pillow, ladies were already rushing through the upper corridors of the hotel. Then came the second earthquake. One lift and pause of the air, then a settling down to solid immobility, and all was over. That is to say, all except the wild increase of terror among the people of Havana."

26th.—The Lord Mayor of Dublin has appealed to England for aid.

A Constantinople dispatch asserts that terrible distress prevails in Adrianople. Fifteen persons were found dead from hunger there in one day.

A dispatch from London says that the Government will issue a proclamation, stating that vengeance for the massacre of the British Embassy at Cabul being satisfied, the army withdraws to Jelalabad, leaving the Afghans to live under such sovereign as they may elect. Until such sovereign be firmly established, the Queen foregoes the right to place an Envoy at Cabul. Pending a peaceful settlement of the country, Jelalabad and Candahar

will be occupied by British troops. The Queen will insist that the communications of the Afghan ruler with foreign Governments shall be held subject to her approval.

27th.—John Bright, in a speech to Parliament, has suggested a remedy for the land troubles in Ireland, namely, that a commission be appointed by the Government who shall have power to sell the farms of landlords to the tenants; that is to such as are willing to buy, the Commission to advance three-fourths of the purchase-money therefor, the purchaser to repay the principal and interest within thirty five years. The Commission is to assist the tenants to purchase whenever a landlord is willing to sell, but only to make compulsory sales of land that belongs to London companies, as in the case of large tracts owned by them near Londonderry. He expressed the conviction, however, that if his plans were adopted, self-interest or public opinion would soon compel individual landlords to sell to their tenants.

At the earthquake in Cuba, before mentioned, much damage was done at San Cristobel. All the public buildings are said to be in ruins.

A bill presented by the Judiciary Committee to Congress provides that any person not an Indian, who should steal property from Indians under charge of a Government Agent, should be guilty of felony, and, on conviction in the United States Courts, be punished by imprisonment at hard labor for not less than one year or more than five, and pay a fine equal to double the value of property stolen.

28th.—Gonzales, the man who attempted the assassination of the King of Spain a few weeks ago, has been pronounced insane by a commission of medical experts, and so will escape capital punishment.

From New Mexico comes the news that Major Morrow and his troops are pursuing and fighting Chief Victoria and his Indian band of thieves. Horses, mules and goods are being recaptured, and the band are being severely punished.

29th.—In Hanover, Germany, petroleum is being found in unlimited quantities. Depth of boring sixty feet.

In Ireland the people intend to nominate both Brannan and Davitt for Parliament, and it is thought that they will be elected. They are still under indictment for sedition and it is not expected by the people that they will take their seats, but the nomination and election will be for the effect.

30th.—A dispatch from Odessa says that a Russian transport has been lost in the Caspian Sea with two thousand soldiers on board.

The distress in Ireland is said to be increasing. Foreign and home subscriptions of \$145,000 have been received at Dublin.

For the fourth time during the century Lake Zurich, Switzerland, is frozen over, as are also the other lakes, and the River Arve.

31st.—Three deaths from starvation are reported in County Louth, Ireland, and in the western part of that country the suffering is greatly increased.

Infectious diseases have broken out in St. Petersburg, and many deaths are occurring.

Feb. 1st.—The charges against Mr. Hayt, Indian Commissioner, of mal-administration and swindling having proven true, he has been removed in disgrace. General Hammond is also under suspicion, and Mr. Barstow of the Indian Board is said to be implicated in some fraudulent contract matters. Hence quite a sensation exists in Washington.

2d.—Excessive cold prevails in Turkey and much snow has fallen. People have perished while traveling, and many cattle have died.

Yellow fever has broken out in Brazil, and it is spreading from place to place.

The Chilians are occupying more of the Peruvian cities and capturing their garrisons.

In its session at Hamburg the International Convention on Arctic Exploration, has decided not to send a fresh expedition at present. It advocates the gradual establishment of a chain of stations towards the Arctic regions.

Heavy rains have caused the rivers in Sicily and Calabria, to overflow, doing great damage to property.

3d.—In Dakota, on the upper Missouri, a party of hostile Sioux attacked a village of friendly

Gros Ventre Indians, and a battle ensued, in which the Gros Ventres were victorious. More fighting is expected.

Intelligence from St. Petersburg announces that a new revolutionary proclamation is being circulated by the students of the High Schools. The students declare that they will fight the great Moloch called the Russian Government to the end, even though the best of them perish. The proclamation is considered important, as showing the formation of a new party against the Government.

Concerning the Nihilists it is reported that a paper has been found containing their program of intended procedure. It states: "That the only way to obtain the reforms they seek is to overthrow the Government by forcible revolution or conspiracy. The Socialists would then transfer the government to an Assembly elected by all the Russians, irrespective of class. This is the general policy of the Socialists, by which they cast their lot with all oppressed Russians. But when the Assembly is elected, the Socialists will recommend a program in favor of permanent popular representation, with full power over all general State questions. A wide liberty of local self-government, independence of rural communities, the principle that land is the property of the people, the transfer of all works and factories to workingmen, complete liberty of speech, conscience, the press, public meetings, and associations, and electoral agitation, and replacement of the standing army by a territorial army."

It is also announced from St. Petersburg that the Czar will introduce several new measures on the day of the 25th anniversary of his ascension to the throne. Among these is one proposing to "place the Jews upon the same footing as other Russians, and extending to Poland all the regulations existing in the rest of Russia. The proposal to concede freedom to the press is under consideration.

4th.—The British Parliament has decided to move in the matter of relief for Ireland. It is denied that deaths have occurred in County Louth by starvation.

It is reported, via Vienna, that some Russian army officers high in command have joined the revolutionists.

In the Philippine Islands a great tornado has occurred, wrecking ships and destroying or damaging property on the land.

Quite a snow storm in Newport night before last, filling the air and drifting as the wind increased in violence. It was a rough night on Long Island Sound, and along the coast thereabout. On Coney Island much damage was done by the waves to piers, hotels and wharfs, while bathing houses and other structures were completely destroyed. The wind at New York blew forty-eight miles per hour. At Long Branch, summer-houses, bath-houses and portions of hotel piazzas and roofs were blown away, and a brig and two schooners went ashore. Trains were blocked by snow in parts of Pennsylvania. Along the Hudson a heavy snow storm prevailed, with the wind like a hurricane. Trains stopped by heavy drifts on the New York and Erie road. Dispatches from the New England coast represent the storm as terrible. Much damage done to shipping, and fears are entertained for the safety of fishing fleets at sea. Also a heavy storm in Nova Scotia. At Deadwood, Dakota, a like storm was raging. Here, in the Northwestern States, a little snow fell, but none of any moment has fallen this winter.

The latest from Santa Fe about Victoria and his Apache band, is that Majors Morrow and Hooker, with their troops, are after him lively and fighting him whenever they can get a chance. They are along the Rio Grande, and in the Solidad and Organ Mountains.

A dispatch says that the new grand jury impaneled at Ogden, Utah, the 2d inst, was mostly Mormons. Judge Hunter directed their special attention to the law against bigamy. But, as no accessible record is kept of bigamous marriages, it is not probable this Grand Jury will be able to find any evidence. Thomas Heniger, a wealthy Mormon, aged about 60, was arrested for bigamy, and will be taken to Salt Lake for trial. He was indicted in November last, but kept out of sight until now.

5th.—At Fez, Morocco, recently, the Moors made an attack upon the Jews and committed some terrible outrages. They bound and gagged one man, put kerosene on his clothing and set him on fire. The sufferings of the man, till death relieved him, were terrible. The Moors then made a rush for the Jews' quarter and killed and wounded many, till the Moors were satiated with their bloody work and ceased it. Some of the victims were French subjects, and the French officials are making an investigation that alarms the city authorities, some of whom were lookers-on at the massacre and even incited the mob.

The situation in Ireland is becoming worse daily, and returns by counties show that over three hundred thousand people are slowly starving. Subscriptions are being taken in France for the sufferers.

The American demand for iron, through the revival of business in this country and the building of railroads, is causing a great activity in Great Britain. Four vessels loaded with iron and rails left England yesterday, and thirteen others are chartered to sail thus loaded.

By a railway collision in France eleven persons were killed and sixty wounded.

## Correspondence.

OAK ISLAND, Dec. 28th, 1879.

*Brs. Joseph and Henry:*—We meet regularly for Sunday School and prayer meeting under an arbor, although it is now the last of December. It seems that the Lord favors us with pleasant days for worship, as we have not been compelled to omit Sunday School a single day yet.

We had quite a nice Christmas tree the night of the 25th, for the Sunday School. While a number were dressing the tree with presents to both young and old, and what a casual observer would have called enjoying themselves very well, a sister entered with the *Heralds*. I think a pleasant sight might then have met the Editors' gaze could they have beheld with what eagerness the *Heralds* were received by all; it is our most welcome visitor. If it comes in a time of rejoicing it is an additional pleasure, for it brings us news continually of the efforts and labors of the elders in the field who have heard the call of the Lord for reapers and who have nobly responded thereto, sacrificing their own pleasures of homes, families and friends to bear the gospel tidings to those whom we may almost say know not God; and again if it reaches us in a time of sickness, how many testimonies we there see of the power and willingness of our God to heal and bless all who call upon him in the name of Jesus, and ask in faith. The use of medicine has been almost done away with in our branch; some have entirely laid it aside and go according to St. James, 5th chapter, 13th and 14th verses. I think the time is speedily coming when God will be the only physician looked to, and prayer and faith the only medicine used among the Saints. God has mercifully blessed us here in healing numbers who have been ill, members of the branch or some members of their families. We have had some severe sickness in our family and tried earthly physicians and drugs, the patient continually sinking until it seemed as if the lamp of their existence had almost burned to a close, then at last, as if man's extremity was God's opportunity, we sought help of him who never sent a sorrowing soul away empty; he sent his blessing in answer to our call; our loved one was healed, our faith confirmed, and we enjoyed food that the world knew not of. I often think how sad would be our condition if the Lord was as slow to answer our prayers as we are to respond to his call when he knocks at the door of our hearts to remind us of some forgotten or neglected duty. The question has been asked here, How is it; if yours is the Church of Christ that you do not have the gifts, and that we do not see the signs follow. Others stand off and watch us, and say: "When I see you enjoy the blessings that are promised the Church of Christ, then I will join." They seem to forget that the signs are to follow believers and not unbelievers. They also expect to see the workings of the Spirit of God. Now the things of God are spiritually discerned, and

just so long as they stand off and wait for signs to convince them they will remain out of the Church. Our branch here is composed of seventeen members, organized by Bro. D. H. Bays, is struggling onward with good feeling existing in the branch, and an earnest desire in the hearts of most to progress in the work they have enlisted in. May God help us all to press onward for it is a progressive work and for every one that lives faithfully and prayerfully before God, bearing every trial, cross and temptation with the Spirit of Christ, there is a rich reward. I trust some elder, or elders may be able to give us a call as we have heard no preaching for five months. Bro. Bays had to leave us on account of hard times brought on by drought and hailstorm. He stood it longer perhaps than any other would have done with a large and helpless family. We trust they have reached their destination in safety.

Pray for us brethren, that the Spirit of Christ may dwell in us and that the love of God may bind us together as members of one body. Your sister in Christ.  
C. E. BARBER.

COUNCIL BLUFFS, Iowa, Jan. 18th, 1880.

*Bro. Joseph and Henry:*—I have been reading the *Herald* to-day, and have been greatly blessed and edified. I could not do without it. It is all the preacher I have. I live twelve miles from Council Bluffs, in a neighborhood where there are no Latter Day Saints. I have not heard a gospel sermon, or been to a Saints' meeting, since the Semi-annual Conference. I often feel lonely, but my faith does not fail, nor my hopes expire. The Comforter, the Holy Spirit, enlightens my mind and cheers my soul, and I press on with renewed courage. When I read your repeated solicitations for subscribers, and for means to carry on the work, I see the necessity for it, and I feel that if it was in my power, I would bestow an especial providence upon you. As it is I will send you five dollars, hoping that every one will do all they can, until there is sufficient to make the *Herald* a weekly and to send the gospel to all the nations of the earth. I ask you to pray for me that I may secure to myself an inheritance with the Saints. Your sister in Christ,  
L. A. HARTWELL.

HUTCHINSON, Jefferson Co., Colorado,  
January 22nd, 1880.

*Dear Herald:*—Since last addressing you, we have been necessitated, to bring into requisition, and freely use traveling Elders' horses to reach the few points in which we have gained a foothold. Our course has been impeded by religious intolerance. Colorado soil does not give flattering promises of Mormon fruit. It would seem that many, very many think, they are just right as they are, and with what they have, and that Mormonism would interfere with their present and future joy, and no such unpopular doctrine is wanted. But we have, and at present feel resolved, to continue, to put forth our best efforts to show the benefits resulting from accepting and abiding in the doctrine of Christ; believing that when we have done our duty, if we shall be saved we shall still be debtors to the Lord.

We opened last Sunday in Denver, having rented a hall, seated, lighted, and fuel furnished for \$15 per month, for Sunday afternoon and evening, increased to \$20 if using it an extra night in the week. About a dozen in the afternoon, and thirty-one or two, greeted us in the evening, of the thirty-five thousand citizens of Denver. We visited three of the newspaper offices and were promised that our notice should be published; we were kindly received, and two kept their promise, one failing. Prejudice runs high in Colorado, and Denver has many fashionable and costly churches, and the several orthodox ministers are very united at this juncture in laboring assiduously, for a mighty religious revival.

I much regret to learn of the affliction of Bro. J. R. Lambert, and trust the good Lord may interpose his power ere long, and by the way, I have just received a letter from that worthy Bro. Jas. Perkins, who is prohibited by sickness from sounding the gospel he so much loves. Bro. Perkins is worthy the esteem and assistance of the Saints in the hour of his affliction. I was glad to learn of his being in the Northern Ne-

braska District, for they are liberal souls, who delight in doing good. Come to the aid of this noble young man; do not let him think he is a burden to you, but rather that assistance in the time of his distress is his right. It appears to be a trying time for all who want to do the Master's will.

Has that dispensation of providence yet reached your office? If not, had you not better make another appeal; the first was very touching. We think you improve in this appealing business. That printing office at Plano should keep a booming; we expect to want some thousands of tracts out here. A becoming zeal with the Church would double, or greatly increase the *Herald*, *Hope* and *Advocate*. They are all indispensable for the progress of the latter day work, and then we ought to have a good Magazine with suitable literature for Latter Day Saints, as a preventive to feeding upon the light literature of the day. We have brethren well adapted for such work, and their talent ought to be thus used. A dispensation of providence, or a large bit of earthly treasure with economy, would do wonders.  
JAMES CAFFALL.

STREATOR, LaSalle Co., Ills.,

January 17th, 1880.

*Bro. Henry:*—We have been very much discouraged here for a long time, and nothing short of a knowledge of the gospel would have enabled us to retain our standing in the Church. Satan has made such an inroad into our ranks till we have thought we were destitute of the Spirit of God, and when we think of a membership of forty-three reported to last conference, and such a few of us coming together to praise the Lord we have thought our condition very sad. But thanks be to God, a better spirit, one of determination and humility, is manifest since the dawn of a new year; and if meeting together often brings a reunion of hearts, we are resolved to gain it. We are now holding four meetings per week, prayer meeting Tuesday evening, social meeting Thursday evening, and a social and a preaching meeting on Sunday. The *Herald* is a very welcome messenger. It stands ahead of any other paper I can find to read. Sickness has been and is prevalent here, and our hearts have been saddened by having to sacrifice those dear to us; but we hope to meet them in the better land, in the "sweet bye and bye." We have an elder here named Bickerton, nephew to William Bickerton, founder of that faction. We have talked on the subject of authority and he seems to be a very humble man; attends our meetings very punctually; seems very firm in the principles of the gospel and called upon us to administer to his little boy. We have every reason to believe he would be of good service here if obedient to the proper authority, and if, by manifesting a spirit of kindness and charity towards him, and by the aid of the Holy Spirit, we can win him and his daughter over to the true path, we shall endeavor to make manifest such a spirit, and render all the praise to God. We have been blessed with the presence of Bro. John S. Kier and C. G. Lanphear, and we pray that the seed sown by them and others will not be void, but will accomplish its purpose. In Christ yours,  
JACOB STANLEY.

BRIDGEPORT, Ohio,

January 22nd, 1880.

*Bro. Joseph Smith:*—I feel very pleased to note that the *Herald* and the Church papers have lost none of their vigor, and the interest in them with the earnest Saints is evident. The last two numbers of the *Advocate* have presented to the world some wonderful things, completely sapping the pretensions of those Twelve usurpers in Utah. From my heart I pity them, but more especially those who they have deceived, betrayed. Surely the wrong will recoil fearfully at some point in their history; to evade the recoil is impossible. The truth of the living God never fails of its aim. "Be sure your sin will find you out," is as certain and forcible in its application to-day as when addressed by Moses to Israel, on the other side of Jordan. I pray for my brethren of the Utah mission; that through their agency the Lord may manifest the truth to that people, and that the

people may know the day of their visitation, for it must be if they harden their heart and reject the truth, they will be desolate, cast out and trodden under foot of men; but they are in the hand of a gracious God, his word will not fail. I know by my own individual experience that the path of life is in the light of the Lord, obtained and retained in the perfect law of liberty. And there is the conflict in the minds of the Utah people, they have been taught to disregard the written law, for the precepts of men.

Respects to yourself and all in the office.  
JOSIAH ELLS.

EDENVILLE, Iowa, January 20th, 1880.

*Bro. Joseph and Henry:*—Since quarterly conference in Newton, December 20th, I have been preaching in this northern part of the district, in Storey county, three miles west of Edenville. I commenced holding meeting in the school-house on the 29th of December, where Bro. William and Abel Hidy are living. I was made welcome and to feel at home. I preached nine discourses with the best of liberty, and had good attention. The brethren from Edenville came over and took an active part in the preaching of the word. I. N. White preached five times with good effect. On Sunday, the 16th, the Saints of Edenville came up, and Bro. A. White preached at 11 a. m., and 7 p. m., to a packed house. One was baptized by me at Edenville, and I think many will obey.

I thank God for his goodness, for he is with us. My whole heart is in this work. I feel stronger than ever in the work; and if some of our able Elders would go and preach the gospel to the poor, and let Joseph Smith, the martyr, rest, it would be a far greater blessing to them and to the Church at large. That the strong arm of the Almighty may keep us from falling, and keep us in the right way, even in the way of his (Christ's) paths, is the prayer of  
N. STAMM.

GOSEPEL SWAMP, Dec. 29th, 1879.

*Editors Herald:*—With gratitude to the good Father who has called me out of darkness and established my faith in the latter-day work by the power of his Spirit, I write this in testimony of the truth of this gospel of Jesus Christ. In the great conflict in which we have engaged we are on all sides confronted by the enemy—his cunning is everywhere manifest. Here we meet a disappointment, there an obstacle to our wishes, and the little pelf we called ours seems to take wings and fly—thus we are tried. But is this the result of accident or is there a design in it. If temporal possessions tend to exalt us, or burden us by consuming our time and attention, is it not a mercy to us to have it removed? Then are we made to feel our dependence on him from whom cometh every blessing. It is written he will have a tried people.

We are out at sea; it is night and a storm is upon us. Reaching the round-top high, we look around on every side, but neither light, nor land can spy. Yonder appears a stranger vessel bearing a red light on her front; shall we in our distress signal to her to come to our relief, or shall we contend with the raging elements that threaten our destruction? We are toiling on, struggling against wind and tide; consulting our chart and compass we find that we are still on our course and making for our intended port. The storm has now abated and land appears in sight; approaching, we learn that the vessel we saw was a pirate ship with a false light to lure us to our doom.

So it is with us, darkness at times surrounds us and trouble of all kinds besets our path; while thus perplexed the cunning foe tries to lead us off by false representations, to draw us away from the Good Shepherd who is ever ready to save us. We are now approaching the day of victory and of rewards; we stand on dangerous ground, hostile forces are at our doors and our little army is surrounded; the Lord and his angels are looking on and witness our struggles and our triumphs. My brethren let us arise unitedly and with our might labor in the cause we have engaged in; let us help bear each other's burdens, sustaining each other in all things pertaining to the cause with an eye single to the glory of God and the good of this people. So shall our cause triumph,

the waste places be built up and Zion be established.

We may be persecuted by our enemies, but strength shall be given us. We may think we are weak and can do but little, but the Lord works through such, and victory is promised unto the weakest. We must pray for the watchers on the towers, they are a target for the missiles of the enemy. Let our prayers ascend for them to the God of battle that they have strength given them in the hour of trial, and hold out unto the end. Let us remember our beloved leader, who is constantly reviewing and animating the army. He has peculiar trials that we know nothing of; let us sustain him by our faith and prayers and redouble our energies in this particular; that wisdom and light be given sufficient to lead us on to victory; then when the grand Sabbath morn opens before us, if we are faithful we shall stand on Mount Zion with palms of victory in our hands, celebrating the triumph of Jehovah and the redemption of his people.

EMILY B. FARRAR.

NETAWAKA, Kansas, Jan., 1880.

*Bro. Joseph.*—Having a slight personal acquaintance with you, also being conscious in part of our relative connection in proportion to our standing in the interest of the church of our Savior, I wish to tell you that it was not because that my interest was lessened, nor my faith weakened, that I have done so little for the Church for several years past. Fighting with circumstances to make a home out here has been a great prevention. Grasshoppers, drought, and chills and fever have been a great hindrance. We have been away from the place three times on account of the above things which was very expensive for our large family. I have not been silent altogether, but it has been my lot to be in new and strange places for some time; but now I think we are going to remain here and make it a permanent home. My heart rejoices in the present prospect of the work, and the progress and peaceful condition of the Church. My soul praises the Lord that he hath called such mighty and willing men for the ministry. I am fully persuaded to believe that before long the condition and progress of the Church will be glorious, and its ministers will be joyful in the Lord. Praying that the God who upheld and sustained you in the past, may continue to be your guide and strength in the future, I subscribe myself your brother and well wisher in the gospel of peace,

HENRY GREEN.

COLTHARP, Houston Co., Texas,  
January 21st, 1880.

*Bro. H. A. Stebbins.*—I preach in Angelina county on the first Sunday of each month, and here in my own neighborhood on the fourth Sunday. I am not very well posted, but well enough to know that this is the true doctrine of Jesus Christ, and I preach faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, according to the Scriptures; and I think that the Church here will prosper. I joined the Saints because they believe in the word and power of God, and because I believed in the Apostles' doctrine. The local correspondent here of one of the papers, wrote as follows:

"Strange things occur among us: A preacher of the order of Latter Day Saints passed through the country a few days ago. One of our Methodist brethren bolted from us and joined his church. I wish that Bro. John or some other posted man would favor us with an article on the principles of Mormonism, as he will come back again.—Local Preacher."

I bolted because I believed as I have said, and because I wanted oil in my lamp. To the above the *pro tem* editor responded as follows:

"The editor is absent. The *pro tem* is not among the "posted men" on this Mormon business. However, we venture to say there is no principle involved, except the principle of evil—and the devil manufactures that. As a mild measure we would recommend that if the Latter-day man comes back, you have him arrested as a peace disturber. Would suggest a suit of tar and feathers, but fear Dr. John would expel us from the corps editorial when he returns.—*Pro tem.*"

To my mind no good "principle" is "involved" in the suggestion of this "mild measure," but only the one that came from the source he mentions, from the manufacturer named.

It is with regret that I record the death of Sister Goodwin, daughter of the late Bro. Robuck. She died January 4th. She was a true and faithful woman, and now rests, awaiting the resurrection to a better life. My prayers are with the Saints.

H. GRIM.

SHERIDAN, Nevada, Jan. 22d, 1880.

*Bro. Joseph Smith.*—I feel for one that if God gives me life and health, I will do more this year than the last; as I can plainly see the wickedness increasing in the land, and infidelity on every hand, and religion is nearly out of the question. It is almost impossible to get the people to hear anything only at a funeral, or something of that kind, and then they hear for the sake of the dead, and think no more of it. Bro. Abednego Johns is our District president, this quarter; he holds his years well and can raise his voice in the gospel trump above all of us and make every body understand its principles. Our conference for the 11th and 12th did not come off on account of the weather, which was very stormy; we anticipate a better time in our branch this year, as we feel to try our energies to work for the master more faithfully as we go on with the latter day work. We feel stronger in the faith of the gospel of the Lord Jesus Christ, and pray with the Saints of God for health and strength to hold fast to the end. Yours with all Saints,

D. R. JONES.

MAGNOLIA, Iowa, January 20th, 1880.

*Brother Joseph.*—The Saints as a general thing are firm in the faith, but there seems to be so many ways for us to be led astray, that we fall far short of a "perfect man," like unto Christ. But we are trying to attain to that mark, by following the precepts laid down by him.

The meetings are well attended as a general thing, and considerable interest manifested. I have been preaching in the western part of Harrison county, and have had the aid and assistance of God's Spirit. Two weeks ago last Sabbath I preached in what is known as the Evening Star Branch, presided over by Bro. Levi Gamet, a man well qualified for his calling. After service was called upon, in connection with Bro. Geo. Hyde, to administer to an old and worthy sister. She was suffering intensely with pain in her breast and side, and was instantaneously relieved; to God be the praise.

I shall continue to do all I can now, and trust that the Lord, if he thinks best, will open the way whereby I can do more. Your brother in Christ,

J. F. MINTUN.

MALAD CITY, Idaho,

January 26th, 1880.

*Bro. Joseph Smith.*—Bro. Charles Derry parted company with me on the 12th inst., at Ogden, he to go up the Weber and I to this place. So far as the prospects for good being done at Ogden and vicinity, I think Bro. Derry has given it correctly in the letter he wrote you from there; at least I have nothing to add.

I arrived at this place on the 18th inst.; met with the Saints at 2 p. m., and partook of the sacrament. At 7 p. m. I spoke to a large sized congregation. They seemed to be interested, and gave excellent attention. On the 22nd I preached a funeral sermon; quite a number present of the Utah Church, and some unbelievers. It is thought that a good impression was made. At night a prayer meeting was held. On Friday night spoke again; also on Sunday (25th) twice. The house was well filled, and I felt free in talking.

There is, perhaps, a better prospect in the Malad Valley at present than there has been before, the brethren think. At Oxford and Franklin there are thought to be fair chances. The brethren have had invitations to visit these places and speak to the people.

To-morrow I go to Oregon Springs, seventeen miles from here, to hold a series of meetings. Bro. John Vanderwood is going with me. There is a more liberal element in Idaho than exists in and around Ogden, Utah.

At Samaria in this valley there was division, so I have been told, on the Adam-God doctrine, and it was decided by vote, the majority voting for Adam. So, by that decision, Adam is the God of the Samaritans. The brethren here will go over and see if there can be an opening there. If so, we shall, with the help of the true and living God, contest that question with them. Many in these valleys claim to believe it, with other dogmas, and have given themselves up to worshipping idols, and to the lusts of the flesh. For such we can only pray that a kind and loving Savior may lead them out of darkness into the light of this glorious gospel.

In the name of our blessed Master we shall earnestly pray and labor for the emancipation of those who are in bonds, that the honest may be free. We believe that only the power of God can throw down the strongholds. Therefore we shall sow the seed, trusting that, in his own good time, he will gather the wheat into the garner.

Yours in Christ,

R. J. ANTHONY.

NEWTON, Iowa, Feb. 3rd, 1880.

*Bro. Joseph.*—I have been out in Poweshiek county, attending a discussion between Bro. I. N. White and Rev. S. H. Hendrix, of the Christian Church. Discussion was held on the 26th and 27th ult in the Methodist Church; two sessions a day of two hours each. The issue was on the spiritual gifts,—there was somewhere near four hundred people out. Bro. White did well; and the cause did not suffer. We gained many friends, and a good impression was left. Mr. Hendrix is a learned gentleman and an eloquent speaker. The Saints there are feeling strong in the Faith and the prospects for many more to be added ere long are good. May the work continue to roll until the "little stone" shall fill the whole earth. We expect Bro. J. H. Lake here this week and to remain in this district for some time. I expect do some preaching as the way may open, the Lord being my helper. Yours in Christ,

D. C. WHITE.

OAK ISLAND, Bexar Co., Texas,  
January 2nd, 1880.

*Bro. H. A. Stebbins.*—Are we to be left entirely without a preacher? We are all hungry for a good sermon, and if some Elder without family could come we could support him. Our hearts were good to support Bro. Bays and his family, but we had nothing to do it with, and it was with unfeigned sorrow that we saw him depart. But we could not blame him; for, as it has been remarked of us, if we had been in his place we would most likely have left before he did. I do not know why it is that nearly all Latter Day Saints are poor, unless it is in fulfillment of the Savior's words, "And the poor have the gospel preached to them." This seems to me by far more comforting than the riches of this world. For, when we meet for prayer, I think there is not the least approach to hard feelings, because the greetings to each other are all so cordial that it seems more like the reunion of one family than the meeting of the members of different families. I wish we could do something towards making the *Herald* a weekly, but I can not see how to accomplish it. There are eight families of us that meet regularly, and by them five copies of the *Herald* are taken. If times would improve, I think every member would take it; for it is the most welcome visitor we have. With kindest wishes for the welfare of you and yours, and trusting the *Herald* will soon come more frequently, I am yours fraternally,

JOHN BARBER.

MACHIAS, Maine, Jan. 19th, 1880.

*Bro. Joseph and Henry.*—A few weeks ago, our noble brother, T. W. Smith, arrived in Maine, and he has preached some powerful sermons. One of them was delivered on Sunday afternoon; text Dan. 8:9. No doubt in my mind but there came to every person within hearing, a thought of all the sins they ever committed. The sermon was deep and interesting; and so might it be, when given in the power of God's Spirit. Our brother is doing much good in reviving the spirits of many. He has the love and sympathy of all true Saints and friends. So onward we go. Yours truly,

J. C. FOSS.

COVE, Jackson Co., Jan. 26th, 1880.

*Bro. Henry*.—I have baptized three, all heads of families, since the first of this month. There are several places calling for preaching, which I shall fill as fast as I can. The branch here now numbers sixteen. Bro. and Sr. Spann at Reedsville are urging us to visit them, but I see no way to leave here until those are "warned" that desire to be. I feel the need of a "lot" of tracts to distribute, but am not able now to order them. As great an interest is manifested at one house as I ever saw anywhere. The people turn out to hear, and many seem to believe the doctrine. As ever,  
L. R. DEVORE.

BEAVER, Utah, January 23rd, 1880.

*Brother Joseph*.—I am well and am trying to build up the cause of Christ in this place. It is slow work. The people are slow to hear, and are set in their way, and don't want to be taught any thing different from what they have been learned in these valleys and mountains. I have preached in the Methodist Episcopal Church. Some few do and will come, but the mass harken to their teachers and take their council, that is, "Stay away from those Josephites or you will apostatize." But I am determined they shall hear, for I have been going from house to house, leaving tracts and talking with all who are willing to read and know for themselves of the truth as it was in the early rise of the Church, and the blessing attending all the faithful in keeping the law of God as given in the Covenants, Book of Mormon, and Holy Scriptures. What a change has come! Sorrow and pain have come for treating lightly the things written in these books, saith the Lord. Some of the Saints invite me to call again and seem them and get the tracts I lend them. Others like best the tracks I leave heels toward the door. Some old Saints are not only pickled, but are petrified, I do believe. As a sample: I went to Greenville, about five miles from here, and asked Bro. Robert Easton, bishop of that place, if he would grant me the liberty to preach in the log school house. "What do you preach?" "The gospel of Christ." "That is good. Where are you from?" "From the United States, Iowa." "Where are you stopping?" "At Beaver." "With whom?" "Sometimes with one and at times with others." "What is your name?" "Gordon E. Deuel." "I have seen it in the papers. What church do you represent?" "The Church of Jesus Christ of Latter Day Saints, the Josephite Reorganization. I am a firm believer in the divine calling of Joseph, the martyr, and the law God gave through him to govern his Church." Then he said that he was a good judge, and if Jesus Christ was to come down from heaven and preach a year he could not move him or change his mind; he was well satisfied. I bade him good day. I believed then, and I do still, that it will take the judgments of God to change him.

The weather has been cold and stormy. There are some who are desirous to cast their lot with us, but they are old and feeble. When the weather becomes warm and fine they will be baptized. Others are searching and are reading the books for themselves. I think they will soon be ready to come and enjoy the light and love of Christ. I shall soon go to Parowan and try what can be done for the cause in that place, the Lord willing.

Yours in the truth,  
GORDON E. DEUEL.

CLEAR CREEK, Saunders Co., Neb.,  
January 26th, 1880.

*Dear Herald*.—I wish to inform you of the good conference held at the Morgan school house, in Otoe county. From the beginning to the end the spirit of peace and union prevailed over all, and not one harsh word was spoken. Bro. Elvin preached some of the best sermons I ever heard. I know this is the work of God. Your brother in Christ,  
LUTHER MELTON.

#### FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

## Conference Minutes.

### SOUTH EASTERN OHIO AND WEST VIRGINIA DISTRICT.

A conference convened at Syracuse, Ohio, Dec. 27th, 1879; Thos. Matthews, presiding; David Matthews, Jr., clerk, *pro tem*.

Branch Reports:—Jackson, last report 7, present 12; 5 baptized. Minersville 9, as last reported. Lebanon 22; 1 baptized, 1 died. Syracuse, last report 47, present 48, 1 received.

Elder Thomas Matthews, David Thomas, David Matthews, Sr., L. W. Torrence, Edmund Thomas and L. R. Devore (baptized 5) reported, the last named by letter, also Peter Ray by letter, and Priest David Matthews, Jr., in person.

By request of the members of the Minersville Branch, it was disorganized, the majority of them living in Syracuse,

Sunday, 10 a.m., preaching by Thos. Matthews; at 2 p.m., prayer and testimony meeting; at 6 p.m., preaching by Edward Thomas and David Hopkins.

David Matthews was continued as president of the district.

Adjourned to Syracuse, Ohio, March 27th, 1880.

### MANCHESTER DISTRICT, ENGLAND.

The semi-annual conference convened in the Saints' Meeting Room, Grosvenor street, Manchester, England, October 4th, 1879; Joseph Dewsnup, presiding; James Baty and J. H. Newstead, clerks.

Branch Reports:—Manchester, at last report 44; baptized 9, received 1, died 2; present strength 52. Farnworth, at last report 24, baptized 9, expelled 1; present strength 32. Sheffield, at last report 11, baptized 5; present strength 16. Clay Cross, at last report 15, baptized 1; present strength 16.

The above report shows a total in the district of 116, net gain over loss for the half year 22. There are in the district 14 Elders, 5 Priests, 5 Teachers, 5 Deacons. The spiritual condition of the Manchester Branch was reported to be very good; also Farnworth, the improvement since last report being very gratifying.

Pres. J. Dewsnup reporting as delegate from this district to the London Conference, said that the Saints there received him very kindly; said that there is a probability of soon having a printing press in this country, for the printing of tracts, etc., which the English Mission is very much in need of.

Elders R. Baty, Thos. Hughes, Henry Boydell, Peter Jackson, James Baty, Joseph Dewsnup, Wm. Armstrong and John McCue reported in person, and T. H. Poynton, W. Booth, J. Woollston and J. W. Coward by letter. Priests Henry Jackson and Heywood in person, and J. E. Kersley and B. Melland by letter; Teacher Wm. Ince, in person, R. Dawson by letter; Deacons J. Fodan, R. Lawson, in person and Henry Hoole by letter.

The following recommendations for ordination were referred to a committee, viz., Simon Spargo as priest, John Austin as elder, J. H. Newstead, Isaac Gerard and Joseph Furness as priests, and Wm. Manourie and Ed. Parry as teachers.

After some consultation as to the expediency of disconnecting the Sheffield Branch from the Manchester District, with a view to its becoming attached to the Birmingham District, it was Resolved that for the present Sheffield remain a part of the Manchester District, and that it be understood that the county of Yorkshire is included with this district.

Committee on ordinations reported, recommending them, with the exception of J. Austin, which they advised should be left in the hands of the president for further enquiry. Report accepted and committee discharged.

Sunday Morning, October 5th; Prayer and fellowship meeting, in which an excellent time was enjoyed. In the afternoon, testimony meeting. In the evening Bro. C. H. Caton, of Birmingham, preached. There was a good attendance.

The ordination of the brethren present was attended to by Brn. Caton, Taylor and Greenwood.

Resolved that we reconsider the subject of the boundary of the district. Resolved that the county

of Cheshire be included in the Manchester District.

The president appointed Elders H. Greenwood and J. Baty, and Priests J. H. Newstead, Hy. Jackson, and Teacher Ed. Parry, to labor in the Bradford and Clayton neighborhood, and Elder P. Jackson and Priest I. Gerrard to labor in the Bolton neighborhood, and the remaining officers of the Church to spread the gospel in any place where opportunity affords in the district, and to report to next conference.

Adjourned subject to the call of the president.

### CENTRAL NEBRASKA DISTRICT.

Conference convened at Newman's Grove, Madison county, Nebraska, December 13th, 1879; Geo. W. Galley, president; H. O. Smith, clerk *pro tem*.

Branch Reports:—Columbus, at last report 42, present 42. Cedar Creek, at last report 17, present 16; 1 died. Deer Creek not reported.

G. W. Galley reported in person and Chas. Brindley by letter. Priests Geo. Masters and H. O. Smith reported in person, and C. H. Derry by letter.

Resolved that we sustain Bro. Chas. Brindley as president of Columbus Branch, Chauncy Loomis as president of Deer Creek Branch, and Charles H. Derry as president of Cedar Creek Branch.

Resolved that we sustain Bro. Joseph Smith as President of the Church, with his Counselors; I. L. Rogers as presiding Bishop, with his Counselors, and the several Quorums of the Church in righteousness.

Sunday, 14th, 10 o'clock, preaching by the president, and also at 2 o'clock. At 6:30 p.m., prayer and sacrament meeting. A season of rejoicing, and the Spirit of God was sensibly felt.

Adjourned to Columbus, March 27-28, 1880.

### NORTHERN NEBRASKA DISTRICT.

A conference was held at Omaha, Nebraska, January 3d, 1880; Thos. J. Smith, presiding; H. Neilsen, clerk.

W. Ballinger objected to the part in minutes of last conference concerning him and the Omaha Branch, but a resolution to reject that part was lost, and the minutes were accepted.

Elders' Reports;—James Caffall by letter, Thos. J. Smith, H. Robinson, N. Brown, E. Rannie and C. Stevens in person.

Branch Reports:—Pleasant Grove, last report 19, present 24; 4 baptized, 1 received. Omaha (English) last report 72, present 68, 4 expelled. Platt Valley as last reported. Omaha (Scandinavian), 1 baptized.

Bishop's Agent's Report:—"Balance \$1.10, received as offerings \$71.62; paid to the ministry \$70.72; balance due Church \$2. H. Neilsen, Agent."

The committee on the purchase of a wagon and harness reported that they had obtained a set of harness from G. Derry and paid him half price, according to previous agreement, and also bought a wagon for \$25, but only 35 cents had been received towards the wagon. The report was received and the committee continued, with P. Prown and W. Rumel added to it.

An appeal from I. P. Thygson was entertained. The district president was appointed to go and see him, with a view to adjust the matter.

Adjourned to Omaha, March 27th, 1880.

### IDAHO DISTRICT.

A conference convened at Malad, Idaho, Dec. 27th, 1879; John Vanderwood, president; Harbert R. Jones, clerk.

Branch Reports:—Elkhorn 24 members. Malad 42; no change.

Elders John Vanderwood, John Lewis, Henry Bake, Wm. Richards and Henry Jones reported; also Priests Wm. Bradshaw, Teacher Harbert R. Jones and Deacon John Price.

At 6 p.m., preaching by Brn. Richard Thomas and John Lewis.

Sunday, 10 a.m., preaching by the president; at 2:30 p.m., a testimony and prayer meeting; and a good time was enjoyed; at 6 p.m., preaching by Bro. John Lewis.

The president was authorized to appoint a committee to labor with Bro. Metcalf.

Adjourned to Malad, March 20th, 1880.

## SAINT LOUIS DISTRICT.

A conference was held in St. Louis, Missouri, January 4th, 1880; Abram Reese President; J. G. Smith, clerk; Noah N. Cook, assistant.

Branch Reports:—St. Louis Branch 251; no changes. Gravois 53; no changes. Belleville, because of mistakes, could not send a full report. Alma 57; no changes. Cheltenham 30; no changes. Alton, last report 29, present 28; 1 removed by letter. Boon Creek 20; no changes. Whearso 18; no changes. Caseyville 40; no changes.

Financial Reports:—St. Louis, balance \$32.30, receipts \$44.11, total \$76.41; hall rent \$20; balance \$56.41. Gravois, balance \$2.20, receipts \$8.05, total \$10.25; expended \$3.30; balance \$6.95. Belleville, balance \$1.05, receipts \$7.75, total 8.80; expended \$9.45; due treasurer 65 cents. Alton, receipts \$13.35, expences \$11.10; balance \$2.25.

Sunday Schools:—St. Louis, 31 officers and pupils; cash balance \$6.77; paid out \$6.70; balance 7 cents. Cheltenham, no report, except that it is in good condition.

A. S. Davidson reported well of the Saints at Moselle. Wm. Anderson reported the St. Louis Branch in fair condition. Geo. Hicklin reported the Alma Branch as in a very fair condition.

Elders Geo. Hicklin, Wm. Smith, R. D. Cottam, Wm. Anderson, Stephen Blackie, Wm. Still, Jas. Anderson and Wm. O. Thomas reported; also Priests N. N. Cook and Jas. Buxton.

Report of Bishop's Agent:—"Balance Offering Fund, July 6th, 1879, \$14.10, income \$10, and \$3.15 paid back from the Elders' Fund, total \$27.25 to January 4th, 1880. Elders' Fund, received \$20.85; paid out \$20.15, balance on hand 70 cents. R. D. Cottam, Agent."

Resolved that the Caseyville Branch be instructed not to report their members who are not in good standing, whose residence is known and within reach of the branch officers, as being scattered members, but simply to state they are not in good standing.

Abraham Reese was elected president of the district, Wm. Anderson and Geo. Hicklin as his counselors and Geo. Hicklin, clerk.

Wm. Still was appointed to represent the St. Louis District at the General Conference in April next.

Adjourned to St. Louis, Sunday, April 4th, 1880, 9 a.m.

The sacrament was administered by Brn. Wm. Still and Jas. Anderson.

7.30 p.m.:—Preaching by Brn. Charles Peat, Jas. Buxton, Geo. Hicklin and A. Reese.

## DECATUR DISTRICT.

A conference met at Lamoni, Iowa, December 27th, 1879; Bro. J. Snively in the chair; O. B. Thomas, clerk; E. H. Gurley, assistant.

Branch Reports:—Lucas, Chariton, Little River, Lamoni, Lone Rock and Davis City reports were presented and accepted. The secretary had mislaid the Allendale report, and was unable to find it.

Two Apostles, 1 High Priest, 10 Elders and 2 Priests reported in person and 1 Priest by letter.

The names of Bro. and Sr. Lundgreen, of Leon, were ordered to be entered upon the district record.

The request of the Lone Rock Branch that Bro. John Chapman be ordained a Priest, was granted, and also that of the Lamoni Branch, that Bro. Martin Turpin be ordained a Priest, the time of ordination being set at 11 a.m., on Sunday.

In reply to the question: "Have the officers of a branch a right to ordain an Elder, by the vote of the branch?" Brn. Z. H. Gurley and A. H. Smith said that they believed that while a branch held the legal right to ordain, it is the safer way, in the interests of the body, to consult the conference.

Evening:—A call was made for the report of the court of elders appointed last conference. One of the court being present, stated that he had no report to make. The committee was continued.

A question was asked respecting the authority of the law requiring branches to recommend to the district conferences the persons chosen by the branch to be ordained to the office of an Elder, and the president replied.

Resolved that all persons chosen by branch for ordination be recommended to the district confer-

ences; and that, in our opinion, this should be the rule governing such cases.

Resolved that the resolution passed last conference, requiring the branches of this district to send their reports, as appointed under the law, in time to be presented at the first session of each conference, be republished with the minutes of this conference.

Sunday:—At 9 a.m., a prayer meeting in charge of Brn. O. J. Bailey and E. H. Gurley; the gift of tongues was manifest in singing and interpretation. At 11 a.m., the ordinations previously appointed were attended to by Brn. Z. H. Gurley, I. P. Baggerly and P. Harris, Then preaching by Bro. A. H. Smith. At 2.30 p.m., the sacrament was administered. At 7.30, preaching by Bro. Z. H. Gurley.

Adjourned to Lamoni, at 10 a.m., March 27th, 1880.

## Miscellaneous.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

## BORN.

CULVERWELL.—At Maquoketa, Iowa, January 14th, 1880, to Bro. James and Sr. Annettie Culverwell, a son; name Albert Sutcliffe; mother and child doing well.

FORBES.—At Waterloo, Douglas county, Neb., December 11th, 1879, to Bro. John B. and Sr. Eliza N. Forbes, a daughter; name Emma; blessed January 18th, 1880, by Elder R. M. Elvin.

TUCKER.—At Palmyra, Otoe county, Nebraska, October 25th, 1879, to Bro. and Sr. F. L. Tucker, a son; name Joseph Anthony; blessed by Elder R. M. Elvin, January 25th, 1880.

HOWARD.—At Gainsville, Florida, January 24th, 1880, to Bro. M. O. and Sister Sarah Howard, a daughter; name Emma Victoria.

MAY.—At Wyandotte, Kansas, January 21st, 1880, to Bro. Roderick and Sr. Sarah J. May, a son; mother and child doing well.

## MARRIED.

MOORE—BARNEY.—At the residence of Edward Burgoyne, Montpelier, Bear Lake county, Idaho, January 1st, 1880, Mr. Hezekiah Moore, of Soda Springs, Oneida county, Idaho, and Mrs. Rhoda A. Barney, of Montpelier. Ceremony performed by Elder David Osband, of Montpelier.

O Lord, do thou in heaven seal  
The solemn pledge these two have made,  
And may they still be blest to feel  
The obligations on them laid!  
O may this solemn rite inspire  
The flame of pure conjugal love,  
And virtue prompt each pure desire  
In all the scenes of life to move.

## DIED.

WHIT.—In Middle Fork township, Macon county, Missouri, January 5th, 1880, Bro. Hiram Whit, aged 75 years, 8 months and 27 days. He was an old-time Saint, and joined the Reorganization July 22d, 1877. He was a worthy member of the Salt River Branch.

BILLINGS.—At Deer Isle, Hancock county, Me., January 6th, 1880, of inflammation of the brain, a daughter of Bro. John J. and Sister Rhoda Billings, aged 11 months.

TREHARNE.—At Lower Margam, Glamorgan-shire, Wales, December 21st, 1879, after about a fortnight's illness from inflammation of the lungs, Elder William Treharne, of William street, Llanelly, aged 49 years, 1 month and 16 days. Interred at Llanelly, December 24th, 1879, when Elder John R. Gibbs preached at the chapel in the cemetery. Left a wife with nine children.

STANLEY.—At Streator, Illinois, December 8th, 1879, of scarlet fever, Elias F., son of Bro. Jacob and Sr. Margaret Stanley, aged 5 years, 6 months and 12 days. Funeral sermon by John S. Keir.

BOWEN.—At Independence, Missouri, January 4th, 1880, Bro. William Bowen, aged 77 years, 2 months and 9 days. He was baptized November 9th, 1869, at Santa Rosa, California, by Bro. J. W. Gillen, and was held in high esteem by all his acquaintances.

## OBITUARY.

Dear Brethren: Out of duty and respect I send you the death of our much esteemed and beloved brother, Elder John Whitehouse. He died January 19th, 1880, aged 74 years last 4th of July, 1879. Born in Dudley, Worcestershire, England. He had been a member in the old organization for a number of years; entered the Reorganization, May 14th, 1864, and has proved himself by faith and actions to be a true and sincere lover of the latter day message to fallen man. It is true that his ability was small, but all that laid in his power, seemingly, he did. Hence we say, as a Branch, Peace, peace to his now silent and living remains, to await the call of the first resurrection. He leaves a great number of children and grandchildren to mourn his loss. Bro. R. Holt preached the funeral discourse, which was indeed very interesting, especially to those well acquainted with the good old soul. Our feelings are poorly described in the following verses:

He's gone to his resting abode —  
While spirits immortal did wait  
To hail with a welcome applause,  
Our brother on entering the gate.  
With a grasp of the hand, and a kiss,  
He passed through the portal divine;  
Eternal, e'erlasting the bliss,  
With nobles, Christ's loved ones, to shine.

Return with the Savior again,  
Their bodies immortal to raise,  
In glory celestial to reign  
With sonnets and anthems of praise.

On earth, in its sanctified state,  
No one will be missing, I know,  
Of those for the kingdom that wait  
In patience while mortals below.

Reluctant, the brotherly hand  
We slacken the grip with a tear;  
With hope like an anchor to stand  
Alike for the truth ever dear.

Thy weak and dilapidated frame,  
Thy casket, thy temple of clay,  
In Christ, the Immaculate's name  
In quietude's resting we lay.

The willow above it shall weep,  
The ivy, the fig ever green,  
While angels in safety will keep  
The spot as a sanctified scene.

The songsters in music shall sing  
A sonnet in love for the brave,  
While loved ones in sunny days bring  
Sweet flowers to strew on thy grave.

The gospel, the joy of thy heart,  
The banner of Jesus unfurled;  
Thy faith and thy hope to impart,  
We still will proclaim to the world.

Until we are call'd home like thee,  
Our mission so ended complete;  
O, what a glad time it will be,  
Triumphant to sing when we meet.

REYNOLDS — At his residence, 139 Campbell Avenue, Chicago, on January 21st, 1880, of bilious colic, Bro. Frank Reynolds. He was born near Annapolis, Park county, Indiana, February 8th, 1832. He leaves a wife and five children behind,—one, an infant son, had gone on before. Brother Frank was baptized by Elder Blair in 1860, and remained firm in his faith to the last. Ailing for some time, his sickness unto death was of only about thirty-nine hours' duration. He looked calm and sweet in death. Funeral services by Elder M. H. Forscutt, January 23d. Another of the Seventy is gone on his better mission.

McALLISTER — At Streator, Illinois, November 28th, 1879, of scarlet fever, Charles, son of Mr. Thomas and Sr. Mary McAllister, aged 1 year, 11 months and 24 days. Funeral sermon by Jacob S. Stanley.

MINTUN — At Magnolia, Iowa, December 5th, 1879, of inward cancer, Sr. Phebe Ann Mintun, after a very severe and painful trial during two years and three months, which she endured with patience. She was faithful to Christ. A husband, six children and many friends mourn her. Funeral sermon by Elder J. C. Crabbe, from Romans 8:28, selected by herself.

ARMSTRONG.—Sr. Elizabeth Armstrong died at Council Bluffs, Iowa, October 28th, 1879. She was born 16th June, 1812, in Liverpool, England; baptized and confirmed by John Taylor. Funeral service by Andrew Hall, assisted by Wm. Gess.

LEWIS.—At Malad City, Idaho, January 20th, 1880, Elizabeth Ann, daughter of George and Martha Lewis, aged 1 year, 1 month and 29 days. Funeral services by R. J. Anthony.

ADDRESS TO THE MONTANA SAINTS.

To those who are scattered, or living in isolated parts of the Territory, greeting:—

DEAR BRETHREN AND SISTERS: In response to an appointment of the General Conference, calling me to this field of labor, I arrived at the terminus of the Utah Northern, and have since been laboring in this Territory to the best of my abilities. There are now two flourishing branches of the Church in Gallatin county: one on Reese Creek, fifteen miles from Bozeman, and one on Lower Willow Creek. In my travels I have found several Saints that will hold on to the rod of iron, and who are trying, under difficult circumstances, to live the life of those who have received the teachings of Christ. We wish to notify all whom it may concern, that there will be a Special Conference held at Reese Creek, fifteen miles from Bozeman City, Gallatin county; and we now invite all that can come to come and meet with us. The conference will commence at 10 a.m. on Saturday, the 6th day of March, and continue on Sunday, the 7th. All who can not come, we respectfully request them not to fail to report by letter; and we desire that they will do so at as early a date as possible. Address: E. C. Brand, Lower Willow Creek, Gallatin county, Montana.

Your brother in bonds,  
E. C. BRAND.

NORTHERN ILLINOIS DISTRICT.

A conference will be held at Sandwich, Illinois, convening at 1:30 p.m. on Saturday, February 21st, 1880. It is desirable that the branches in the district be well represented, as business of importance will be presented.

H. A. STEBBINS, District Secretary.

ORDER OF ENOCH LANDS.

The organization known as the Order of Enoch is prepared to sell its lands in Decatur county, Iowa, in farms ranging from forty acres upwards, at prices according to the worth of land in the same region. The most of it is improved, fenced, and under cultivation, with houses on it. For further particulars address with stamp, DAVID DANCER, Sedgwick, Decatur Co., Iowa.

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# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 437.

Plano, Illinois, March 1st, 1880.

No. 5.

## P. Tucker's "Rise and Progress of Mormonism" Examined.

THERE are numerous publications abroad in the land that claim to give the history of the Church of Jesus Christ of Latter Day Saints, but which are in reality but the histories of the false reports that have been circulated by opposers of the work, and therefore only calculated to mislead the public mind, in reference to the rise of the Church, its origin, doctrine and practice, its aims, policy and objects.

It is not our object to enter into an examination of all these various works referred to, but to make a slight investigation of the one designated in our caption. It was written as late as 1867; at least was published in that year, and the writer had the advantage of similar works published prior to that date. Our apology for examining this work, is: The writer was a resident of Palmyra, N. Y., the place where the work began, about the time of the rise of the Church, and was acquainted (or claimed to have been) with the Smith family, Harris, Cowdery, and all the "Pioneer Mormons," and with all the important events connected with the "Advent of Mormonism." Let us examine these claims, and if we shall discover that "would-be witnesses" fail to give us a truthful relation of things they claim to see, then beware of the writings of those "far away."

We begin this review by reference to a statement found in the preface of Mr. Tucker's work, and which is as follows:

"The facts and reminiscences contained in this volume, based upon the author's personal knowledge and information, are produced to fill the blank and supply the omitted chapters in Mormon history," and "this truthful narrative is necessary to the completion of the history from the foundation of the institution."

We wish these statements to be borne in mind, for if they are true, we shall find that the author "personally knows" some very opposite things, that the sources of his "information" are very conflicting and contradictory, even amounting to "it is believed," "I have heard," and "it is thought," etc.!

As testimony of the authenticity of the work, Mr. T., on page five, cites names to the number of ten, and as an evidence of the strength of the evidence of his witnesses, inserts a letter from Mr. Thurlow Weed, some

time of Rochester, N. Y., in which is found this statement: "The character you have given 'Joe Smith,' his family and associates, corresponds with what I have often heard from the old citizens of Palmyra." "Often heard." This needs no comment. In the first two chapters of the work we are treated to a pretty full history of the stories then current, (but these did not happen to be known till about 1827), concerning the boyhood days of Joseph Smith, and his father's family. Of all this, however, he could have had no knowledge till the tenth year of Smith's age, as he did not reside in Palmyra till of that age. Beside, there is nothing in the after years of Joseph's life to warrant the statements made by Mr. Tucker. He tells us, however, on page 17 of the work, that as Joseph "further advanced in reading and knowledge, he assumed a spiritual or religious turn of mind, and frequently perused the Bible, becoming quite familiar with portions thereof, both of the Old and New Testaments."

But Mr. T. fearing he had said too much in Joseph's favor, immediately proceeds to kill the strength of the foregoing statement, by telling us on the 18th page, that: "In unbelief, theory and practice, the Smith family \* \* \* were unqualified Atheists." This latter saying not only contradicts the former one, but also the public record of their lives, as attested by their works, their friends and their foes. This illustrates the utter regardlessness, as to truth, of Mr. T. in his pretended history of those he writes of.

In chapter two of Mr. Tucker's work, is a detailed account of some of the false stories that were manufactured by the enemies of the work, about the "fortune-telling," "money-digging" schemes of Joseph, all concocted to falsify and ridicule the fact of his having labored for one Mr. Stool, of a neighboring county to Wayne, who believed there was money or silver on his farm, and who employed Joseph, in company with others, in digging for it. Why not brand the others as "money-diggers?" Nay, all the gold and silver miners of the "Great West?" Mr. Stool failed to find the supposed treasure, and hence the failures of Joseph's "schemes!"

But this "long-continued" "career" of Smith's "failures" of "seven or eight years," all sprung out of a "curious shaped" "stone," found in digging a well for Mr. Clark Chase, in the year 1819, of which Joseph became possessed at the time—this was the "fortune-stone"—the "acorn" from which the Mormon tree grew.

On pages 24 and 25 is a lengthy description of one of Joseph's "money-digging," night scenes, said to have taken place by "lantern-

light." He now "assumes a mysterious air," employs the "miraculous stone," goes to neighbor Stafford, who is "a respectable farmer in comfortable worldly circumstances," who supplies the "black sheep," the blood of which is to encircle the spot where the treasure lies buried in the earth. All being now in readiness, Joseph and his dupes repair to the spot, and the digging begins. All is silent, no one daring to speak! But bye and bye some one in a moment of forgetfulness speaks, the spell is broken, the treasure vanishes, and the work ceases! A retrospect of the locality shows that the sheep's carcass is gone, investigation reveals that J. Smith, Sen., has taken it to his house, "reduced to mutton" for family use. The above is only illustrative of the many, and in all such work respectable farmers, such as Harris and Stafford; with school teachers, such as O. Cowdery, are engaged! Does it seem reasonable that respectable farmers and school teachers would be duped in this way out of their sleep, property and honesty? And lawyers too!? But Mr. Tucker has not informed us whether he was present as one of Joseph's chief managers, or one of his dupes! Probably the latter, that is, if he *knows* these things to be true whereof he writes. Mr. Tucker spoils all these stories, however, when he tells us, on page 27, that these "failures" were of "seven or eight years" duration. Can it be possible that men of sense and education could thus be duped, and led, and deceived in such a manner for a period of seven or eight years? Think of this, ye respectable farmers, everywhere. Could you be made to believe that men of your class could be deceived in this manner, by experiences not of a mystic or spiritual character, but of a natural, physical character. What utter nonsense! If any body can be found silly enough to believe these stories, then, in the language of Mr. T., "The fools are not all dead yet." I much prefer to believe in the doctrine of the ministering of angels in this age of the world.

Mr. Tucker goes back to the pretended "little stone," as a basis on which to novelize and ridicule the Urim and Thummim. And in attempting to account for its non-existence in 1827, says: "This spectacle pretension, is believed to have been purely an after-thought, for it was not heard of outside of the Smith family for a considerable period subsequent to the first story." Yes, "it is believed," and we are called on to receive this *belief* as evidence.

There is no reason whatever for believing that these said-to-be first stories—false stories—had any existence till after the *real* events thus counterfeited by the false, had really transpired, and thus these pretended fore-thoughts

are in reality the after-thoughts, not of Joseph, or his opposers. If the best evidence of the best witness is belief only, what of the testimony of a "far off" writer.

On pages 38 and 39, is enumerated the names of some thirty-one persons "and the remainder of the Smith family," with the statement, "It is believed that this list embraces all the persons residing at or near the prime seat of the Mormon advent, who from first to last made a profession of belief either in the money-digging, or Golden Bible finding pretensions of Joseph Smith, jun." Another instance of "it is believed," but the writer does not tell us who it is believed by; does not even say whether he believes it or not. But this kind of evidence seems to be characteristic of "the author's personal knowledge" of the things he writes concerning. Belief is not evidence, either legal or historical, hence is no decision of this question.

On page 33, Mr. Tucker avers that it is further "believed" that the development of the Book of Mormon or the "plates" "was also a secondary invention." By this it may be clearly seen that the very best evidence, that the most accredited historian on the negative side of this question concerning the Urim and Thummim and the Book of Mormon is in possession of, is mere belief, and belief only. These examples serve to illustrate "the author's personal knowledge" of the historical "facts" he pretends to relate.

In dealing with this question the author encounters the plain, straightforward, unequivocal testimony of twelve witnesses to the veritable existence of the plates, and not being able to impeach their evidence by reference to character, proceeds to manufacture "another theory" as a basis for their testimony which he divulges at length on pages 74 and 75, entitled the "Glyph" theory; that is: As similar plates to those described by the witness in some respects, are referred to by Professor Rafinesque in his *Asiatic Journal* for 1832, and others found in Pike county, Illinois, in 1836. "Smith may have obtained through Rigdon (the literary genius behind the screen) one of these glyphs, which resemble so nearly his description of the book he pretended to find on Mormon Hill. For the credit of human character, it is better at any rate to presume this, and that the eleven ignorant witnesses were deceived by appearances, than to conclude that they willfully committed such gross moral perjury before high heaven, as their solemn averments imply."

From this statement we learn that even Mr. Tucker had too much respect for the "moral" character of the witnesses to believe they would knowingly testify of things they knew not, and tries to apologize for their testimony on other grounds, as above stated. This ought to have its due weight with those who consider this author as good authority. But the testimony of the eleven witnesses was published to the world in 1830, and those plates described by Professor Rafinesque were not discovered till 1832, and those of Illinois in 1836. This "Glyph" theory will not answer, and this Mr. T. admits on page 112. He says, in speaking of the origin of the Book of Mormon, "It," the Glyph theory, "can in no wise apply in this case." And last, but not least, he only "presumes" all this "for the credit of human character." When we remember that

Mr. Tucker was a resident of Palmyra in 1830, and had ample opportunity to investigate these events in detail, and that this was the best explanation he was able to give, as the result of his own investigation, what of the explanation of those "from afar?"

Mr. Tucker, however, repudiates his own "Glyph" theory, as we have seen, to make room for the introduction of the "Spaulding Story" theory, as gathered from books that have been published prior to his own; thus manifesting his determination to write a book at all hazards, all this exemplary of "the author's personal knowledge."

In presenting his claims to our consideration of his rendering of the "Spaulding Story" he informs us that his data are "derived from the declarations of Mrs. Spaulding herself, as in 1831 and subsequently." Page 124. Our author anticipates the current date of the story, however, by telling us that, "Sidney Rigdon," who on page 28 and 46, is styled "a mysterious stranger," frequently visited at Joseph's house between the years 1820-27, planning the arrangements to be subsequently developed. That these visits were "the subject of inquiry and conjecture by observers, from whom was withheld all explanation of his identity, or purpose." If these visits were subjects "of inquiry and conjecture" and "all explanation of identity and purpose" was withheld, how does Mr. Tucker know that they were plotting this great delusion during these years? More especially, if, as he says on page 121, "they were mutually sworn" to "secrecy and falsehood." How does he know that this "mysterious stranger" was Rigdon, if "all explanation of his identity was withheld?"

All this is mere "conjecture" with him, as with other "observers." As to Rigdon's whereabouts from the time of his birth till 1827, yes, 1830, the following from the Family Record of Rigdon's father, is quite satisfactory: He "returned to Pittsburgh in the winter of 1821 and '22, and took the care of the First Regular Baptist Church, and there continued to preach until the Baptist Association met in Pittsburgh in 1824. Rev. Williams (at which time they brought some charges against him for not being sound in the faith) brought him to trial, but denied him the liberty of speaking in self-defence, and he declared a non-fellowship with them, and began to preach Campbellism. And he and those that joined with him got the liberty of the Court House; there they held their meetings, and he and his brother-in-law, Mr. Brooks, followed the tanning business till the winter of 1827 and '28, when he (S. Rigdon) moved somewhere into the Western Reserve of Ohio, and there continued to preach till the Latter Day Saints came to that part of the country, when he joined them and continued to be an Elder in that Church (of Latter Day Saints, called Mormons)." This is confirmed by Carvil Rigdon and Peter Boyer, whose characters are attested by five others, two of whom are members of the Old Regular Baptist Church.

But, as Mr. Tucker admits that "the bearing of these circumstances (of the visits of the mysterious stranger to Joseph Smith during the years 1820-27) upon any important question can only be left to reasonable conjecture in reference to the subsequent developments," we need not devote further space to a refutation of this assumption. Page 48.

We are told on page 122 and 123 that Spaulding took his manuscript to a Mr. Patterson of Pittsburgh, a printer, for publication. Patterson did not print it. In 1816 "it was reclaimed by the author, who in that year removed to Amity, Washington county, N. Y., where he died in 1827." But this same Mrs. Spaulding, who supplies the above data, says in her Boston letter, published in the *Episcopal Recorder*: "At length the manuscript was returned to the author, and soon after we removed to Amity, Washington county, Pa., where Mr. S. deceased in 1816." Mr. Tucker further says, page 123, that "one Sidney Rigdon" was in the office of Patterson in 1816, "and the probable solution of the mystery of the Book of Mormon is found in the fact that he had made a copy of Spaulding's manuscript and communicated information of the existence of the fictitious record to Joseph Smith jun." Also, page 125, "Rigdon was in possession of a copy of this manuscript before he had heard of Smith's money-digging delusions." But we ask, What object had Rigdon in making "a copy" of this Romance ere he became acquainted with Smith and his designs touching the establishment of a church? An answer is unnecessary. Rev. Samuel Williams of Pittsburgh, a bitter opponent of the Latter Day Saints, on the 22nd page of his *Mormonism Exposed*, says: Rigdon "came to this city and connected himself with the First Regular Baptist Church on the 28th of January, 1822."

Dr. Hulbert, an apostate from the Church of Latter Day Saints, said in 1834, on the 289th page of his *History of Mormonism*: "Now, as Spaulding's book can nowhere be found, or any thing heard of it after being carried to this establishment, there is the strongest presumption that it remained there in seclusion till about the year 1823 or 1824, at which time Sidney Rigdon located himself in that city."

Rigdon's Family Record says he went to Pittsburgh in the "winter of 1822 and '23." Hence, Rigdon was not in Pittsburgh for eight years after the manuscript was taken to Amity by its author, and therefore had no opportunity of copying it, and Mr. Tucker's "fact" is a false one. Now, while Mrs. Spaulding tells Mr. Tucker that the manuscript was reclaimed by the author in 1816, she informs Dr. Hulbert that she "was unable to tell whether it was ever returned or not from this office." Tucker, page 123; Howe, page 287.

Our reason for introducing the testimony of Howe, is that Mrs. Spaulding's statements are the basis of his data likewise, and no two persons whose writing we have yet consulted render her story alike. And this fact demonstrates that the sources of their information are not to be relied on. And further, shows this Spaulding Story to be a mere conjuration by the enemies of the work of God.

Again, Mr. Tucker says, page 123: "The manuscript remained in the widow's possession until it was missed or stolen from a trunk in Otsego county, where she had removed about the time the Book of Mormon began to be publicly spoken of." Howe says: "She was unable to tell whether it was ever returned or not from this office." In her Boston letter Mrs. Spaulding says:

"The manuscript then (1816) fell into my hands and was carefully preserved. It has frequently

been examined by my daughter [who was five years old when the manuscript was written in 1809-10, see Haven's letter in the Quincy (Ill.) *Whig*, and was twelve years old when she read it in 1816 or 1817], Mrs McKinstery, of Monson, Massachusetts, with whom I now reside, and by other friends. After the Book of Mormon came out a copy of it was taken to New Salem. \* \* \* The excitement became so great in New Salem that the inhabitants had a meeting, and deputed Dr. Philastus Hulbert, to repair to this place and obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hulbert brought with him an introduction and request for the manuscript signed by Messrs Henry Lake, Aaron Wright and others, with all of whom I was acquainted, as they were my old neighbors when I resided at New Salem."

Can any one tell from the three foregoing statements whether the manuscript was stolen, remained at Patterson's office, or whether it was preserved carefully by Spaulding's widow till 1834. Yet these authors all claim that the widow Spaulding is their authority for the three contradictory stories. How many Spaulding stories are there as origins of the Book of Mormon? Would not any judge, justice, or jury in all the land dismiss such a witness, as the above testimony shows Mrs. Spaulding to be, from the court and reject the evidence as unworthy of credence? It seems so to us.

Now this whole story of Rigdon's copying the manuscript seems to contradict what Mr. Tucker had before said on page 36: "The manuscripts were in the handwriting of one Oliver Cowdery." The reason assigned was "Cowdery had been a school master, and was the only man in the band who could make a copy for the printer."

Thus it seems, the more we investigate this Spaulding Story, as to its giving rise to, or relation to the Book of Mormon, the greater the humbuggery of the story appears. And Mr. Tucker's efforts relative to this, like those of his predecessors, amount to nothing against the work.

On page 55 and 56, in referring to the printing of the Book of Mormon, Mr. Tucker tells us that: "The first and second books of Nephi and same other portions of the forthcoming revelations were printed in sheets; and armed with a copy of these, Smith commenced other preparations for a mission to Pennsylvania, where he had some relatives residing, and where the before-mentioned Rev. Sidney Rigdon was then (1829) residing, or temporarily sojourning." Mr. Tucker is not certain about *where* Rigdon then resided, but by and by he grows more positive, and on page 76, he tells us: "He was a backsliding clergyman of the Baptist persuasion, and at the period referred to (1830) was the principal preacher of a sort of religious society calling themselves 'Reformers,' or 'Disciples,' at Mentor, Ohio, near Kirtland." While this latter statement seems to harmonize with and support the "Family Record" of Rigdon, it surely contradicts and invalidates the former one, and still further illustrates the utter unreliability of Mr. Tucker's history of the "Rise and Progress of Mormonism."

Again, on page 76: "This man Rigdon now [1830, see page 126] appeared as the *first* regular Mormon preacher in Palmyra." Now as the Church was organized on the 6th of

April, and a conference was held in June, 1830, near Palmyra, and as Joseph Smith, Oliver Cowdery and others took missions from this conference, and they had all preached at Palmyra, how could Rigdon appear "as the first regular Mormon preacher at Palmyra?" More especially, since Mr. Tucker himself informs us on page 82, that: "In the summer of 1830 the founders of the Mormon Church then remaining at the scene of its birthplace \* \* \* went to Mentor, Ohio, the residence of Rigdon, and of Parley P. Pratt, his friend and co-worker." "Near this place is Kirtland, where there were a few families belonging to Rigdon's congregation. \* \* \* Seventeen of these people, men and women, readily espoused the new revelation, and were immersed by Cowdery in one night."

We learn by these statements, first, that Rigdon resided in Ohio, instead of Pennsylvania in 1829 and '30; second, that instead of preaching the Mormon faith at Palmyra then, he was pastor of a congregation of "Disciples" at Mentor, Ohio; that seventeen of his congregation were baptized by Cowdery, when on his mission west, in the latter part of 1830.

To be continued.

### Urim and Thummim.

Bro. Joseph:—A few words more in connection with what I said in reply to Mr. Traugher's attack in a late *Herald*. In Oliver Cowdery's first letter to W. W. Phelps, which was published at Kirtland, O., 1834, in the *Messenger and Advocate*, and which fact was known by Joseph at the time, and never contradicted by him, the following words occur: "Day after day I continued, uninterrupted, to write from his mouth (Joseph's) 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." If I have misrepresented David Whitmer, who has misrepresented Oliver Cowdery? In sec. 9, par. 1, D. & C., it is written: "Now, behold I say unto you, because you delivered up those writings which you had power given you to translate by the means of the Urim and Thummim," &c. Now, who has been publishing for so many years this misrepresentation of Joseph Smith—nay of the Spirit of God? When I was in Ray county, Mo., a few years ago I was told of a certain "peep stone" that was owned by members of the Hiram Page family. See sec. 27, par. 4, D. & C. And I was since informed that David Whitmer had seen divers wonderful things through a "seer stone." Is it the Hiram Page stone? How stands the proposition: 1st, Joseph Smith did not translate by the Urim and Thummim, but by a "seer stone," a "peep stone," and hence was a Seer and Revelator, and head of the Church. 2nd, David Whitmer possesses a "seer" or "peep stone," and has seen and revealed divine things thereby; *ergo*, David Whitmer is a Seer and Revelator; hence the true head of the Church. And 2nd conclusion, Young Joseph has no "peep stone" or "seer stone," hence can not reveal, translate, &c., and is no Seer and Revelator, hence false head of the Church.

The "interpreters" or "two stones which were fastened into the two rims of a bow" (Mosaiah 12:3) were described to me by David Whitmer, like they were by him to a Chicago *Times* reporter in August, 1875, as being "shaped like a pair of spectacles, only much larger." And he called *them* (not *it* a peep stone), but the Urim and Thummim. And unless some of the Elders (or the printers) have misrepresented the Lord in sec. 15, par. 1, D. & C., Oliver Cowdery, David Whitmer, and Martin Harris, were promised a view of the plates, breast-plate, sword of Laban, and the Urim and Thummim. But then there was no Urim and Thummim—it was only a "peep stone;" Hiram Page had one, his descendants and others have it now. There were several around in New England a few years ago, owned by those out of the Church. Isaiah says something about people that "peep and mutter."—Isaiah 8:19. We have said.

T. W. SMITH.

BOSTON, Mass., December 15, 1879.

### Better Than Silver and Gold.

"SILVER and gold have I none," said Peter to the cripple at the beautiful gate of the temple; "but such as I have give I thee." The helpless man extended his long, thin hand for a penny; but instead, received a perfect cure.

Silver and gold are good in their places; and are not to be despised; but there is something better. They secure to us the comforts and luxuries of life, take away the fear of want and dependence, afford means of culture and refinement, and are an instrument in blessing and saving mankind.

Life is better than silver and gold. "All that a man hath will he give for his life." Money, watches, jewelry, are nothing worth when the steamer is sinking or the flames pursue a man.

Health is better than silver and gold. Disease is bribed at heavy sums. The best skill of nations, and the climates of the world, are tried at any expense.

An unbroken family is better than silver and gold. Often a man would deed away all his property to save the life of a beloved wife or child, while that life is fading away with a rapidity which his wealth can not stay.

Innocence and peace of mind are better than silver and gold. Many a man, after some great sin, would buy back at heavy cost his former state; but sin and Satan laugh at his hoard of gold. They have got his virtue and peace, and will not sell at any price.

Salvation is better than silver and gold. It is the costliest thing in the universe, but it is not for sale. Every drop of Christ's blood is worth more than a globe of gold. Many a man thinks he is willing to give half he is worth to save his soul; but salvation can not be bought. A man with a room full of gold may perish, and another be saved who does not leave two coins to close his eyelids with.

There will be no use of silver and gold in heaven. We read of streets of gold, and crowns of gold, but of no coin to purchase the various and tempting forms of bliss. Friends put no pockets in the shroud, and the white robes of the redeemed will need none, for there is no money wanted to secure admission to the choicest scenes in the heavenly city.

## ADIEU.

Adieu to honor, wealth and fame,  
And every worldly pleasure;  
I bid farewell to my good name,  
For to obey my Savior.

I covet not that high esteem  
To which I did aspire;  
My Savior's love shall be my theme;  
I care for nothing higher.

Yes, if I could advance his praise,  
By works of my performing,  
Among the Saints of Latter Days,  
I would be called a "Mormon."

Although they commonly are call'd  
A poor deluded people;  
Their prophets, priests, and teachers, all  
Offscourings of the rabble.

And were not all the Saints of old  
Derided by opposers  
Of light, and truth, which did unfold  
From Adam down to Moses?

Yes, all the holy prophets were,  
With Christ and his apostles,  
Accounted as these "Mormons" are  
False prophets and imposters.

But truth is strong, and will prevail;  
For it proceeds from heaven;  
It always did, and ever shall,  
By inspiration given.

And when it doth their systems rub,  
Proud men become uneasy,  
Call the Master, Beelzebub,  
And all his servants crazy.

Thus all, in every age, who live  
Godly, in Christ the Savior,  
Such base calumny shall receive  
From those they can not favor.

Nor think as they would have them think,  
Nor do as they are doing;  
And blunder with them on the brink  
Of everlasting ruin.

Men still love darkness more than light,  
Because their deeds are evil;  
And will declare that wrong is right,  
Though it were from the devil.

That mid-night, the old carnal mind,  
Remains as dark as ever;  
And all the blind that lead the blind  
Fall in the ditch together.

Oh! how they earnestly contend,  
And still sink in the mire!  
Their broken systems can not mend  
Till purified by fire.

COLUMBIAN BARD.

NEW YORK, March 24th, 1838.

## Letter from Elder B. V. Springer.

*Editors Herald:*—As I am in receipt of numerous letters from relatives and friends who desire to reclaim me from the great error that I have imbibed in the acceptance of Mormonism, I desire to offer a few thoughts.

While examining some of the arguments offered in some of those letters with a view to my reconstruction, I hope, although I may not be able to convince the writers of the correctness of my position, it will at least relieve their minds of all dubiety as to my confidence in it.

"My dear B., do consider the slippery ground you stand on and come to the front; renounce Joe. Smith and his doctrine and take the Bible and the Bible alone, and with your talent you may be the means of saving many sinners and thus add many stars to your crown. O, consider the groundless, proofless, sandy foundation on which you stand. Apostles, prophets, and spiritual gifts were given to es-

tablish Christ's Church and were to cease when the twelve apostles died, as you know, or ought to know."

Well, well, at the risk of being considered the fool of the family, I must say that I was not aware that such were the facts. "Bible and Bible alone is good," and after a careful investigation of your theory, as compared with the Bible, I think I discover a vein of consistency, in that you are willing to let *alone* the greater part of its (the Bible's) teaching. Such as may, by a great amount of twisting, be so fashioned as to fit your pet theory is accepted, the remainder (about seven-eighths) is laid aside as being inapplicable, to be deified as a sacred relic of the past: thus, to my mind, representing the Almighty as being partial, and full of notions, adapting himself to circumstances; and worst of all, making a grand failure of the plan of salvation, finding by experimenting a few years that the plan would not work, and leaving it then for the wisdom of man to improve upon and give poor humanity a better plan. As a result of their wisdom, we are gravely told that there is no way of demonstrating the truth of the gospel now; no more apostles, no prophets, no revelation, no spiritual gifts—that was tried and would not work. No, no, Paul said prophecies should fail, tongues cease, knowledge vanish away, and Paul was inspired when he said it; and the church was enjoying all the blessings, and yet Paul says, "We only know in part and prophecy in part, but when that which is perfect is come, then that which is in part shall be done away." And so when the apostles died the spiritual gifts died with them, and thus the perfect had come; the part they had was done away, and they became perfect—idiots. "O," say these reconstructors, "all you have to do now is come to Jesus *via*. the mourners' bench; get the kingdom in your hearts; join some Orthodox church; be immersed, poured or sprinkled, as you please; believe what your preacher says; accept the Bible as interpreted by them, and above all pay your preacher; and when you die, your immaterial soul will soar away beyond the bounds of time and space, there to sing and shout and flap your immaterial wings, before a topless throne, and bask in the smiles of him whose centre is everywhere and circumference nowhere—and—whew; now that we have come back to *terra firma* we breathe easier, while we read an extract from letter number two. "Don't believe in mourner's bench religion." Don't, eh! Belong to the Christian Church? Ah, yes, let me see:—Once upon a time, in the Old Dominion State, some wise and pious men assembled themselves together for the purpose of improving upon the oft improved plan of salvation. Some of those men were of the Presbyterian faith and others of the Baptist faith, and they did mutually agree that both of these systems were false; and after mature deliberation, it was resolved to form a new church, which was to contain all the elements necessary to constitute it the body of Christ; and thus was born into the world the kingdom of God, of a Presbyterian father from whom it inherited the communion; and from its Baptist mother the mode of baptism; and from both the salary grab. Cheering thought, that after the long night of darkness, centuries of spiritual blindness, lo, the true Church of Christ appears evolved out of

two limbs of a tree known as confusion, and may be summed up thus, a bundle of inconsistencies based on an *if!*

Next: "Don't, my dear B., depend on the testimony of frail man. You know that you have nothing but Joe Smith's bare word for all his pretended revelations, and I have heard a great many men say that he was a bad man and an impostor," etc. Very likely. It is also recorded in the Bible that men said the same of Paul, that he was a blasphemer, a setter up of strange gods; taught new and false doctrines; for which he was whipped, imprisoned, had to act the part of a gladiator at Ephesus, and was finally killed. Jesus also was reviled, accused of being a wine bibber, a glutton, a Sabbath breaker, a blasphemer, etc. What does all this prove? That they were guilty? Scarcely, you will say, and so say I. But I notice that the reliability of men's testimony depends altogether upon the side the hearer is on. All that is said in Smith's favor is a lie, while all that is said against him is golden truth.

These arguments remind me of the story of the poor Hibernian who was arraigned before a court of justice on the charge of stealing a pig. Three men swore positively that they saw the prisoner steal a pig. Paddy in his defence filed his answer thus: "Bad luck to yer American laws intirely. Here is three spalpeens shware they see me shtale the pig, and I can bring twinty honesth men that will shware they didn't see me shtale him."

And further, if the Bible can be depended on, there was a means provided in the gospel by which it might be tested as to whether it was true, or false. Jesus told the people that if they would do the Father's will they should know of the doctrine, and men were enabled to testify understandingly. The manifestation of the Spirit was given to every man. (See John 7:17; Mark 16:16, 17; 1 Cor. 12; Jas. 5; John 15:19. The same test holds good now. And Joseph Smith put it entirely beyond his power to practice deception. He claimed simply a restoration of the primitive gospel, not a new gospel. And upon the face of this claim stood out in bold relief the idea that if it is the primitive gospel, it carries the element within it to demonstrate its truth. Thousands have obeyed it and attest the divinity of it. So much for Smith's word. And reasoning from analogy, if the charges against him prove anything, they prove the divinity of his mission.

We will enquire into the object had in view in establishing the church of Christ anciently. We read: "Wherefore he saith when he ascended upon high, he led captivity captive and gave gifts unto men." What were they? "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." What for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And why? "That we 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; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom

the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4.

Now let us reason a little. "For the perfecting of the saints." Query: Were there no saints to be perfected after the first century? If so, what means all this stuff about these all being done away? "For the work of the ministry." Was there no longer a need for the ministry of Christ after the death of the twelve apostles? If so, what do the ministers of the present day mean? Was there no necessity for the building up of the church, or body of Christ after the apostles' day? If so, what mean all this parade and furore, church organizations, buildings, etc?

We sum up thus: This order things was given for the purpose stated, *i. e.*, for the perfecting of the saints as individual members; for the work of the ministry, involving the question of divine authority; and for the building up of the church. And again, we ask if all these things were specialities what is there left for us; pray? "Bible and Bible alone," indeed. Again, where do you get the doctrine of repentance, baptism, the Lord's supper, elders, evangelists, teachers, deacons, etc? "Bible," Eh! Where? Eph. 4, it says, "He gave some evangelists, pastors and teachers."

True, but how can you be so inconsistent as to make that claim in the same breath that you claim that these were specialities confined to the apostles' day; and accuse me of swallowing Joe Smith raw; because I referred to the same chapter for evidence in favor of the position I occupy. Another question, my dear M., Where do your ministers get their authority to preach, baptize, administer the sacrament, ordain, etc?

"Why, my dear B., don't you know that Jesus said, 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned.'"

Yes, I understand all that. But you forget that the individuals commissioned on that occasion were your specialities, and are dead. Also, Jesus said to these individuals at the same time, that "These signs shall follow them that believe." Next.

"But, dear B., you misunderstand me. If you will read all the connecting paragraphs, you will see that all the signs spoken of in Mark 16, were to the unbelieving disciples."

"Ah! indeed. Now light begins to dawn. These signs were not to follow the believer, but the unbelievers; those of whom it is said shall be *damned*. They to have power to cast out devils in the name of Christ, to take up serpents, drink poison, lay hands on the sick and they should recover! Well, that out Herods Herod. Such arguments ought to reconstruct a cast iron man.

But more about the authority. If you insist in getting it from the great commission referred to, then your ministers are apostles, and prophets, evangelists, etc. "Modestly assumed other names," Eh! Yes, I should think they had. Very modest indeed. Acting in the capacity of a fourth corporal, with a general's commission in their pockets. Bro. Jones, pass the hat.

"Now, my dear B., I do not ask you to join our church. I know you are honest, and so far as you are individually concerned, all will be well with you." This is encouraging, truly. Can I be saved on this "groundless, proofless, sandy foundation?" And if so, can others be saved by adhering to my teachings, by stepping on the same "groundless, proofless, sandy foundation." O, consistency, what a jewel thou art!

In conclusion, I have this to say to all interested, that I am now on the down hill side of life, all the best years of my manhood have been given to preaching this glorious gospel of truth. My earthly substance has melted away; meantime, I have no foot of earth to call my own, discarded by relatives, scoffed at by the self-righteous meteors; have drank the cup of sorrow to its very dregs, yet I feel "Nearer my God to thee." Thou hast not, nor will not forsake me. And while I have powers of body and mind, while reason retains her throne, I will by God's help continue to ring into the ears of this generation my testimony of the truth of the gospel as restored in this dispensation; that the divinity of the calling of Joseph Smith and the Book of Mormon are inseparably connected with the restoration of the gospel, and indispensibly necessary to its completeness in the fulfilment of the Scriptures. Therefore, with the pure testimony in the spirit of the Master, and backed by the faith and prayers of the dear Saints who know me best, I go satchel in hand, again to face the world, the flesh and the devil, singing as I go, "Babylon trembles for fear of her loss," and

When death gives intimation  
That my last hour is nigh,  
With placid resignation,  
I'll lay me down to die;  
Fond hope my bosom cheering,  
That on fair Zion's shore  
I'll meet with all earth's loved ones,  
Where parting is no more.

MOORFIELD, Ind., January 20th, 1880.

## Peace.

BETIMES in this life we have momentary seasons of peace, rest, relief, comfort and pleasing prospects to encourage us on, and to strengthen us to bear this burden of life to the weary end. It is through the goodness of God that these seasons are allowed us; for, were it not for them, any of us would soon faint and sink down in death. But the race set before us is unto a lasting peace, when wars shall cease, when strife shall no longer rage.

"We are traveling homeward through changes and gloom;  
To a kingdom where pleasures unchangably bloom."

Weak ones, bear on, for we are near the close of our sufferings. Truly these are the times (years) of the restitution of all things. The gospel is restored. The land where David dwelt now "yields her increase." (See 85th Psalm). Strong ones, be guarded, your strength is of the Lord. We will gain immortal peace if we endure. Lord, aid us to abide.

INFERIOR.

Whatever talent you may possess, the Divine Master says, "Occupy till I come.

As long as we have corruptible flesh, we must expect thorns in the flesh.

When you think of the grave, remember you are only going where Jesus has been.

However dark the night of affliction may be, light is sown for thee, and will eventually spring up.

## Liberality and Duty.

THIS is a professedly liberal age. I say professedly, because I do not think it is the will of man to be so, but it is the purpose of the Almighty. He is carrying out his designs, establishing his truth and laying the foundation for his glorious kingdom on the earth, and for this purpose he is restraining the wrath of man. I rejoice that the spirit of liberality reigns whether man is willing or not. Was not this the case, the world would now be bound fast in the chains of Paganism, Popery, or some other equally tyrannical system; but to-day, thank God, the ruling principle is liberality of sentiment, and this brings liberty of action.

All men, in this land at least, have the God-given right to think for themselves, and generally the privilege to act for themselves; but the history of the past fifty years presents too many instances when this right has been denied, and I am not sure that this liberality is so deeply rooted in the hearts of men, as many of its professed admirers would have us believe. As witness the undermining and covert opposition by pious priests, and laymen too, to anything in the name of "Mormonism," their willingness to brand anything that bears that name with the names of "imposture," "fanaticism," etc. In the mouths of such men liberality is only a name; they dare not honestly represent it lest their hearers and readers should become enamored of it, and their craft be endangered thereby.

But I want to speak of liberality in the Church. I am fully aware of the possibility of even the sons of light being illiberal; not because we wish to be, but because of our short-sightedness, and a blind zeal that may overcloud even our eyes. It is well we should guard against this, and seek to extend the same generosity to our fellow-workers who, like ourselves, are only fallible beings. If we honestly err, we may safely conclude they may be equally honest in their errors; and, if they differ from us in opinion, they have a right so to differ, and are not infringing upon any right of ours in their difference of thought. We, too, differ from them, and the right we claim for ourselves we must concede to others; this is the spirit of the gospel.

But we claim that God has spoken to man and revealed the fullness of the everlasting gospel; has called and ordained men to preach that gospel; has given revelations showing the order of his Church to be established, and has made promises to man. And in the law of that Church we find it written:

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continues."—D. & C. 42:16.

"The Elders, Priests and Teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings as they shall be directed by the Spirit; and the Spirit shall be given unto you, and if ye receive not the Spirit, ye shall not teach."—D. & C. 42:5.

"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 be-

come a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice or judgment, therefore it must remain filthy still."—D. & C. 85:8.

In section 41:1, 2, the Lord tells the elders of his Church "Ye shall see that my law is kept." We claim that the Church of God is one of order, but without law there could be no order. What is the object of God in setting up his Church? One object was to correct error, and place mankind in the way that leads to eternal life. This could only be done upon the principles of the gospel; hence the gospel was revealed before the organizing of his Church.

As we have stated men were ordained to declare the gospel and promises of God to man. No man was compelled to come into the church, nor were any compelled to receive an ordination. These things were voluntary. God made choice of such, as his servants, and they willingly yielded to his choice; and, in that act, accepted the Church with all its precepts, promises, laws and ordinances, and agreed to administer in their several callings in harmony with the law, promises, ordinances, or precepts of the Church. God has pledged that inasmuch as they do this, he will accept and acknowledge their works; but forbids them to teach anything contrary to those things which he has revealed. And to preserve them from error in this matter he has declared, "Unless ye have the Spirit ye shall not teach."

Now, having voluntarily accepted this responsibility, are we at liberty to teach, either orally, or by the pen, any doctrines, laws, ordinances, or promises that are not warranted in God's word? We deny this liberty to the world, i.e. we say that in doing so they prove that God has not sent them, or they are perverting the law of God, and bringing themselves under condemnation. If this is true in their case, and we adopt their rule, is it not equally applicable to us? We think so. If any man, so called and ordained to this sacred calling, is found teaching contrary to the accepted laws and revelations of God, is it not in the province of the Church to call him to order, and remonstrate with him? And, in doing so, shall that Church be charged with instituting or reviving the inquisition, and be branded with the charge of desiring to "gag" its members and playing the part of Calvin toward Servetus? Is it reasonable for such a man to raise the cry of martyrdom, simply because he is called to account for teaching contrary to the accepted doctrine of the Church? Does it not show a desire to manifest himself a heromartyr, and excite the sympathies of the people in his favor against imaginary wrongs? Would it not be more manly, if he can not accept these doctrines, to do, as another has done, give in his resignation and tell the Church he can not be its servant? Or is the Church to be silent, and blind to her interests, and allow herself to be gagged and fed with such food as such men may choose to cram her with? If the latter is to be the case, I beg to state that I am no party to the degradation. Once in her history we have seen this sad spectacle. The Church being stripped of her glorious apparel, her shame exposed to the world, and her beautiful symmetry marred and smeared with filth and pollution, and her vitality destroyed by poison in the hands of those who should have fostered and protected her. And

we bear her shame to-day! Shall we stand by and see the damning spectacle repeated, because forsooth, the hue and cry of the "inquisition," "Servitus burned at the stake," or "the gag law," is lustily shouted in our ears?

While I, for one, will never be a party to the wronging, or oppressing, or gagging any man, I will not be a party to see the Church doctrines and laws perverted by any man, be his office and calling whatever it may be.

I am not taking it for granted that it is a settled fact that a wrong has been done by any one; that is left for the Church to determine, through the means appointed; but I do object to the idea that we must permit men, who wear the sacred garb of the holy priesthood, to teach what they please under the plea of liberality. If any man has erred honestly, I can sympathise with him and pray for him, but I have no right to wink at the error and let it pass unreprieved. In doing so I should be a traitor to the cause I have espoused, and no friend to the erring one. When that error has been discovered and forsaken, then the hand of mercy should be extended and full forgiveness be pronounced. We are all liable to err, and no one has any room to rejoice over his fellows.

The revelations which I have referred to, show most unmistakably the binding nature of God's law, and the absolute necessity of our abiding in the same. It is made obligatory upon the elders to see that the law of God is kept, and that law (in part) is that the elders etc, shall teach the principles of the gospel, "as revealed in the Bible, Book of Mormon and Doctrine and Covenants." We are not ordained to teach our opinions, either by pen or tongue, unless we have adopted these principles as our opinions, and if we have not, we have no right to teach at all. That we do err is evident many times, but the greatest evil is persistency in error. We are to be willing to be corrected; nor should we brand every man as our foe because he undertakes to correct us. Let us bear with each other, not seek to crush but to save; and, while we are jealous for the purity and good name of the Church, let us be careful lest we injure any and drive them from the pale of the Church by unwise and harsh treatment. Let us be merciful as we hope for mercy.

May every wrong be righted;  
May every eye be clear,  
And every heart united,  
In love and mercy here.

Is the prayer of CHARLES DERRY.  
FAMERSVILLE, Neb., August 19th, 1879.

### Capturing a Spirit.

The following letter appears in the London *Times* of January 12:

SIR: We think the following facts will be interesting to the readers of the *Times*: Some time ago, being desirous of investigating the truths of so-called Spiritualism, we were advised by an eminent Spiritualist, to attend the seances held at No. 38 Great Russel street (British National Association of Spiritualists). We were assured that the seances conducted at that Association were the most genuine in England, and under strict test conditions. On our first visit, the medium being tied by one of us with great care, no manifestations followed. At the second visit (January 2) one of us again tied the medium, but under the

directions of the Chairman, who is officially connected with the institution. A "spirit" soon appeared, which we were told was "Marie," and was represented to be that of a dead child twelve years of age. She was dressed in white, her face covered with a veil, and her arms and feet bare. We were surprised to distinguish the appearance of a corset under the white robes, and her voice and general appearance gave us the idea that it was the medium herself,—Mrs. Corner (nee Florie Cook). On the third visit, January 9, we were accompanied by a friend, Mr. John C. Fell, engineer, and editor of a scientific journal, of No. 23 Rood-lane, E. C., with his wife. The "spirit Marie" again appeared, and rendered our former suspicions almost certain by the audible sound of undressing within the curtain, and by the "unspiritual" levity of her behavior and conversation. One of us by a sudden rush intercepted and gently held "the spirit," while another dashed into the curtains, and, drawing them aside, displayed the medium's empty chair with the knot slipped, her dress, stockings, and boots, and other discarded garments. There was sufficient light from a half-obscured candle for the captured "spirit" and all the above objects to be plainly seen, which latter were handed around for inspection and examined by those present. After a few minutes—to cover the confusion, we presume—the candle was extinguished by the officer present, and we adjourned to the lower room. All present, except the officers, one of whom took refuge in abuse, entirely agreed with us, and thanked us for exposing the deception. Now, sir, we leave general conclusions on Spiritualism to others, but what we do claim to have proved is that in the first society of Spiritualists in England, one of its best mediums has been detected in personating the spirit herself. Not wishing to further occupy your valuable space, we shall be happy to give fuller information to any one interested in the cause of truth.

GEORGE R. SITWELL.  
CARL VON BUCH.

### Indian and Mound-builders' Relics.

THERE has recently been found in the vicinity of Kalamazoo a very large number of interesting relics of Indian occupation and workmanship, and also those silent yet eloquent mementoes of a still older race, the pre historic people,—Mound-builders, or whatever they were. In a locality some three miles north of the big village on the west bank of the Kalamazoo, hundreds of arrow heads of various sizes, pipes of better than usual Indian skill, very strikingly carved, pieces of broken pottery, and other evidences of an old village exist. The number of arrows found within certain prescribed limits would rather tend to prove that it may have been also a battlefield. Certain stone hatchets have been found there, and quite a number of strange, curiously shaped stones almost flat and round, some with holes in them have been picked up, supposed to have been used in gaming, of which the Lo-family were so passionately fond. On the opposite side of the river up and down the stream, on the bluffs, are many evidences that this portion of the state was a favorite resort of the red man in those times when he was perhaps more like the portraiture which the

novelist Cooper has made of him, and as the poet delights to paint him. We have three or four experts in looking up Indian relics, some of whom display quite wonderful knowledge of the subject being able just from the appearance of the ground and the character of the grass and vegetation to locate a "find." The most interesting history of the Mound-builder, or pre-historic race, that has been reported to us, is a stone pavement, discovered while building the Kalamazoo division of the Lake Shore and Michigan Southern Railway, about three miles south of Kalamazoo. In building the track across the low bottom land near Kilgore's, a thick cobble-stone roadway, several feet thick, was found, which seemed to lead across the swamp from the spur of one of the hills. If investigation should prove that there was, as reported, a well-cemented, deeply laid road, it shows a greater degree of civilization than has been attributed to the Mound-builders within the territory embraced by the lower peninsula.—*Allegan (Mich.) Journal.*

### A Living Epistle.

A YOUNG man joined one of our churches recently, whose experience is worth telling. He was the son of pious parents. They talked with him, prayed with him, made him read the Bible and go to church. But every effort and influence seemed only to harden his heart. In early manhood he became an avowed sceptic, and repelled with rudeness every attempt to talk with him about his soul. He was intelligent and thoughtful, however, and hence, though he would not read the Bible, God sent him a living epistle that he was compelled to study, and that brought him to Christ.

In the family there was a relative, a young lady, who had been so very fretful and quick-tempered that she made all around her unhappy. She was absent, at school, for some months. When she came back she was so changed that all who knew her wondered and rejoiced. She was patient, cheerful, kind, unselfish, charitable. Her lips distilled honey instead of gall. Her presence brought sunshine instead of clouds. The young man, after watching her closely for a long time, and becoming satisfied that the change was radical, asked what had caused it. She told him she had become a Christian.

It was not any power of her own, but the power of God received by faith. "Well," said he, "I don't believe that God had anything to do with it, though she imagines that he did; yet I would like to be as amiable as she is, and I mean to be." He tried to control his temper. He formed resolutions. He kept, as he thought, a most vigilant watch over himself. But it seemed to do no good. He was constantly surprised and overcome. Whenever he failed, he would turn and study again that living epistle: "How is it that she, who has not my native strength of character, whom I have hitherto regarded as a weak woman—how is it that she does what I can not do? She must have help. It must be as she says—a power not her own. I will seek that power." He went into his chamber and prayed to the God whose very existence he had denied. He prayed earnestly, and God heard him. Light dawned upon him, a light from heaven, in whose radiance he has walked and rejoiced for many weeks.

Now, if every Christian was a living epistle

would not more of such sceptics be converted? The world is full of men and women who will not read Paul's epistles. But if you and I illustrate from day to day what is taught in those epistles; if we show that our religion makes us better and happier, they will be compelled to read. And God's Spirit will use the teachings of the living epistles to change darkness into light. The great value of a living epistle is that men can not shut the book, and refuse to know what is in it. The book of a true life is not only ever open before men, but its letters are luminous. Says Christ, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This is the way to save the world; not only by preaching sermons, scattering tracts, or distributing Bibles, but by illustrating, in holy and loving lives, the power of the Gospel.

### The Sufferings and Genius of the Jews.

THAT wonderful woman, George Eliot, says: "If there are ranks in suffering, Israel takes precedence of all the nations; if the duration of sorrows and the patience with which they have been borne ennobles, the Jews are among the aristocracy of every land; if a literature is called rich in the possession of a few classic tragedies, what shall we say of a national tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?"

The author of "Daniel Deronda" discusses the history, suffering and genius of the Jewish people at very great length through Mordecai, the Jew, and we transfer to these columns a few of the thoughts of this gifted writer upon a subject concerning which there exists so much prejudice without knowledge. It having been said by one of her characters to another, that the Jews have "no development in them," and that they are "the type of obstinate adherence to the superannuated," Mordecai resents the imputation and is made to say:

"This is false. Let their history be known and examined; let the seed be sifted, let its beginning be traced to the weed of the wilderness—the more glorious will be the energy that transformed it. Where else is there a nation of whom it may be as truly said that their religion and law and moral life mingled as the stream of blood in the heart and made one growth—where else a people who kept and enlarged their spiritual stores at the very time they were hunted with a hatred as fierce as the forest fires that chase the wild beast from his covert. \* \* \* \* \*

"Hooted and scared like an unowned dog, the Hebrew made himself envied for his wealth and wisdom, and was bled of them to fill the bath of Gentile luxury; he absorbed knowledge; he diffused it; his dispersed race was a new Phoenicia working the mines of Greece and carrying their products to the world. The native spirit of our tradition was not to stand still, but to use records as a seed, and draw out the compressed virtues of law and prophecy; and while the Gentile who had said, "What is yours is ours, and no longer yours," was reading the letter of law as a dark inscription, or was turning its parchments into shoe

soles for an army rabid with lust and cruelty, our masters were still enlarging and illuminating with fresh-fed interpretation. But the dispersion was wide, the yoke of oppression was a spiked torture as well as a load; the exile was forced afar among brutish people. \* \* \* What wonder that multitudes of our people are ignorant, narrow, superstitious?

"What wonder? The night is unto them that they have no vision; in their darkness they are unable to divine; the sun is gone down over the prophets, and the day is dark above them; their observances are as nameless relics. But which among the chief of the Gentile nations has not an ignorant multitude? They scorn our people's ignorant observance; but the most accursed ignorance is that which has no observance, sunk to the cunning greed of the fox, to which all law is no more than a trap or the cry of a worrying hound. \* \* \* In the multitudes of the ignorant on three continents who observe our rites and make the confession of the divine unity, the soul of Judaism is not dead. Revive the organic center; let the unity of Israel which has made the growth and form of its religion be an outward reality. Looking towards a land and a polity, our dispersed people in all the lands of the earth may share the dignity of a national life which has a voice among the people of the east and the west—which will plant the wisdom and skill of our race so that it may be as of old, a medium of transmission and understanding."

"I say that the effect of our separateness will not be completed and have its highest transformation unless our race takes on again the character of a nationality. That is the fulfillment of the religious trust that moulded them into a people, whose life has made half the inspiration of the world. What is to me that the ten tribes are lost untraceably, or that multitudes of the children of Judah have mixed themselves with the Gentile populations as a river with rivers? Behold our people still! Their skirts spread afar; they are torn and soiled and trodden; but there is a jeweled breastplate. Let the wealthy men, the monarchs of commerce, the learned in all knowledge, the skilled in all arts, the speakers, the political counsellors, who carry in their veins the Hebrew blood which has maintained its vigor in all climates, and the pliancy of Hebrew genius for which difficulty means new device—let them say, we will lift up a standard, we will unite in labor hard but glorious, like that of Moses and Ezra, a labor which shall be worthy fruit of the long anguish whereby our fathers maintained their separateness, refusing the ease of falsehood. They have wealth enough to redeem the soil from debauched and paupered conquerors; they have the skill of the statesmen to devise, the tongue of the orator to persuade. And is there no prophet or poet among us to make the ears of Christian Europe tingle with shame at the hideous obloquy of Christian strife which the Turk gazes at as at the fighting of beasts to which he has lent an arena? There is a store of wisdom among us to found a new Jewish polity, grand, simple, just, like the old—a republic where there is equality of protection, an equality which shone like a star on the forehead of our ancient community, and gave it more than the brightness of western freedom amidst the despotisms of the east."—*Sci.*

# Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, March 1st, 1880.

## STRONG ARGUMENTS.

AN extract from a letter written by a man living about Egremont, Ontario, to Bro. Neil Clark, at Boston Mills, the same province, states that two or three of the Elders of the Latter Day Saints were preaching at Egremont and creating some excitement when they were threatened to be mobbed, and chased away by a pelting with rotten eggs. The writer says: "Such doings would convince me that the said Elders had the best of it; and that it must be a weak cause that required such nasty arguments to sustain it."

This occurred in Ontario, the upper province of Canada, in the Queen's dominions of fair play and free speech. The man who makes this remark is not a member of the Church; but he is evidently impressed with the force of the argument resorted to to silence the Elders.

And here is the counterpart of the occurrence: At Kamas, Utah, while Bro. Derry was there upon a late occasion he writes that he succeeded in exciting some opposition; the strongest argument presented being in the shape of an ox tethered to the school house door.

Let us see, the ox is the emblem of honest labor; he is also the type of patience in toil, a patience better than that of the ass, for patient forbearance is ever better than stolid endurance; he is also a fair type of meekness under abuse; and when a Roman lover would praise his lady's eyes he would call her Juno-eyed, and Juno was called the Ox-eyed Juno. Surely that rascal "built better than he knew" when he tied that ox to the school house door.

Again, the bulls of Bashan roared, and the bulls of Spain are noted for their fearless courage; even the bulls of the buffalo herds will fight an enemy in honest warfare; but the defenders of the many-wived principle like the emasculated ox are tethered in their weak obedience to an authority that says to them, "Don't you discuss with these Josephites. Let them alone." And are compelled to resort to discreditable methods to evade what they can not openly defeat.

We have been requested to publish the Charter of the Church granted by Congress; it having been stated to an Elder in the East that unless a church has such charter it can not hold property. We are not aware that Congress granted church charters. There was a time when in Illinois special charters were granted to different organizations by the Legislature; but so strong an opposition was raised to such special class legislation that a general incorporation law was adopted, and under this law the Reorganized Church of Jesus Christ of Latter Day Saints, was incorporated in 1873. By this act of incorporation the Church became entitled to hold property; and wherever "six or more" persons in good standing in the Church, one of whom is an Elder, Priest, Teacher or Deacon, are organized into a branch, there is a church; and that church may, with or without filing a copy of the Articles of Incorporation in the proper court of record in the

county where said branch is, hold property in the name of the church, and for the use of the members of said branch.

Congress grants no charters to churches. If it did, then it could properly prescribe and prescribe articles of faith and forms of religious worship; and thus make laws interfering with the liberty of conscience.

We are growing anxious about the enlargement of the HERALD to a weekly issue. One of the first steps is being bravely taken by the Saints almost everywhere. Our list is beginning to boom; almost every day bringing in its quota of new and old subscribers; and we begin to feel that the hoped for goal is almost reached. Another step that we are solicitous should be taken soon is the procuring a book press. The one we have will answer for some years to print the HERALD on, but it is not suited to our book work. We are now out of the Inspired Translation and must reprint; the rapid sale of the Book of Mormon and Doctrine and Covenants will soon demand another edition; and the history now in hand will also require to be done by us. A synopsis and a History of the Priesthood are both needed and are provided for by resolution—but press builders can not melt down resolutions and mould press materials out of them. Two brethren have placed one hundred dollars each at our disposal for the purchase of a press, and two sisters have sent five or ten dollars each for the same purpose, in answer to our special providence. We somehow feel as if the prayer would yet be answered to the full; or so nearly so that the object desired will come easily within the reach of the office.

It is not the object to make money out of the office of publication. If it were, or if that is the object of publishing the HERALD and other works, it is a bad investment. But the object is to spread the gospel; defend the faith; build up and establish the Saints; create and maintain a good healthy moral prestige in behalf of the work, both among the Saints and those of the outside world who may come within our influence. If the press is the grand palladium of the liberties of the people, we want a good one. If the press be the lever with which to overturn and overturn, let us have a good one and strong one; so tell us speedily what you will do. Only two of the brother's "ten" have answered. Who will rescue it from failure!

PROF. J. F. FARGO, of Bloomington, professor of voice culture and musical elocution, teaching at Bloomington, Illinois, is treating persons for the loss of voice quite successfully. His method avoids drugs, but includes temperate living; and the active exercise of the will power in using the vocal organs in ways quite unusual with most sick people; and the right use of the respiratory organs, the breathing machinery. He writes us: "When will doctors learn that the God given sunlight and pure air if properly employed are a thousands times more efficacious as medical agents, than are their pills and powders?"

The method of inhaling the breath as taught by him ought to be known and practiced by every teacher in our public schools, and become widely spread and known. It might possibly round out and fill up some wasp-like and degenerate waists, but vital lung power, and consequent vigor of the "blood" which the Scriptures say is

the "life of man," would be largely increased. We believe it to be a fact as stated by Prof. Fargo, that very few people know how to breathe; "what is worth doing at all, is worth doing well."

If Prof. Fargo were a quack dealer in patent nostrums we should not write a word in his favor, but he who teaches air, sunlight, and right breathing, is our brother worker, and we shall help him all we can to "throw physic to the dogs."

We have tried the Professor's method nearly a year, and have during the time undoubtedly used several hogsheads more of air, than for the same time in any previous year.

## EDITORIAL ITEMS.

THE Saints will please remember that communications, orders, and letters on Herald Office matters should be addressed and sent to Joseph Smith, Box 50, Plano, Kendall county, Illinois. We specially request that all moneys intended for church uses, and the Bishopric be sent to Israel L. Rogers, Sandwich, Ill., or to H. A. Stebbins, Box 50, Plano. Write all business matters, orders for HERALD or books, on separate pieces of paper, and not in the body, nor on the back of articles, contributions, or letters for the HERALD, HOPE, or ADVOCATE. It is an annoyance, and subjects the loss of the letter to the columns of the paper. Only the other day, we were obliged to read to the end of four pages of closely written foolscap paper to find out what was wanted for a dollar bill enclosed in the letter. Don't do like that, the money directions go into the secretary's hands, the literary matter to ours, personally.

Bro. M. H. Forscutt has been at work lately in the city of Chicago, having gone there January 8th, to endeavor to get an opening for preaching there; with the advice and counsel of Bro. Rogers and others. He succeeded in getting a small hall at No. 213, West Madison street, and has since that time been doing all that he could. He writes that it seems necessary to get into some other and different sort of building, as the citizens of Chicago rate the character of religion as they do exhibitions, the more respectable the place, the better the religion. The interest has increased somewhat, and he hopes favorably. Bro. Forscutt has also struck a blow or two through the press, the *Times* having given an insertion to an article from his pen in a late issue, that will be reproduced in the *Salt Lake Tribune*.

Bro. Thomas W. Smith was at Jonesport, Maine, at last advices, February 8th, and was doing good work there. A brother wrote quite commendatory of the labors of Bro. Smith but a short time since.

Bro. L. J. Eskridge, of Webster, Mississippi, desires that the Saints remember him and his family, his wife especially. She has long been afflicted.

Bro. Charles Wicks was at last advices still driving the gospel plow at and in the vicinity of Benton Harbor, Michigan. He had several openings before him. He had been having a sharp turn with a Methodist preacher, Weaver by name.

Sister Nannie A. Gifford, of the Oak Island Branch, Texas, writes encouragingly of the faith and zeal of the Saints there. They meet in a brush arbor, and they feel that the Lord has favored them in giving them such weather on Sundays that but two or three days during the past six months have been so bad as to prevent holding meetings and Sunday School.



In our review of an article in the *Deseret Evening News*, we quoted a reference made to H. P. Brown, who it was stated was cut off many years ago, for teaching false doctrine. Bro. H. P. Brown, of Oaklands, California, calls our attention to the article, in a letter which we publish in this issue; and we hasten to make amends for our careless quotation. The reference in the *News* was to H. P. Brown, but the real person cut off was Hiram Brown, and the *News* should have so stated. The notice was published in the *Times and Seasons*, February 1st, 1844, and did not have reference to Bro. H. P. Brown, as will be seen from his letter. We were at an early day informed that Bro. H. P. was not the Hiram Brown of that notice, and therefore did not think of him in connection with it when we saw, and quoted the reference to it in the *News*.

Bro. W. H. Kelley wants numbers 6 and 7 of volume 14 (1868) of *HERALD*. Any one having these numbers to spare will confer a favor upon Bro. Kelley by sending them to him at Coldwater, Michigan, and he will pay for them to the satisfaction of the sender.

Bro. E. Penrod, writing from Elko, Nevada, states that on January 24th, 6 o'clock a.m., the mercury indicated 20 degrees below zero in Elko, and at the mines seventy-five miles distant 20 degrees colder.

Sr. M. Parks writes from Santa Rosa, California, that were it not for the *HERALD* they would be lonely there; for Bro. Root, nearly eighty years of age, can only get to town to preach occasionally. He is in his seventy ninth-year.

Bro. J. F. McDowell, at Amanda, Butler county, Ohio, writes cheerfully of the situation there, and of the good that seems to have been done by his coming, for people are looking at the doctrine, and some of them doing so with favor for its evident truths. One had been baptized when he wrote, February 2d.

Bro. W. F. Clark, Pre-emption, Illinois, teaches his neighbors, as he has opportunity, concerning the gospel. He and his family serve God in their own house, meeting together for worship.

Bro. J. W. Johnson, Breckenridge, Caldwell county, Missouri, says that is a good place for a silversmith to start business, and he wishes if any of the brethren in that trade desire a place that they would come there; also write him at once.

Bro. John Gallup states in a late letter that he was for a long time addicted to the use of tobacco; but finding it a filthy and disgusting habit, he abandoned it five years ago. He strongly advises the Saints to put it away. In connection he relates a rather curious story which we omit inserting.

Be sure that you always remember that the *HERALD* needs new subscribers; always like Oliver Twist is "asking for more." Send us one, two, two hundred of them, every one of you.

Bro. Frederick C. Warnky, absent sometime in Colorado, has returned to Missouri, and is at present stopping at Independence, where he thinks some of locating. He proposes to do what he can towards aiding the brethren there to spread the gospel. Bro. Warnky reports meetings held at Fort Garland, Coal Creek and Los Animas.

Bro. W. P. Brents writes from Independence, Missouri, of his desire that the cause shall roll on. He relates a dream for which we have not room.

The Saints will remember that by a resolution adopted at last fall conference, the Bishopric were made a committee to secure reduced rates for delegates to the April conference of 1880. The Bishopric in compliance with that resolution, have corresponded with the authorities of the several lines of road reaching Plano, and have been unable to secure the desired reduction. This notice will therefore give the Saints to understand that the Bishopric discharged their duty and are not in fault that those attending conference will have to pay full fares.

Bro. S. O. Foss, of Jonesport, Maine, writes on January 26th, of the work in Maine, and its revival at the coming of Bro. T. W. Smith. Bro. Foss thinks a part of their spiritual dearth is owing to a failure on the part of the district to sustain some one in the field all the time. The district numbers 270, and Bro. Foss thinks that five cents a month from each of 250 of this number, would give twenty-five dollars per month, enough to keep one in the field all the time. How is this?

Brn. Blair, Derry, Luff, Anthony, Deuel and Brand are busily engaged in their respective fields, and are in some respects meeting with encouragement. But the field is a hard one; as are all fields where self-indurating righteousness shuts the eyes and hearts of the people. Israel was of old hard to make see their wickedness and folly; but we hope of better success after a time. Much is being done by bringing a better personal influence to bear upon the people.

Bro. T. W. Smith wrote from Jonesport, Maine, February 8th. His letter shows that he has been faithfully laboring in that country to revive and build up the work of God. He says that the condition of affairs has greatly improved since the recent letter in the *HERALD* was written. Branch officers are resuming their duties, differences have been settled, and regular meetings are held for the worship of God, so that a more earnest and spiritual state of things exist than did before, while many rejoice in the presence among them and labors of Bro. Smith. May he be able to put the work on a good basis all through Eastern and Western Maine, as well as in Massachusetts, and labor wisely and successfully.

Bro. Thomas Daley writes from California, giving the names and items of four baptized by him at Uniontown, Eldorado county, and he says that others seem about ready to obey. These were the results of his labor. We commend Bro. Daley and those baptized there to the attention of the authorities of the Sacramento District, as the nearest in jurisdiction, we think.

Bro. Ole O. Bean, at Carroll City, Iowa, abides strong in the faith, though he has not heard a gospel sermon for about eight years, nor seen a member of the Church for about seven years, excepting his wife. He reads devotedly the books and papers, and his brief letter breathes the right spirit. Those who have many religious privileges may think of such an isolation, and be thankful to God for their better situation. Yet Bro. and Sr. Bean have the advantage in that they will grow strong by standing alone and defending themselves and their faith.

Bro. William Crick, with the brothers White at Edenville, Iowa, writes of having attended the successful debate of Bro. I. N. White with Rev. Hendricks, in Poweshiek county. He also says that more and more he wishes to be useful in the Lord's work.

Sr. Susan Tyler, Conneautville, Pennsylvania, has also been deprived of hearing the gospel for the past six years, but she holds fast to the faith and reads all the works. May she continue to receive spiritual grace and the testimonies of the Lord to comfort her till she may have the added blessing of hearing the word preached.

Brother J. R. Badham, Shenandoah, Iowa, is preaching from one to three times per week, doing as much as he can consistently with his business. And this winter sickness in his family has hindered his going abroad to do much.

Bro. Alfred Rich sends number three of a paper called *The Coming Struggle*. The object of the Editor seems to be to warn the people that the end of the present dispensation is near at hand, and to show by the signs of the times that greater calamities and evils are to follow. It is published at Bangor, Maine.

Bro. J. X. Davis, Newton, Iowa, wrote February 10th of the arrival there of Bro. J. H. Lake, who intended to labor in that district for several weeks, so writes Bro. Davis. That will be good for the work there.

Bro. George Wyman, at Fontanelle, Iowa, says that some there are investigating, and that he does all that he can to enlighten them. He thinks that if an able Elder would come there and remain several weeks, much good could be accomplished.

Sister Jennie Krahl, of Schuyler, Nebraska, says that through many trials she has continued in her faith towards God and his work, and indeed grows stronger. It is well; and we would that all wrote in that manner.

Bro. John Richards, living at New Excelsior, Butler county, Kansas, sends an excellent testimony of special favor, received by him through God's healing power, at a time last summer when he was severely wounded by the discharge of a gun which he drew towards him from the wagon in which he was journeying. The blood flowed from his hand and body, and he cried in faith unto the Lord and the flow ceased as he spoke. He promised to bear testimony of this, and does so, adding that he praises God for his goodness to him in this matter, and he wishes to serve God with all his powers, and to exalt his name. He represents that good advantages are to be had for farming purposes in that country. Bro. Richards went there last year and he has done a little preaching, and would do more but for his age and infirmities. There is plenty of chance for any who need get the rust off their sickles, he says.

Bro. W. N. Ray, of Casey, Iowa, mentions there being an inquiry for the truth, about Fontanelle. An Elder would be received with welcome by the Saints at either place.

Bro. Elias Land, Thornton, Texas, writes of Brother H. L. Thompson having preached twice there, and that he was zealous in the cause.

Sister Helen Wedlock, Cherokee, Kansas, writes of their having good meetings, and the Saints are trying to be faithful in all duties to God and men. Sr. Wedlock considers that the work of the Lord is grand and beautiful in every respect, so that her heart rejoices in it continually. They will gladly care for any traveling Elders who will visit them.

Bro. J. C. Foss says that in Maine the cause is improving very much since Bro. T. W. Smith's arrival. They together were to start for Western Maine, February 23rd.

Sister Mary E. Thatcher, of Gentryville, Missouri, writes that her mother, her brothers and herself are endeavoring to live faithful, and are blessed in so doing. They were formerly of the South-eastern Illinois District.

Sister M. A. Wetherbee, North Bend Branch, Brown county, Illinois, mentions their enjoyment of the gifts of the Holy Spirit, by whose presence they are encouraged. The branch numbers twenty-eight members.

Bro. John Eames says that he continues to find friends for himself and the cause at Cheyenne, Wyoming.

Bro. C. G. Lanphear has been preaching in Ford county, and at Braidwood, Illinois, recently, writing from the latter place February 17th.

Bro. J. F. Burton writes of having baptized one more in the Pacific Ocean, at Laguna, California, lately. Some excellent meetings there and more will soon be added, he thinks. May he go on doing good.

Besides the letters inserted or noticed, we have others from Brn. B. V. Springer, M. B. Williams, Jerome Ruby, J. A. McIntosh (Canada), T. R. Allen, J. A. Stromberg, W. J. Curry, E. C. Brown, D. F. Crane, and E. Wunsch, that we have not space for, at least not this issue. We need a weekly.

Bro. C. N. Brown writes that the good work moves on in Rhode Island. He is preaching at various places on Sundays.

Bro. J. R. Cook wrote from Ione City, California, February 13th, as follows: "Six have been baptized in my field lately. Elders Marcus Lowell, Thomas Daily, and J. H. Parr, are actively engaged in the great work." That is good news.

Sister E. Lowrie, of Dacota, California, sends for books and for to renew her papers. Her letter shows that she loves the work of God.

Brother A. F. Rudd, Dow City, Iowa, mentions with commendation some excellent labor at Maple Creek by Bro. D. H. Bays. Some, formerly Methodists, are ready to be baptized into the kingdom of God.

Brn. F. Scarcliff, Gomer Griffiths, and R. Etzenhouser have been at Bevier, Missouri, preaching for some two weeks, but separated there to pursue different routes to Conference.

BRO. C. H. HASSALL, sends us from Dresden, Staffordshire, England, a copy of the *North Staffordshire Christian Journal*, for January 3rd, 1880, from which we quote the following, taken from the answers to correspondents. The initials C. H. H. are those of brother Hassall:

"C. H. H. (Dresden).—The title of this paper is "*Christian Journal*," and we only include in our programme those bodies which come under that title. The Latter Day Saints do not, we presume, call themselves Christians; at any rate the articles of their creed include several doctrines which appear to us in direct opposition to the teachings of Christ. No sect that holds Mormonism to be correct, and which only abstains from its practice from fear of incurring legal penalties, can come within the scope of a *Christian Journal*, and we have never seen its doings chronicled in any religious publication. Hence we cannot give reports of your meetings, much as we should regret to be uncharitable or narrow-minded."

The *Christian Journal* ought to be re-christened in some way that would show that it was a denominational sheet, governed and controlled by the public opinion of the so-called evangelical associations called churches. If Bro. "C. H. H." sent the editor an "Epitome," which we presume that he did, the editor must surely have been de-

nominationally short-sighted if he saw any thing of anti-Christ in it; and he has certainly incurred a liability to be charged with lack of charity, if not of narrow-mindedness. The Circuit Judge of Steuben county, Indiana, who dismissed an appeal from a magistrate's decision inflicting a penalty in a case in which a congregation of Latter Day Saints were unlawfully disturbed, upon the ground that the Latter Day Saints did not come within the provision of the statutes protecting worshiping bodies from intrusion and disturbance; because they were not worshipers in the rule—*i. e.*, the rule of popular christianity, as he might with propriety have added; must be a sort of ecclesiastical second cousin of the Editor of this *Christian Journal*.

We thank Bro. Hassall for the paper sent; and shall pray that there may not be any more such intolerent Christianity. The charge that Latter Day Saints, of the Reorganization, only refrain from evil practices through fear of the penalty of the law, is an unfounded one; we believe totally untrue.

We learn from the minutes of the last conference of the Saints in England that there is some prospect of obtaining a press there for the use of the Church. May the Lord aid and direct that work. Go on brothers, let the special providence grow and it will not be long till the Lord will have a cordon of gospel sentinels round the world.

THE Chicago *Evening Journal* of the 12th of February had the following in its editorials:

"That branch of the Mormon "Church of Latter-Day Saints" which has its center at Plano, Ills., is in harmony with the general sentiment of the country, demanding the enforcement of the law for the punishment and suppression of polygamy in Utah. In a memorial to Congress they set forth the history and faith of the Mormon Church, showing that polygamy was explicitly condemned by the founders of the sect; that polygamy was subsequently injected into the creed by evil-minded men, and asking that those guilty of this vile and scandalous practice may be treated as criminals, being violators alike of the true Mormon faith, of common decency and of the laws of the country."

#### QUESTIONS AND ANSWERS.

*Question.*—Why are not some Elders sent to the Indian nation.

*Answer.*—For the same reason that some Elders are not sent to France and other places where the doors are opening—the want of men who *can* and *will* go.

#### News Summary.

Feb. 6th.—The British Parliament convened yesterday in London, and the Lord High Chancellor read the Queen's speech. Among other matters to which she called their attention is that of the suffering in Ireland and the necessity for relief.

The French missionaries in Mosul give painful accounts of the ravages of the famine in Mesopotamia and Kurdistan, where Christians, Jews, and Mahometans all suffer.

Shocks of earthquake were felt at Cordova, Orizaba, Tehuacan, and Vera Cruz Jan. 22d. Same date they were felt in Cuba. No damage done.

7th.—It is now stated that twenty-two persons were killed in the recent railway disaster in France, and that one hundred and sixteen were wounded, instead of the numbers given on the 5th inst.

From Afghanistan the news is that nine more Afghans have been executed by Gen. Roberts for attacking the British Embassy at Cabul, making eighty-two altogether, and fifteen more are sentenced.

9th.—The relief measures now reaching Ireland are making a more hopeful state of affairs, so says a dispatch.

The volcano of Vesuvius, near Naples, Italy, is again in a state of eruption.

At Salt Lake City, Utah, yesterday, John Taylor, president of the Mormon Church, preached the funeral sermon of a young man named Cain, whose father had been rich and influential, but whose estate B. Young robbed the heirs of to a great extent, and the young man apostatized and through the courts recovered some of his rights. His fault seems to have been solely intemperance, and when he died, by typhoid fever, John Taylor took occasion to abuse both the dead and the living, (his mother and sister), for what would have been no fault in Taylor's eyes had young Cain been faithful to them and been robbed without demurring. After some proper remarks, Taylor spoke as follows of the young man: "Was he a saint? No. He was once a saint, but departed from the Church; he left the faith. Did he die a saint? No. He died a drunkard and will find a drunkard's grave. He has gone to hell! And there is where he deserved to go!" The mother and sister cried out at these awful words and both fainted, and, being taken out, had to have a physician's attendance and care. It was a sad event.

10th.—Starvation is extending and increasing in the west of Ireland, particularly in Galway county, where those who have anything of food at all to eat are eking out an existence by eating the few seed potatoes they had saved for spring planting, while others are eating sea-weed. The weather is cold and the people are half naked, and even the sick have no beds. Between Galway and Sligo it is said that nine-tenths of the people are on the road to death by starvation.

At Dublin, Ireland, the Theatre Royal, the third in size in Britain, was burned yesterday at 3 p. m. Some curtains ignited from the gas just before a performance. The manager and six persons were burned to death. Loss one million dollars.

At Constantinople a large three-story barrack for soldiers fell, and it is said that two or three hundred soldiers were killed and wounded.

The hillmen of Afghanistan are being aroused by the priests and chiefs to prepare for fighting the British in the spring.

At Bradford, Pennsylvania, one man was blown to pieces by nitro-glycerine and his companion mortally wounded. The tipping over of their sleigh caused the striking of the cans on the ground and the explosion of the stuff.

11th.—The would be murderer of King Alphonso of Spain has been sentenced to death, to be carried into effect by strangling.

A steamer, bound out from Plymouth, England, encountered a gale, in which four persons were killed and seventeen others injured. Also six of her boats were lost and other damage done. She put back into port.

Fires yesterday: The city hall was burned at Albany, N. Y., and seven firemen were crushed. Many of the records were burned. Near Platteville, Ala., a cotton factory was burned; loss \$100,000. At San Jose, Cal., the State Normal school building was burned; loss \$250,000. A \$25,000 fire at Indianapolis, Indiana.

By a boiler explosion at Windsor, Canada, two men were killed and ten others wounded.

12th.—Davitt and Killen, the Irish agitators, have visited France and Belgium to collect information with regard to the land systems of those countries. In a month a deputation from the Irish Land League, including Davitt, will visit the chief places in France, Germany, Belgium, Italy, and Spain, where committees are being organized to receive them, to enlist support for the land movement, and relief for the distress in Ireland.

By the recent great fire at Tokio, China, nine thousand houses were destroyed. A cattle plague prevails near Shanghai, China.

One hundred thousand deaths by cholera in Japan last year. The ministry of education in Japan report a steady increase in public instruction throughout the empire. Thirty-six million children attend school at present.

Another large bank robbery, this time at Westport, (or Saugatuck), Connecticut. About one hundred thousand dollars in money and securities

was taken, or what was not destroyed when the safe was blown up.

13th.—The German newspapers defend the proposed increase of the German army, saying that it is necessary in order to keep pace with Russia and with France.

The President of the United States yesterday issued a proclamation on the subject of the unlawful invasion of the Indian Territory by white people for the purposes of settlement, declaring it to be the purpose of the Government to put a stop to the movement, and to rigidly enforce the laws and treaties under which the lands in that Territory are reserved for the exclusive occupation of the Indian tribes, officers of the Interior Department, and military posts. Notice is given that if necessary the military power of the United States will be employed to suppress the movement.

14th.—The unemployed workmen in Dublin, Ireland, held a great meeting yesterday, and in an orderly manner. Their speakers set forth the situation, and said that many of them were near to starvation, but they did not ask for charity but for labor; and if the government would set them at the public works promised they would be satisfied. As it is they are in humiliation and distress with starvation at the door. Also the suffering throughout the country increases.

General Grant and party sailed from Cuba yesterday for Vera Cruz, Mexico.

Nashville, Tennessee, was visited by a great wind yesterday, and the loss of property, it is thought, amounts to about two hundred thousand dollars. St. Paul's (colored) Methodist chapel was wrecked; loss twenty thousand dollars. Also eight thousand dollars damage done to a colored Baptist house. Two others, (one a Methodist the other a Catholic) were damaged about ten thousand dollars each. Manufactories, mills and other property, furnished the balance of the loss. In some portions of the state great damage was done by the wind and the rain accompanying it, causing floods. Also in Kentucky some loss of property.

15th.—On this (Sunday) morning a terrible tragedy took place at Sandwich, our neighboring city. The junior editor was staying at the house of Mr. Thomas Smith over the Sabbath; and near one o'clock in the morning we were awakened by the screams of a woman ringing out on the still, night air, crying, "Murder! murder! My father is killed; help, help!" Thus crying all the way, she ran to the door below our room. With Mr. Smith we hastened as soon as possible to a house across the way, and found the doors open, furniture overturned, and three women in terror and grief, bewailing the murdered husband and father, who lay stretched on the bedroom floor, dead past all help, yet probably scarce fifteen minutes, if even that, had passed since the shooting. It was Mr. Hiram Allen, an esteemed citizen of the place, aged about sixty. We turned the body face upward and placed it on the bed. He had been struck three times with false knuckles, evidently with the intent to kill him without much noise; he, we believe, having known them, or being so likely to, that they would not suffer him to live. His wife was in bed with him, but hid her face from the awful struggle; and as they began shooting him, she ran into the closet and hid. He was shot twice in the body and twice in the head, then the burglars left, as the terrified daughter came screaming down stairs. They had turned the key of the front door with nippers, and now made good their escape and their hiding. From that time on, all through the day, excited and sorrowful throngs of people came and went. Morning showed that other houses had been tried before this, but bolts prevented entrance where keys could not; and this house only did they enter. Some men were arrested at Plano and some at Sandwich, and as we write, Feb 18th, the investigation is still going on. The coroner's jury sat all day on Sunday, taking evidence from those first on the scene. Though we held two services at our chapel that day, it was a task; and not yet have we recovered composure from the awful sound, the terrible sight, and the remaining sleepless hours of that night. It seemed doubly sad, too, to have occurred just before the coming in of a beautiful Sabbath-day. A wife and only child were robbed of their loved protector, and a house made desolate by those who

must indeed have been hardened criminals, and we can but weep with and for those who have suffered thus. A large reward is offered by the brothers of the deceased, and by the citizens of Sandwich, and it is ardently hoped that if detective skill can find the doers of this deed that it be done speedily.

16th.—From Mexico come rumors of impending trouble. It is said that Gen. Gonzales, the military candidate for President and the commander of the bigger part of the Mexican army, has formed a plan looking to the secession of a number of the states in the northern part of the country, intending to erect a confederacy to be known as the Republic of Sierra Madre. The States named as those which Gonzales proposes to "take out of the Union" with him are Sonora, Chinaloa, Durango, Colima, Jalisco, and Michoacan.

A dispatch from the City of Mexico says that the visit of Elder Thatcher of the Utah people, who went there to secure a country of refuge for that people, in the event of Utah becoming uncomfortably hot, has proved a failure. He found the Mexican Government willing to protect them in their worship, but not in their polygamous practices.

The British troops in Afghanistan are concentrating to repel anticipated attacks of the natives.

Relief measures for Ireland are alleviating the suffering, and the wife of the Lord Lieutenant of Ireland writes to the Lord Mayor of London, that if they can receive two hundred thousand dollars per week for six weeks more, the great stress will be over. There is much suffering among some who are too proud to make their wants known. Fever has set in in some of the more destitute districts. The British Government has agreed to advance a total of three million seven hundred and fifty thousand dollars for relief.

17th.—In the city of San Salvador, Central America, a great fire was raging, February 1st, when the steamer left there. Several Government buildings and much other property was burned. The inhabitants were returning after the earthquake scare. Volcanic action is again plainly apparent in the lake of Ilopango, which has long been known as the crater of an extinct volcano.

A dispatch from Rome says that the Pope's Encyclical letter against divorce insists on the eminently religious nature of marriage, and exhorts the Bishops to urge that view upon their flocks.

18th.—Another attempt made to kill the Czar and his family by a gunpowder explosion under the dining-room of the winter palace, but they had not yet entered the room. Five soldiers were killed and thirty-five wounded.

A steamer from Boston to Liverpool lost two hundred and forty-seven cattle overboard during a stormy passage.

19th.—Accounts from Ireland are more hopeful. There is much suffering still, but, except in the most distant parts, starvation is being routed by the relief measures.

The explosion of dynamite and gun-cotton under the Czar's dining room in St. Petersburg tore a hole in the floor twelve feet wide by fifteen long. Had the family entered at their usual time all of them would probably have perished. The Czar knows not whom to trust of his own attendants, his own court or his own police.

20th.—Many of the palace retainers at St. Petersburg have been arrested on suspicion of complicity in the recent attempt on the lives of the Imperial family. Others fled, including the captain of the palace police.

At Nashville, Tennessee, about a thousand people have been compelled by flooding waters to leave their dwellings along the river.

21st.—The soldiers killed by the explosion at the Czar's palace were buried yesterday with military ceremonies. Detectives are sent to the various national capitals to search for the participants in the plot.

At Rome great honors have been shown to Prof. Nordenskjoeld, the Swedish Arctic explorer.

Advices from Rio de Janeiro, Brazil, state that from eight to ten persons are dying daily from yellow fever.

Advices from Valparaiso, Chili, to the 27th ult., state that by an explosion of shells in the arsenal,

twenty persons were killed and half the building destroyed.

A dispatch from Geneva, Switzerland, says: "Pontresa Bay, in the Lake of Lugano, is covered with ice,—a phenomenon, so far as known, without precedent. Sledges and horses are traversing daily the Lake of Zurich in all directions."

23d.—Six more of the soldiers who were wounded by the palace explosion at St Petersburg have died. An academy at Moscow was burned the 21st, cause unknown. A valuable museum was destroyed with it.

## Correspondence.

LACROSSE, Hancock Co., Illinois,  
January 29th, 1880.

Bro. Joseph:—Your visit to this county has brought to mind some strange thoughts. In 1860, indignation meetings were held in this county, and at those meetings resolutions were passed that Mormons should not be allowed to preach, pray, or sing in the county of Hancock; nevertheless, in 1880, I was present when we prayed, preached and sang hymns of praise to God, the Eternal Father, in the Court House, before large and attentive congregations. What a change in twenty years! And what has brought about this change? I will tell you; twenty years of toil and labor such as no other church has had to endure; twenty years of scorn, contumely and derision, with the reproach of Utah Mormonism, with all of its kindred evils added, and everything that sectarian hate, and the power of Satan could heap upon us; twenty years of trial. Do we feel to regret it. No. Should we be discouraged. By no means. We begin to feel the foundation is getting more secure and firm; we begin to feel confidence in the ultimate triumph of our cause, and the salvation of latter-day Israel. We now know that the Lord is beginning to fulfill the promise that he made to his people. Brethren and sisters of Christ, I feel like rejoicing as the hour of redemption draweth nigh. In the gospel of Saint Luke the testimony of the angel in the proclamation to the shepherds was, to "Fear not, for behold I bring you good tidings of great joy, which shall be to all people," "For unto you is born this day in the City of David a Savior, which is Christ the Lord." But that was not all of it, for there was with the angel a multitude of the heavenly host praising God, and saying "Glory to God in the highest, and on earth peace and good will toward men." Eighteen hundred and eighty years have passed away and the latter part of the proclamation has not yet been verified altogether, yet we begin to find some of the fruits which give confidence to the servants that the Master still remembers the covenant he made with his people who should believe on his name, and in his gospel and obey the same. "Come, Lord Jesus, come quickly."

SOLOMON J. SALISBURY.

OENAVILLE, Bell county, Texas,  
January 15th, 1880.

Editors Saints' Herald:—For some time I have felt inclined to write to the *Herald*, and now the receipt of a letter of mild reproof from one of your members, lends action to inclination. The letter alluded to, was occasioned by a remark I had made, which came to him like this, "I had seen so much of the rise and fall of sensational religion, that I could but look forward to the ebbing of the tide of that of the Latter Day Saints." He requests a reply, and if you have space, I prefer making it in this way.

Upon my first hearing the doctrine of your Church presented, I resolved that if I could not "put my own shoulder to the wheel" to assist it on to success, I would at least, offer no obstacle to impede its progress; hence, I regret having said the words, though I meant nothing derogatory of the church, or disparaging of any of its members. It has been my pleasant privilege to make the acquaintance of Elders Bays, Jenkins and Cato, during their sojourn in Texas. From them and the *Herald* I have learned all that I know of the Church, and the differences between it and the faith of those people in Utah. I frankly confess that I think that the *Herald* is an ad-

vocate of the purest religion, and would rather read it than any other Christian paper. I like to hear your ministers preach, and honestly believe that if they do not preach the gospel in fact, then indeed, is the Bible a mystery, and hard to be understood; but as to the "how" they have attained to their pre-eminence over all the sects I am not fully satisfied. I have lost confidence in the philosophy and "cunning craftiness" of man, and am loath to accept anything that savors of man's ingenuity. In the event that this meets the notice of Messrs Bays and Jenkins, I take the occasion to offer them our kind regards, with the desire to see them again in Texas. Hoping this will make satisfactory reparation to my correspondent and all whom it concerns I subscribe myself most respectfully,  
MRS. FRANK McMAINS.

FAIRPORT, Dekalb Co., Missouri,  
January 26th, 1880.

Dear Saints:—The *Herald* is a comfort, a blessing indeed, to me, isolated as I am from the Saints. And how I do rejoice that the Lord has seen fit to give me an understanding of the plan of salvation. I am now sixty eight years of age; was a member many years of the Methodist church; but I feel that I can not be thankful enough to God that my eyes have been opened to behold the true way. May I have strength the remainder of my days to walk therein. I have borne testimony, many times to the truth of this work, in the branch where I have membership, (which is twenty miles from my home), and now I wish to bear testimony to all who read our loved *Herald*, that I know this is the true faith, as taught by him who knew no guile. He said: "If any man will do his will he shall know of the doctrine, whether it be of God," and also that his Spirit should bear witness to us. What a blessed promise to those who love the truth! I love it, and my soul rejoices in it. I have two daughters and a son who are trying to walk in the way of light, which is a comfort to me. But other children I have, who procrastinate, which troubles me. May the Lord be merciful to them, and to all others who delay doing what they know is their duty. Your sister in the gospel,  
MARY FLANDERS.

LILLY DALE, Perry Co., Indiana,  
January 21st, 1880.

Bro. Joseph and Henry:—It has been about seven years since the gospel was first introduced in this county; and, in spite of opposition, persecution, and in fact nearly everything that the opposer could do against the work, it still lives, and is gaining ground. The branch here numbers forty-six, including one Teacher and one Priest. But the cause suffers for the want of an efficient Elder. Bro. Harbert Scott, who lives fifty or sixty miles distant, is the nearest elder, therefore we have but little preaching. Occasionally an elder on a mission comes and spends a few days with us. Our Priest and Teacher do the best they can to keep the cause moving, and, mostly by their labors, are our prayer meetings kept up every Lord's day. We are building a church-house, and have it nearly ready for the roof now, and hope to have it ready for dedication in the Spring. We rejoice in the hope of having a house of our own, in which to worship the Lord. I think we will not meet with so much embarrassment as we do at present. I hope not. The Saints now, to a great extent, take part in our meetings, but then I hope each one will consider that they have a special interest in the house, and when we meet, will remember that there is a duty devolving upon each, and act accordingly.

When Bro. Springer was here he did us much good in setting forth the principles of the doctrine of Christ in a plain and comprehensive manner. Indeed I heard some who are not members of the Church speak very highly of his power in reasoning, and he preached in such a frank and friendly manner that all seemed to like to hear him, although there were some who were ready to take issue at a distance. Prejudice seems to be giving way slowly, and people are becoming more liberal and friendly. Bro. Springer baptized two here and others are believing and investigating. I have just been reading Bro. Gurley's letter in the *Herald*, and it makes me wish I was out there,

away from these hills and able to buy me a little home. May the Lord prosper the Saints in that country, and pour out his blessings upon their lands. The *Herald* gives me great pleasure and I am led to exclaim, How can Saints do without it? It possesses such a great amount of profitable reading. And I can not refrain from speaking of the *Advocate*. I think it a noble little periodical, rich with important instruction for all. I long to see the time when the *Herald* will be a weekly, and my admonition to all is, Work for the *Herald* that it may become a weekly; and solicit your friends and neighbors to take it. I hope to see the time when every Saint will read these papers. I love to read the letters from the different fields, and to see the progress being made by the Elders. When I read of the many hardships that some of them go through, and still they do not shrink from their duty, I think how great will be their reward. There are Bro. H. C. Smith, J. W. Gillen, and many others, who have gone far away from their homes for the purpose of laboring to bring others to a knowledge of the truth; and there are those who have gone to Utah to present the truth to the honest among that people, and my desire is that they will be blessed with all necessary knowledge for the performance of their work. Your brother in the gospel,  
S. C. GRUVER.

TAFTSVILLE, Ray Co., Missouri,  
January 25th, 1880.

Dear Brethren:—I have been reading the news in the *Herald* for several years, and among the many testimonies that I have read is one from Mr. L. Traugher, of Carroll county, Missouri, said to be from D. Whitmer. Mr. D. Whitmer told me in the year 1874, that Joseph Smith used the Urim and Thummim when he was translating. But now it is said that he lost it when he gave the first part of the book to Martin Harris; after that he used the Stone. Bro. T. W. Smith, I think was right. I for my part know he said that Joseph had the instrument Urim and Thummim. I asked him how they looked. He said they looked like spectacles, and he (Joseph) would put them on and look in a hat, or put his face in the hat and read. Says I, "Did he have the plates in there." "No; the words would appear, and if he failed to spell the word right, it would stay till it was spelled right, then pass away; another come, and so on." Now this Mr. Traugher used to say that the Reorganized Church was right, but now he fights against us; says we are not right, neither the Book of Covenants. I believe both to be right. but that Mr. Whitmer carried the idea that the translation was by both, or either Urim and Thummim and the stone.  
ERI B. MULLIN.

[Bro. E. L. Kelly being present in the office when the proof of this letter was read, says that Mr. Whitmer stated precisely the same thing to him].—Ed.

CHAUNCEY, Lawrence Co., Illinois,  
January 27th, 1880.

Bro. Joseph:—Bro. I. A. Morris and I are here preaching to crowded houses of very attentive people; apparently interested in the doctrine. What the result may be I can not tell. We came from Kinmundy, in Marion county, to this place last Saturday, where we had been holding meetings for a week with fair results. Two were baptized there and others will be at no distant day. We have many warm friends for the cause in that vicinity as well as here. Bro. I. M. Smith and I. A. Morris visited these places last summer and preached and made quite a good impression, by their example as well as by preaching. They are very desirous that Bro. Smith should come back and labor among them. Some say that our preaching does very well, but his was just a little better. I am thankful that God is raising up such men. O, that he would raise up many, yea, enough to carry the gospel to all nations, as well as to all people in this country. We have no one in this district that is devoting their entire time to the ministry; Bro. Smith is teaching school this winter. We will try to have him take the field in the Spring if possible. The president of the district thinks he can not travel much on account of the demands at home. Possibly he ought to

do more, but every one is responsible to God, and unquestionably shall give an account of their stewardship. The work is in fair condition throughout this district, and prospects fair for the future if the Saints and Elders will conduct themselves properly and do their whole duty. Which I hope they may. If they could feel the necessity of helping to keep the elders in the field as well as they can pray for it, there might be more accomplished. We have eight Saints now near Kinmundy and when three of them get their letters from Kirtland, Ohio, we hope to be able to organize a branch. Hoping that God may work with us and all his people for the salvation of the honest in heart, and enable us to accomplish all he requires us to do, obtain the crown over the kingdom and be permitted to enter into his rest, I shall still work and pray.  
G. H. HILLIARD.

GAINESVILLE, Alachua Co., Fla.,  
February 1st, 1880.

Bro. H. A. Stebbins:—I received your encouraging letter yesterday. I do not feel altogether forsaken for I know that God is ever with us; for it is manifested by his Holy Spirit's presence, and I feel, as you say, that there is a work for me to do, and I am resolved, by the grace of God, to hold fast to that which is good. I do desire the prayers of all that I may hold out, and be made an instrument in Christ's hands of doing good. All rests on me here. No Priest, Teacher, Elder or officer of any kind here, but me, a Priest. I sow the seeds of righteousness, although some falls on stony ground and some among thorns, yet I trust that some will also fall in good ground. I desire the correspondence of some of the good Saints. It gives one in my condition great enjoyment and it is a great help. May God bless his people, that they may be faithful and hold fast to that which is good, and God bless and keep you, my brother. Pray for us all. Yours in the bonds of peace,  
M. O. HOWARD.

MANDEVILLE, Carroll Co., Missouri,  
January 27th, 1880.

Editors *Herald*:—I have hoped for a long time to see the *Herald* come out weekly. It seems to me that it would be an easier matter to sustain the *Herald* as a weekly than it is at present. It certainly would not lose any of its present readers, and it would surely gain and retain subscribers of all classes, who do not patronize it in its present form.

It may be interesting to some, especially some of those who bore the name of Mormon in the days of the first Joseph, if I relate what an old lady who lives in this county says she saw many years ago, in Ray county, Missouri, when she was a young girl. The lady, whose name is Mrs. James, says that she was at the house of a gentleman who resided near Hardin, Ray county, many years ago, when the Mormons were moving to Davies county, and while there, a body of them came along and camped near the house. Being tired, and some of their number being unwell, they concluded to remain several days. Some of the citizens of Ray county, having heard much about the Mormons, were desirous of learning what they believed; therefore they had the Elders preach several discourses, which pleased the people so well that they told them to go on to Davies county and settle, without fear of molestation. In the camp there was a girl who appeared to be quite sick. The gentleman who owned the house invited the friends of the sick girl to remove her to his house, which was accordingly done, but she had not been there long before several of the elders came to administer to her, and when they assembled, they removed all outsiders from the room. But Mrs. James and another girl, who belonged at the house, determined to see what was done. They accordingly took a position which commanded a view of the interior of the sick room, where they could watch proceedings, unknown to the Mormons, and the old lady says, "I will always remember that circumstance as the most solemn proceeding I ever saw. Several Elders laid their hands upon the girl and offered prayer." She says in conclusion: "I have always wondered whether the girl was really sick or not; for she immediately arose

and went her way, apparently as well as any body." This is the testimony of a very good old Methodist lady, who was awakened to her sinful condition by an exhortation from one of the Mormon Elders.

J. L. TRAUGHER, JR.

OAKLAND, California, Feb. 8th, 1880.

President Joseph Smith; dear Sir and Bro:—In an editorial in No. 3, February 1st, 1880, *Saints' Herald*, I find the following language. "In an editorial of the *Deseret News*, the same organ from which we have quoted, for December 24th, under the caption, "Be not led astray by deceivers" it is stated that at the time H. P. Brown was cut off for "preaching polygamy and other corrupt doctrines, polygamy was no part of the creed of the Church."

I desire to know whether the *Deseret News* said H. P. Brown was cut off the Church? Will you be kind enough to send me the copy of said *News*?

I am certainly surprised that you would suffer much less write an article connecting my name with any such an offense, especially without a note of correction, and send it forth among the thousands of your readers, when you knew or ought to have known that it was not I that was cut off nor indeed H. P. Brown at all but one Hiram Brown, a person to me unknown; especially as I personally informed you of the fact at Amboy in 1864, the first time I ever had the honor of a personal acquaintance with you. And again at my house in the presence of D. S. Mills at Sacramento, California, in 1876. If you wrote and published that article and suffered it to go before the Church and the world without note or comment and cause every member of the Church who were not intimate with me and my history in 1843-4 to believe and think I was cut off the Church for "teaching polygamy and other corrupt doctrines," I shall regard it as done in malice or at least of great criminal neglect and as a known libel on my character. If it was written by Bro. Stebbins and published without your knowledge, of course I can not blame you, although it is a libel just the same whether copied from the *Deseret News* or composed in your sanctum.

Now the "Hiram Brown" referred to as cut off, &c., and advertised by Pres. Joseph Smith and Hyrum Smith on the 1st February 1844. See *Times and Seasons*, vol. 5, p. 423, was an "Elder of the Church of Jesus Christ of Latter Day Saints" and was "preaching in the county of Lapeer, State of Michigan." This was not H. P. Brown or Hiram Petteys Brown, the name I have carried from birth and the only H. P. Brown I ever knew belonging to the Church. I suppose it will be in order to show my pedigree. Born of Quaker parents and lineage, in Warren county, New York, September 12th, 1825. At the age of fifteen I left home and went to Lockport, Niagara county, New York. In March, 1843, I was baptized into the Church by Henry Jacobs and became a member of the Cambria branch. In May following, I went to Beloit, Wisconsin, arriving there on the 4th day of June, 1845. In July following, I found Jason W. Briggs, and became acquainted with his father's family; we lived nine miles apart on air line. An intimate and close friendship grew up between us; and I made visits to him monthly, or at intervals from that time to the year 1848, when I married. On the 29th day of June, 1845, I was called and ordained an Elder at the Wakesha branch, at a conference held there, and ordained under the hands of Silas Briggs, a brother, and Almon White, a cousin, of J. W. Briggs, at his uncle's, White's house, at the age of 19 years, 9 months, and 17 days. I never "preached" or tried to "teach" any body in public or private, either true or false doctrines of the Church before that except at Turtleville, where I lived in 1843-44. About three weeks after the murder of Joseph and Hyrum Smith, the neighbors there called a meeting and requested me to address them upon the subject of "Mormonism and the Mormons," which was then exciting the people, and I being the only Mormon in the place, they gave me time and in my weak boyhood I prepared a written address and read it to an attentive audience, among whom I continued to live until after I was married in 1848. Now as I do not know the address of J. W. Briggs or Mary Stiles, his sister, who know

that from July 1st, 1843 to 1848, I was never out of the state of Wisconsin, except as far south in Illinois as Pecatonica. I call on them through the *Herald* to corroborate my statement, or brand me as a liar and settle forever this libel on my character. If any are curious enough to go to Turtleville on the Turtle Creek, six miles above Beloit, Wisconsin, they will find among all who knew me there from 1843 to present time, that I maintained a pure and unblemished character. I desire to have this letter published in the *Herald*. I am not ashamed to have my history investigated from my birth until now. I am very respectfully yours, &c.,

HIRAM P. BROWN.

N.B.—If said publication was made in the *Herald* without motive, I shall expect you to acknowledge that at Amboy, and afterwards at Sacramento, I informed you that I was not the man, and that I never had a charge preferred against me in the Church in the world, except for apostasy from Strang when I bolted his polygamy and kindred doctrines.

VISALIA, Tulare Co., California,

December 7th, 1879.

Brother Henry:—We have had no preaching here since Bro. Clapp passed here last August on his way to Oregon. He blessed two children and baptized two persons. We were very much pleased to hear the words of eternal life, and to partake of the emblems of our Savior's death. I wish very much we could have such a privilege every Sabbath. We are very few in number, and very much scattered. Firmly trusting God will open up our way to get near a branch, where we can be instructed and can worship him, I remain your sister in the gospel,

MRS. A. F. ROBINSON.

CLAY CENTER, Kansas, Feb. 10th, 1880.

Messrs. Editors:—I left my home in Iowa December 20th for Kansas, to preach the gospel. Arrived in Ellsworth county, and commenced on the first day of the year. Remained in Ellsworth and Barton counties over two Sabbaths, holding meetings each night and Sabbaths with fair liberty. There being no school houses in the neighborhood we were obliged to use private houses and dugouts, miserable places to speak in, but found the people hospitable and free. The congregations were not large, but they were attentive. It resulted in the baptism of six, and the reviving of some old members; also in the organizing of a branch of eleven members. Ordained Bro. F. M. Dennis, Priest, and Bro. Judson Scott, Teacher, both promising young men. Left them rejoicing in the gospel. My next place was Kansas Center, Rice county. Opened meetings with a good congregation, but at the close of my services there was a display of revolvers, and I was given to understand that I had mistaken my mission, and that Kansas did not need my services. I was not badly scared, as I had been brought to face such music in my younger days. The result was that I remained till over Sabbath, holding meetings each night and on Sabbath, with increased interest. I baptized none, but left a good feeling, and a goodly number seem near the kingdom. I feel that in the near future the fruit may be garnered. Found kind friends, and the shake of the hand, and the tear that filled the eye, with the earnest request to return again, told the love they cherished for the truth. May God bless them. My next stop was in McPherson county, Lindsburg, where in fifteen days I delivered seventeen discourses, with good liberty; congregation increasing each night. Here the enemy was aroused, and he came out of his hiding place, and made war, lecturing on the evils of Mormonism, reiterating all the old stories about polygamy, the Spaulding story, the corruptions of Joseph, etc.; but, by the help of the Lord all this was satisfactorily disposed of, and good feeling prevailed. They brought me to this place, eighty miles, and I commenced the evening of the seventh, ten miles north of here, and am having crowded houses. Good feeling prevails. I never felt better spiritually. I rejoice in the work of the latter days. Love to all. I remain as ever,

A. KENT.

SALT LAKE CITY, Feb. 11th, 1880.

Bro. H. A. Stebbins:—I send you these lines of greeting. The work goes bravely on; good meetings, numbers coming to hear; interest still increasing, and the prospects brighten. The Lord is with his people, and they begin to see that the clouds are breaking, and the true light shines in upon the soul. The power of God is being made manifest in healing the sick, and calls come from many in the Utah church. We attend to all, and the Lord gives the blessing. Expect soon to baptize quite a number more. The Spirit is extending its way, and finding a resting place with the honest in heart. We feel happy, and will press on and do all we can in the cause of the Master. Pray for us. Yours truly,

T. N. HUDSON.

INDEPENDENCE, Jackson Co., Missouri,

February 1st, 1880.

Bro. Joseph and Henry:—To-day was our fast day, it being the first sacrament Sunday in the month. At 10 a.m. was our Sabbath School, continuing one hour; at 11 a.m. preaching by Bro. J. J. Vickey, who delivered a very able discourse from 1 Cor. 12:14, "For the body is not one member but many." Followed by Bro. Brackenburg. At 12:15 commenced our sacrament and testimony meeting. During it the power of God was manifested in prophecies, saying that the Saints who would prove faithful, should be protected from the darts of the Adversary. And those who are trying to sow the seeds of discord among the Saints were warned and exhorted to repent of their evil ways or they would be visited with sure destruction. The spirit of peace and love seemed to be shed abroad in every breast, and many testified to their rejoicing. My heart truly rejoiced over the feast, and I was convinced that the Saints in this place are becoming awakened to a sense of their duty, and more united. Of late they have been supplicating the throne of grace to that end.

May the God of heaven assist his Saints to be more and more united, until Zion shall be established, and all nations flow unto her as spoken in the Scriptures. Yours for Christ's sake,

JOHN S. PAGE.

KINMUNDY, Marion Co., Illinois,

February 7th, 1880.

Bro. Joseph:—Brethren Morris and Hilliard have been here, and two more have embraced the gospel of our Lord Jesus Christ, and more are searching the Scriptures.

DANA P. BROWN.

BUTTE CITY, Montana, Jan. 27th, 1880.

Dear Herald:—After preaching twice in the Christian church in Helena, Elder Hoffman, the Evangelist, kindly assisting in my meetings, I went over the divide. Self and horse were buried in a snow drift; took me an hour to get out. Found several Latter Day Saints on Snow-shoe Creek. Blessed seven children there, and preached in Black Foot City three times. Thence to Deer Lodge City. I there blessed one child, preached three times in the house of one of the Morrisite brethren, and once in the Masonic Hall, kindly given by the Masonic brethren. I there succeeded in getting subscriptions to *Herald*, etc., to the amount of \$25.05. From there I went to Race Track, and the Canaanite brethren kindly permitted me to preach in the "House of the Lord," a neat, clean, well finished house that would be a credit to any branch of the Church. Every particle of the work was that of their own hands; nicely hard finished, and painted, with a handsome pulpit, cloak room, etc. They showed me every kindness, but they think they know it all, yet they do not even understand the rudiments of the gospel. I found the same to be the case at Warm Springs. But of the brethren at Deer Lodge City, I have hopes, that, as they have subscribed for printed matter, that they will read and gain light. I preached twice on Willow Creek, at lower part of valley, and then to this place. I preached to a large congregation in a hall on Sunday evening, and in the M. E. Church last night. The papers this morning speak very highly of our service. I preach again to-night and during the week. Then I am to go to Glen-

dale. I have an invitation to return to Bozeman. They offer me any hall in town, free, and I shall go. I am encouraged; for truly the Lord has blessed me; and the brethren in the Montana branches send me cheering accounts that their numbers are increasing; that they are enjoying the Spirit, that the sick are being healed, and that they are rejoicing. The weather is now warm, but traveling over the divides is heavy. The mail is carried in sleighs. They have to carry shovels and dig themselves out of drifts frequently. The track fills in five minutes. The track lies over snow from four to eight feet deep, and poles or boughs are set up every ten feet, and even closer, on the side of the road, and in a storm they can not see even them. My address is Willow Creek, Gallatin county, Montana. E. C. BRAND.

MONTROSE, IOWA, February, 1880.

*Brother Henry*—The Saints of Montrose and vicinity are few in number and fewer still are the Saints who keep the covenant by attending upon the means of grace by which spiritual life and light are enjoyed. Those few are made to rejoice occasionally by the Spirit's presence; they find that it is good to be "Saints of latter days." The increased grandeur, beauty and sublimity of the gospel plan is pleasing, because of a "hungering after righteousness." The few are living in hopes that others may come and cast in their lot with them, and together seek the "better country." The promise was made a year ago that, if we were faithful, our numbers would be added to. There is now an effort being made to finish our house of worship this season, that it may be properly dedicated, and then properly placed in the hands of the Bishop. If any feel disposed to aid us in finishing our house, they can do so by sending what they can to Thomas Revel (our branch president), Nauvoo, Illinois. Yours in gospel bonds, D. D. BABCOCK.

CARTHAGE, Ill., February 23rd, 1880.

*Bro. Joseph*—I met Rev. J. Dunham in debate at Rock Creek. Ended last Friday evening, after four days duration. Truth triumphant. I expect to meet an infidel, Palmer, for four days, at Montrose, next month. Your brother, J. A. CRAWFORD.

## Conference Minutes.

### FLORIDA DISTRICT.

A conference was held at the Hinote Branch, Santa Rosa county, Florida, January 3d and 4th, 1880: L. F. West in the chair; W. W. Squires, clerk *pro tem*.

Saturday forenoon, devoted to prayer. In the afternoon business.

Branch Reports.—Coldwater 50 members; no change. Hinote 11. Mount Olivet 29; 2 baptized, 1 received, 2 died.

Official Reports.—Elders E. Powell (baptized 3), Jesse Reader with Bro. Givins had baptized 4, A. Kennedy, W. W. Squires, James Calhoun, J. J. Cooper (baptized 2), L. F. West; Priests T. D. Sanders, and — Waller, and Teacher Arnold Cooper reported.

Resolved that the resolution of last conference, declaring the Eureka Branch disorganized, be rescinded; vote 13 to 12.

Brn. Jesse Reader, A. Kennedy and J. J. Cooper were appointed to labor with and try to reconcile certain estranged brothers and sisters. That we request the General Conference to continue Bro. H. C. Smith in this mission.

That we request the branches of this district to assist by contributions in paying the debt on the Church at Bagdad, the means to be forwarded to the district president.

Committee on grievances reported having effected an amicable adjustment of the difficulties committed to them.

Preaching Saturday night by Jesse Reader.

Prayer meeting Sunday at 9.30 a.m., W. W. Squires in charge. At 11 a.m., preaching by L. F. West; at 2 p.m., by Jesse Reader and E. Powell. Congregation large and appreciative on each occasion.

Adjourned to meet at Santa Rosa, at 10 a.m., April 3d, 1880.

### SOUTHERN NEBRASKA DISTRICT.

A conference was held at Morgan School House, Otoe county, Nebraska, January 24th, 25th and 26th, 1880; J. W. Waldsmith, president *pro tem*; District Secretary reported, and Bishop's Agent. On hand July 1st, 1879, \$3.22, offerings received \$43, tithing \$4, total \$50.22; paid R. J. Anthony \$16.60, Jas. Caffall \$2, M. H. Forscutt \$1.40, R. C. Elvin \$10.50, R. M. Elvin \$7.50, for stationery \$2.50, total \$40.50; Dec. 31st, 1879, balance on hand \$9.72. J. W. Waldsmith, Agent.

Written Reports.—Elders Samuel Campbell, C. L. Meutze, S. C. Grass, Jas. Thomason, R. M. Elvin, Levi Anthony and P. C. Peterson; Priests Alex. Buchanan, N. P. Nelson and Jackson Gordon, and Deacon J. W. Spurgeon. In person: Elders H. Fields, H. Kemp, James Perkins, J. W. Waldsmith, John Jamieson, Wm. Lane, J. Armstrong (baptized one), R. C. Elvin and W. D. Gregory; Priests F. L. Tucker, J. B. Gouldsmith and J. C. Tripp; Teachers C. Frost and James Ferguson; Deacons Allen Carpenter and S. Swanek.

Branch Reports.—Nebraska City, last report 106, present 104; 2 died. Palmyra, last report 42, present 41; 1 died. Platte River, 1 baptized. Plattsmouth and Moroni; no report. Blue River, last report 34, present 34; no changes.

A resolution demanding the licenses of all who failed to report, was offered, discussed, and upon vote lost.

Elder R. M. Elvin was appointed delegate to the Annual Conference. J. Armstrong was released from mission appointed at last session. J. B. Gouldsmith, appointed a mission in his own vicinity. The word was preached three times by R. M. Elvin and once by J. Armstrong, and the Saints enjoyed one fellowship meeting. The house was crowded, and in every meeting the best of feeling existed.

Adjourned to Nebraska City, April 18th, 1880, at 10:30 a.m.

### NORTH EAST MISSOURI DISTRICT.

Conference met in Saints' Chapel, Bevier, Macon county, Missouri, February 7th, 1880; president John Taylor in the chair; Edward L. Page, clerk. Minutes of last conference in relation to Bevier Branch corrected so as to read 1 Seventy, 8 Elders.

Branch Reports.—Hannibal, at last report 21, present 28; 7 baptized, 1 removed and 1 received by letter, 1 died. [Error of 1.—Eds.] All in good standing. Bevier, at last report 83, present 88; 6 received by letter, 1 died. Salt River, at last report 22, present 21; 1 died. Renick, at last report 15, present 15; no changes. The branch is in good condition and all the Saints are living in peace with each other.

Financial Report.—Hannibal, Received, \$8.60; expended \$8; balance 60 cents. Bevier, balance \$4.17, received \$17.95, total \$22.12, expended \$16.28; balance \$5.84. Salt River, on hand \$1.90

Report of Bishop's Agent for three months ending February 1st, 1880: "Received from Renick Branch, \$4.49, from Salt River Branch, 1.50, total \$5.99; paid to the ministry \$6.49. Robert Thurtchley, Agent."

Twelve Elders reported in person, one by letter and one by proxy. Also 4 Priests and 3 Teachers.

The Elders were requested by the president to remain and counsel about the difficulties in the Bevier Branch. He first called attention to the course of action had against Sister Margaret Rowland; and, reviewing the proceedings in the light of the law, declared them illegal, consequently null and void, saying also that her status as a member in the Church had not at any time been changed; reference also being had to Bro. W. W. Blair's written opinion. The president's view of the case was sustained unanimously by the council, and the clerk was directed to prepare a resolution which should affirm the same, and submit it the conference for their action. As the proceedings in the case of Ephraim Rowland, and also in the case of Joseph Stott, were equally illegal, the law on the part of the officers having not been complied with, their names were to be included in the resolution.

At 7 p.m. Bro. F. P. Scarcliff preached from John 17:17, followed by Bro. John Taylor.

A business meeting followed. In the final disposal of the several cases mentioned the following was adopted:

Resolved that the proceedings in the stated expulsion from the Church of Sister Margaret Rowland, Brother Ephraim Rowland and Joseph Stott, be declared null and void, as illegally held, owing to a misapprehension of the law, on the part of the branch officers, and also on the part of the three Elders to whom was referred the matter, at the district conference held in Bevier, May 3d and 4th, 1879, reported in the *Herald*; and that those proceedings be expunged from the record, and the *Herald* be requested to give this resolution prominence in its columns.

February 4th. Met at 9 a.m. for prayer, after which Bro. John Taylor preached on the gathering.

At 2 p.m. testimony and sacrament meeting. The presence of the Holy Spirit was manifest.

Evening business resumed. Brother G. T. Griffith was appointed as our delegate to the General Conference.

Brother John Taylor offered his resignation as district president in consequence of inability to do all the work necessary, but, Bro. G. T. Griffith was chosen by the conference as assistant president, and so Bro. Taylor was sustained, also Bro. E. L. Page as secretary.

Brother E. L. Page offered a resolution concerning the Bevier Branch troubles, but it failed to carry.

Adjourned to Bevier, at 10 a.m. May 1st, 1880.

## Miscellaneous.

### AN APPEAL TO THE CHURCH.

We pray God to direct us in writing this our petition to the Church, that we may write according to his will; and that, in the true Spirit, and in a correct manner, we may present to you at this time the matter upon which we are impressed to publish this appeal to the Saints; namely that of the duty incumbent upon them of paying their tithes and offerings unto the Lord, that the gospel of Christ may be preached according to his commandment.

And, first of all, we wish in the name of the Church to thank the many who have heretofore stood nobly by the cause in its times of need and who have aided and who still continue to aid it by their means, that it may accomplish the will of God in the salvation of men.

And, it is for you more than for any other people upon the earth, to be concerned in this matter, and to be zealously engaged, either with your talents or your means, that your fellow men may be saved from error, from scepticism and from sin, preparatory to the appearing of the Lord of the vineyard, who will then give, as he has promised, to every one according to the use they have made of the things committed to their trust. At that time we are assured that those who are found to have been valiant as "laborers together with God," in the manner they best could, shall receive crowns of everlasting life, while those who have not put those gifts of ability or of substance to good use in his service, it shall be with them as the Lord may will.

And, ye Saints of God, think how many people in this and in foreign lands are either calling or writing for the messengers of the true gospel of the Lord Jesus Christ to be sent to them. And, to more and more of these calls that come from every quarter, the reply has been made, "We have no means to send any one to you."

Yet, brethren, the Church of Jesus Christ is commanded to do the work, and its ministers are commissioned to bear these tidings unto all men; in the prosecution of which work the whole body should be equally diligent, and all be zealously engaged, not one portion of it, or the Elders only.

And, O ye Saints, there are many men, even hundreds, who have received authority from the King of kings, and who stand ready to obey his mandates, and to go forth to labor in his vineyard, in this the hour of God's judgment, in this the last time that he will send his servants to call men to repentance before the Lord of the vineyard shall come to "give reward" to those who have labored therein.

Yes, and scores of able men now stand ready to go, if their families are cared for; and they will go forth, trusting to the mercies of the world and to the kindness of the Saints for their own necessities, if only their loved ones at home can be provided for, even Apostles, Seventies, Elders and Priests.

And, remember brethren, that this gospel of Christ so revealed by the voice of God and restored by the ministration of angels, is not only to be preached in this land of America, and in our own neighborhoods, but that it must also be presented to "every nation, kindred, tongue and people," as said by the Lord himself. Therefore men must be sent unto them, or we will not be guiltless before God at the judgment day. For there we (the Church) will be held accountable for the work we are commanded to do, and for the means, talents and powers given us by the Almighty. But, if our talents shall be used, and our possessions be tithed, then we will be justified at the great day.

And, brethren, see the blessings promised by the Lord unto his people. And are we not his people? Yea; we testify that this is the very work of God, the one spoken of by all the prophets.

And of this promise how reads the prophet Malachi, in the commandment of the Lord that contains such great assurances to his people? You need but to read it to have a witness in your hearts by the Holy Spirit that it is divine, even a covenant promulgated and freely offered to all by the power and mercy of a covenant keeping God; and the revelations of the Lord in the latter days are of the same effect.

Now, concerning the law in relation to tithings and consecrations, we believe that the whole Church is now under the law given of God to it, before its gathering. And we believe that all who have property are subject to the commandments of the Lord already given to the Church, in one way or the other; and that each and all who have not yet done so should of right pay one-tenth of their possessions, or else make a consecration of such portion or amount thereof as they may be willing to lay before the Lord, the amount paid, in either of these ways, to be considered as a beginning of tithing for them, and they thenceforth to pay one tenth of their net increase annually.

But, if some can neither pay one-tenth of the value of their possessions nor of said annual increase, without actual wrong to themselves, causing injury and privation, then let them pay such amount, much or little, as they may, in good conscience before God, feel justified in giving as an offering to him; and from time to time thereafter as they may also be justified in giving of their income, even according as they may be prospered, as the Spirit of the Lord may direct their hearts.

For we feel assured that all these things are acceptable unto God, and that he will give great blessings unto all his Saints who pay their tithes and offerings into his store-house. For these things are necessary that his work may be done, and that his people may all be justified, each one being a steward over that they have, and, as free agents for themselves, made capable by God of judging what is right, according to his law.

In the revelations on the subject it is stated that "none are exempt from this law who belong to the Church of the living God," as saith the Lord; and all are commanded to pay their dues unto him. For a portion of his words read the Doctrine and Covenants sections 42:8-10; 51:1; 70:2-3; 83:18.

Therefore, brethren, the work of the Lord must be done; and if we fail to accomplish that which is committed to our trust, where shall be our reward? And of what avail will be our faith in the doctrine, and our sanguine expectation of the coming of Christ to reign on the earth, if we do not perform the allotted work.

Truly the cause of the Redeemer needs sustaining everywhere by such means and such aid as will send into the field all who the authorities having the matter in charge, and the General Conference, may from time to time appoint as worthy and able representatives of the truths of heaven. And the work demands an extra effort from this time forth, from this the fiftieth anniversary-year of the establishing of the Church of Christ; and it is

a matter greatly desired by all, that, from the coming April General Conference, or as soon thereafter as possible, those of the ministry who offer themselves, may be fitted out, and their families secured against want while they are in the field.

Some important foreign missions need to be sustained in men and means, and in our own land there is a constant need of men and of means to send them with, to answer the increasing calls that come from the North, the South, the East and the West, where people wish to hear the word of God preached, even all through this broad land. And in all these lands and countries the work must yet be prosecuted with energy and with power, in order to fulfill the commandments of the Lord.

Hence, in the name of Christ, and of the Church, we call upon its members everywhere for the aid that is needed now; and we pray, with one heart and one mind, that the Lord of the vineyard will make you both able and willing to impart of your substance for the benefit of this great and eternal work, (which is likewise for your own salvation), that it may be well and faithfully done. Then will the Lord cut his work short in righteousness and establish his peaceful kingdom upon the earth, according to his promise.

Now concerning the payment of moneys, we wish those who live in districts where there are Bishop's Agents to respect those Agents, by the paying of their tithes and offerings to them to be recorded, and by them to be sent up to the Bishop; and where there are no Agents let it be sent direct to the Bishop by the payer.

In closing this appeal to the Church we remark that we have not desired to transcend the bounds of our authority or privilege, and trust that we have not done so, nor presented anything that is not correct. We realize our imperfectness, yet, believing in this work of God, and in the teaching and practical working of the above principles of his law, and that it is a proper and good time to speak of them, we therefore present this our epistle, and these our views for the consideration of the Church.

And, furthermore, we hope that the action of all, and the response of all, will be in such a hearty manner that God's approbation and great favor may be with his people, more than ever before; and that his work may increase and shine in the earth with great power and brilliancy, even unto the glory of his name and the salvation of all who will obey his commandments.

Thus praying for and seeking that it may be done, we remain your fellow laborers in the gospel of Christ,

The Bishopric. { I. L. ROGERS,  
H. A. STEBBINS,  
D. DANCER.

We trust that the Agents will not fail to make their regular annual reports, closing on the first of March, as they have been heretofore requested. Send them in early that they may be examined and arranged before Conference.

BRANCH ORGANIZATION.

The scattered Saints living at Clear Creek, Saunders county, Nebraska, met Feb. 15th, 1880, and were organized into a branch, to be known as the Clear Creek Branch. Bro. Joseph Byous was ordained a Priest, and chosen to preside. Bro. Luther Melton was ordained Teacher, and Bro. Clayton Bargar chosen as secretary. Though few in number, the prospect is good for the cause. We have now held meetings for a week with an increasing interest.

LEVI ANTHONY,  
ROBT M. ELVIN.

CLEAR CREEK, Nebraska, Feb. 17th, 1880.

REQUESTED TO REPORT.

The following named members of the Atchison, Kansas, Branch of the Church, are requested to report their present whereabouts and wishes concerning their membership, and apply for letters, or their names will be taken from the Atchison Branch record, and they will be reported to the Church Recorder as absent, scattering, and unknown members, for his enrollment as such, viz.: Sarah Stawpert, Elizabeth Stawpert, Emaline Stawpert, William Feigan. Respectfully,  
Geo. THOMAS, Branch Clerk.

HIGH PRIESTS' QUORUM.

To HIGH PRIESTS' QUORUM: Brethren:—This is the jubilee year of the Church. By resolution of the High Priests' Quorum, each member is requested to send to the Secretary a written report each year. Between this time and the 15th of March, I hope to receive from you a report of labor for the year past. If no official labor has been done, please send at least your post office addresses, with statement of your views, wishes, or purposes, as regards the ministry. Please send all reports, or matters for the consideration of our Quorum to me, care H. A. Stebbins, Herald Office.

Personal letters for me, please send to my Chicago address, Yours fraternally,

MARK H. FORSCUTT, Sec'y H. P. Quorum.  
498 Warren Avenue, Chicago, Ills., Feb. 13th, 1880.

SALT LAKE DISTRICT.

A conference of the Reorganized Church will convene at Salt Lake City Utah, at 10:30 a.m., April 6th, 1880. Ample accommodations will be made for all, and we hope for a full attendance.

T. N. HUDSON, Clerk of District.

PITTSBURG DISTRICT.

The Saints are hereby notified that the quarterly conference of the above named district will be held at Pittsburg, Pa., March 13th and 14th, 1880.

JAMES BROWN, District President.

BRANCH ORGANIZATION IN MONTANA.

A meeting was held at the house of Bro. Edward Bowen, Butte City, Montana, January 29th, 1880, for the purpose of organization. Bro. E. C. Brand was called to the chair, and also acted as secretary pro tem. The following preamble and by-laws were read and adopted after meeting was opened in due form:

By-laws.—Whereas, we, the Saints residing in Butte City, Montana, realize that great reproach has been brought on the cause of Christ in this Territory by the unwise conduct and examples of some of the members of the Church, and, being desirous to avoid the same, we do therefore adopt the following by-laws, and cheerfully subscribe to the same:

Resolved, (1) That no member can be received into this branch that has hardness of heart or any unsettled difficulty.

(2) That we will not fellowship gambling in any form whatever.

(3) That we will not fellowship any one using profane language.

(4) That we do not fellowship those who practice dancing.

(5) That the Sabbath should be properly observed, and that no work should be performed on that day, except work of necessity or acts of mercy.

(6) That we discountenance the use of intoxicating drinks as a beverage, and will not fellowship any who frequent saloons or any place of that character, unless calling there on legitimate business.

(7) That these by-laws be spread upon the record.

On motion Bro. Edward Bowen was chosen to preside and act as clerk pro tem.

Resolved that this be called the Butte Branch.

That the license of Bro. Edward Bowen be renewed.

That the minutes of this meeting be sent to the Herald Office for publication.

E. C. BRAND, President.  
EDWARD BOWEN, Clerk.

FOURTH QUORUM OF ELDERS.

Will the following named brethren of the above quorum, or some branch clerk, or other one who knows the items, please send to me the following facts regarding their birth, baptism, and ordination as elders:

When, where and by whom James W. Bryan, Abram N. Caudle, Alfred Jackson, Benj. F. Kerr, Branson L. Lewis, Dorman Lewis, Marion Out-house and Levi Wilson, were ordained. When born, when baptized, when, where and by whom ordained, the following, namely: William Cowleyshaw, Benjamin F. Dykes, Joel Hall, David Lewis,

Robert Ross and Hyrum L. Thompson. Also, when George T. Chute and Ingvert Hansen were ordained; when John Gallup was born and when baptised; when J. P. Knox was born.  
H. A. STEBBINS, Church Secretary.

## NOTICE.

TO THOSE HAVING IN CHARGE PROPERTY BELONGING TO THE CHURCH.

Those concerned will please take notice that the General Conference of April, 1878, adopted a recommendation of its committee, whereby it is required that all those "having charge of Church property" should "value the same and forward to the Bishop the report of such valuation, and that all property not yet deeded to the Church \* \* be alike valued and proper deeds made, as provided in the Church articles."

No such reports were made to me prior to the April Conference of 1879, consequently I could not present them when called upon there, nor have I received any since. Therefore, I now urge upon the attention of the brethren concerned, the necessity and importance of complying with the above requirement of the General Conference, and I request them to send in their reports by the 1st of March, 1880, without fail.

## TO BISHOP'S AGENTS.

At the April Conference of 1878, it was made requisite that Bishop's Agents should render annual itemized accounts to me, for presentation to the General Conference, and yet but a few agents complied with this law. Then, in April, 1879, the General Conference further required that the Agents should not only make out itemized reports, but that these reports should be published as are the itemized reports of the Bishop, these to be published annually. The resolution reads as follows: "Resolved, that we require of the Bishop of the Church a report through the *Herald*, or in a supplement sheet, an itemized report of the means received and paid out by the Agents, with the names of the donors and to whom paid, and that this report be made annually."

I therefore call the attention of the Agents to this matter, and urge that they pay heed to it, all of them. From the first of March, 1879, to the first of March, 1880, every item of receipt and of expenditure should be given in their reports to me, giving names of persons or branches (if by branch collection) giving, and the names of those to whom anything has been paid. Where an Agent has resigned and another has succeeded him, the books of the former will show the facts, and the report should embrace them the same from the date named. Be prompt and accurate, brethren, and send in your reports immediately after March 1st, 1880, so that they can be arranged, copied, and prepared for presentation to the Conference, and for publication. ISRAEL L. ROGERS, SANDWICH, ILL., 20th Dec. 1879. Presiding Bishop.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

## BORN.

BEST.—At Newport, Los Angeles county, Cal., Brother and Sister Newton Best received a New Years gift at 1 a. m. January 1st, 1880, a daughter; named Perla May.

WARBY.—At Shabbona, Illinois, January 18th, 1880, to Brother and Sister Henry J. Warby, a son. All well.

ROBINSON.—At Peoria, Illinois, January 31st, 1880, to Brother John A. and Sister Jane A. Robinson, a son.

## MARRIED.

DANIELSON—HAYER.—In the town of Miller, La Salle county, Illinois, at the house of Brother Hans Hayer, father of the bride, February 19th, 1880, Mr. Martin S. Danielson and Sister Julia M. Hayer. Ceremony by Elder Thomas Hougas.

May their lives as one be blended,  
Full of patience, hope, and love;  
Until in blissful union ended,  
They are, by thee, their God, approved.  
Receiving each their meed of joy  
Where life-streams flow without alloy.

## DIED.

HOLMES.—At Buffalo Prairie, Illinois, May 2d, 1875, of tumor in the stomach, Sr. Elsie J. Holmes, aged 62 years, 1 month and 9 days. Sr. Holmes united with the Church in the State of Maine, in February, 1844; and united with the Reorganization, September 9th, 1861. She was ever faithful to the covenant she had made with her Savior, and she was loved by all who knew her, both in and out of the Church. Her funeral sermon was preached May 16th, 1875, by Elder T. W. Smith, from Job 14: 13-15.

HOLMES.—At Buffalo Prairie, Illinois, October 15th, 1879, of diphtheria, Edward S., son of Elder Henry and Sr. Eliza A. Holmes, aged 7 years, 11 months and 12 days. Funeral sermon by Elder J. H. Hopkins.

SHERRILL.—At Cook's Point, Texas, May 18th, 1879, Cyrus, infant son of William and Elizabeth Sherrill, aged 3 months and 18 days. (1) Jesus loved the little children; Read his sacred word and see where he said, 'Do not forbid them—suffer them to come to me.' (2) He spoke of them, and of his kingdom. Then weep not, parents, grieve no more. Oh be faithful, you will meet him, with your loved ones gone before.

GER.—In Sacramento, California, April 11th, 1879, Sr. Celicia Gee. She was born in Hancock county, Illinois, October 11th, 1840.

SHERRILL.—At the residence of William M. Sherrill, Cook's Point, Burleson county, Texas, November 26th, 1879, Mary A. Sherrill, mother of S. P. and W. M. Sherrill, after a four days' illness. She died in full faith and in bright hope of the glorious resurrection. She was baptized and confirmed July 27th, 1879, by Elder A. J. Cato. She was born in Pendleton district, South Carolina, November 3d, 1798; was the widow of S. B. Sherrill, who was a soldier under Andrew Jackson in 1812, who passed away in 1855. She was a faithful wife, and a loving mother; beloved by all who knew her. Cause of her death, old age and liver complaint.

HOLMES.—At Buffalo Prairie, Illinois, October 30th, 1879, of diphtheria, Bertie E., son of Elder D. S. and Sister Almada K. Holmes, aged 3 years, 7 months and 4 days.

HOLMES.—At Buffalo Prairie, Illinois, November 23d, 1879, of child-birth, Sister Eliza A., wife of Elder Henry Holmes, aged 42 years, 8 months and 10 days. She leaves a husband and three children to mourn the loss of a faithful wife and mother; but she died in the faith, and having a bright hope of a part in the resurrection of the just. Funeral discourse by Elder C. G. Lanphear, assisted by Elder I. B. Larew.

PAGE.—At Hannibal, Missouri, January 16th, 1880, of consumption, Sr. Ellen Abigail Page, beloved daughter of Bro. Edward L. and Sr. Catharine I. Page, aged 23 years, 7 months and 29 days. She was born in Quincy, Illinois, and was baptized in Hannibal, Missouri, 7th March, 1877, by Elder Mark H. Forscutt. She lived the life of a zealous and devoted Saint, so much so as to be cited as an example for others. Without pain and in perfect peace, she passed away in the full assurance of a glorious resurrection. Funeral services by Elder John Taylor. Blessed are the dead who die in the Lord.

OLMSTEAD.—At Mantorville, Dodge county, Minnesota, January 21st, 1880, Bro. Harvey Olmstead. Bro. Olmstead was born in Rutland, Vermont, February 10th, 1794; joined the Church in 1830 or 1831, and was with the Saints through the Missouri difficulties; and also in Illinois. He united with the Reorganized Church in 1862; retained his mind and faith to the last, though he had been blind for thirty-two years. He lived with Mr. J. J. Walker, not a member of the Church, but a son-in law of the deceased.

BALDWIN.—At Shenandoah, Iowa, Sept. 26th, 1879, of dropsy, Bro. Russel P. Baldwin, son of Bro. Wheeler Baldwin, aged 64 years, 4 months, and 8 days. He was baptized in Ohio in 1831, by Elder Brackenbury.

WALDEN.—In Harrison county, Iowa, June 21st, 1879, Sister Jennette A. Walden, aged 17 years, 6 months and 3 days. She was the daughter of Bro. Asa Walden, formerly of Council Bluffs.

## PUBLICATIONS ISSUED AND FOR SALE

BY THE

Board of Publication of the Reorganized Church,

AT THEIR PUBLISHING HOUSE

IN PLANO, KENDALL COUNTY, ILLINOIS

-o-to-

## The Saints' Herald:

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, 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. Published semi-monthly, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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1 March 80.

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# The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

1579  
C.P.P. Railway

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 438.

Plano, Illinois, March 15th, 1880.

No. 6.

## The Political State of Europe.

THERE is no longer any attempt upon the part of the European nations to disguise the fact that a great tumult of war, a very general engagement of the chief nations of the Old World is expected; and that, too, before long. The events and circumstances of the present are too weighty, too prophetic in their character, too mighty in their gathering and uniting force, to deny the coming storm of war, or the expected convulsion of many nations in it.

All are now forced to admit that this present and recent great massing of armies by each power, this disciplining of troops, this perfection in arms and armaments, striven for, and this general superiority sought after by each of the kingdoms over all others, so far as they can accomplish it, that these things, they confess, do not mean peace, that none of them do; and that they do not mean merely protection, neither do they give promise of the settlement of all differences between the nations by arbitration, as was so ardently hoped for and expected a few years ago; for it is too plain to all that these gigantic preparations, these immense armies and equipments, mean war, aggressive war, war to the death, to the finishing of the weaker, and their removal from the map of kingdoms, the old boundaries to be erased, and their former domains to be possessed by the victor or victors.

And, looking at the present and at its forecast for the future, these powers expect that this war to the knife will begin whenever some nation or national alliance shall become strong enough, or so consider itself or themselves, as to, take the offensive, and start out against those who oppose their plans of extension or conquest, or against those who are themselves too aggressive; and that without a flag of truce, for the motto will be "conquer or die," and all, one after the other, will be arrayed upon one or the other of the two sides in the great struggle to ensue, the victor or victors to take the spoils, and, so far as they may be able, from time to time, or as they may desire, to have the territorial sway also.

The German newspapers give as a reason for the recent large addition made to the German army, that it became necessary in order to keep peace with Russia and France, the latter of which powers has so wonderfully and so fully recovered from the seeming deadly blow given to her and to her national wealth by Germany in 1871. Compared with

either of the above kingdoms the territorial area of France is small, yet last year (1879) she expended one hundred and thirty-five million dollars on her army. During the same time and for the same purpose Russia paid out one hundred and eighty million, and Germany one hundred and five million dollars, while England expended one hundred and sixty million to sustain her army and navy, the latter arm of her service being much more to her than is the same service to any other European power.

And, upon this matter of great armies and great preparations for war, and for war only, the immensity of which is best exemplified by the above figures, a writer has well said, while moralizing upon the subject, that "one of the most significant illustrations of human folly" is this act of creating and equipping vast armies at the expense of the laboring and toiling millions. Because the people of these nations, as time goes on in this nineteenth century of progress of liberty and of peace, are thereby more and more borne down,—down to poverty, to degradation, to national ruin,—because the power created to protect becomes at last the Nemesis, the agency of destruction in the hands of kings and emperors, as God foresaw would be the tendency and result, and therefore forbade Israel a king. The nations of people tax themselves, or suffer themselves to be taxed, to support and maintain that which is not only far from blessing and enriching them, but which, to the reverse of all this, is a ponderous, immovable and ever increasing weight upon all the land and upon all its people, crushing them financially, socially and morally, breaking up tens of thousands of homes, depleting the civil schools of learning, and destroying the business and other plans of untold thousands of men in every nation, while the general domain is impoverished and the arts and industries are ruined, all the life and force of the empire being turned, all its sinews strained to support the gigantic incubus that burdens the land and the dwellers therein. Thus the children are driven to other and freer countries than the fatherland, to give their force and power there, and to people it with their posterity, driven from the door of the father by his oppressive power and made to seek a more hospitable land than his, other lands than their own by birthright.

Of this national self-destruction a recent editorial in the Chicago *Tribune* reads: "Rapid as the progress of the world has been in the arts and sciences, and in every feature of modern civilization, its most rapid advancement has been in the creation of colossal national debts, to support vast standing armies and provide material of war in time of peace." In proof of this, we find that the public expendi-

tures of the European nations during the past year was nearly three billion dollars, and their national debts now amount in the aggregate to twenty-one billion, six hundred and twenty thousand dollars, an amount so vast that it is beyond the comprehension of man to think of at once as to its worth and value; and we are assured that "of these vast amounts the largest proportion is spent in the military and naval service," not for the benefit and comfort of the people.

And it is also stated that these amounts "will be still further increased this year, for there is a general increase of armaments, garrisons, forts, armies, and of war material all over Europe." The *Tribune* editor sums it up this way: "And for this immense outlay there is no adequate return, and there is no hope for the future, because the demand for men and money will go on increasing."

He further presents the situation and the prospects as they now appear, in the following language: "All the governments of Europe seem bent on self-destruction. There are signs of a war which will involve England, France, Russia and Germany, and this clearly means the involvement of all Europe."

An extract from an editorial in the London *Times* reads:

"If ever there was an appetite which grew with feeding, the appetite that craves for greater armies is such an one. \* \* \* The sole cause of the nightmare which is riding Europe down, is that each nation is striving to steal a march upon its neighbor before its neighbor's eyes."

Other extracts from the *Tribune* on the issue presented to the people are as follows:

"And what is the other side of the picture? General poverty, misery and distress. In Russia, millions of people are steeped in the most abject ignorance and wretchedness, scourged with epidemics, and suffering with hunger. With all her vast standing army, and the millions upon millions she spends every year, Russia can not protect her ruler from the plots of assassins, her functionaries from the assaults of Nihilism, or her public property from the torch of the incendiary. \* \* With disordered finances threatening bankruptcy, with her people discontented with the Government, with labor ground down to the earth, with ignorance, misery and destitution everywhere, Russia continues increasing her armies and piling up taxation. How much better off is Germany, with all her enlightenment and superior civilization? The cost of her war preparations is wrung out of the labor of her people until their substance is nearly eaten up, while in some parts of the Empire famine has settled down. \* \* Italy is

no better off. She is hopelessly plunged in debt, almost entirely by reason of her military expenditures incurred in trying to keep up with her more powerful neighbors."

"And, as for England, a tithe of the money spent upon her army and navy and squandered in unrighteous foreign wars, would bring relief to her starving thousands in Ireland. Of all the European nations France is the only one that is not suffering from the immediate consequences of military expenditures, and the only one that is not increasing its expenditure faster than its resources warrant."

"How much longer this constant increase of armies and taxation, and this enormous strain upon the industries of the people can continue, no one can say, but it is evident that there must be a point where it will end in a crash and universal bankruptcy. The toiling masses of Europe who support this vast outlay can not do it much longer. It would seem that a general European war is the only outlet of escape, provided that war could be so colossal and so crushing as to necessitate partial disarmament, \* \* but the despair of the situation at present is that the people are taught to believe that war is the first object of the nation, instead of peace and the development of industry."

From the ranks of the people, from the laboring and producing class of the nations, are the soldiers drawn, and these by hundreds of thousands become consumers, idlers as it were, and the remainder of the people must support them, must feed and clothe them, and must supply the means for the government to equip them, and to buy all the attendant paraphernalia of war even in times of peace, and much more in time of war to bear the stress and strain of the national demands for men and money. Thus is it where these vast standing armies are, the most intelligent, active and helpful will, and do, gather up what they have and come to America, the land wherein "dwell the fowl of every wing," (Ezek. 17:23), the people of every clime and country.

A German historian and editor says of the situation in that country that "the moral unification of the people can not be said to be yet completed," and he speaks of the internal danger from Socialism, and of the external one that threatens both from the east and from the west,—France and Russia.

As for England and Russia it was expected at one time that Persia would be, or was already, engaged on the side of the latter country, but England, through Disraeli, has probably secured a change by a sort of bribery, namely, by giving the Persians permission to occupy the city of Herat, in Afghanistan, which city is on the great highway from Europe to the Indies, and that pleases Persia and enlists her as an ally, it is supposed, and so England has more security against the encroachments of Russia; and by the same aid England may be helped to extend her sway in Asia, for she never tires of gaining acquisitions of territory or of having dependencies and colonies to add to her revenue and to be her subjects.

But it is expected that Russia will oppose this occupation of Herat, and in that event, there will be a war upon this issue, "a costly and bloody war;" for Persia could not hold it alone, and England would have to come to her aid or give up the stratagem. Russia is already straining every energy to accumulate

men and material on her eastern border to meet any emergency likely to arise, and her ablest commander, Skobeloff, is there at their head. The gaining of Persia as an ally is important, for she has over one hundred thousand soldiers, and they are on the ground near where the impending struggle between England and Russia is expected take place. H. A. S.

### P. Tucker's "Rise and Progress of Mormonism" Examined.

Concluded.

ON page 56 Mr. Tucker speaks further of Smith's visit to northern Pennsylvania, as before referred to and says: "The result was, that in November, [1829, see page 55], Smith went to northern Pennsylvania, as previously appointed, when he married the daughter of Isaac Hale, and was baptized after the Mormon ritual—Rigdon being the 'match-maker' and the officiating 'clergyman' in these celebrations."

As to Joseph's marriage, Mr. Tucker falsifies in three points, viz.: Joseph was married by Squire Tarbell, in South Bainbridge, Chenango county, New York, January 18th, 1827. See birth and marriage record of Joseph Smith, Sen., as published in "Joseph Smith the Prophet," page 40; printed 1853; written by Joseph's mother.

Mrs. Emma Smith, one of the parties to the marriage under consideration, about three months prior to her death, in reply to the following question: "Who performed the marriage ceremony for Joseph Smith and Emma Hale? When? Where?" as propounded by her own son, Joseph Smith, now of Plano, Illinois, answered: "I was married at South Bainbridge, New York; at the house of Squire Tarbell, by him, when I was in my twenty-second or twenty-third year." (See the *Saints' Herald*, number for October 1st, 1879). As to Joseph's baptism, by Oliver Cowdery, in May, 1829. See "Pearl of Great Price," page 45; "Joseph Smith the Prophet," page 131. Now while these works cited place the date of Joseph's baptism in May, 1829, Mr. Tucker says it was subsequent to November of that year; and while they say Cowdery officiated, he says Rigdon baptized him. One is the evidence of Smith and Cowdery; the other is according to the "information" of Mr. Tucker. How credible the sources of Mr. Tucker's information!

Mr. Tucker is not satisfied with having made false and contradictory statements concerning the foregoing subjects and characters, but proceeds to falsify and misrepresent the plain, unequivocal record and historical statements of the Book of Mormon itself, and hence on page 35 of his work, in referring to the translation of the Book of Mormon, says: "These translations purported to relate to the history of scattered tribes of the earth, chiefly Nephites and Lamanites, who, after the confusion of tongues at the tower of Babel, had been directed by the Lord across the sea to this then wilderness-land, where they mostly perished by wars among themselves, and by famine and pestilence, and from whose remnants sprang our North American Indians." Now, while it is true that the Book represents that the Aboriginees of America sprang from the Laman-

ites alone, it does not say that the Nephites and Lamanites "had been directed by the Lord across the sea," at any time, or from any place. The progenitors of the Nephites and Lamanites never had been at the tower of Babel, so far as is now known to us through any record whatever. And we believe this statement of Mr. Tucker to be a wilful misrepresentation of the record, just like hundreds of other subjects he refers to, as we are able to make manifest.

Our reason for so believing, is because he has devoted the greater part of three or four chapters of his work to extracts from the Book of Mormon itself, and in making his selections and arranging them, it is plainly manifest that he was not ignorant of its contents. Moreover, some of the very extracts which he gives are from the Books of Nephi, and contain the history of the progenitors of the Nephites and Lamanites; of their exodus from Jerusalem, about six hundred years before Christ; as may be seen by referring to the 86th and 87th pages of the work. When a pretended author knowingly and willfully misrepresents and falsifies a plain matter of record like this, can we accept as valid and true his writings on any subject treated of by him? Enough has been culled from the work already, to arouse the suspicions of those who have trusted his veracity, and to create doubt in their minds as to his honesty as a historian. His testimony should be discredited and rejected.

On the 58th page, Mr. Tucker, in giving an account of the organization of the Church, says: "This ceremony, conducted with apparent seriousness by the prophet, supported on the right and left by Cowdery and Harris—of which it is now too late to write the full particulars from memory—took place at the dwelling-house of Joseph Smith, Sen., in the month of June, 1830. There was no praying, singing or preaching attempted, but Joseph gave various readings and interpretations of the new Bible. The senior Smith was installed as Patriarch and President of the Church of Jesus Christ of Latter Day Saints."

A glance at the above statement will detect no less than three falsities. First, the Church, instead of being organized in the month of June, was organized April the 6th, 1830. But we are sure that Mr. Tucker means to tell us and have us to understand that this organization that was effected in June, was the first and the original organization of the Church, for on the next—the 59th page—he styles it "this incipient church inauguration;" and on the next, or 60th page, "this preliminary launching of the Mormon ship" Zion—"this primeval foundation." Now if our author was at Palmyra when the "incipient" organization of the Church was effected, April 6th, 1830, and was not aware of it, nor had he learned it after thirty-seven anniversary conferences had convened, all on April 6th, in commemoration of the "incipient" organization, what does the authenticity of his history amount to? Secondly, "No praying, singing or preaching was attempted" on this occasion. This meeting referred to was the first conference ever held by the Church, and the thought expressed by our author (?) is altogether an unreasonable one. There were more than thirty persons present at this meeting, according to Mr Tucker himself. And the idea that a conference would be held and no praying,

singing, or preaching even attempted is evidently untrue. Yet, he describes to us that "Cowdery and Harris" were ordained to office, by laying on of hands, and that other "ceremonious observances" were attended to. These other ceremonies are not described, but had they been, would no doubt have contradicted the statement referred to, that there was neither prayer nor song. Thirdly, "The senior Smith was installed Patriarch and President of the Church of Jesus Christ of Latter Day Saints." How this statement could be made by Mr. Tucker, with the history of the Church, for and against it, for thirty-seven years before him, we are unable to explain, lest it be his desire wilfully to misrepresent and falsify. Those that are acquainted to any extent whatever, with the history of the rise of the Church, are aware that this is a clear mistake.

On page 130, Mr. Tucker repeats this same story: "Joseph Smith, Sen., the first Patriarch and President of the Church;" but, on pages 134 and 135, he informs us better, and contradicting the former statements, tells us; "Joseph Smith, Jun, was the first President," and after quoting from some of the early revelations of Joseph, as now found in the Book of Doctrine and Covenants to prove this, says in conclusion: "By these exalted authorities, the prophet becomes the president of the Church." This surely entitles our author (?) to valid authenticity!

For the sake of consistency, we must quote once more from page 35: "These translations purported to relate to the history of scattered tribes of the earth, chiefly 'Nephites' and 'Lamanites,' who after the confusion of tongues at the tower of Babel, had been directed by the Lord across the sea to this then wilderness-land." And to the above annex as a part of a summary, as given on page 85. "The reader will discover a chain of events, incidents, episodes, perils, and tribulations, by wilderness and by sea, constituting the story of immigration by various Israelitish tribes, with their brazen and golden records, from the beginning of their journeyings at Jerusalem, to the consummation of the same in the promised land."

The Nephites and Lamanites referred to in the first quotation, are the descendants of but a part of one Israelitish tribe, that came from Jerusalem, six hundred years before Christ, instead of from Babel, after the confusion of tongues. Both of these statements misrepresent the claims of the Book of Mormon in some points, while they contradict each other in others; at the same time they manifest the utter unscrupulousness of the writer, as well as his disregard as to whether he states the facts in the case, or not. A writer that will falsify the historic statements of a record, will give false renderings as to its origin.

We now call attention to a lengthy statement found on the 125th page, where, in referring to the coming forth, printing, and other circumstances connected with the publication of the Book of Mormon, says:

"Indeed, it is apparent from the marked changes in style of composition occurring in numbers of instances, that emendations and additions were made by some other than the original writer's hand. Then, too, the verbose title-page—the 'preface' in regard to the translations lost by the incendiariism of Mrs. Harris—the testimonies of witnesses, and the long

line of revelations that followed—which are not presumed to have been composed by the illiterate Smith, but by Rigdon during Smith's lifetime—all these are strong corroborative considerations connected with the proofs that Rigdon supplied the literary aliment needed in conforming the Spaulding production to the grand copartnership Mormon speculation. And it is not known that he has ever disclaimed the part that for more than thirty years has been publicly assigned to him in the great plagiarism and imposture."

We have italicised some words of the foregoing, and wish them to be considered. The "unity" of "style of composition" that characterizes the Book of Mormon, all through it, has been urged by many as an objection, when it is considered that it is a compilation of many books, written by as many different writers, or nearly so. But this objection has been answered by the fact that the compilation was effected mainly by one man. And were it not for this latter fact, the objection would be a valid one. The "emendations" referred to, are simply an abridgment and condensation of the parts not compiled by the compiler. As to the additions which our author (?) supposes to be found in the books, just the opposite is true, for instead of adding to the writings of those he compiled, the compiler condensed and abridged much of their writings, and what the compiler has said of himself, is no addition to their writings. As to "the title," "preface," "testimony of the witnesses," "lost translations" and "the long line of revelations," their writing, or composition, Mr. Tucker presumes they were written not by "Smith, but by Rigdon, during Smith's lifetime." As all this is presumption with no evidence to sustain it, it needs no refutation. Mr. Tucker does not claim to have been informed of all this, much less to have "personal knowledge of it. This presumption is said to be a "strong corroborative consideration connected with the proof that Rigdon supplied the literary aliment needed in conforming the Spaulding production to the grand co-partnership Mormon speculation." The "proofs" that the above allegation is true, have been examined and compared, and have been found to be contradictory and false; and this presumptive auxiliary to the "proof," is as true as the proof has been found to be. In relation to the last sentence of this quotation, we say most emphatically that "it is known" that Rigdon "has disclaimed," and most positively denied "the part that for more than thirty years has been publicly assigned to him in the great plagiarism and imposture," that he is said, (though not proved), to have committed, in connection with the origin of the Book of Mormon. As evidence of this, see his letter written to Messrs Bartlett and Sullivan, Editors of some periodical, on the 27th of May, 1839. This letter was reprinted, and published as late as 1843 or 1844; and was also published in another work published as a "History of the Mormons," and stands recorded on the 45th, 46th, 47th and 48th pages. The title page of this latter history was torn off ere it came into our possession, hence we know not the author's name, but it was written subsequent to 1849, as it contains a lengthy article from a correspondent of the *New York Tribune*, from Salt Lake City, July 8th, 1849, which stands on pages 310-14. This proves

that Mr. Tucker writes falsely in regard to Sidney Rigdon. And we scarce believe that, when collating data for his work, he was ignorant of all this. Mr. Rigdon says:

"If I were to say that I ever heard of the Rev. Solomon Spaulding and his wife, until Dr. P. Hulbert wrote his lie about me, I should be a liar like unto themselves. Why was not the testimony of Mr. Patterson obtained to give force to this shameful tale of lies? The only reason is, he was not a fit tool for them to work with; he would not lie for them; if he were called on, he would testify to what I have here said."

Mr. Tucker gives a very lengthy account of the troubles of the Saints, while in the State of Missouri; of the arbitrations of the Saints and citizens; of the riotous scenes that followed; and on page 161, says: "Riotous scenes of violence followed. The printing office was destroyed, several of the 'saints' were tarred and feathered, and others were killed and wounded while defending their rights." He concludes his story of these events on page 166, as follows: "Perhaps the occasion should not pass without the remark, that by enlightened people the Mormons were regarded as the victims of *misguided vengeance* in Missouri. The ruffianly violence they encountered at the hands of *lawless mobs*, in several instances eventuating in deliberate murder, finds no extenuating in any alleged provocation. The due process of law might have afforded adequate redress for the criminalities of which they should be found guilty on legal trial. Such was the view of the subject rightly taken by the people of Illinois and of the world, though it may have been wrongfully applied in favor of the persecuted."

When it is remembered that the data used by Mr. T., as the basis of his history of these Missouri scenes, are the statements of the civil and military officers of the state, uttered during the excitement of those times; the foregoing are peculiarly strange admissions to be made by one so bitterly opposed to the Church as Mr. T. was. That the unparalleled persecutions of the Saints was brought on by "lawless mobs" is surely more than was aimed to be said, and ought to be duly considered, by those who hold to Mr. T. as authority.

"The due process of law," is all the Saints ever asked at the hands of the officers of the Government, as their entreaties and "petitions," and "memorials" to the State and United States governments will show. And the only reply ever received to these written instruments, were, by Missouri, "You must be exterminated;" by the Union, "Your cause is just, but we can do nothing for you."

But the testimonies of the opposing side of this question, as on others, is contradictory and conflicting. Hence on page 162, speaking of the efforts of the Saints to obtain redress for their wrongs, says: "In the interim, the Governor of the State was appealed to by the Mormons for redress, and he advised them to apply to the courts," and in their efforts to carry out this advice, and urging their suits in the courts, "a further lawless violence was thus provoked." And on page 165, represents Gov. Boggs as saying to the Legislature of Missouri, in 1840: "These people had violated the laws of the land by open force and armed resistance to them; they had undertaken,

without the aid of the civil authority, to redress their real or fancied grievances."

One or the other of these statements is untrue for they are opposed to each other, and an honest historian would have ascertained which was true, and left the false statement out, if he wished to be believed.

On page 164, Mr. T. represents General Clark as writing to Gov. Boggs, in 1838: "There is no crime from treason down to petit larceny, but these people, or a majority of them have been guilty of."

Now as to the truthfulness of this communication we can better judge, by a comparison of this with a statement uttered by this same Gen. Clark in his address to the Mormons, about the year 1838, which says: "Another thing yet remains for you to comply with—that is, that you leave the State forthwith; and whatever your feelings concerning this affair, whatever your innocence, it is nothing to me. General Lucas, who is equal in authority with me, has made this treaty with you, I am determined to see it carried out."—*History of the Mormons*, page 111. A treaty had been entered into between the Saints and Gen. Lucas, and Gen. Clark was to see it carried out. As to the *innocency* of the Saints, this was nothing to him; thus admitting that he knows nothing of their innocence or guilt. But of their innocence he cares not; he simply is determined to carry out the treaty of Gen. Lucas.

Mr. Tucker's work is mainly a revision of previously printed works, as is manifest from his reference to subjects treated of by Howe and others; not only in regard to the Spaulding story, but the history of Mrs. Waite is cited; as also Introduction to Wright & Co's New York edition of the Book of Mormon, and a lengthy article written by Ex. Gov. S. S. Harding expressly for this work. And, hence, a refutation of the false statements made in this work, is an answer to all the works referred to by Mr. Tucker.

In view of the above, we see why the forged, or pretended affidavit, as gotten up by Howe, is referred to by Mr. Tucker, on the 128th page of his work, and fathered on to one Peter Ingersoll. Now we are credibly informed that this same Peter Ingersoll lives in Lapeer county, Michigan, and solemnly denies ever making oath to the subject referred to, or any other subject connected with the faith of the Saints. This affidavit is "Dated Palmyra, Wayne county, New York, Dec. 2d, 1833, certified by Thomas T. Baldwin, Judge of Wayne County, to have been sworn to before him according to law, 9th day of Dec. 1833."

In 1833, there was no such office as Judge of "County Court." Circuit Courts, Courts of Oyer and Terminer, Common Pleas and General Sessions were held for every county, but there was no "County Court." For these latter statements we are indebted to a "Mr. W. W.," of Boyne, Michigan, December 6th, 1876.

This pretended affidavit manufactured by Dr. Hulbert *alias* Howe, is used by Mr. Tucker as evidence against the Saints in his efforts to degrade their character, and is only another evidence of the utter unscrupulousness of Mr. T., as to the truth or falsity of what he uses as evidence against those he opposes.

An occasional anecdote characterizes the work of Mr. Tucker, but these are the statements only of "fun-loving dare-devils" and

"notorious wags," and we are inclined to the idea that the greater part of his data is from a like source. See pages 31 and 80.

The "Rise and Progress of Mormonism" contains a lengthy history of the Utah Apostates, and the pretended revelation on polygamy; accepting at the same time the *assumption* that it was developed by Joseph Smith. As to this assumption, the only evidence ever produced to sustain it is the lone word of Brigham Young, and his word only; and though he claims that it was in existence as early as 1843, and that Emma Smith, Joseph's wife, burned the original revelation, he (Brigham) preserved a copy of it, but never considered it expedient to present it to the Church, or bring it to light, till 1852, which he then did at a special conference in Salt Lake City, asking that it be received as authority. As to the burning of the original, Mrs. Emma says, "This is a lie, made out of whole cloth." This she said as late as 1867. And in the same conversation with Elder J. W. Briggs, now of Iowa, in 1867, in reply to the question, "Did you ever see that document [the pretended revelation] in manuscript or previous to its publication by Pratt?" 1852). Answer by Mrs. Bidamon, (Smith), "I never did." This conversation is found on page 7, of "A Criticism upon the so called Revelation, of 1843," by J. W. Briggs. And he that fabricates a falsehood in regard to the pretended history of a *pretended* revelation, would do the same in regard to its *pretended* origin. There is no evidence that such an instrument of writing as this pretended revelation is, ever came through, or originated with Joseph Smith. We challenge any credible evidence.

Mr. T. is not satisfied with charging Joseph with having originated polygamy, but also with practicing the doctrine; with having "forty wives all told." Just as well tell a *big lie* as a little one, while he is about it. But there is not one word of evidence of the truthfulness of this on record anywhere. As our reply to this charge will conclude our investigation and exposition of Mr. Tucker's work, we shall not amplify to any great extent,—shall not here introduce the many negative proofs, as found in the Book of Mormon and Doctrine and Covenants, as these, with others, are extensively circulated through the medium of the tracts published by the Church, also the *Saints' Herald*. We shall, however, append a few questions, as propounded to Mrs. Emma Bidamon, formerly Smith, by her son, Joseph, about three months prior to her death, and her answers, "whereby though she being dead, yet speaketh."

Question.—"What of spiritual wifery?"

Answer.—"There was no revelation on either polygamy or spiritual wifery. No such thing as polygamy, or spiritual wifery, was taught, either publicly or privately, before my husband's death, that I now have, or ever had any knowledge of."

Q.—"Did he not have other wives than yourself?"

A.—"He had no other wife but me; nor did he to my knowledge ever have."

Q.—"Did he not hold marital relation with other women than yourself?"

A.—"He did not have improper relations with any woman that ever came to my knowledge."—*The Saints' Herald*, Oct. 1st, 1879.

This testimony was borne by Sister Emma,

to her own son, only about three months before her death, and is now recorded, and consequently is of force. Just prior to death is the wrong time of one's life to bear false witness and deny the wrong done during life, or to conceal the wrongs of others with whom they have been connected. This testimony, therefore, should, with all honest people, be an end of controversy relative to this subject, and forever close the mouths of "false accusers" "of the brethren."

As we have reviewed the modern historical parts of this work, except that part which relates to the people of Utah, and as we are not "set for the defense" of those in apostasy, we now submit our effort to a candid public, asking a patient hearing, and a faithful comparison of this our review with the "work" reviewed.

C. SCOTT.

LAWRENCE, Michigan, Nov. 14th, 1879.

### From Painesville, Ohio.

PRES. J. SMITH, *Plano, Illinois*:

DEAR SIR:—One week ago to day I arrived in this city, to look after the interests of the Reorganized Church in its action in the State Courts, to recover the possession of the Kirtland Temple property, in Lake County. The plaintiff's claim is based upon the grounds, that the Reorganized Church is the lawful and legitimate successor of the Church of Christ of Latter Day Saints, organized by Joseph Smith, jr., A. D. 1830, at Palmyra, New York, and to which the property in controversy was deeded in the year 1841. The cause was tried to the court, Judge Sherman on the bench, on the 17th inst., and is now held under Advisement. Upon the final submission of the case the Court referred to the evidence produced, as "showing a very wide departure from the laws and usages of the original church by that body of Mormons in Utah Territory," which make claim to be in the line of succession. Although no decision has been made in the case yet, plaintiff's counsel are confident that judgment must be for the Reorganized Church and ordering that they be put in possession of the property. Since my arrival, I have had the pleasure of the acquaintance of many of the leading citizens of the county, and find that among them the most tolerant spirit is manifest toward the members of the original and the Reorganized Church. And now, while I am upon the ground and have every means to ascertain the true character of the Latter Day Saints, or Mormons, who resided here from 1830 to 1838, and have been surprised myself with the facts in the case, as so widely differing from what is found in the popular histories of religious denominations of the day and encyclopedias, I have determined to submit to you the result of my candid enquiries.

So far, among the former acquaintances of Joseph Smith, jr., I have failed to find one who will say that he was not a good citizen and an honest man. "Joe Smith," say they, "was an honorable man and a gentleman in every particular, let the histories say what they may." Now, if these things are true, history greatly belies the man and in the eternal fitness of things, time must correct the

false and fickle stories and vindicate his memory. My information is derived from such men as Messrs. Quinn, Storm, Burrows and Axtell, who are foremost citizens of the county. These parties say that among some of the fanatical and ignorant there is existing great prejudice and hatred against the early Mormons, and I have found in Kirtland two persons who are terribly bitter, but neither of these had any acquaintance with the parties and base their knowledge on the "stories told." One of these is the present pastor of the Methodist Church in Kirtland, and who is now under the charge of being not only a fanatic, but crazy, and his congregation ask his removal; the other, a Mr. Harvey, of Kirtland, a member of the Baptist Church, but ignorant, can neither read nor write, and abuses his own wife for differing from him in religion, and teaches his children to abuse their mother.

As a sample of my testimony I give you my conversation with I. P. Axtell Esq., a large farmer and director in the First National Bank of Painesville for many years; a man of energy and experience, and as early as 1844, a member of the Whig convention at Baltimore, which nominated Henry Clay for President. The conversation was as follows:

Q.—When did you come to this county, Mr. Axtell?

A.—My father moved here with his family in the year 1830. I was but a boy then.

Q.—What was your father's business?

A.—He was a Baptist minister, and kept a hotel then.

Q.—Did you know Joseph Smith?

A.—Yes, sir. I have seen him many a time; he was often at my father's house; and I with many young people, often went to Kirtland to see him and his people. I knew his father also, who at the time I knew him had charge of the Kirtland Temple. He took me with others through the Temple at one time; he appeared to be a fine old man.

Q.—When did your father become acquainted with Mr. Smith?

A.—In about six weeks after he came to the county he first met him; he went out of his way one day six miles to see Joseph Smith and Sidney Rigdon. He said he found them in Kirtland township; they had been there but a short time and occupied a small log house. He found them to be quite intelligent men, and he said pleasant talkers, and quite free to converse upon their religious views, which at that time was known as the "new sect." My father always said Joseph Smith was a conscientious and upright man.

Q.—Did you know any other persons of the new society?

A.—O, yes, a great many. I knew Mr. Pratt very well. He was a smart and a square man all around. Those men were neither knaves nor rogues; that is my opinion of them. I suppose some of them may have been. It was just as in all other bodies of the kind, there will be some bad ones, but I don't know of any that were. There were a good many stories circulated about them that I knew to be false. At one time an ox was found in Kirtland township, killed and skinned; and there was a great do about the Mormons having killed it. My brother was sheriff at the time, and with others went up to investigate the matter, and he says that there was not the least evidence which showed that the Mormons had

any hand in killing the ox. Persons around, however, who hated their religion would tell that they did.

Q.—How was it that people did not like them? Were they not good citizens?

A.—Yes, they were as good citizens as those of any society. It was the fanatics in religion that tried to drive those men out. There were a great many conservative men in our county at that time who held these fanatics back, and if it had not been for this they would have gone in and killed them all. But our intelligent and honorable citizens prevented this.

Q.—What about the Kirtland Bank swindle? Mr. Axtell, you are a banker, and know how that was, do you not?

A.—Yes, I know about that bank; they started in Kirtland. These parties went into the banking business as a great many others in the State of Ohio and other states. They got considerable money out at first, and their enemies began to circulate all manner of stories against them and as we had a great many banks then that issued what was known as "wild-cat" money, the people began to get alarmed at so many stories, and would take the other banks' issue instead of the Kirtland; and so much of it was forced in at once that the bank was not able to take it up. Had the people let these people alone there is no reason that I know of why the Kirtland Bank should not have existed to this time, and on as stable a basis as other banks.

Q.—Then you think it was the fault of the enemies of the bank that it failed?

A.—Yes, I do; and it was not the only one that failed either by a good many, and with which Smith had nothing to do.

Q.—What then do you consider the prime causes of the expulsion of the Mormons from Kirtland?

A.—The ignorance and fanaticism of their accusers did it; they thought public sentiment would tolerate it and they did it. The same as Roger Williams was driven out and the witches burned in Massachusetts. My position is that no fanatic, either in religion or politics, should be permitted to hold an office of trust in this country.

The above is a fair average sample of the testimony of those I have met and talked with as to the character of the early Mormons in this county, among those who lived here and knew these people. A gentleman of Willoughby, this county, suggested to me, that another reason was, their persecutors wanted their property, and said he, "They got from them thousands of dollars worth too." After canvassing the sentiment here of these men, I feel a good deal like Col. R. G. Ingersoll when he offered the gold for the evidence of Tom. Paine's dying declarations; and I now affirm that if any of the great newspapers of the day, like the *Chicago Times*, *Tribune* or *Inter-Ocean* wish to test the truth of the statements and publish the facts by a correspondent through their columns; I will undertake the task of accompanying their correspondent and if the general integrity, uprightness, honesty and patriotism, of these men are not maintained by the evidence, I will forfeit to the one the *one hundred dollars in gold*. A letter will reach me at any time directed, Glenwood, Iowa.

My associate counsel in the case here, J. B. Burrows, Esq., is not only an able attorney

but a genial gentleman. He is a brother of Congressman Burrows from Michigan, and I must say that his acquaintance has greatly raised in my estimation the favorable opinion I had already entertained of Michigan's great orator. I find many able and indeed eloquent practitioners at the bar here,—this is one of the oldest towns in the State, as well as the wealthiest in proportion to its population—and, as all well informed attorneys are, these are pleasant and honorable.

Hastily, I am very respectfully yours,  
E. L. KELLEY.

PAINESVILLE, Ohio, Feb. 19th, 1880.

### Antiquarian Cave in Ohio.

THE Ohio Valley, and this immediate section in particular, is rich in remains of that wonderful pre-historic race, the evidences of whose civilization have been perpetuated in those curious pieces of engineering from which is derived the euphonious name "Mound Builders," given them by archæologists. Within the past few days wonderful discoveries have been made in this vicinity which open up a new chapter in the history of this remarkable race, and throw much light upon their manner of living, their character, their social habits and their physical nature. In different sections of the world, and at divers times, there have been found the remains of a gigantic fauna and flora, and of human kind of enormous size. So rare and far apart have been these discoveries, however, that we have looked upon historical accounts of them as clearly constructed pieces of fiction, and been loth to believe that there ever existed a man able to do battle with a fierce mastodon or the savage megatherium. It remains for Adams county to come forward with a startling confirmation of the spiritual text: "And there were giants in those days." For in Adams county has been found not only the bones of a gigantic race of men, but their implements of warfare and husbandry, and excellently preserved specimens of their art in sculpture, painting, engraving and writing. Whether these pre-historic giants had a hand in the creation of those splendidly designed and durably constructed pieces of engineering which stretch across the country from the headwaters of the Ohio to the mouth of the Rio Grande, there to commingle with a similar chain of roads, mounds and fortifications coming down the Pacific slope, and continuing on through Mexico, Central America and the South American States, to be finally lost in the unexplored barrens of Patagonia, will be left for the solution of a wiser head than your correspondent possesses. He simply relates the facts; the scientists may build thereon the theories.

In conversation with some of the oldest citizens of this county I have been unable to learn the date of the discovery of a cave on the old Smith farm, in Tiffin township. For years it has been a place of resort for the curious, and was always regarded a great natural curiosity. The old Smith farm is on the Portsmouth pike, between fifteen and sixteen miles northeast of this place. It is now owned by Mr. Samuel Grooms and is a fertile, well-cultivated body of

land. About a quarter of a mile from the house is a level field of two hundred odd acres, occupying a plateau, surrounded by lofty hills. In the center of this field is the entrance to the cave. As you near the mouth of the cave there is a gradual depression of the ground on all sides, forming what in the local nomenclature is denominated a "sink hole." At the bottom of this circular basin is a hole three feet in diameter and about twenty-five feet in depth, at which distance from the surface you strike the floor of the first chamber in the cave, a dry cavern, twenty by thirty feet, with smooth, even floor, roof and walls of freestone. Crossing this room you enter a corridor six feet in width, which connects with another chamber smaller than the first, and this in turn is connected with a third chamber by a similar corridor. The third room is about the size of the first, but it has a lofty arched dome and the walls, floor and roof are of limestone. Through the rock the water has oozed for countless ages and formed thousands of glistening stalactites and stalagmites. Nowhere else in the cave do you find these slow-growing formations, and nowhere else do you find the limestone cropping out. To gain access to the fourth chamber it is necessary to climb a steep, wet bank and squeeze through a narrow fissure in the rock, which was once a corridor like those connecting the other rooms. Some convulsion of nature has forced the sides together. In one corner of this fourth chamber is an elevation which, when once surmounted, discloses a yawning well, with a mouth ten feet in diameter and of unknown depth. Apply your ear to the edge of the well and you hear the hollow roaring of an underground stream hundreds of feet below. Beyond this fourth chamber are five others, connected by narrow galleries. The cave comes to an end against a perpendicular wall of solid rock in the ninth chamber and about five hundred yards from its mouth. The floors of all the chambers except the third one, where the limestone crops out, are dry. All are mathematically regular in shape except this one. They are of different lengths, but all are of the same width and height. It is a romantic place for a picnic and has been given up to such rural festivities for years. Every corner of the cave has been thoroughly explored a thousand times, and the walls of the limestone chamber are covered with the names of visitors and the dates of their visit. One, high upon the wall, reads: "Von Brady, 1789." Von Brady was a pioneer Indian fighter and hunter, who came here in advance of the "Ohio Company," in 1786. He was a daring man and sent many of the red men to the "happy hunting grounds."

A few days ago a party of gentlemen of this county, interested in archæological researches, visited the cave, well provided with ropes, lanterns and tools, bent on exploring the mysterious well in the fourth chamber. An improvised rope ladder, sixty feet in length, was lowered down the well. Then one of the party descended, whilst the others watched above. Ten feet from the top of the well the wall was uneven, and, by placing his feet on convenient edges, no difficulty was experienced in making the descent. About fifty feet down the explorer found the entrance to another cavern. This gallery at its mouth is

ten feet six inches high and five feet four inches in width. The gallery is straight and fifty feet in length, where it enters a large room two hundred and twenty feet long, one hundred and ten feet wide and twenty-four feet high. The gallery widens gradually and where it enters the chamber measures twenty-five feet across. The roof, floor and walls are smooth and even. In the center of this apartment is a sarcophagus and mausoleum combined. The mausoleum at its base measures fifty five by thirty-five feet. It is of simple, though beautiful design, and carved out of the solid rock. Its base is paneled on all sides, these panels containing bas-reliefs which are supposed to represent the four seasons in man's life—childhood, youth, manhood and old age. At the end of the bas-reliefs are tablets full of written characters, in shape something like the Hebraic, presumed to be memoriams of the person or persons in whose honor the mausoleum is erected. The carving on the bas-reliefs is the most delicate description, and fully equal to the Grecian school of sculpture. The limits of a newspaper article will not suffice fitly to describe them. From the floor to the top of this base is six feet. The base is hollowed out at the four corners, and these excavations are covered with slabs of freestone, accurately fitted and so firmly cemented that a cold chisel struck with a heavy hammer made little or no impression on the cement. They are of uniform size, measuring five by twelve feet. In the center of the mausoleum rises a couch two feet five inches in height, twelve feet in length and five feet in width.

On this couch is extended the figure of a man. It is probably of life size, and measures nine feet four inches in length. The limbs are finely proportioned and disposed in an easy and graceful manner. The arms are folded across the breast and the fingers clasp a bunch of leaves resembling oak, reproduced with such fidelity to nature that they look like petrifications. Every vein and serration of the leaf is perfect. The figure is partially nude, a mantle or scarf crossing the breast and loins and falling in graceful folds on each side. The face is one of great strength and beauty, and the features are of a Hebrew cast. The head is covered with a winged cap, or helmet. At each corner of the couch is a vase four feet nine inches high, covered with beautifully carved flowers and leaves. They are in shape something like an amphora, except that the bottom is flat and the handles affixed to the body of the vase. The neck is thirteen inches in length and tapers gradually and gracefully. The vases are of uniform size, although the carved designs are different. They measure in circumference four feet five inches. The diameter of the neck is six inches. Suspended from the roof, and directly over the head of the recumbent figure, is a copper lamp of unique design, elegantly chased, and kept in position by rods of the same metal. At each corner of the mausoleum rises a carved pyramidal column, surmounted by caps that are unmistakably Doric. On two sides of the room are tombs of humbler design. They are side by side, of uniform size and twenty in number, ten on a side. Like the mausoleum they are carved out of the solid rock and embellished with bas-reliefs. Their dimensions are as follows: Length, 12

feet; width, 5 feet; height, 5 feet. The tops are covered with slabs, securely cemented. On the front of each is a raised scroll, covered with written characters, similar to those on the panels of the mausoleum. On the wall of the room, opposite the entrance, are painted twenty five faces, no doubt portraits of those whose bones lie in the tombs. They are faded and blurred, but still distinct enough to be distinguished. Eight of these faces are of children, five of youths, two of young men, nine of middle aged men and women, and one, in the centre of the group an exact copy of the face of the recumbent figure in the mausoleum. The colors used are red, yellow, black and white and were evidently mixed with oil. The portraits are executed in a superior manner and the anatomical proportion of the features is preserved to an exact degree.

One only of the small tombs has been opened. It contained a splendidly preserved mummy, swathed in cloth covered with a thick varnish, which emits a pleasant aromatic odor, not unlike balsam of fir. The mummy measures nine feet one inch in length and is evidently the body of a man. One of the party of discoverers cut the wrappings from the face, but did it so clumsily that the head crumbled into dust. Portions of the hair remained sticking to the cloth, and your correspondent has a piece before him as he writes. It is black, curly and of fine texture. Besides the body of the giant the tomb contained a spear-head, a hatchet, two lances, three mattocks or hoes, a spade, a cup, two plates and a small urn, *all of copper*. One of the lance heads and the smallest cup have been shown me. The wonderful people understood the secret of hardening copper, for an ordinary file will barely scratch the lance, and the edge of a cold-chisel turns up like lead when struck against it. The cup is of softer metal and beautifully engraved with trailing vines and wreaths. A square package at the head of the tomb, wrapped in the varnished cloth, contained a book of one hundred leaves of thin copper, fastened loosely at the top and crowded with finely engraved characters similar to those already described.

This remarkable cave is one of the most wonderful pre-historic remains ever discovered. Its builders were a race of giants, but whether they were also mound builders, I know not. The upper cave was the cellar of a house and used for domestic purposes, or as a place of retreat in case of attack on the above ground residence. In the first two chambers and in the last five, are many curious formations in the shape of tables and benches, which have always been presumed to be of natural origin. Later examinations revealed the works of chisel and pick, which were also noticeable on the floor, roof and walls. The entire excavation is made out of *solid rock*, and all the chambers were at one time of the same width and height. The irregularity of the roof, walls and floor of the limestone chamber is due to natural causes. In all probability this room was dry when the wonderful people who designed and built it were alive. The stalactites and stalagmites have formed since. I measured one of the longest of the former. It was five feet six and one-half inches from base to apex. Allowing that it lengthened at the rate of one inch every fifty years—which a geological friend tells me is very rapid growth

—it would have been three thousand, three hundred and twenty-five years reaching its present length. Conjecture alone can fix the date of the last occupancy of the cave. It must have been years before the stalactites began to form. I examined the mouth of the cave and discovered traces of a stairway which once led to the surface of the ground. Indeed, I found among the debris broken fragments of rock which, five or six thousand years ago, were undoubtedly parts of a broad staircase. There were also traces of a stairway which wound around the sides of the well, affording easy entrance to the lower cavern.

The owner of the cave, Mr. Grooms, has organized a company with capital, and they contemplate opening all the tombs and the great mausoleum. As soon as all arrangements are completed the cave will be thrown open to the public and an admission fee charged. In the meantime the entrance to the cave is kept closed, to keep out the curiosity-seekers, who flock to it from miles around. Mr. Grooms is anxious to have a scientist examine the cave, and a description of the discoveries, together with the engraved book and the tools found in the tomb, will be forwarded at once to the Smithsonian Institution.

G. W. S.

Manchester, Adams County, Ohio, January 19th, 1880.

## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, March 15th, 1880.

It is suggested to us—"Why do you make such a constant attack upon the church in Utah; your brother Mormons?"

The reasons:—Truth is both aggressive and defensive; the truth of Mormonism, so called, seriously so. The church in Utah claims to be the identical, original Church of Jesus Christ of Latter Day Saints, organized in 1830; and to be carrying out the identical measures, policies, doctrines and tenets of that church. If it is it must make good that claim against legitimate comers; and the Elders of that original church; their children, foster brothers and sisters, of the same faith are legitimate comers. We are of this class, a child of one of those original Elders, born and fostered under the influence and teaching of that same church, and when we stand with our host of co-workers and believers at the doors of Mormonism of any profession of belief, claiming consideration for itself on the ground of being that original church, we have the right to be heard, and no amount of clerical isolation, or arrogance upon the part of those within the doors shall save them from the echoes of our knocking. They may believe what they please and go to heaven, or fail of it in their own way; but they must sooner or later acknowledge the livery in which they are serving, and so help us to redeem the name of the original church from the disgrace that a departure from its constitution and laws has brought upon it.

THIS issue of the HERALD contains excellent news for the Saints, especially so to the Elders in the field. The practical recognition of the position the Reorganization occupies as a Religious Society by a legal Court before which the

issue is placed, must appeal to many who have refused us credence because the Evangelical Union, constituting itself a court, decides that we are not a religious society within the pale of recognition as evangelical. Well, we are not in the Evangelical Union, and what of it? It is small matter if we are recognized of Christ as his by his Spirit; and by the courts as of humanity and entitled to humanity's rights; the Union may love its own, and if Christ does not forget his, we shall fare well enough.

Read Bro. E. L. Kelley's letter in connection with the findings of the court; reflect that from evidence presented in the open court, before a white haired and learned judge, in a county whence the Church had been expelled by force of popular opinion unlawfully expressed, in the presence of a house full of curious and anxious spectators, some of whom were living there when the Saints were dwelling there, these findings of the Court are had; and let these facts speak for us to them who will not hear us for our cause through a sense of moral right, and thus force the issue upon them. Be sober-minded and steady, brethren, the Lord rules in Zion; his promises are sure and will be kept—the waste places of Zion shall be rebuilt, and our faces shall no longer "wax pale," nor Jacob's children cower in fear, when the LORD shall build again Zion.

### EDITORIAL ITEMS.

THE Chicago *Tribune* for Monday, February 23d, contained nearly a column synopsis of a discourse delivered by Bro. M. H. Forscutt in that city the evening before. The Danites was more especially the theme, but, connected with it, was a portrayal of the difference between the Reorganized Church and the people of Utah in the matters of law keeping, and the observance of the rules and ordinances of the land. He cited our books for evidences of our faith in all these things, and presented facts to show what the True Latter Day Saints did both teach and exemplify in morality and in obedience to the civil law. Bro. Forscutt is doing much good in that city by both voice and pen. The *Times* also gave about as long a synopsis of the above discourse as did the *Tribune*; and quite a dispatch was sent to the *Cheyenne Sun*, Wyoming, embodying some idea of the subject presented by Bro. Forscutt. Bro. Eames sent us the latter paper.

Bro. Scott says, "Don't send any more subscribers. He has no more type for the mailing list." But send on the subscribers. Don't fail to send them in. If we can't get any more type in Chicago, New York, Philadelphia or St. Louis, we will do like the man did that a Massachusetts farmer hired to shingle his barn. When the man came in from his work at noon, the farmer asked him how he had got along; the man replied that the barn was a very long one, and that he had not yet finished laying the first course of shingles. The farmer was astonished at this; but the mystery was solved when after dinner they went out to examine the work—the fellow had shingled two hundred feet out from the end of the barn upon the fog.—Send in the subscribers, and if we can't get type, we will print our list out on the fog. "Send 'em in, send 'em in!"

Bro. L. C. Donaldson, Riverton, Iowa, reports an improved condition in the Fremont District. A good conference held there lately, and unity and peace attended. Two were baptized.

Bro. H. R. Evans, Malad, Idaho, says: "Bro. R. J. Anthony is gradually tearing down the superstitions that have existed. The Brighamites expect a crisis, and that very soon. They look for a deliverer, but who, is the question."

Bro. George S. Hyde wrote from Mondamin, Iowa, February 23d, that all things thereabouts were favorable for the progress of the cause of Christ. Calls were coming from all parts of that country, and there is great need of many more gospel laborers than now exist. Bro. Hyde has been preaching in the Little Sioux District most of the fall and winter, finding so much to do that he has not yet been to Nebraska, as he intended. He says that he has been blest with the liberty of the Spirit, and had full houses many times. The Little Sioux Branch has elected new officers, and the Priest and Teacher are doing their duty as branch and visiting officers. We wish that all were so doing.

Bro. B. V. Springer wrote from Harrison, Ohio, February 23d, saying that he was preaching to full houses every evening. He mentions the discovery in an Ohio cave of a mummy and of parchment writings and hieroglyphics evidently of great antiquity. The *New York Sun*, *Philadelphia Times*, *San Francisco Chronicle*, and other papers sent us by various brethren, contain accounts of what is called an "Extraordinary Discovery," "A Cave of Giants," etc., the same being in relation to the above cave. In the first half of this issue will be found a copy. We also have a statement of some pre-historic relics being discovered in a cave near Moberly, Missouri.

The *Boston Journal* for February 23d, sent us by Bro. E. N. Webster, contains an account of the conference of the Massachusetts District, held there February 21st and 22d. Some were baptized. The notice closes as follows: "This church has no affinity with the Latter Day Saints of Salt Lake, believing that polygamy is a sin and a crime. This church holds forth the gospel as taught by Christ and his apostles. There was a large attendance, many being unable to gain admittance. The conference will continue to-day."

Bro. Horace Bartlett, near Harvard, Illinois, says that a number of persons about there are investigating the gospel truths held by us; so that a prospect exists of good being done, if they can be instructed thoroughly as to Christ's law.

Bro. T. R. Hawkins of Nevada, mentions that there is "a general awakening" among the Saints in that district, especially among the Elders as to their duties. Some are ready for baptism, and others are inquiring the way to salvation. Bro. Hawkins believes that the time of lethargy is over and that the Church in that region will be alive, and that numbers will be added from henceforth.

Bro. F. M. Fuller writes from Satartia, Yazoo county, Mississippi, that most of the Saints of the former Winston branch have moved to Alabama and so it is broken up. Times are very hard and much sickness prevails among the people in that country. Bro. Fuller says, however, that they are striving to live right, and they wish the kind prayers of the people of God in their behalf.

Bro. E. F. Bryant, Jonesport, Maine, expresses gratitude to God for the timely visit of Bro. T. W. Smith to them in Maine, by whose labors the Saints are renewed in faith and zeal and the cause of Christ built up.

Bro. W. H. Kelley wrote from Cadillac, Michigan, (the home of Bro. M. H. Bond), February 27th, saying that it was announced for him to speak there Sunday the 29th, and opposition was expected, but not feared.

Bro. Geo. F. Weston was in Jefferson county, Indiana, when he wrote, February 18th, and had appointments out for a series of meetings near the Union Branch, and one in that branch. He had preached fifty-four times since November 1st, showing thereby diligence and zeal.

Bro. Joseph Byous reports the effectual and welcome labors of Bro. R. M. Elvin at Clear Creek, Saunders county, Nebraska. There was a good attendance on the eleven occasions he preached. Five were baptized and others are believing.

Bro. Levi Sollenberger, of Monmouth, Illinois, was with us from the 7th to the 18th February, and having performed a vow of fasting and prayer, received a blessing and went on his way rejoicing. He was at Monmouth at last advices, and was doing well. He spoke in a school house with good audiences and hearing.

Bro. W. T. Bozarth wrote from Cameron, Missouri, February 26th, that he had been preaching in Johnson and Randolph counties. At Kirk's Mill, (former county), he spoke thirteen times in a large, new meeting house, and had attentive congregations, who also wish him to return to them.

Letter from Bro. B. B. Brackenbury, Independence, Missouri, stating that they were still striving to build up there; the poor were gathering in, but the poor "shall inherit the earth."

Sister Jane Hirons writes of the addition of several by baptism recently to the North Coon Branch, Iowa, and also of their being blessed of God in the healing of the sick.

Bro. Geo. Hatt, of Omaha, Nebraska, says that his hopes are still bright and that he believes that better times for the people of God are at hand. We hope indeed that it will be so, but trials also attend.

Sister Cox, of Shelby, Iowa, mentions a statement made in a recent Chicago *Inter-Ocean* that from good authority it was now quite evident that Christ was born on the 5th of April, and she asks some of the wise brethren to give their ideas, and also the reason why December 25th has so long been celebrated. She thinks that the right day should be observed. We have an Adventist argument in proof of the 6th of April being the day, and we think the reasoning is good. And we may also believe more in it for the reason that, by a coincidence unacknowledged by any Adventist believer, the Church of Christ was organized on that day and month in this last dispensation. It would be pleasing to be so assured if this be the case.

Bro. H. Gibson, of Soldier Valley, Iowa, gives thanks unto God for showing him the true gospel plan, the heaven-born truth of the latter-day work.

Bro. J. A. Stewart still labors in Philadelphia to convert souls to Christ. By his efforts last summer and fall nine were brought under the covenant of peace.

Bro. J. H. Stratton, now at LaSalle, Illinois, writes of the debate at Richmondville, Michigan, between Bro. J. J. Cornish and a Catholic man, on Church authority. The cause did not suffer. There was a large attendance and four persons were baptized in the waters of Lake Huron. That is a common result.

Bro. W. F. Clark, Pre-emption, Illinois, mentions Bro. E. T. Bryant's preaching there February 29th, by which some were made to think, and this makes work for Bro. Clark, but he feels able, in God's Spirit and grace. He believes that many honest and truth-loving people live there, but they need instruction like the eunuch of old, and that they will yet obey God's call to man.

Bro. W. S. Loar, Indian Creek Branch, Kansas, says that the cause is gaining ground there. He preaches some, and Bro. D. S. Crawley was expected there.

Sister H. H., writing from Mondamin, Iowa, speaks of her joy in reading the *HERALD*, and of how her mind was illuminated thereby, the Holy Spirit aiding. She desires that her life will be a testimony to her neighbors of the truth of the gospel. Her husband is out preaching and she is glad to sacrifice thus, in the prospect of an eternal reward, and wishes to bear her trials with patience.

Bro. E. C. Brand wrote, February 23rd, from Montana, (reaching us March 5th), that he expected to give a course of lectures at Bozeman immediately. He intended then to come to the April General Conference.

Bro. A. W. Glover, of Providence, Rhode Island, bears a good testimony that the Reorganized Church of Christ is indeed the true one, of which the Holy Spirit bears him witness since his baptism. The sketch of his history is very interesting. Traditioned in the Episcopal doctrine till sixteen years old, he then heard the doctrine of Alex Campbell and was three years with them, when, while in a western state, he met some Latter Day Saints and read their works. He returned east partially convinced, but opposed in his mind for ten years longer. Then he was led to visit the hall of worship in Providence, and followed on till he rejoiced in full obedience and in the testimony of God received, so that he is fully happy therein, as never before in other faiths. He mentions the progress continually made by the Providence Branch, both in numbers and in spiritual things, and he exhorts all to live lives of holiness and of peace.

Bro. Charles A. Davis of Australia sends us a copy of the *Town and Country Journal* published at Sidney, Australia, and dated January 3d, 1880. It is a folio paper of 48 pages, and is full of news, foreign and domestic. Of the Australian colonies for 1879 a summary of history is given, chiefly political. Much of the remainder is about the farming and mining interests, the markets, crops, schools, courts, etc., of Australia. At Sidney an Exposition of products and machinery was being held. Accidents by sea and land, and crimes committed were also noted.

Thanks to Brn. Alfred Rich, M. H. Bond, M. H. Forscutt, Thomas Henning, T. R. Hawkins, John Eames and J. M. Leland for papers received.

Sister Cassia Warren, in Mitchell county, Kansas, says they have heard no preaching and seen no Elders since last August, when Bro. Perkins was there. He made a good impression and good could be done by further labor there. They would be glad if some one would come to them.

In the letter of Bro. W. H. Kelley respecting affairs in Canada, it is stated that Bro. Joseph Luff was at one time president of the London Branch. Bro. Luff wishes us to state that this is a mistake, as he was not at any time the president of said branch.

Sister Ruth A. Turner, of Montrose, Iowa, continues to rejoice in gospel light and truth. Nothing else supplies the place of certainty in these:

Bro. W. N. Dawson, of Ione Valley, California, writes: "I humbly ask the prayers of the Saints for my poor brother, Edwin T. Dawson, who is sorely afflicted. Pray that he may be speedily restored to health and strength, both of body and of mind." We commend the petition to the attention of the Saints.

Thanks to Bro. J. A. Crawford for *Central Advocate*, St. Louis, Mo., and *Keokuk Gate City*, Keokuk, Iowa. To Bro. M. H. Bond for Cadillac, Michigan, weekly *News* and to some one for *Signs of the Times* and *Lapeer, Mich., Clarion*; to Bro. Blair for Daily Salt Lake, *Tribune*.

Bro. M. H. Bond, of Cadillac, Michigan, is out in the Cadillac weekly *News*, for March 4th, 1880, in a column and a quarter defence of the Reorganization, under the caption of Justice to all. Bro. Bond has made use of the occasion of Bro. W. H. Kelley's visit there to not only hold meetings, but puts in this defence in the paper to excellent advantage.

The following, taken from the editorials of the New York weekly *Sun* for December 24th, 1879, is strikingly suggestive. We have prayed in common with all those who believe that the Lord should call his own ministry into the field, that this very condition of things should result—that the making of ministers by men to mystify the truths of the gospel should cease. Let the good work go on, though we may regret some of the influences at work to accomplish it, we may confidently look for the Lord to care for his own. With "Pope Bob" pounding away at the foundations of orthodoxy; Henry Ward Beecher, David Swing, and others of like theology knocking at the back doors, and Thomas, Tyng, Storrs and others striking away the defences of the inner walls,—surely confusion seems to rule, and "Ichabod" is being written on the walls of creed—the salvation of the human race will soon be preached again, not for the glory of ambitious men:

#### WHY IS THEOLOGY SO NEGLECTED?

It is a remarkable circumstance that there has been of recent years an actual decline in the number of theological students in the divinity schools of some of our most important Protestant denominations.

The graduates from colleges are yearly more numerous, and the entering classes at our chief universities are steadily increasing in size and rendering necessary the employment of additional instructors. Harvard never had so great a body of students as now, though it has of late years very much raised its standard for admission. Yale also is fuller than ever, while Columbia is obtaining classes two or three times as large as those it instructed before the war. The throng of students at Princeton has much increased, and at Williams, Dartmouth, and other smaller colleges of the interior the faculties and trustees are rejoicing over classes remarkable for their numbers. The law schools are crowded, the lectures at the medical colleges were never before so well attended, and the mining and scientific schools are flourishing to an unusual degree.

Yet theological seminaries, though they spend great efforts to obtain students, and frequently offer them not only free tuition, but also entire or partial support during their course, must content themselves with a few young men, and these oftentimes not the cream of our youth, but the skimmed and even the watered milk.

In the Presbyterian denomination, one of the greatest bulwarks of orthodoxy and one of the strongest and richest of Protestant bodies, out



of 5,415 churches 926 are without pastors. The number of churches increased last year by 146, and yet there was an increase of ministers of only 37, though 58 ministers came over to the Presbyterians from other denominations. The candidates for the ministry are this year 22 fewer than last year, and 153 fewer than in 1874.

What is the meaning of this remarkable decline in the number of theological students? Though the population has been growing steadily and largely in six years, and the Presbyterians have manifested their interest in their religious doctrines by organizing hundreds of new churches, the Presbyterian young men turn with aversion from the ministry or pass it by to undertake a more congenial career. Out of all the thousands of them, a few score only, and they by no means the most promising of these youth, are turning their attention to the study of theology. Money for the education of ministers is not lacking, and there never was an abler body of divinity professors than now. The principal churches throughout the country are anxious for pastors of eloquence and power, and are ready to pay them salaries larger than ever before. But the material out of which acceptable ministers may be made grows less in quantity, and it by no means improves in quality.

Is this decline due to the superior inducements in the way of worldly success offered by other professions than the sacred one? That can not be the cause, for a young minister especially adapted to his calling, and who can demonstrate his ability to preach to the satisfaction of a church, at once leaps into a place where he gets both consequence and a sure and ample living, while if his heart is in his work he has full employment for his powers. In other professions a young man must make his way upward by slow and arduous climbing.

Is it not rather because the zeal for the faith is getting so cold that young men have no spirit and enthusiasm to undertake its propagation? The ranks of the lawyers, doctors, engineers, and business men are gaining new recruits faster than they need, and yet orthodox churches can not keep up their supply of ministers?

#### THE REORGANIZATION IN COURT.

The following are the findings of the Court in which the late suit of the Reorganized Church for the quieting the title to the Kirtland Temple, was tried.

"In Court of Common Pleas, Lake County, Ohio, February 23rd, 1880. Present: Hon. L. S. Sherman, Judge; F. Paine, Jr., Clerk; and C. F. Morley, Sheriff.

Journal Entry, February Term, 1880.

The Reorganized Church of Jesus Christ of Latter Day Saints. Plaintiff.

vs.

Lucien Williams, Joseph Smith, Sarah F. Videon, Mark H. Forscutt, the Church in Utah of which John Taylor is President and commonly known as the Mormon Church, and John Taylor, President of said Utah Church. Defendants.

Now at this term of the Court came the Plaintiff by its attorneys, E. L. Kelley, and Burrows and Bosworth, and the Defendants came not, but made default; and thereupon, with the assent of the Court, and on motion and by the consent of the Plaintiff a trial by jury is waived and this cause is submitted to the Court for trial, and the cause came on for trial to the Court upon the pleadings and evidence, and was argued by counsel; on consideration whereof, the Court do find as matters of fact:

1st. That notice was given to the Defendants in this action by publication of notice as required by the statutes of the state of Ohio; except as to the Defendant, Sarah F. Videon, who was personally served with process.

2d. That there was organized on the 6th day of April, 1830, at Palmyra, in the state of New York, by Joseph Smith, a Religious Society, under the name of "The Church of Jesus Christ of Latter Day Saints," which in the same year removed in a body and located in Kirtland, Lake County, Ohio; which said Church held and believed, and was founded upon certain well defined doctrines, which were set forth in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

3d. That on the 11th day of February, A. D. 1841, one William Marks and his wife, Rosannah, by Warranty Deed, of that date, conveyed to said Joseph Smith as sole Trustee-in-Trust for the Church of Jesus Christ of Latter Day Saints, being the same Church organized as aforesaid, the lands and tenements described in the petition, and which are described as follows:

[The description of the land is omitted.—Eds.] And upon said lands said Church had erected a church edifice known as The Temple, and were then in the possession and occupancy thereof, for religious purposes, and so continued until the disorganization of said Church, which occurred about 1844. That the main body of said Religious Society had removed from Kirtland aforesaid, and were located at Nauvoo, Illinois, in 1844, when said Joseph Smith died, and said Church was disorganized and the membership (then being estimated at about 100,000) scattered in smaller fragments, each claiming to be the original and true Church before named, and located in different states and places.

That one of said fragments, estimated at ten thousand, removed to the Territory of Utah under the leadership of Brigham Young, and located there, and with accessions since, now constitute the Church in Utah, under the leadership and Presidency of John Taylor, and is named as one of the defendants in this action.

That after the departure of said fragment of said church for Utah, a large number of the officials and membership of the original church which was disorganized at Nauvoo, reorganized under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, and on the 5th day of February, 1873, became incorporated under the laws of the state of Illinois, and since that time all other fragments of said original Church (except the church in Utah) have dissolved, and the membership has largely become incorporated with said Reorganized Church which is the Plaintiff in this action.

That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints is a Religious Society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original Church, and has branches located in Illinois, Ohio and other states.

That the church in Utah, the Defendant of which John Taylor is President, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of Celestial Marriage and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original Church.

And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and Successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

And the Court do further find that said defendants, Joseph Smith, Sarah F. Videon and Mark H. Forscutt, are in possession of said property under a pretended title, derived from a pretended sale thereof, made by order of the Probate Court of Lake County, on the petition of Henry Holcomb, as the administrator of said Joseph Smith, as the individual property of said Smith; and the Court finds that said Smith had no title to said property, except as the Trustee of said Church, and that no title thereto passed to the purchasers at said sale, and that said parties in possession have no legal title to said property.

And the Court further finds that the legal title to said property is vested in the heirs of said Joseph Smith, in trust for the legal successor of said original Church, and that the Plaintiffs are not in possession thereof."

#### News Summary.

Feb 24th.—Famine and disease are decimating the Russian provinces of Saratof, Kief, and Caucasus. These are usually among the most thrifty of the grain-producing parts of Russia. Malignant diptheria is carrying off many and its frightful extent and fatality are indicated by the statement that 40,000 persons have died of the disease since last November. In some regions entire villages have been depopulated, and many people are also dying of starvation.

A large mass meeting was held at the Exposition building, Chicago, yesterday, the occasion being the reception of Messrs Parnell and Dillon, the Irish agitators. Fifteen thousand people were assembled, and addresses of welcome were made by Gov. Cullom and others. Mr. Parnell gave an exposition of Ireland's wrongs, and of the remedy that he and his fellows consider applicable and necessary. Resolutions of sympathy were adopted by the assembly.

Prominent Russian officials have received notice from the revolutionists that they need not trouble themselves to make arrangements for an illumination on the occasion of the Czar's anniversary, as the revolutionists are preparing for such an illumination as has not been seen since Nero burned Rome!

25th.—A ship bound for Australia from England has been sunk by collision. Sixteen persons were drowned.

A St. Petersburg dispatch says there is much excitement there over the frequent acts of incendiarism, and the people are in a state of constant alarm. Numerous explosions of a minor character, fires, and outrages are frequent throughout the city.

Rumor now distinctly implicates the Grand Duke Nicholas with complicity in the late explosion and the plot against the Czar's life. Many additional arrests have been made, including a number of students.

The latest advices from St. Petersburg report the situation there as most critical, and the foreign population are in constant apprehension of an uprising. Even in Russian official circles a feeling of decided uncertainty prevails, and it is feared that in the event of trouble the Russian army can not be depended on to put down any insurrectionary movement.

A thunder storm in Milwaukee, Wisconsin, yesterday, did considerable damage, the lightning striking several buildings.

26th.—A meeting held in Armagh county, Ireland, yesterday, in behalf of the landlords was dispersed by three thousand of the Orangemen society. Twenty tenant righters were injured in the fracas.

The Empress (or Czarina) of Russia is said to be sinking rapidly, and is now unconscious.

In California the "Chinese question" is becoming serious. A workmen's meeting in San Francisco yesterday, adopted resolutions declaring that "the Chinese must go," and that that party would insist on it and enforce it. There is danger of violence from them towards the Chinese.

A murder took place in the streets of Winchester, Green county, Illinois, day before yesterday. There was another near there, three days before.

28th.—A dispatch from London says that St. Petersburg is in something like a panic. The recent explosion has produced a widespread feeling of insecurity through all classes. There seems to be very little hope of any concession from the Government on the anniversary of the Emperor's accession to the throne. Warnings have been that on the 2d of March it is intended to blow up three of the principal streets of St. Petersburg.

Of Ireland another London dispatch says: "The accounts of the increasing destitution in the distressed districts come in with sickening rapidness. The record of destitution as it exists in the County of Donegal is given. In the original list of places in the famine record, published on the 4th of February, twelve Communes only had then made public their sad condition, and had applied to the various Dublin relief societies for aid. The list of names of places in Donegal from which urgent petition for assistance have been received, includes now over forty villages and towns. A comparison of several places in the first report, and again to day, show that the increase of destitution during these three weeks has been steady and alarming. It may be said that the greater part of the distress recorded has developed during the past few weeks, or that, if the distress was developed before, the people had carefully concealed their wants until driven by absolute necessity to make them known."

March 1st.—The British, through their great diplomatist, Lord Beaconsfield, thought that they had gained a great advantage over Russia in obtaining Persia as an ally by giving the Shah the privilege to occupy the city of Herat in Afghanistan, which is on the highway to the Indies, the key as it were, and its possession a matter of importance, but Mahammed Jan of Afghanistan refuses to accept a bribe from the Shah to give him entrance and occupancy.

Aid for Ireland is being collected even in India. There is considerable feeling among some of the nations about the barbarism of England in permitting the wholesale executions that were made by General Roberts in Afghanistan. Eighty-nine were hanged after he took possession of Cabul, forty-nine of them on three consecutive days, some for actual murder, some on suspicion, some for attacking escorts and some for having property of the Embassy in their possession. As one writer remarks it is plain that he executed some of them for no other reason than that they had fought against the British invasion of their country, and responsible correspondents of English papers assert that many were executed for no other cause than their fighting in battle against the British, hanged for simply defending their country and their homes.

2d.—Very limited ceremonies are expected to take place at St. Petersburg to day, the 25th anniversary of the Czar's accession to the throne.

Prince Orloff of Russia has been threatened with assassination by the Nihilists.

The village of Bergen, Genesee county, New York, was set on fire at 2 o'clock yesterday morning and twenty-eight business houses and nine residences burned. Incendiaries had entered a store and placed kegs of powder, with trains leading to the yard outside, which they then fired and fled. No reasons are known for the fiendish act. Many people lost their homes, but the country people flocked in with food and other aid for present necessities.

As the inquiry into the causes of the Tay bridge disaster proceeds, the criminal parsimony of the railroad company becomes more and more apparent. The evidence shows that the iron used for the castings was of a very inferior description; the columns were of unequal thickness, cracked and blistered. To hide the defective condition of the pillars the holes were filled with cement and

painted over. The managers of the road will most probably be held responsible, and it is quite likely that they will suffer severely for their niggardly and vicious economy.

3d.—At St. Petersburg yesterday, the anniversary was, after all previously said, celebrated with great pomp and display, decorations and illuminations all through the city. The Emperor appeared in an open carriage in the streets. Decrees were issued granting pardon to some prisoners, remitting arrears of taxes, and conferring distinctions.

Generals Grant and Sheridan reviewed the Mexican troops in their capital city March 1st. The maneuvers and marching are said to have been perfection.

4th.—Yesterday afternoon at St. Petersburg, Gen. Melikoff's life was attempted when alighting from his carriage at his residence. The bullet did not hit him, though it passed through the folds of his cloak. He prevented the man from firing again, and the latter was arrested.

The United States Government will fit out a vessel to carry the provisions and stores to Ireland. It is expected that about 3000 barrels will be sent.

The Spanish army for 1880 has been fixed at 90,000 men for Spain, 38,000 for Cuba, 10,000 for the Philippine Islands, and 3,395 for Porto Rico.

At Ashton-under-Tyne, England, 10,000 cotton-weavers struck work in consequence of the refusal of their employers to grant an advance of 5 per cent in their wages, which advance the spinners recently obtained.

The total cost of the Brooklyn bridge to the present time, including the land damages and the purchases of real estate, has been over \$11,250,000. To complete the structure \$2,500,000 more is asked for.

A convention has been concluded between Great Britain and Germany, securing the co-operation of their war vessels in the suppression of the slave traffic.

The United States Government has concluded arrangements by which the Utes will cede their reservations in Colorado and move to other parts. The Southern Utes will be settled on the banks of the La Plata River in New Mexico; the White River Utes will probably be settled on the Uintah Reservation, in Northern Utah; and the Uncompahgre on the banks of the Grand River, in Eastern Utah.

The completion of the work of perforating Mount St. Gothard, as announced by the foreign dispatches, signalizes the success of another great scientific feat of engineering skill. The tunneling of this mountain was the outgrowth of the success which attended the tunneling of Mont Cenis. A comparison between these three tunnels shows that the Mont Cenis, length eight miles, cost \$15,000,000 and was thirteen years in building. The Hoosac tunnel, only four and three fourths miles long, cost \$13,000,000 and was eleven years in building; while the St. Gothard, nine and a quarter miles long, has been bored in seven and a half years and cost \$9,700,000. The St. Gothard tunnel places Italy in direct connection with Switzerland, Germany and Northern Europe, as the Mont Cenis did with France and Western Europe.

5th.—The Russian Revolutionary Committee have warned Gen. Melikoff to abandon his post as Chief of the Supreme Executive Committee of the Russian Government, which holds sway over national affairs now, while things are unsettled. The man who fired at Melikoff has already been tried and sentenced to be hanged to-day.

The storm of last night caused serious damage to property in Cincinnati, Cleveland, Toledo, Louisville, and other places.

Douglas, the Ute Chief who is charged with having taken part in the outrages at White River Agency, yesterday made his escape from the prison at Fort Leavenworth, but was recaptured after a brief pursuit and taken back and heavily ironed.

6th.—At Hot Springs, Arkansas, the rains caused the river to overflow, and bridges were washed away, houses damaged and the valley flooded.

Vladetsky, the would be slayer of Gen. Melikoff, was hung yesterday at St. Petersburg. Other students have been arrested on suspicion of complicity.

A steamer from Boston for Liverpool lost seventy cattle overboard.

Eight men were killed and thirty wounded by a boiler explosion at Glasgow, Scotland, on Thursday. At Scranton, Pa., yesterday, one man was killed outright by an explosion of fire-damp, and nine others have been buried in the mines and are believed to have perished.

5th.—Prominent Russians are on trial before a military court for complicity in the attempts upon the life of the Czar.

The Duchess of Marlborough reports the distress in Ireland as yet quite widespread and general.

England will likely soon renew the war against the Afghans.

Twenty-three deaths resulted from the boiler explosion in Glasgow, Scotland, March 5th.

The most destructive fire ever known in St. Paul, Minnesota, occurred there last evening. The largest dry-goods house in the city was burned, and the whole business portion was threatened, but the fire-department saved it. Value of building \$90,000; of goods \$850,000, or nearly one million dollars altogether. Five hundred adults and children employed by the firm were thus thrown out of work.

The acreage of winter wheat in Illinois is 25 per cent more than last year.

The public debt was reduced eleven million dollars during January.

France is contemplating adding 16,000 miles to her railroad system and 900 miles to her canal and river navigation lines.

Twenty thousand immigrants settled in the Arkansas Valley, between Little Rock and Fort Smith, last year.

The emancipation of slaves in Cuba is postponed till 1886. It will then be effected in three years.

## Correspondence.

SALT LAKE CITY, Utah,  
February 20th, 1880.

*President Joseph Smith:*—Three months have passed since our arrival in this place, and to the many who are fearing, praying and feeling anxious about us, let us "bear our testimony."

Our services began the day after our arrival, being conducted by the brethren in turn, while they remained. Bro. Derry, Denel and Anthony, left within three weeks after our arrival for their various local fields. Since that time Bro. Blair and the writer have kept the services up continually to the present. Bro. Blair is now on a three weeks tour about Malad; but expects to return and spend a week or two more before he returns to Plano.

Expressions, indicative of sympathy for "this people" were many and free at Conference last September; but it was not till our association with them in person led to a revelation of the extent and character of their bondage, that we beheld and understood how great need there was for not only sympathy, but earnest and persistent effort on the part of the Reorganization, in order to deliver and save them. While we can not find language sufficiently strong and expressive to condemn the course adopted and the means made use of by many, in order to entangle the honest and unwary in the present almost inextricable meshes, yet, as we look upon the victims of this despotism and know that their very presence in this land speaks volumes in favor of their self-sacrificing spirit and zeal, as well as their devotion to what, before God, they believed to be right, we feel moved upon to cry night and day unto God for skill and power to carry deliverance to their homes and hearts. It is not the sword of human justice that is called for; but the exercise of a mild, firm, Christ-like influence, in and through the preaching of the gospel, by those whose experience has made their hearts tender towards the erring and deceived. Had the writer lived in the days when the first seeds of apostasy were sown in the Church, he would, in all probability, have been a slave to-day, and the extent of his bondage been measured only in proportion to his zeal; but a kind providence (not his own moral superiority or wisdom) has ordered it otherwise, and fellow-feeling, love to Christ and humanity, demand that he shall illus-

trate the character of his Master in his labors for the recovery of those whom he ought to love. When "this people" are made to feel that love—disinterested and genuine—is the motive power that operates this mission, they will not be slow to "hear and live." There may be those among them, who have been wilfully false to every trust reposed in them, and upon whose skirts innocent blood has been and is found; but this, if true, is not to be the burden of our mission either to expose or condemn. Every heart and conscience knows its own corruption, and if heaven and God withhold judgment, who are we, that we should add to their misery? Our mission is to save.

We have no particular love for this country, though the surrounding scenery is grand. The climate is very trying to the health; but the love we feel towards the people makes us willing to abide by the standard of liberty that has been planted in this place. The interest is increasing, and if we do not mistake the "signs of the times," we are on the eve of a revival of pure and holy religion. Nine persons have been baptized by the writer, at a request of the branch president, and two others have been received into fellowship by vote, one of whom is the sister of Oliver Cowdery. Numbers express their satisfaction concerning the mission and its ultimate success, and scores have given evidence of their oneness with us in sentiment, though their connections, etc., forbid their immediate identification with us as members. Our administrations have been signally blessed in some instances, and the branch meetings are enjoyable in a more than ordinary degree. We are not over-sanguine, as a rule, but will venture to predict, on the strength of present indications, that at no very distant day many will unite with us.

On the 14th inst. we received a letter from Bingham, Utah, signed by twenty persons, asking for preaching services, and guaranteeing hotel and car fares etc. This will be attended to immediately. If the coming Conference at Plano can furnish a number more Elders for this field, we believe they would find plenty to do, bear and sacrifice. There is enough "variety" in this neighborhood to keep a man on the level. He must not be either cast iron or putty. One is too unyielding, the other too pliable. He must be prepared to believe only on the most undoubted testimony; but still be willing to give credence, when that testimony is presented.

Some of the "personal reminiscences" that greet our ears at times, move us towards belief about as far as a hair will move the temple. They generally find us at the week's end precisely where we were at the first, they pull so many ways and are about equal in strength, so that we succeed, by their assistance, in maintaining an equilibrium.

We have had frequent and favorable comments from the "Gentile" press, and are being watched intently by the Mormon, the apostate and the Gentile, and probably by the Jew; but their criticisms are "balancing." We are not keen and cutting enough in our remarks for some. For others we are too penetrating. To another class we may hopefully appeal for aid and sympathy only when we exclude the "books" and Joseph Smith from our creed. Thus, we are encouraged to labor, but preserved from the evil consequences of flattery. We hope, however to get back to our homes, without having our faith in the latter day work injured in the least. Judging by the past, we believe these experiences will confirm us in it, and qualify us for better services elsewhere if required. We have no desire to leave the field till the Conference year shall have closed, and hope to be sustained in it by the prayers of the faithful. The Saints, in the main, are active and hopeful, kind and hospitable, and we find, in this direction, every comfort and encouragement we can wish for.

Hundreds are looking for your coming to this place, but whether from mere curiosity or because of some holy desire, you must form your own conclusions. We have reasons to believe that influences are at work which will eventuate in materially strengthening (numerically) the Reorganization.

The weather has been cold and a large quanti-

ty of snow has fallen. Many tell us that this has been the most tedious winter they have ever experienced. We have not been entirely free from cold at any time since our coming, and at times have felt considerable uneasiness about the throat and lungs; but have never had occasion to be absent from service. At present a little difficulty is being experienced in consequence of a "fresh" cold. Kind regards to all in the office. Thanks to the praying Saints everywhere. May the answers we receive to their petitions never be lost upon us.

Praying for the extension of the Redeemer's kingdom among men, and subscribing myself as one of the "mite contributors" to that end, I am, as ever, yours in hope,  
JOSEPH LUFF.

LITTLE DEER ISLE, Maine,  
February 24th, 1880.

Bro. Joseph:—Bro. John C. Foss and I left Jonesport yesterday morning for this place and arrived at 2 p.m. We left the branches pretty thoroughly organized in the Eastern Maine District, and quite a good state of unity and peace. Several have given their names for baptism. I expect to return there about April 1st. Bro. Samuel O. Foss has been chosen district president, and will be efficient and faithful. I expect Sister Smith to reach here by next Saturday. Of the state of the cause here I can not as yet say, for I have seen but two families, but I am pleased to see the growth in understanding, in ability and in spiritual power, and the increase in temporal things, of Brn. J. W. Blaster and Daniel Eaton, and their families. They are both earnest young men. We will see the others soon.  
T. W. SMITH.

SUMMER HILL, Douglas Co., Nebraska,  
January 25th, 1880.

Brn. Joseph and Henry:—On the 7th of March, 1877, being at Naperville, Illinois, at 11 a.m. my attention was attracted by the King of kings by virtue of whom a fiery tongue came advancing in the direction where I tarried, and I heard him say: "Study the Hebrew language." In the afternoon I had a vision. I was on a mission to a foreign country and found myself on deck of a yacht on the Mediterranean sea, sailing in an eastward line to Palestine. When getting near the coast west of Jerusalem the vessel changed her course some distance north. There arrived, the passengers were immediately transferred to the long-boat, and they were all taking a seat except myself in the midships. From this standpoint I viewed all the people on board, as I looked at them and at the sea at intervals. The oarsmen were of a darkish complexion, as also the majority of the passengers who were on their return home to the house of Israel, and as I beheld a man who looked like Elder Z. Martin, only that the brother named looked so much younger when last I saw him, the time he baptized me. Safely ashore the voyagers solemnized on this occasion the first step they had set upon sacred ground in the holy land—Palestine. The same vision occurred three afternoons in succession, and ten years preparatory to its literal fulfillment.

Four months subsequent I had a dream. I dreamed I was in a wilderness and stood before a little stream in which lay the relic of a human being who was of large stature, and having a prominent forehead. At first sight I thought it was Christ, but after taking more than a passing glance at him, I saw that he was not Christ himself, but one Christ-like and he was Joseph the martyr. During this time a man apparently fifty years of age was marching down the vale, and when he had approached me he asked me "What are you doing here?" As soon as he spoke I recognized my father who died a Roman Catholic in York State six years ago. I did not answer his query and looked again at the one recumbent under the water. My father then halted close by me, and was astonished at my paying so little attention to him. Presently after he told me to keep away from that Mormon, and I had better look no more at him at all. To this I did not submit. He then seized me by the arm and tried to pull me back from the stream. He did not succeed in this and resumed his former

position. Then I made a left turn facing the north. And I saw the angel of the martyr flying down from heaven to visit the relic, and the martyr rose at my right. And there was delivered unto me the Book of Mormon. And when I had opened the book I found the place where it was written: "And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."

When I had read this to my father I told him, "This is I." Then he asked me why I did not tell him this before and he believed in the book. By this his time had expired and he had to return whence he came regretting very much his departure.  
ELIJAH WUNSCH.

FONDA, Iowa, Feb. 11th, 1880.

Dear Herald:—By way of encouragement I will tell you of some of the workings of the good cause in this part. About January 20th, Elders W. A. Carroll and Benan Salisbury came here; and, having an impression that good could be done in the north east part of Pocahontas county I took them up there. They held three meetings with good liberty, and the honest in heart (and such seemed to be all the congregation) were much interested, and wished for more from the same fountain of light. As the Master is mindful of the cries of his children he sent along Brn. Whiting and Wedlock, and with joy I welcomed them. So we three went to see those thirsty souls. The result is there will shortly be seven or more added to the kingdom of God. Kindness and hospitality were shown us all through the neighborhood. When entering it we drove up to the pleasant home of Mr. Sewel Van Alstine, who kindly cared for us. He was formerly from Illinois, and is now one of the most substantial farmers in this county. I mention the names of some others who were kind to us, namely Mr. John Freeman, Mr. Chatfield and wife and J. C. Carlson, wife and mother. The last three of whom are just as near the Kingdom of God as can be and not be in it. Your brother in Christ,  
E. C. BROWN.

ST. THOMAS, Ontario, Feb. 16th, 1880.

Bro. Joseph:—I left home on October the 10th, 1879; not, however, at that time expecting to go into the field, but to get the district record put into some shape fit to send to the Church Recorder. I wrote to some of the branches two or three times, but instead of obtaining the desired information, I did not so much as get an answer from any of them. I therefore started out with the object of visiting each branch in turn, commencing here. I have got all the items as far as I went, so far as is possible at present to obtain information; but I found a very lax way of dealing with the several records; for instance, in each branch members have been baptized who have not received baptismal or confirmation certificates; members have removed, no one knows where, not giving dates of removal at the time; some have been expelled, no item of the fact appearing on records; others have been re-baptized, and no date given but simply leaving the original; some names not on the records at all, other names there are, but no one seems to know any thing of the parties; while to conclude, I have appealed to parties myself for information, but was told by them that they had answered these questions so often before, that I could go to the books and get my answer, but as it was not there I had to go without. Many of those who have removed have not received letters and now if they were to send for them, as there are no dates to their departure they could not be well furnished. However, I have made the best of a bad job, and have gleaned all that I can so far as St. Thomas, London, Osborne, and Carlingford branches are concerned; after which I went into the field, being so directed by both the instructions of Bro. Robert Davis and by the Spirit. Bro. Davis had gone some sixty-six miles north of our most northern branch (at the request of sister Jane Kennedy who had been warned in a dream that

her parents would receive the gospel) to open a new field, and had succeeded in doing good and baptized three, Bro. Wm. Kennedy, his wife and daughter, and then he returned to Carlingford where I met him on my way north. He counselled my going north to Grey county where he had returned from. Accordingly, Bro. Robert Brown, of Carlingford, hitched up and drove me the entire distance, although it was raining when we started and it continued to rain during the two days of our travel. We started on the 11th of November, and inside of a month there were twenty more added to the three that Bro. Davis had baptized, and in that part the good seed has been sown with no sparing hand. Many more are investigating, some are believing and ready for baptising on our return. We preached in eight new places in the regions round about, meeting much opposition, but much good has also been produced by removing prejudice, and causing investigation. I had to meet three Methodist preachers and one Presbyterian in free discussion. The outcome of two of these was, that after the six and a half hours consumed between the Methodists and myself, there was a storm of rotten eggs; which, however, I escaped. They took revenge however, by pelting the houses of Bro. John Hamilton, and treating some of the sisters to an egg. And if rumor is true, the class leader who held a lantern to show the way was himself treated to a few. The names of the Methodist ministers were Rev. Buggins, Deacon, Redmond. The Presbyterian minister had come out to lecture against "Mormonism" and I was there. He of course saw me taking notes and invited me to ask questions or make remarks. He occupied two hours. I followed for another two hours; he concluded by occupying another hour, using much abusive language, and finally, a rail was provided for your humble servant, which, however, I was not under the necessity of riding. Since then I have held a two night's debate with a man purporting to be a Presbyterian elder, who came all the way from Lowell, Mass. Afterwards I had to meet another Methodist minister, Rev. Hadden, of Priceville, who made a very feeble effort. He occupied three hours after I had concluded my sermon of two hours. I have had to stem this tide of opposition alone, so far as man's help goes, as the first part occurred before Bro. C. Scott joined me; the after part took place after he went south, leaving me still in the field, Bro. C. Scott also labored very assiduously in connection with myself; in fact he did the work himself while here. The result of his labors is four more baptized at a point nine miles from Egremont, where there are also others believing who I feel confident will come in ere long. The field is a good one as the demands are more than I can fill for several months to come; in fact, at almost every meeting some person would ask to have us come and preach in their parts, which we will endeavor to do, God willing, in time. I might say much in favor of our beloved Bro. Scott, whom I love; but to say what I feel might savor of flattery in other eyes, so I refrain; simply saying, May God raise up many more like him, for his labors are keenly appreciated by those out and in the Church; may God bless him wherever he labors. We need the prayers of the brethren, for standing alone here I feel the burthen of the responsibility and if ever a weak man was thankful for aid I was when Bro. Scott came.

At another point in the township of Proton, Grey county, the kind people opened the Grangers' Hall and the result of our labors in that place is, several are believing and I have reason to think ere long will be baptized.

Since leaving home I have traveled over eight hundred and ninety miles, preached ninety-three times, besides much fireside talk, which is often productive of good results; administered to a few sick with good results; baptized twenty, confirmed twenty-two, beside conducting several testimony meetings and other duties, ordained one teacher. The branch in Egremont is not yet organized. I have received many kind favors from the Saints in the several branches; especially in Egremont, who assisted me with their means; may God reward them. This part of Canada is very subject to summer frosts, in con-

sequence of which severe harm is done to cereals, especially this year; but there is a prospect that stock may be raised successfully, which many are now resorting to. As I have taken up too much time already, more anon. Your brother in the everlasting gospel,

J. A. McINTOSH.

SAN JOSE (Cal.) HOSPITAL,  
February 10th, 1880.

Dear Bro. J. Roberts:—You have heard where I am I hope by this time. I have had no opportunity to write you, or to visit you, as I am so poor of this world's goods by having worked for a year and one-half without being paid a cent for all that time. So that you need not believe that tobacco or liquor takes all I make for I can't bear it's smell. I am surrounded on all sides by people, but by no friends and do not know of any in this world as no one writes to me; even when I ask them to do so. My burden is heavier than I am able to bear sometime, *i. e.*, my pain or sickness, and am persecuted by Catholics and others. Hence:—

"I look away across the sea,  
Where mansions are for me;  
I view the shining glory shore,  
My rest, my home, for ever more."

But while I am here and longing for that rest to come I hear but groans of echoes.

"Like the rough sea that can not rest,  
They live devoid of peace;  
A thousand stings within their breast  
Deprive their souls of ease."

But I do not trust in friends in the flesh, I only trust in "Him that groaned on Calvary," while I have to plow the sea of this probation. Nine deaths have occurred here since I came to this hospital (from Nov. 3rd, 1879, to to-day Feb. 10th, 1880). When is my time? Brethren Joyce and A. Haws from Washington Corners were here last December to see me; which made me very glad; as I had not seen any brethren in a long time. Bro. T. J. Andrews sent me two copies of the *Herald*, (No. 23, vol. 26) and (No. 2, vol. 27). In vol. 26, No. 23, page 368, is a report of Sister Fountain of Sacramento among the "died." I do not know how to express my feelings, God knows that she was a Christian—a Saint. I only can say that I shall see her on the Resurrection morning. I also noticed on page 356 the death of Sister Emma Smith. I have not been able to get the *Herald* in these last two years and have therefore been in ignorance of what has been going on in the Church all that time.

I write these lines for the *Herald*, to be sent to all the Saints in the Church, that the readers may pray for one like me without health, and in need of your prayers that the Father may not forget me in this helpless condition; but that he should heal me and bless me, that I may after I am done, have part in the first resurrection when he comes, etc. Believe me your humble brother in Christ,

J. A. STROMBERG.

ST. LOUIS, Mo., March 1st, 1880.

Bro. Stebbins:—We have now general good meetings in St. Louis, and the Spirit of God is felt in power and assurance to the Saints. Bro. William Anderson is doing his duty as our president like a faithful shepherd, and he is beloved of God and of the Saints. I hope to see better days for the work here, and I believe there is a bright future before the whole Church. Let us lift up our heads and be glad; for God is with us, and who can prevail against us? Ever since I was baptized in 1868 I have had the testimony for myself that this work is of God and not of man. I was baptized into the Reorganized Church in 1877, and the testimony that God gave me then I can never forget—praise be to his name. Pray for me, Bro. Henry, that he may bless me till my days of pilgrimage are over. The editor of the *Central Baptist* says that he likes the *Herald*, that it is a good paper, and that we have many good and smart men in our Church. I replied to him that God had in every dispensation some such men to do his work, preserved by him for that purpose. This editor is a good man too, and he makes me welcome to his office.

Your brother,

N. J. C. OLSON.

BEVIER, Macon Co., Mo.,  
February 23rd, 1880.

Brothers Joseph and Henry:—After writing from Concordia, Fayette county, Mo., I labored a short time longer and left a number almost ready for the water, and many enquiring earnestly. Went to Holden, Johnson county, and preached several times. Thence to Lexington but found no opening. Thence to Richmond and preached several times to good audiences. Bro. F. P. Scarcliff accompanied me from Holden, and labored alternately with me. From Richmond to the Carrollton and the Miami Branches, speaking a few times at each place. Learned that some ruffians disturbed the peace of the local brethren's preaching near Miami by threatening them with violence and by laying in wait on the road, but they chanced to return another road. The Saints have taken legal steps against them.

The conference here went off smoothly. I was elected vice president of the district, also president of the Bevier Branch for two months, owing to the difficulties in it. Have held two business meetings, and the condition of things has been improved. The Saints' meeting here yesterday was the best of any for a year. At the Salt River Branch found Saints feeling good. Spoke there three times. To-day brethren Scarcliff and Etzenhouser depart for Hannibal. We thank the Saints and friends throughout our travels for their kindness and hospitality.

Your brother in the gospel covenant,  
GOMER T. GRIFFITH.

LAWRENCE, Mich., Feb. 17th, 1880.

Editors *Herald*:—After an absence of nearly three months, out on a missionary tour, I arrived at home the 14th inst. Last November with Bro. Kelley I visited Sanilac county, Michigan, and attended the meeting advertised to be held in the St. John's Branch. The anticipated district organization was not effected, but a resolution tending to that result was passed unanimously: "Resolved that we, the Elders and members in north-eastern Michigan, request that the brethren in southern Michigan and northern Indiana grant a division of the territory, and that north-eastern Michigan may be organized into a district." After visiting two or three other points in the vicinity we passed over into Canada, where we labored being greatly blessed in our efforts. I attended the London, and the Kent and Elgin district conferences, held November 29th and 30th, and December 13th and 14th, 1879. Both were very good sessions. The first named was quite largely attended, and some discussion made times real enlivening. The latter was not so well attended. The main hindrance was rough roads, but the conference was a very interesting one notwithstanding the disadvantages. I spent the greater part of January in Grey county, Ontario. A number there have recently embraced the faith through the instrumentality of Bro. R. Davis and J. A. McIntosh. The latter stood for and maintained the cause in two or three sharply contested engagements, and against great odds in point of numbers. He will continue the work. A great door is opening up in that vicinity. I baptized four in that field, and the Saints now number twenty-seven, all faithful, united and happy, but persecution has been seen in some of its very homely revelations. A good hearted people live there, but we thought that if the land was as stony the other side the "flood" no wonder the patriarchs lived so long, especially the farmers. For it would take about three of our generations to "gather out the stones," to make the land tillable. Many people live there, but we doubt whether any but the industrious could stay very long. In Perth county encountered some very aggressive opposition, some young men persisting in interrupting the meetings by talking aloud during services frequently exclaiming: "That's a lie!" "Tell us something new!" together with many insulting phrases. But we talked on without particularly noticing them. Labored some in Carlingford, London and Bayham. I baptized one (Bro. Mottashed) in London, and I trust that the good feeling manifested there at our sacrament meeting on Sunday, February 1st, will increase and remain

with them. At Bayham the audiences increased from first to last. A good work can be done there, and those "Corinthians" should live in hope, with love and faith. St. Thomas was the last place I visited in Canada. Some good faithful Saints are there struggling on in the faith. Some little troubles exist which really need not, but for some egotistical self-will not yet overcome. But this is not the only branch that has trials to experience. Some wish to be "wise above what is written;" but it appears to me, that had the Lord seen it necessary to salvation to have revelation and natural science combined in one system, he would have so indicated; but, since he has not, as yet, it seems to be wise to let them remain separate. "Beware lest any man spoil you through philosophy, and vain deceit, \* \* after the rudiments of the world, and not after Christ."—Col. 2:8.

For want of time I could not visit other points in the Kent and Elgin District, as anticipated; nor did I return *via* Sanilac county, and for a similar reason. I felt just as well and as contented while laboring in Canada, as I ever did in any field, and shall be glad to visit them again at a proper time. Since my return home word comes from Clyde, Allegan county, that the Seventh Day Adventists are challenging the world on the "Sabbath" and "Conscious" questions, and I am earnestly solicited to go there. We'll see.

As there has been some controversy in the *Herald* as to the means used in translating the Book of Mormon I give Joseph Smith's own testimony as penned by himself in 1842 and published in the book, "Religions of the World," published in London, England, by Charles Griffin & Co. He there wrote as follows, page 318: "Through the medium of the Urim and Thummin I translated the record (Book of Mormon) by the gift and power of God." Your brother,

C. SCOTT.

SALT LAKE CITY, Utah,  
March 1st, 1880.

*Bro. Joseph Smith.*—I think there will be an increasing demand for the Inspired Translation in this Rocky Mountain mission.

I saw Bro. C. Derry at Ogden last week. He is in fine spirits. He will come here about March 12th to 14th to remain for a few weeks. Brn. Luff and Anthony are in excellent spirits and doing well. Their labors are very acceptable, as also those of Bro. Derry. As for Bro. Deuel, have heard nothing from him for the past six weeks. Prospects are good in many places.

On Sunday last I perfected arrangements with Henry Lawrence by which we will have the Institute this Spring and Summer, and probably for next winter. This relieves us of the necessity of building the chapel, at least till fall, and likely till one year from this Spring. H. L. hopes you may come at an early time and locate the business center of the Church here. He is sanguine in the idea that the Reorganized Church may yet "capture" the Utah Mormon Church.

Gov. Murray came last night. We shall likely soon know more definitely what he intends to do. I think to start east by the 10th or 15th inst., and be home by 25th to 28th inst. The general outlook in this mission is highly encouraging. It needs to be made available with thorough, wise effort. Yours in Christ,  
W. W. BLAIR.

MAQUOKETA, Iowa,  
February 25th, 1880.

*Bro. Henry.*—We are putting forth another effort here, and the Lord is with us. Congregations not large but interested. Our brethren in this vicinity are encouraged, and there is a much better tone to the expressions from our neighbors. On last Saturday evening we were made glad by the coming of Bro. Job Brown from Clinton, Iowa. He is alive to the interests of the work, and zealous in the defence of the truth. On Sunday evening he ably defended the position of the Reorganization. May our heavenly Father bless him in his every effort is our prayer. Bro. Lark was with us Sunday, giving us good counsel and cheering words.

For myself, I thank the Master for marks of his favor. I wish to be faithful to the covenant

I have made, and to the trust he has committed to my care. I expect to go to Iron Hill to-morrow, to which place an appointment has been sent. Yours in the gospel,

JEROME RUBY.

ALTON, Ills., Dec. 30th, 1879.

The *Herald* is always a welcome visitor to me and my family. I think that no person can enjoy the Spirit of the latter day work of Christ, unto a needful degree of assurance so as to exercise that firm sacrificing faith, and steady hope of celestial bliss and not read the *Herald*. I feel a great desire to see the printed word more widely distributed, and I am under the idea of taking the most of my back *Heralds* and distributing them to my neighbors with an invitation attached to subscribe. Alton is very deeply inspired with prejudice against everything claiming the name of Latter Day Saint. It is a section of country impregnated with religion and Catholic holiness. What few Saints there are here seem to be impressed with the work, but the work of regeneration is rather tardy. I suppose your brother T. R. A. will have to hustle from under a part of the load. In the year 1849 I first took hold of Mormonism and was then said to be guilty of a very foolish idea and that was for believing that Joseph Smith was a prophet. I am charged with the same crime yet, and I expect to always be found guilty. In Christ,

THOMAS R. ALLEN.

NEW TRENTON, Indiana,  
February 13th, 1880.

*Bro. Henry.*—I am still trying to magnify my calling, but the state of the weather and roads militate against me. I baptized one in Jefferson county on Christmas day. Bro. Geo. F. Weston of Plano came to my assistance. We held meetings during the holidays at Union. Bro. J. S. Christie, of Olive, came to us New Year's day. Our meetings were well attended. The one baptized is a very intelligent young lady. January 2nd we went to Hall's Ridge; held two meetings, Brn. Christie and Weston speaking. Bad weather and roads compelled us to desist. They returning to Ripley county, I remained a week and preached three times to good congregations. I went thence to Moorefield, Switzerland county, but could not hold meetings on account of mud. On the 23rd at Vevay I took boat for Cincinnati and New Richmond, Ohio, where I met our good sister Emerson. In looking for a place to hold meetings in we applied first for the M. E. Church, and were refused; then we obtained the town hall, it being a building costing \$40,000. It has about fifty lamps, and five to twenty-five bushels of coal are needed per evening to heat it. A man is employed to attend to it. Altogether it is quite expensive, but, thanks to the gentlemanly trustees, I had it free three nights. I attempted a defence of truth, with good liberty. I was invited to preach at Carthage, Campbell county, Kentucky, but the rain and mud prevented, so I returned to Cincinnati and Covington, Kentucky; thence to Grant's Bend; but because of the beautiful mud could do nothing there. Went thence to Amanda, Ohio, the 3rd instant, and found Bro. J. F. McDowell holding forth every night to full houses. I remained a week, then wandered back to Hoosierdom, and found my element. What a beautiful arrangement in the kingdom is the having of a variety of laborers peculiarly adapted to the different grades of humanity. For instance, fine places and fine people require fine Elders in fine clothes, with some kind of conveyance to move them about, and who are not expected to endure fatigue or hardships. Thus they come up through great tribulation and sacrifice. These thoughts come to my mind many times as, carpet sack in hand, I trudge along through the mud, miles upon miles, to tell the story of the cross. I do not say this to complain, by no means; I simply state facts. I rejoice and glory in the thought that I am blessed with bodily powers to endure fatigue and hardships while laboring for the Master. In this mission I have walked over one thousand miles, to bear testimony to the work of the last days. And I am willing to continue. And whenever I find myself out of place in highly cultivated society, where

my dress and lack of education is likely to shock my fine co-laborers, why I will simply ask them to look charitably on my youth and inexperience, as I am only fifty-four, and have only been preaching eighteen years. I have a desire to improve in all things.

I hear that my boys (Brn. Christie and Weston) are moving things in Ripley county. They write very encouragingly of the prospects. Bro. Weston is proving himself a help indeed. May our Father bless the boys! I expect to labor in this vicinity until the 26th, then go to Jefferson county, thence to Boone county on my way to Plano Conference. My visit at sister Emerson's was pleasant indeed. I shall long remember it, and the kindness of her amiable daughter (Mrs. Roeder) and her little Hopes, and Lewy, will not soon be forgotten. I did not see Dr. Roeder, who was absent at the Ohio Medical College. I met him on a former visit and found him a real and true gentleman. In conclusion I will say that the work was never in a more prosperous condition than now. Your co-laborer in Christ,

B. V. SPRINGER.

CENTRALIA, Kansas,  
February 22d, 1880.

*Bro. Henry.*—Three of us went to Netawaka conference, February 7th, and all was harmonious there. Indeed everywhere I meet the Saints they show by their daily walk that they are of God. Bro. Henry Green came back with us and gave six sermons in our school-house. It did much good. I do not see how people can reject the true gospel, as clearly as our Elders explain the law whereby a man must be saved. But I hope to see more here put on Christ by baptism, besides the two there baptized, George Wolverton and wife, but Bro. Green was obliged by his affairs to leave. I never saw so much interest shown before. The Catholics in particular were very attentive. The Lord has given us good encouragement by prophecy that he will bless us more abundantly. Saints, let us prove ourselves worthy of the things the Lord is bestowing on us. JAMES BUCKLEY.

RUSHVILLE, Illinois,  
February 12th, 1880.

I am sorry to say that our branch is nearly gone down. We have had no preaching since Bro. Lake was with us last Fall. It seems that the work is like a fire; it always needs kindling to keep it blazing. Have not heard from Bro. Lake since our conference in December. He said he would try and be here by the first of March, and we shall look for him, or expect him to send Bro. Crawford; for they know our circumstances and we need their labors very much. Yours as ever,  
WM. J. CURRY.

## Conference Minutes.

### NEVADA DISTRICT.

A conference was held at Genoa, Nevada, Feb. 15th, 1880; A. B. Johns, presiding; T. R. Hawkins, clerk.

Branch Reports:—Carson, Mottsville and Dayton reported having had no changes. Franktown not reported.

The district clerk requested that in the future the branch presidents, if possible, make their reports on proper blanks, and send a copy once a year to the Church Recorder.

Elders A. B. Johns, Thos. Millard, D. I. Jones, G. P. Slayton, D. R. Jones and T. R. Hawkins reported. Teacher John Walker reported.

Bishop's Agent, T. R. Hawkins, reported. On recommendation of the Carson Branch it was ordered that Priest J. Riddler be ordained an Elder. It was also ordered that Bro. E. Penrod be re-ordained an Elder.

Missions appointed: Thos. Millard, to preach throughout the State, assisted by Elder T. R. Hawkins and others; A. B. Johns and G. P. Slayton to Mason Valley and the Walker River country; D. R. Jones and D. I. Jones, to the upper country and elsewhere; George Smith to labor in Washoe county and the district at large, assisted by others. E. Penrod in Eastern Nevada and in Elko.

At 2 p.m. the Saints partook of the sacrament. The Spirit said through Bro. D. R. Jones that the acts of this conference were approved of heaven; that the Elders would see the results of their labors, if faithful and diligent in their missions, and that some present would live to see the coming of the Lord, but not all, for God would take away some to himself before that time.

Adjourned to Jack's Valley, in May, 1880, on call of the president.

#### ENGLISH MISSION.

The Annual Conference was held in London, England, June 1st and 2d, 1879; Elder Thomas Taylor, President of the Mission, in the chair.

In the afternoon Brn. G. S. Greenwood and Joseph Dewsnup preached, and in the evening Brn. C. H. Caton and H. C. Crump. In each case there was a good attendance of people not connected with the Church, who listened very attentively, and some questions were asked. Several openly expressed their approval of the manner in which the Scriptures had been explained, saying that they came to the meeting greatly prejudiced against our doctrine, but they must confess that it was with a very different feeling that they went away.

The president, in opening the business session of Conference, gave a short, but earnest address.

A statement was made by Brn. H. C. Crump and John Haywood about a printing press belonging to Bro. G. Haywood, which he proposes to lend to the mission, if the authorities think fit to do their own printing.

Secretary's Report of the Mission, to Dec. 31st, 1878, showed 11 branches, with a total membership of 363, including 47 Elders, 21 Priests, 9 Teachers, 8 Deacons. Thus: Birmingham 73. London 62. Hanley 38. Clay Cross 34. Stafford 9. Sheffield 16. Manchester 42. Farnworth 28. Plymouth 13. Portsmouth 7. Penston 15. Scattered: Glasgow 1. Liverpool 2. Leicester 1. Mansfield 2. Nottingham 3. Walsall 17.

Reports of Districts: Birmingham, John Seville, president, shows that there is a good feeling in the branches throughout that district. He thinks there is a good prospect for an ingathering during the present year.

Manchester, reported by Jos. Dewsnup, president. He states that some parts of the district are not in so good a condition, but he has good hopes for the future. The Manchester Branch is in excellent condition, there being no jar or discordant sound amongst them.

London, by Bro. Thomas Bradshaw, who stated that the branch is in tolerably good condition.

Elders' Reports:—John Owen, C. D. Norton, T. Bradshaw, James Gerrard, R. Kendrick, Hy. C. Crump, C. H. Caton, Joseph Gilbert, C. H. Hassal, and Joseph Dewsnup in person; also Priests Wm. Kendrick, Joseph Tankard, Erastus Allrop, James Tankard, G. S. Greenwood, John Haywood, and John Davis; also Teachers G. E. Meredith and Albert Seaport.

In each of the above reports it was clearly manifested that the brethren were in earnest in their endeavors to spread the gospel, and the time spent in hearing these reports was truly refreshing.

Report of the London Sunday School:—The school was opened in February, 1879, with only 5 scholars, and now there are 75 names on the register. These are, for the most part children of persons who do not belong to the Church. Every thing that can be done to add to their intellectual improvement is being done by the superintendent and her efficient staff of teachers.

Bishop's Agent's Report.—Bro. Thomas Taylor, Bishop's Agent, presented a financial report for the year, and Brn. H. C. Crump and Joseph Gilbert were appointed auditor; and, on their report being accepted, the Agent's balance sheet was ordered spread on the minutes.

The following was adopted by unanimous vote: Resolved that we recognize the necessity of a semi-monthly journal, in the interests of the English Mission, and that we appoint a committee of ways and means, to take such steps as by them deemed best for the publishing of the same, they to take under consideration the offer of Bro. John Haywood; and, if found practicable, to print said journal as early date as possible.

Brn. T. Taylor, C. H. Caton, H. C. Crump, Joseph Gilbert and J. E. Meredith were chosen as the committee.

The request of the London Branch that a committee be appointed to investigate certain ordinations had there, was granted, and Brn. C. H. Caton, H. C. Crump, Joseph Gilbert, Joseph Dewsnup and C. H. Hassal were appointed.

#### WELSH MISSION.

A quarterly conference of the Western District was held at Llanelly, Wales, December 28th, 1879; A. N. Bishop, president; J. R. Gibbs, clerk.

Prayer by Bro. Richard Treharn. Elder J. R. Gibbs spoke on the duty of Elders, and president Bishop exhorted the Elders to establish the truths of the gospel.

Branch Reports:—Llanelly 60 members; 1 baptized, 1 died. Llansamlet (late Morrision) and Ystradgynlais were not reported. Resolved that Priest Thomas Lewis be ordained an Elder.

Licenses were granted to Elders T. Lewis, J. Samuel, James Bishop, J. Hughes, Thos. Griffiths, B. Thomas, W. Williams, D. Williams, R. D. Treharn and A. N. Bishop, and each of these reported.

Resolved that Jacob Thomas be held as a transgressor for disobeying the decision of a general council of Elders, held at Llansamlet, on the case of Robert Evans, Sept. 21st, 1879, and request his branch to deal with him as such.

At 2 p.m., prayer by J. R. Gibbs. The authorities of the Church were sustained: Joseph Smith and his Counsellors; the Quorum of the Twelve; the High Priests; the Bishopric; the Seventies; and the Elders in America; T. Taylor, President of the European Mission; J. R. Gibbs, of the Welsh Mission; T. E. Jenkins of the Seventy; David Griffith, president of the Eastern District; A. N. Bishop of the Western District; B. Davies, General Secretary of the Welsh Mission, and all the presidents of branches.

Thomas Lewis was ordained an Elder, and a testimony meeting followed. The gifts of the Spirit were enjoyed, in prophecy, tongues and interpretation, and all feel steadfast in the Church of God.

At 6 p.m., preaching by J. R. Gibbs and A. N. Bishop, to a large congregation.

Adjourned to Sunday, March 28th, 1880.

#### NODAWAY DISTRICT.

A conference convened at Liberty School House, Nodaway county, Missouri, January 24th, 1880; Wm. Hawkins in the chair; C. H. Ferry, clerk *pro tem*.

Branch Reports.—Ross Grove, at last report 34, present 30; 3 removed by letter, 1 died. Platte, at last report 45, present 47; 2 baptized. Oregon, last report 34, present 21; 14 removed and 1 received by letter. Guilford not reported.

Elders' Reports:—A. Jacobson, R. C. Moore, Wm. Powell, R. K. Ross, Jr., Thos. Nutt, Ole Madison, James Thomas, Wm. Hawkins, A. N. Byergaard, Wm. Woodhead and Charles Williams, reported in person, and Joseph Flory by letter. Priest N. Byergaard, and Teacher — Neilson and Deacon — Nielsen reported.

The president was requested to visit the Guilford Branch, to endeavor to waken them.

Bro. Thomas Nutt reported having received from the Oregon, Ross Grove and Platte branches \$15.75, which liquidated the debt reported at last conference, and left \$0.75 in his hands. Circumstances prevented him from continued preaching during the last six months, but he had done considerable, also other missionary labor.

Thanks were tendered to Bro. Nutt, and it was ordered that whatever means the Bishop's Agent has in hand shall be paid to Bro. Nutt, and Bro. Byergaard was requested to solicit offerings for the benefit of Bro. Nutt.

A. N. Byergaard, Bishop's Agent, reported:—"Feb. 15th, 1879, on hand \$4.80. Received to Jan. 10th, 1880, free-will offerings \$20, missionary funds \$22—total \$46.80; sent to Bishop Roger's \$20, on hand \$26.80."

The Agent's books were audited by Ole Madison and Wm. Woodhead, and found correct.

Bro. Joseph Flory reported having \$2.55 in his

hands of district money, which was ordered to be paid to the Bishop's Agent.

At 7.30 p.m., preaching by Elders Nutt and Thomas.

Sunday, at 11 a.m., preaching by Elders Hawkins and Williams. Afternoon, a sacrament and testimony meeting. At 7 p.m., preaching by Elder Nutt.

Adjourned to Ross Grove, Saturday, May 22d, 1880, at 10 a.m.

#### CENTRAL KANSAS DISTRICT.

A conference convened at Netawaka, Kansas, February 7th, 1880; David Williams, presiding; Daniel Munns, clerk, *pro tem*.

Branch Reports:—Atchison 34; 4 expelled. Netawaka 22. Good Intent 19. Centralia 7. Scranton 19.

Elders Henry Green, Wm. Hopkins, John Jones, A. Estee, Daniel Munns, Griffith George and David Williams reported; also Priest Hiram Parker, Teacher Thomas Bailey, and Deacon Alma Dodd.

At 7 p.m. preaching by Bro. Munns. The case of Bro. Charles Herzing was taken up, and Brn. Green and Williams appointed to visit him.

Bro. Alma Dodd was ordained an Elder and Bro. Joseph McDougal a Priest.

Resolved that any member of this district who practices dancing is a transgressor of the laws of this Church, and shall be dealt with accordingly.

Sunday, at 11 a.m. and 7 p.m., preaching by David Williams; at 2 p.m., prayer and testimony meeting.

Adjourned to Centralia, May 22d, 1880

#### WYOMING VALLEY DISTRICT.

A conference was held at Danville, Penn. February 21st, 1880; John Edmunds, president; Wm. Harris, secretary.

Branch Reports:—Danville 13. Plymouth, at last report 16, present 18; 1 baptized, 2 received by letter, 1 expelled. Hyde Park, at last report 24, present 22; 2 removed by letter.

Elders W. Crumb, W. W. Jones, H. S. Gill, James Jenkins and John Edmunds reported in person, and Lewis B. Thomas and Richard Cole by letter; Priests W. Harris in person and Llewellyn Harrison by proxy.

Report of W. W. Jones, Bishop's Agent:—"Received from Hyde Park Branch \$4.50, Danville \$3, Plymouth \$3, in hand \$31.59—total \$42.09; sent to Bishop I. L. Rogers \$20.00; balance in hand \$22.09."

The following resolution was repealed: "That any officer or member who shall get drunk by partaking intoxicating drinks, and who repents shall be forgiven, but if he does so again he shall be cut off from the Church."

Sunday, Feb. 22d:—At 9 a.m., prayer meeting; 10 a.m., preaching by W. W. Jones and W. Harris; 2 p.m., sacrament and testimony meeting; the gifts of the gospel were enjoyed to edification; 6 p.m., preaching by W. Crumb and John Edmunds. Adjourned to Plymouth, May 23d, 1880.

#### PHILADELPHIA DISTRICT.

A conference met in Philadelphia, Feb. 20th, 1880; John Stone, president; Jos. A. Stewart, secretary in the absence of Bro. Wm. Brown.

Branch Reports:—Philadelphia 49. Horners-town (N. J.) 19. Brooklyn (N. Y.) 11.

Elders Wm. Small, J. A. Stewart and John Stone reported in person, and Joseph Squires by letter.

Resolved that all the Elders of this district be notified to appear at each conference and report in person; and if they can not, to report by letter, or show reasons why their licenses shall not be recalled, the secretary of the district to notify all the Elders of this action.

That Bro. Samuel A. Reeve be ordained a Priest. Ordained by Elder John Stone.

That the secretary notify all the branches to purchase tracts and circulate to the best of their ability.

That the motion to meet on Saturday be repealed.

Adjourned to Philadelphia, Sunday, May 23d, 1880, at 9.30 a.m.

## Miscellaneous.

## FIRST QUORUM OF ELDERS.

To the First Quorum of Elders; Greeting:—As the time for our meeting, during the sessions of the Annual Conference at Plano, Illinois, is near, I respectfully request that the members report their labors for the six months ending April 1st. It is much desired that we should become active workers in the harvest field, for the demand for wise and faithful servants of the word was never greater. Please also state your willingness to work during the ensuing semi-year, and where you desire to be employed for the advancement and spread of truth. Please address,

ROBT. M. ELVIN,  
Plano, Illinois.

## AN APOLOGY.

To the Brethren and Sisters of the English Mission:—I feel it my duty to ask your forgiveness for not sending the minutes of our last conference to the Herald Office for publication before now. At the same time I beg to assure you that it was quite an accident. I wrote them out for that purpose the week following conference and thought I posted them along with some more letters; but, unfortunately, I filed them away with some reports of Elders, etc. Owing to sickness in my family I was prevented from attending to my church duties—such as filling up the record, etc., until a few days ago; and when I came to look among the papers filed away, I found the minutes of conference nicely folded up. I was somewhat surprised that they were not published in the Herald for August 1st, 1879; and, but for the sickness before referred to, I should have made enquiries by letter as to the reason why. I promise to be more careful in the future, and beg to hope that you will forgive my error. All of which will be esteemed a favor by your obedient servant,

C. H. CATON.

172 Balsall Heath, Birmingham, Eng.

## EASTERN IOWA DISTRICT.

To the Saints of the Eastern Iowa District; Dear Brethren:—Circumstances having prevented my visiting all the branches, I employ this means to address you. There is a growing interest in the work in many localities, and this calls for a corresponding effort on the part of those who are representatives of the truth. Brethren, consider the importance of the message we have to bear—of the responsibility resting upon us who are "in the light," and let us be up and doing. Let us put on the harness and actively engage in the Latter Day Work. The calls for preaching are numerous and increasing, but the laborers are few. Those who are in the field are doing a good work. Bro. Jerome Ruby has been actively engaged preaching in the district since the December conference, being assisted by Bro. Mariner Maudeley. These two brethren are here now, and the meetings are well attended. Let us sustain these brethren by our prayers. Strive my brethren, to put away all differences, avoid strifes, cultivate a love for each other and thus be preachers of the word to your fellow men. We are the representatives of the religion of our Savior; let us see to it that our lights be not hid under bushels.

Having counseled with the Elders here, I have appointed a conference for this district to be held at Buttrnut Grove Branch, commencing on Saturday, May 22nd, 1880. I hope as many of our brethren as can will attend and give us their help to further on the good work. I shall visit the several branches in the district between now and the time appointed for the conference.

Praying that God's blessings may be enjoyed by all, I remain your brother in gospel bonds,

ERWARD LARKEY.

President East'n Iowa Dist.

## NOTIFIED TO REPORT.

The following whose names stand on the record of the Omaha (English) Branch, Nebraska, but who have left without letters, are hereby notified to report, and letters will be issued to them on application; otherwise their names will be removed

from the branch record and placed with the list of scattered members on the General Church Record, viz: Alice Bailey, Mary Neilson, Frank L. Borland, Emma J. Brown, Lucy A. Ruby and Joseph Carr. Action will be taken April 30th, 1880. By order of the branch.

W. M. RUMEL, Clerk.

Cor. Eighth and Grace Sts., OMAHA, Neb.

## FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

## BORN.

BARGAR.—Near Clear Creek, Saunders county, Nebraska, December 10, 1879, a son to Bro. Clayton and Sr. Jane Bargar; name John Alexander; blessed February 15th, 1880, by R. M. Elvin.

MARTIN.—Born to Mr. and Sr. Ellen Martin, a daughter, February 1st, 1880; name Cora Lee.

## MARRIED.

GUNSOLLY—GAMET.—At the residence of the bride's father, near Mondamin, Harrison county, Iowa, Bro. Jacob L. Gunsolly to Sr. Sarah Gamet; Elder D. M. Gamet officiating. May the spirit of wisdom inspire the happy pair.

## DIED.

GREEN.—At Nortonville, Contra Costa county, Cal., December 8th, 1879, Martha Jane, daughter of Bro. Henry S. and Sr. Mary A. Green; aged 7 months and 19 days. Funeral services by Elder P. B. Cain.

Our little Mattie, darling,  
Has gone from our embrace;  
She gladdened all the household  
With her little smiling face.  
Her mission here on earth was done,  
And God saw fit to call her home,  
And now that we prepared may be  
To meet her in eternity,  
Where parting will be no more.

CAIN.—At her home in Elmwood, Cass county, Nebraska, February 18th, 1880, of erysipelas in the face, Sr. Eliza A. Cain, wife of Bro. Martin Cain; aged 53 years. She was a member of the Platt River Branch.

JENKINS.—At Malad, Idaho, January 26, 1880, of brain fever, Emma, daughter of Bro. Thomas and Sr. Elizabeth Ann Jenkins, aged 2 years, 11 months, and 15 days. Services by Elder R. J. Anthony.

CLOUSE.—At Millersburg, Mercer county, Illinois, February 22nd, 1880, of consumption, Rebecca Susan, infant daughter of Bro. Sr. L. Clouse; aged 11 months.

BENTLEY.—At 1:30 p. m. February 23rd, 1880, near Lawrence, Michigan, Bro. David M. Bentley was instantly killed by the falling limb of a beech tree. It struck him on the left forehead, crushing the skull, and entirely destroying the left eye. Both the upper and lower jaw bones were broken on the left side, and he evidently died not knowing what hurt him. He was 36 years, 10 months, and 21 days old; was baptized by H. C. Smith May 16th, 1875, and was ordained a deacon August 15th, 1875. He ever exemplified his profession and bore a faithful testimony to the truthfulness of the Latter Day Work, also evidenced an active, living faith in the everlasting gospel. He offered prayer the evening previous to his sudden departure, in the public meeting of the Saints. He leaves a wife and four children. The esteem entertained for him by the community was indicated by the unusually large attendance at the funeral, which was the largest seen in this vicinity for years. Remarks were offered by Elder C. Scott, from Rev. 14:12, 19. His sudden exit from our midst is a heavy loss to the Lawrence Branch and especially to the family, also to the community at large.

REESE.—At Reese Creek, Gallatin county, Montana, of scarlet fever, after an illness of three days, Mary Jane Reese; aged 3 years, 2 months, and 13 days. The deceased was the daughter of Gomer and Chloe M. Reese. Funeral sermon to be preached by Elder E. C. Brand, March 7th.

Our little one has gone to rest,  
And with the dead is numbered;  
But soon again we know she'll rise,  
When the trump of God is sounded.

Now she rests on Jesus' bosom,  
Free from every pain and care;  
Though we weep when her tomb we gaze on,  
But the Spirit whispers, "she's not there."

O, may we live that we may meet her,  
When this earth is free from sin;  
Then with joy and peace we'll greet her,  
At the marriage supper enter in. G. R.

SMITH.—On January 7th, 1880, of heart disease, Sr. Ellen Smith, wife of Bro. George Smith. She was born in Castleton, Yorkshire, England, January 15th, 1804. She was baptized in 1842, and with her husband emigrated to this country in 1854; was baptized into the Reorganized Church by Elder Eli Wildermuth, and connected herself with the Independence Branch, Iowa, in April, 1865. She was strong in the faith of the latter-day work.

CHASE.—At Soldier Valley, Harrison county, Iowa, November 22d, 1879, Bro. Amos Chase, aged 58 years, 11 months and 4 days. He was born in Vermont, December 18th, 1820. He had been failing for a year or more, and for six months quite fast. Two weeks before he died he was stricken with paralysis. He was faithful to God's work to the end. Funeral sermon by Elder J. C. Crabbe, from Rev. 14:13.

SMITH.—Of old age, Bro. Nehemiah D. Smith, February 7th, 1880, at the residence of his son, Henry C. Smith, in Lamoni, Decatur county, Iowa, aged 82 years and some months. He was a firm believer in Christ for 60 years, and blessed with the prayer of faith for the sick prior to his receiving the latter day work in 1868. He died in peace, praising the name of the Lord. He leaves a wife, children and grand children to mourn his departure. Peace be to them. Like the "shock of corn that is fully ripe" this brother has been gathered in. Services by Elder Z. H. Gurley, Eccl. 12:7.

CROWLEY.—At Indian River, Washington county, Maine, February 14th, 1880, at the age of 18 years, 7 months and 12 days, Mrs. Flora M. Crowley, wife of Mr. Orrin Crowley, and daughter of Bro. James C. and Sr. Cordelia Crowley. She fully believed the gospel, but neglected to obey it. She was beloved by all who knew her, for her gentle and aimable spirit. She was one of the number who were shipwrecked two years ago this month. After being on the wreck for twelve days they were taken off by a Norwegian vessel. An account of this was published in the Herald. Funeral service was held in the Baptist Church, which was crowded to overflowing. Sermon from Job 14:14, 15 by Elder T. W. Smith, assisted by Elder Mutch of the Baptist Church.

NORTON.—At Jonesport, Washington county, Maine, February 15th, 1880, aged 13 years, 6 months, Herman E. Norton, son of Bro. Jeremiah B. and Sr. Susan M. Norton. He was a very steady, honest and truthful boy; was well liked by the neighbors, who could trust him implicitly to do any sort of business that he was capable of performing. Funeral services in the Union Chapel, Jonesport; sermon from Eccl. 12:7 by Elder T. W. Smith. Herman believed the latter day work, but did not obey it.

BLACKMAN.—At his father's residence, near Magnolia, Iowa, December 9th, 1879, of typhoid pneumonia, Bro. John Henry Blackman, son of Bro. George and Sr. Harriet Blackman, in the 23d year of his age. A local paper says: "To those acquainted with Mr. Blackman any thing we could say would be superfluous. Though young in years so true to his God, himself and humanity was he that none were his enemies and all who knew him his firm friends. The funeral services were held at the Saints' Church, in Magnolia, of which he was long a faithful member, and an interesting discourse was delivered by Elder J. C. Crabb, Presiding Elder of the Little Sioux District. It is seldom that one so young has so en





# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 438.

Plano, Illinois, April 1st, 1880.

No. 7.

## "THY KINGDOM COME."

Thy kingdom come; Almighty God,  
Lift error's veil; let nations hear  
The joyful sound of truth restored,  
The witness that thy coming's near.  
Thy coming! Grant us courage, Lord,  
If we must bide the closing scene;  
Let Saints the light of truth impart,  
And strive the erring heart to win.

Thy kingdom come; let human woe  
Dispel before thy glorious reign;  
Let the long night of sin and strife  
Be banished when he comes again.  
He'll come again; on Olive's mount  
He'll rest his feet; but, ah, the change;  
As Lord of lords and King of kings,  
The great Redeemer comes to reign.

Thy kingdom come; let earth rejoice;  
She groans beneath the heavy curse;  
Lay mountains low, let vallies rise;  
Thy kingdom come, and fill the earth.  
The earth that's stained with blood of saints  
Brought forth the cruel crown of thorns;  
Let man and nature end complaints  
At the glad shout, Hé comes! He comes!

Thy kingdom come, and shorten days  
That's marked with terror, crime and gloom;  
Thy judgments sore enshroud the earth;  
And men and nations wail and mourn.  
Warm our cold hearts, thou God of love,  
Let human eyes show pity's tear;  
Give strength to those who cry, "Repent,"  
Thy kingdom's near! thy kingdom's near!

COLDWATER, Dec. 1st.

## Irish Home Rule a Sign of the Final Crisis.

BY THE EDITOR.

PREDICTIONS FROM PROPHECY MANY YEARS AGO  
THAT IRELAND WILL BE LEGISLATIVELY  
SEPARATED FROM ENGLAND AT  
THE FINAL CRISIS.

In our remarks last week on *The Great Crisis at Hand*, we observed that Dr. Tregellis and B. W. Newton and other expositors have long maintained that the predestined latter-day reconstruction of Cæsar's Roman Empire, in the form of a ten-kingdomed confederacy (Daniel 7:24), necessitates the separation, at least *legislatively*, of all the countries *outside* that Roman Empire from the countries *inside* it, and that, therefore, Britain must be by that time separated, at least *legislatively*, if not *entirely*, from Ireland and India and all its colonies.

As the *Irish Home Rule* agitation has lately come into fresh prominence at the Liverpool election by the Liberal candidate, young Lord Ramsay, pledging himself to vote for an *inquiry into the demand for an Irish Parliament*, it is appropriate to notice the exact words in which some expositors many years ago foretold

from Daniel that the legislative separation of Ireland from England, and the restoration of an Irish Parliament, must precede the Final Crisis of this dispensation.

In 1846 Dr. Kelshall, in his treatise on 'Antichrist,' said, "The ten Gentile kingdoms, prefigured by the ten toes of the Image and the ten horns of the beast, into which the whole Roman Empire (as it existed in the time of the Emperor Trajan) will become ultimately divided, will make their appearance so as to be distinctly recognized. *Ireland* was never brought within the limits of the Roman Empire, and probably does not come within the scope of the prophecy of the Ten Kingdoms. The present course of events in that island indicates that its separation from England, which was part of the Roman Empire, may hereafter take place. Belgium was within the limits of the Roman earth; Holland was not, and in 1832 they were separated. The restoration of the kingdom of Greece in 1827, by its separation from Turkey, so as to form one of the ten kingdoms, is worthy of observation. It seems as if the ten kingdoms were gradually developing themselves."

Dr. Tregelles, in 1846, in his 'Remarks on Daniel,' published at Bagster's, Paternoster Row, London, said, in his description of the extent of the Roman Empire (pps. 55, 56 and 59), "*Britain*, which had been invaded by Julius Cæsar in B. C. 55, and which for many subsequent years maintained only a commercial connection with Rome, *was made part of the Roman Empire* by the successors of Augustus Cæsar about a century after Julius Cæsar's invasion—so far, at least, as the line of forts carried from the Clyde to the Forth. Even further north there were Roman towns. \* \* It seems to me we should include Southern Britain (*i. e.* below the Clyde and Forth) in the Roman Empire, and take as its boundary line in Europe the rivers Rhine and Danube in a general sense." Thus Dr. Tregelles does not include *Ireland* or Scotland north of the rivers Clyde and Forth—but only Southern Britain below those rivers—in the Roman Empire, which he of course maintains is to be divided into exactly Ten Kingdoms—five in the East and five in the West—at the Final Crisis.

In 1849 B. W. Newton published his able book, 'Prospects of the Ten Kingdoms' (at Houlston's, Paternoster Buildings, London), in which he said:—

"The two legs of Daniel's Image (Daniel 2: 32, 33), corresponding with the division of the Roman Empire into its two Eastern and Western divisions, lead us to expect that five kingdoms of the Ten Kingdoms, pre-figured by the Ten Toes of the Image, will ultimately

be found in the Eastern and five in the Western part of the Roman dominions."

"The prophecy about the *four horns* in the eighth chapter of Daniel (verses 22, 23) places it beyond a doubt that Greece, Egypt, Syria and Thrace, with Bithynia, the four horn kingdoms, will form four of the five Eastern kingdoms. And there seems little doubt but that France, Spain and England will continue separate Kingdoms to the End, and be three of the ten."

"With respect to the dissolution of unions at present subsisting between countries, one of which *did*, and the other *did not*, fall within the limits of the Roman Empire, there are two cases to be considered."

"First, there is the case in which a country *outside* the Roman Empire holds authority over a country *inside* the original Roman Empire. Such was the relation of Holland to Belgium. But it has been dissolved. We may expect to see a similar dissolution between the German Confederation and all countries *west of the Rhine or south of the Danube* over which it exercises authority. Rhenish Prussia, Baden, Wurtemberg and the chief part of Bavaria are the countries thus circumstanced. We may, therefore, expect their separation from Germany, and annexation to some of the countries that fall within the Roman Empire (such as France or Austria)."

"We may also similarly expect that Russia will resign Bessarabia, and that her influence will be supplanted in Moldavia and Wallachia, that is, if the full extent of the Roman Empire is to be taken as it existed in the time of Trajan."

Secondly, there is the case where a country *external* to the Roman Empire is subjected to a country *inside* the Roman Empire. The countries thus circumstanced are *Ireland in its relation to England*, and the *colonies of England*, France, Spain and Portugal; also the central part of Hungary and Bohemia, and all German Austria north of the Danube in relation to Austria.

"I think there can be little doubt but that *the union between such countries will be dissolved*, if not fully, yet to the extent of distinct and separate legislatures being granted, as indeed is already done in the leading colonies of England (*e.g.*, Australia, Canada, New Zealand). The separation of Hanover from England in 1830 may be regarded as an example of this."

The editor of the *Christian Herald* remarked in his pamphlet in 1865, on 'Menacing Perils in England':—"It is clear from the Book of Revelation that Ireland, being outside the Roman Empire, must become separated from

England, (which was inside the Roman Empire), and be constituted an independent nation." Also, in 1866, in his book, 'Forty Coming Wonders,' on page 58 he wrote as follows:—

"The coming predestined European Congress will be closely associated with the growing development of exactly ten kingdoms within the whole extent of the old Roman Empire, as predicted by the ten horns of the wild beast, and the ten toes of the Prophetic Image in the second of Daniel, where the two iron legs of that image are universally admitted to mean the Eastern and Western halves of the Roman Empire, which was bisected into an Eastern Empire and a Western Empire in the reign of Valentinian and Valens; and the five toes on each foot show that each half is to be divided toward the close of the history of the Image in five kingdoms.\*

"This will involve a complete reconstruction of the map of Europe, but it is most remarkable how even now the Continent seems to be progressing toward this final ten-kingdom shape. There appears scarcely any doubt but that the five kingdoms in the Western half will be, in the main, Great Britain, France, Spain with Portugal, Italy, Southern Austria, and the five in the Eastern half will be Tunis with Tripoli and the four kingdoms of the successors of Alexander the Great, namely, Egypt, Greece, Syria, and the rest of Turkey.

"But these leading ten kingdoms must have their boundaries considerably altered in order to include all other countries that fall within the Roman Empire, and also to exclude all countries that fall outside that Empire. The Roman Empire's boundaries comprised nearly all the northern coast of Africa as far south as the Desert of Sahara, and it was bounded on the east by the river Euphrates, on the north by the Danube and Rhine, on the west by the Atlantic, and it included Great Britain as far as the Highlands.

"In order, then, that the ten kingdoms may be completely formed, there is every reason to expect:—

"(a.) That Great Britain will have the legislative union dissolved between it and Ireland, which is outside the Roman Empire, and which, therefore, must become governmentally separate from England. The Fenian organization, which is a far more serious matter than shallow journalists imagine, has discovered and developed a state of feeling which shows what inflammable elements are at hand for a Celtic revolution. Whether this separation can be affected without scenes of bloodshed and massacre, remains to be seen. All the colonies included at present within the British Empire, such as India, Australia, New Zealand, the Cape of Good Hope, Canada, New Brunswick, Nova Scotia, the West Indies, &c., will all cease to be a part of the British Empire, on account of their being outside the limits of the old Roman earth; and they will be numbered among the Last Great Napoleon's tributary dependencies, in accordance with the prophecy 'Power shall be given him over all kindreds, and tongues, and nations.'—(Rev. 8:7). Great political troubles may therefore be looked for to arise soon throughout the length and breadth of Britain's dominions.

"(b.) That France will push her frontier to the Rhine, and consequently swallow up within her enlarged boundaries Belgium, Rhenish

Prussia, west of the Rhine, Luxemburg, Baden, Wurtemberg, the lower part of Bavaria, and all or so much of Switzerland as may not be added to the Italian kingdom, and France will also absorb such parts of Austria below the Danube as may not be united to Italy.

"(c.) That Italy will undoubtedly recover possession of Venetia; Austria must be completely split assunder, the line of division being the river Danube; and Bohemia, Moravia and Galicia above the Danube (being outside the Roman Empire) have to be governmentally severed from Austrian territory below the Danube, as the latter falls within the limits of the Roman Empire."

Hence it is evident from prophecy that in a few years' time at the Final Crisis the Home Rule agitation is to issue in the legislative separation of Ireland and England, but this predestined fact does not justify the agitation any more than the prophecy of Christ's crucifixion justified the Jews in perpetrating that tragedy.—*The Christian Herald and Signs of Our Times.*

### Elder D. L. Shinn on the Reorganized Church.

*Editors Saints' Herald:*—I often think of writing for the *Herald* on the long-expected union of all (so-called) Latter Day Saints. This people know not how to become reconciled to "splits" or divisions, or call them different members of "the body;" every organization must look upon the others as being of "the world."

I am more and more of the opinion that all true Latter Day Saints will come together; that all the factions will be shaken to pieces; the true organization will stand of itself and grow, but the false ones will fall of themselves. I am now ready to conclude that the "Reorganization" will be "the Church," and it will gather up all the sound material of the others.

Before I knew anything about the Reorganization really, I could always tell what they were, and show their folly; but, when I got more understanding, (for which I am thankful), I was able to see that the folly was my own. I have been blind, but now I see. I see that the Josephites are a good people, and I would rejoice to be with them. I hope you will continue growing in strength of numbers and in unity. Perfection, in the unity of the faith, is what we need; also in the "knowledge of the Son of God." I speak of these things because I am sick of division.

I hope the Saints caught the good ideas taught in the *Herald* by some brother, in an article on the gathering: "Saints must be perfect enough to dwell together in unity and peace, before they gather." The Jews were kept under a cruel master; "the law was added because of transgressions," and it punished the disobedient "without mercy;" but it could not bring perfection. Nothing but "the bringing in of a better hope did." "Christ is the end of the law to all them that believe." This "better hope" we have, and we are therefore free from the law. It is not unreasonable to conclude that both the strong government and the perfection are indispensably necessary

to the success of such an enterprise as the "gathering of the saints," and the consequent "building of Zion." Whoever has undertaken or will undertake this, without the law or the perfection, must surely reap, sooner or later, the reward of folly.

Union and fellowship should be the leading objects in the minds of all true believers in the system of religion taught by the martyrs of "the restoration." "Long-suffering, goodness, patience, godliness, brotherly kindness and charity," are some of the virtues which ought to be taught and acquired by diligent effort, and no time should be lost. No tree ought to be planted there until it bears such good fruit.

But perhaps I am not the one to think for others. I desire to watch myself, and to be humble. I am thankful to God for my hope, and for the refining and consoling doctrines of the gospel taught by the Latter Day Saints—the faith of the Carthage Martyrs.

But, to you, I seem as a mere spectator, an "outsider." This is the question I want discussed through the *Herald*, as well for myself as for others. There are others looking to me. I am as a shepherd with a little flock, one far away from the fold, trying to hold them together, and to feed them, until the Chief Shepherd shall give directions where to take them. I am as one with a little "squad" of soldiers in an enemy's country, keeping guard and doing duty, while waiting orders to move and join the main army. The question with many, very many, I am sorry to say, is, Where is the true army, and who is the true leader of it? But you must believe me that the Lord blesses us. Pray, will you, all, that we may be rescued.

Please allow me to say again to all the Saints, (and some you know not may read), that this is what I desire, that such unity and peace as we all pray for, can only be obtained through the means appointed to produce a growth in perfection. We should, therefore, use the means. Let us remember the fig-tree. The Savior would have it cut down because it bore no fruit.

Some years ago I concluded that all the factions were falling to pieces, and I was not deceived. The great shaking has continued. I have been a constant watcher. I see the drift of the times, the restless current, while the storm and its waves are dashing us to pieces, moves us, one by one, onward to a better port perhaps, where we shall have rest; yes, thank heaven, we shall rest in the bosom of the true Church, the blessed bride of the coming Lord; rest from the strife of contending aspirants, from the babble of unsound believers, and from the inconsistent professions of would-be saints, but for the reproaches that hover around the name of the Church, and around the name of the one who first suffered in these times in raising the standard of eternal truth. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." (Ps. 60). Let the banner be displayed, and let all that fear God rally to the standard. I am ready to "accept the situation." I was a soldier, and well I remember, when in the southern part of Virginia, how the poor slaves flocked in large numbers around the dear old flag. And all they asked was to be permitted to rest under its protection at night, and to follow the army by day, until they could secure themselves from their cruel

masters. If I can not be one among you, (I feel unworthy). let me follow along behind, and come near enough to rest under the sweet influence of that banner of truth. Yes, and let me learn to sing with the Saints of God the songs of freedom, and teach them to my children.

Let "glory in the highest" be given to the God of Joseph and of the poor, dear, suffering Saints. Their torments are many and grievous in this world; but their rest will be sweet and glorious in the world to come. And if I never become worthy to dwell in the Holy City or rest at last with the people of God, let my bones be placed somewhere near by; for I know that God will call for his people in the day of the Lord, and bring up their dead bodies from the grave, that the "mortal may put on immortality," and "corruption put incorruption."

Will you pray for those with me, (called Bickertonites), that they may be all they wish to be, even Saints of God. If any brother comes this way, let him enquire for me, or for Geo. W. Pritchard or Wilber Wigner. After I hear from you, I may write again.

I am truly yours, etc., D. L. SHINN.  
CLARKSBURG, West Virginia, Feb. 13th, 1880.

### John the Baptist.

IN *Herald* of January 15th, the question again arises, "What did the Savior mean when he said, 'Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding, he that is least in the kingdom of heaven is greater than he?'" —Matt. 11: 11.

As it has been intimated by the Editor that an exchange of views is profitable, I will offer mine upon the subject. Like my brother, I do not admire the views which have appeared up to the present time; and if mine are not in harmony with the Savior's meaning, I am willing to "stand corrected." I will suggest, however, that we strive to understand the Savior to mean just what he said.

When he said, "there hath not risen a greater than John the Baptist," he meant *just that very thing*, without a single exception. It is argued by the brother that because John said that "there standeth one among you that is mightier than I," that John meant to say "greater than I." Well now, I do not believe that John meant any such thing, or he would have said so. He, like the Savior, meant just what he said. The Savior said that, "*there hath not risen a greater than John.*" John understood what he meant; and when he referred to Christ, he said, "there standeth one among you, who is *mightier* than I," not *greater*, because there was no greater than John, as to position here. A man's greatness does not consist in his might, but his mission and its performance.

Now, while Christ, and probably many others, were equally as great as John, there were none greater. John was great, but Christ was both great and mighty, hence he was more excellent than John.

Now, he that is least in the kingdom of heaven is greater than John; and, if greater than John, he must be greater than Christ,

for Christ and John were equal in greatness; but Christ was superior in might, for John said, "he is mightier than I."

The difference between Christ and John, as men born of women, was something like the difference between God and Christ as his Son. Christ said "I and my Father are one." And still he said, "My Father is greater than I," thus signifying that while they were one in executing power, the Father excelled in greatness as to position.

The point I wish to make is this, that the kingdom of heaven referred to was not the organized kingdom on the earth, but the celestial kingdom in the world to come. If we argue that it was the kingdom on earth organized with mortal subjects, we spoil the harmony of the Savior's teaching and mission on earth, which were to prepare men for the celestial kingdom. We will see this fact more clearly by quoting the Savior's words once more: "He that is least in the kingdom of heaven is greater than John." Now, if he referred to the earthly kingdom composed of mortal Saints, why did he say there is none greater than John, and at the same time say that the least in the kingdom is greater than he? They were all born of women, whether in the kingdom or not, and there was none of them greater than John among all of them, the Savior included.

Now, my views are that as the celestial kingdom of heaven is so far superior to the kingdom in its present condition that even the least there will be greater than the greatest here. Thus we see the harmony of the teachings of the Savior and John, and also that they understood each other, and that they meant to be understood as meaning what they said.

I do not think any further argument is necessary upon this subject, so I will leave the matter for criticism and correction.

If I have been the means of throwing any light upon the subject, praise Him to whom praise belongs, not me.

Praying for the prosperity of Zion and unity in understanding, that we all receive a perfect knowledge of the Son of God, I remain faithfully your brother in Christ,

M. B. WILLIAMS.

### Sincerity not Enough.

THE popular adage is, "It makes no difference what a man believes, just so he's sincere." Solomon had a different saying, *viz*: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." The words of the wise man hold the truth; the popular adage teaches a hurtful lie. A man's sincerity will not save him from the evil consequences of believing a falsehood. To believe a lie in moral and spiritual things is hurtful to my soul's interests, however sincere I may be. In fact, the more sincere I am, the more I shall suffer.

Look at some analogies. A man trusts a rascal with his business. He believes him to be honest, and is perfectly sincere in that belief. But that sincerity did not save him from ruin. The dishonest employee smuggled money, and left his sincere employer bankrupt. We know the result, when the United States troops lately were made to believe a falsehood, and

fell into an Indian ambuscade in Colorado. They were sincere, but the massacre came.

A father believes certain associates fit company for his boy. Too late he sees that he believed a falsehood. He was sincere, but this does not save the boy.

### The New Indian Policy.

THE basis of settlement between the Government and the Ute Indians, brought about by Secretary Schurz and Gen. Adams, is an important advance in the general solution of the Indian troubles. The cession of the territory held by the Utes in Colorado and the agreement to deliver the Meeker assassins for punishment are local triumphs; but the new disposal of these tribes and the new terms upon which lands and gratuities are to be dealt out to them constitute a departure from the old Indian policy which, if followed up in future dealings with hostile or troublesome Indians, will do more to civilize the red savages than any expedients heretofore used by the Government.

The first notable advantage of the new agreement with the Utes is a division of the nation into three parts, which are to be located in various and remote districts. The Southern Utes are to go to New Mexico, the White River Utes to Utah, and the Uncompahgre Utes to a reservation in the Grand River Valley. The result of this division will be not merely to impair the warlike strength of the Ute nation, but also to mitigate their warlike disposition. When 10,000 to 12,000 Indians live together in common, the sentiment of nationality is cultivated, and the young bucks, fired by the lashings of the elder Chiefs, persuade themselves by emulation in deeds of valor that they are able to cope with any other nation, even that of the United States. But an Indian nation, broken up into three parts severally cut off from intercommunication, will lose the national pride and warlike confidence it formerly cherished, and the Chiefs will begin to encourage peaceful pursuits rather than a love for war. In the new and separate reservations the Utes, already advanced to a considerable extent in civilized ways, will not have the same temptation to roam, and hunt, and fight, and the war-dance will gradually give way to more peaceful amusements.

The apportionment of the lands in severalty and in fee will also develop among the Ute Indians a new ambition of individual ownership and family emulation. They will cease to be Communists, and they will transfer their pride, ambition and energy from the tribe to the family. It will become apparent to the older Chiefs that the best interests of their offspring demand attention to individual possessions, and to the young men that the improvement of their farms will lead to greater comfort and happiness than the exploring of hunting-grounds that are now almost barren of game. The sentiment of individual ownership, supplemented by a natural desire for gain, is a powerful element in civilization. It will be encouraged and developed in the case of the Ute Indians by the future distri-

bution of money among the families themselves, who will thus acquire an opportunity for individual discretion and energy. The Anglo-Saxon trait of competition will thus assert itself among the red men; something like society will be formed in the place of the rude traffic that has heretofore ruled, and mere primitive barter will be supplanted by something like business and commerce. The Indians need some of the selfish motives that govern white men in order to become civilized beings. These new conditions will furnish the Christian agents better opportunities for exerting the civilizing influences of education, and at the same time furnish the Indians with a safer protection against swindling traders.

The arrangements with the Utes should be the model for the future peace-policy of dealing with all the Indian tribes. To make it altogether complete, practical and effective, it should be followed by conferring upon the Indians as rapidly as possible the rights of citizenship. The treatment of Indian tribes as foreign nations is fictitious and irrational. As natives and "to the manor born," they have naturally as good a title to citizenship as any other race of men. When they shall become individual land-owners, enjoying all the property rights guaranteed to white men under the law, their civilization, pacification and education can be best promoted by the prize of citizenship, and the common interests of peace and harmony between the white men and the red men can be best assured by making the latter amenable to the same laws as the former,—endowing both with equal rights and exacting from both equal responsibilities. The hope of abiding peace with the Indians depends upon the ultimate realization of common citizenship. The agreement made with the Utes is a long step in this direction. It should be ratified by Congress, and backed up with such allotments and appropriations as will render the application of the same policy more general, and lead as quickly as possible to a recognition of the Indians as American citizens. There is no middle course between this policy and extermination as a practical and ultimate solution of the Indian troubles.—*Chicago Tribune, March 8th, 1880.*

### The Armed Force of Europe.

In Germany, Austria, France, Russia and Italy every male adult capable of bearing arms is liable to military service. In Germany the liability extends over twenty-five years, from 17 to 42, and includes three years active service in the standing army, four years in the first reserve, five years in the second reserve and thirteen years in the third reserve. In France and Russia the liability extends over twenty years, in Italy over nineteen, and in Austria over twelve years. Russia exacts six years' active service from her recruits, Italy eight years and Austria three. The following is a statement of the standing armies of the several countries at the close of 1879—exclusive of the last classes of reserve:

Germany—Peace footing, 420,000 men; war footing, 1,300,000 men.

France—Peace footing, 502,000 men; war footing, 1,340,000 men.

Russia—Peace footing, 502,000 men; war footing, 2,190,000 men.

Italy—Peace footing, 189,000 men; war footing, 335,000 men.

Austria—Peace footing, 266,000 men; war footing, 771,000.

Thus these five nations have in time of peace nearly two millions of men in armies, and in time of war nearly six millions. England and other nations not given.

### The Catholic Apostolic Church.

As a rule, I readily endorse your advice, "Do not attack contemporary religious societies." Yet I hold self-defense will sometimes demand a divergence from such a Christian rule. The writer has on several occasions listened to discourses delivered by ministers of the Catholic Apostolic Church, called, sarcastically, by its enemies, the Irvingite Church; and on each occasion the Latter Day Saints have been treated to a tirade of abuse, entirely outside of truth. And when such defamers have been called upon to prove their vituperations true, in the like public manner that they have delivered their denunciations, they have shunned that duty by making the cowardly plea, "Our church does not allow her ministers to discuss." My opinion is, any society, secular or religious, that shields their representatives from answering in a public manner those they have insulted in a public way, must be desirous of concealing from public gaze something it were well the public should be acquainted with.

An Evangelist of that church, after hurling his spleen at Joseph the Martyr, in the Birmingham Town Hall, England, in 1873, treated Bro. Mark H. Forscutt in a similar manner. (See *Herald* for 1873, page 177). And if by chance, which is of very rare occurrence in England, you induce a minister of that church to talk with you upon spiritual subjects, you must not show the least sign approaching to a discrediting any statement made by him, if you desire a continuance of the conversation. No, not even to prove a contradiction to the Scriptures given by him. Such is my experience.

I would ask the members of that church to answer the following: Are you afraid to investigate anything written derogatory to the presumption that your church is the apostolic church of Christ? If not, why do you refuse to do so? Again, why are you willing to allow your ministers to lead you about, as a mother will her child in leading strings, while the divine word of God may—nay, does—prove to you that those ministers are leading you astray? I appeal, throw off that cloak that now covers you up. Be men and women. Be no longer children, but use those faculties God has given you, and compare the fallacious teachings of your ministry with that divine word of God. If you do so, with a prayerful heart, you will have cause to thank God that you have done so. I can assure you of one thing, if one of your ministers will present anything, in writing, to the world, to prove the Latter Day Church wrong, every Latter Day Saint, who can lay hold of it, will investi-

gate it, and will not be induced to refuse to do so. Because they understand that they are responsible to God for themselves. Their ministry cannot save them. Neither can yours, you. Therefore, "seek and find."

One day while passing the C. A. C., built on Summer Hill, Birmingham, I read a notice that Mr. John Sargent, styled an "Evangelist serving under the Lord's restored Apostles," would preach a sermon, entitled, "The Handwriting on the walls of Mystical Babylon." Bro. Ephraim Webb and I went to hear the gentleman, who did not complete his peroration without attacking the Latter Day Saints in a most scurrilous manner. In consequence, an audience was sought with Mr. Sargent, who consented to an interview on the Wednesday evening following, at my house. On that evening the following question was put: Will you be kind enough, Mr. S, to make known how, when and where, were authority and power obtained for sealing on those gentlemen you designate apostles, so high and holy a position?

Mr. S. answered, "That is easily done." He took up a Bible and read the 2d, 3d and 4th verses of the 13th chapter of the Acts of the Apostles. Then said, "There is proof that apostles were called of God. So it follows, as apostles are neither of men, or by men, but by the Holy Ghost, and that Holy Ghost manifesting to the C. A. C. who should be apostles is proof that our apostles are called of God. From that scripture you learn, I trust, how, when, and where, authority and power were obtained to constitute those gentlemen apostles."

Reply: I have no wish to doubt your sincerity, Mr. S., but it appears to me very singular, that you should expect any careful reader of the Scriptures to accept what you have advanced as proof for the apostolic character of your church, because what you have read militates against such an assumption, inasmuch that your reading is pointed, that God—and his Christ—intended the perpetuation of apostolic authority and power in his church. And while you were reading that scriptural testimony you knew the C. A. C. has failed to fill up the vacancies occasioned by death and desertion in your apostolic corps. For at this time you have but one left of your twelve to claim apostolic power. Therefore, I now ask you how you reconcile the idea that the C. A. C. can continue the apostolic church of Christ,—if she be so now, which I do not allow,—when your remaining apostle is no more on this earth? I have a pamphlet here, issued in the interests of your church. It would be impossible for any issue to be sent forth with greater pretensions to sacerdotal authority. Its endorsement reads thus, "From the Angels ordained over churches in England by the Apostles of the Lord, with the Priests, Deacons, and people under their charge." This pamphlet, Mr. S., states distinctly that not any Holy Ghost power or authority can exist on earth without apostles, and no church of Christ without apostolic authority. I will read from the 4th page: "Paul says, God hath set in the church; first, apostles. It was in the midst of his apostles that Jesus prayed to the Father for the unity of his church. It was through the means of apostles he by the Holy Ghost effected that unity for which he prayed; unity in life and purpose; unity in doctrine and communion; unity in long-suffering and the

forbearance of love. The church under apostles manifested this unity; but where are apostles now? If they are gone, if their place in the body knows them no more, how can we expect that unity will be maintained! Let us not deceive ourselves. Far from this being the case, none could now recognize the likeness of that body which come into being on the day of Pentecost, and which ought to have advanced steadily towards perfection. Marked lineaments of character have faded or disappeared; discipline has been changed; the constitution of the church as a visible body maimed and defective. Those who profess the name of Christ have for many centuries failed to keep the unity of the spirit in the bond of peace. Divided into various communities, they differ widely from each other in points of faith and practice."

Taking those statements for granted, I hold, and I think you must coincide with me, sir, that the C. A. C. does undoubtedly teach the imperative necessity for apostles being in the church of Christ, ere unity in faith and doctrine can obtain, and hence the necessity for a perpetuation of such ministry, in order that such a blessed condition might be consummated. Well then, can not you see, sir, the inevitable result of the C. A. C. falling into the like condition the endorsers of this pamphlet lament that so many other churches are in, when she herself is denuded of apostles? Please stay a short time before you answer, as I wish to call your attention to a concluding declaration from the pamphlet. Page 16:

"Successors of the bishops, whom apostles first ordained over churches, be assured that God, who ministered to them strength and comfort through his apostles, is ready now to minister, through the same ordinance, like grace to you."

I have quoted that statement, anticipating you may apply the argument therein contained to your use, on behalf of the C. A. C., from which to make it appear your apostles have ordained as successors, sufficient ministry, in the office of angels, or bishops, to carry on the work of ministration; for the consummation of that glorious state of things longed for by all good Christians, unity of the faith. But such an argument, coming from you, would be utterly worthless. Because I read on page six of this pamphlet that which will stamp such an argument as void in the least degree of respectability. Please listen while I read.

"Shall we then say that the purpose of God has been frustrated? Rather let us say, We have failed as men, and come short of the glory of God. Yes, brethren, though the confession abase us to the dust, let us own the truth. We have failed because we have been content to substitute for the ministries of apostles and prophets the insufficient devices of men. Forsaking the ordinances of God, we have walked in ways of our own choosing: and such a course, if persisted in, leads to apostasy and ruin."

My conclusions drawn from the statements read are, if those spoken of on the concluding page of this pamphlet be the legitimate successors in the true line of bishops of our Lord Jesus Christ, they must be true servants of God: Therefore in possession of that grace of God you desire them to seek your church to obtain. Under such circumstances, it appears to me the height of presumption for the C. A. C. to call upon such to leave their own communion and attend another, to receive that

which they must be possessed of already. Also, in consequence of the failure of those successors (notwithstanding their strivings for more than sixteen centuries) without the aid of apostles to produce that essential unity, so will it be impossible for your bishops, or, as you prefer to designate them, angels, to bring the existing state of schism to the desired unity, when your surviving apostle is no more on earth; which, in the common course of nature, can not be long before such an event occurs; seeing that that gentleman is aged.

Mr. S.—"You have used the term 'presumption,' which I do not approve of; and, as I see no good can result from a protraction of this interview, I will bid you good night."

Such a decision took me by surprise, I assure you. I endeavored to persuade Mr. S. to stay with me longer, and give the doubter the same latitude he would expect under similar circumstances. My reasoning had not any avail with Mr. S. He simply said, "I will not stay any longer. Good night," with which adieu he left me. Thus ended my *tele a tele* with an "Evangelist serving under the Lord's restored apostles."

Those documentary testimonies which I am in possession of, containing information respecting the discipline and creeds of the C. A. C., I have re-examined; and in consequence have become more than ever satisfied that church is purely of man's creation. Therefore, I propose, if agreeable to you, friend *Herald*, to place before your readers some of those teachings which I think may be useful as a test, whether that church be of God, or man.

I have before me the catechism of the C. A. C., also by its side one issued under the favor of Cardinal Wiseman, a prelate of the Roman Catholic Church. An examination of the two shows a slight difference in discipline; but none in doctrine. Indeed it would be very inconsistent did there exist a difference in doctrine between these two catechisms; because for such a thing to be the catechism would run counter to their pamphlet, already quoted. For, on page 12, par. 3, it is stated: "They [their apostles] have added nothing to; nor taken nothing from the creeds that have been professed by the Catholic Church." After such an acknowledgment as that, surely no wonder need be expressed because those two catechisms agree in doctrine.

While examining these two catechisms, I was forcibly reminded of the gross inconsistency displayed by the C. A. C., when she, by the aid of the pen of some of her ministry, recognize in the R. C. C. the Mother of Harlots, etc., (see Rev. 17:5), when at the same time she makes the avowal that she has adopted those very creeds which, according to her writers, have brought that R. C. C. into disgrace with God, and all God-fearing Christians. Read Edward Irving's Preliminary Discourse, and Dialogues on Prophecy.

I hope I may not be deemed harsh in stating my conclusions from the foregoing, but I can not help my conviction, that the C. A. C., through accepting and teaching those doctrines which are the bane of the R. C. C., can not by any possibility be in a better condition, spiritually, than her archetype. For whatever may tend to neutralize the spiritual efforts of the one society, must of necessity act the same with the other; because the like cause will produce similar effects.

It is true that the writers of the pamphlet already quoted from, try to keep clear from such an alternative; by making the following statement, page 2, par. 4: "The church was constituted by the sending down of the Holy Ghost, on the day of Pentecost." Page 3, par. 4: "To this same church, as to our spiritual mother, we all of us belong." Such statements do not, in my estimation, affect in any degree the above conclusion; because the quotations but prove the endorsers of the pamphlet to believe in the perpetuity of Christ's church. Admitting that, for the sake of argument, what then? We can but endorse the same view of the case. For, which ever one of the numerous churches, apart from the C. A. C., be the church meant; or allowing that the language applies to all of them, still, they, or it, is the spiritual mother of the C. A. C., therefore it is truly undaughterly; nay, *unchristianlike*, to use such unseemly language against her own mother. And by no means, that I can see, can any better reward accrue to the C. A. C. for her teaching or practice, than to the R. C. C., or to any one of those churches called orthodox. [Daughters of their mother].—Eds.

Here is another statement from the pamphlet, which to me is a tell-tale, positive, and clear, against the assumptions of the C. A. C. to apostolic origin. The pamphlet is sent forth as an instructor to the existing religious world; therefore, by quoting therefrom, we gather some of the important teaching of that church.

Page 7, par. 2: "When schism prevails within the church, society also tends to dissolution."

Is that so? If it be the case, how stands the C. A. C.? First she declares that the church of Christ has continued from apostolic times. Then she stands forth as a distinct identity, calling upon the church of Christ to enter within her portals. Question: Does her distinctness apart from that church of Christ decrease, or increase schism?

The individuality of the C. A. C., is further proved from page 16, par. 2, of pamphlet:

"To all we affectionately address ourselves, beseeching you not to put aside this our testimony; but rather emulate that church of the 'Thessalonians,' commended by St. Paul, 'who turned to God from idols, to serve the living and true God.'"

So then, all those thus called upon by the C. A. C. to enter her portals are worshippers of idols, until they leave their present mode of worship and adopt that of the C. A. C. Such language can but assist the investigator to arrive at similar conclusions as are already arrived at. It appears to me that those writers of the pamphlet seem to have lost sight of what they have written in one part of their book, while writing another part thereof; for there seems to be nothing but contradictions. First, we are informed that the church of Christ exists outside the C. A. C.; then we who are members of one of those churches are called upon to leave our adopted church and enter the C. A. C., because we are given to worship idols, while the C. A. C. stands aloof entirely from such a catastrophe. Yet her writers, seeming to forget while making such an appeal, that they have stated that her apostles under special guide of the Holy Ghost, have manifested to that church, that, under no circumstances shall she depart from any of

those creeds and doctrines professed by the "Catholic Church." (Page 12, par. 3 of pamphlet). It was well said by an eminent writer, "When men attempt to place their concoctions in the foreground instead of God's, they are sure to make a bungling mess of it."

*Concluded in our next.*

## The Beautiful Land.

TRULY the life to come is like unto a fruitful, healthy, and very desirable country, and this present life like an almost barren desert with scattering oases. We are all subject now to fears of some sort; to fears of storms, or of sickness, or of failures, etc. But we all have the chance to reach a better land. It is not safe for any of us to stop; for an enemy is on the alert, and if we take a by-way to the right or left we will either get lost entirely, or find that we have come out on the main road where we left it, having lost time, and had suffering and exposure, with no gain.

Then, fellow travelers in the true caravan let us travel on the straight road that leads across the desert, to the beautiful land beyond. Then, truly:

"Our souls by the gale from its gardens will be fanned,  
When we faint in the deserts of this."

O, then, how willing we should be to bear crosses now, to forgive all and condemn none, to travel patiently onward, cultivating bright hope, and practicing oft to pray that we may not be hindered, but reach that better country.

INFERIOR.

## Letter from Bro. G. F. Weston.

IN October, 1879, I left Plano for Michigan, and attended the conference at Galien in November. Then I went to Niles and into the country near, where I had visited before. Some of them advised me to travel right along, instead of trying to preach my doctrine there. But I held three meetings in their school-house, and found other friends who cared for my wants. Others, upon learning that I believed in Joseph Smith and the Book of Mormon, said they had no more confidence in me, and that I must be actually weak-minded. However, I prayed with them all, that they might understand the love of God.

I then went to Lawrence Branch, where I found Bro. C. Scott very busy writing an exposition of Mr. Tucker's book; so I went on alone to Paw Paw, and out in the country east, where, at Antwerp Centre, I preached three evenings, after which the door was locked against me. I found Bro. Wm. Clum near there.

Afterwards I walked eight or ten miles further, and arrived four miles west of Mattawan, where I obtained a school-house, which a society of religionists, known as Rhodites, had purchased and fitted up. Their real name is "The Church of the Living God." I stayed the first evening with the clerk, Mr. Steel, and from him and from other sources, I learned that they believed in the necessity of a restoration of the gospel and of the Church, some of the ancient ordinances and principles having

been lost. They believe in revelation, and also in healing, I think, together with some other things generally rejected by the sectarian world, such as washing of feet, greeting each other with a holy kiss, etc. The society originated about five or six years ago, I believe, and Mr. Rhodes claims to have had revelations relative to the organization of his church without apostles and prophets. The society is "everywhere spoken against," and especially its founder, Mr. Rhodes. Still, several miles away, I heard him very well spoken of indeed, which, doubtless, goes to prove to him that a prophet is not without honor "save in his own country. The organization had about disappeared when I visited them, but the few members were evidently good, intelligent people, and, with their neighbors, they came out to hear me four evenings. The report started that I was a Brighamite, had five or six wives, and, of course, was looking for more; but I told them that I was not so fortunate as to have one yet. This seemed to settle the question, and even the old gentleman who had charge of the house, who seemed most opposed to our faith, gave me a warm shake of the hand when I came away, and told me he believed I was on the right track. He, with several others, seemed anxious for my return sometime during the winter, and, not then expecting positively to come into Southern Indiana, I promised to do so. Perhaps an Elder visiting them would do a great deal of good.

I returned to the Lawrence Branch, and preached twice. By the Saints there I was presented with a good overcoat, a scarf, a pair of boots, and several minor articles; and, having been advised by Bro. Kelley to go over into Indiana, I started, calling at Florence on an aged sister named Lawrence. Her son's wife has long believed the work, and has been waiting for an opportunity and for health to be baptized, but, during my visit, did not feel able. She has had a vision of the Book of Mormon, with a bright light above and around it, convincing her of its divine authenticity. She wishes the faith and prayers of the Saints on her behalf.

I next called (at Sr. Lawrence's wish) on Mrs. Tibbits, at Elkhart, Indiana. She became interested in the work. She says that her house is free to an Elder, whenever we think proper to hold meetings at Elkhart.

I came next to Green Centre, and held three meetings; then the house was locked against me. Fortunately, however, I found Bro. and Sr. Sherwood, who were baptized by Bro. C. G. Lanphear several years ago, who also organized a branch there, Bro. Sherwood as Priest. Most of the Saints have moved away, but Bro. and Sr. Sherwood still hold to the faith, and received me kindly. I stayed with them about two weeks, and held four meetings, in a church owned by the Disciples. Attendance was quite small, prejudice prevailing to a high degree. Consequently I hastened to the balmy southern-land of Indiana, where I hoped to meet Bro. B. V. Springer and labor in harmony with the instruction that the lesser priests are to be sent with the elders to be helps, that they may become strong also.

In the city of Anderson, I found a generous lady (Mrs. Hodson) who had cared very tenderly for an aged sister, Phylla Hall, who had died but a few days before, and who had been very

zealous for the cause. She had left a pile of Heralds somewhere in the city with those who cared for her. I believe she had no other friends. Mrs. Hodson, who with her husband, is a member of the Baptist Church, received me very kindly, and told me about her experience with Sr. Hall. I was interested, and took notes, with the intention of making a report of the case to the *Herald*, but I lost my notes. Mr. and Mrs. Hodson had cared for Sr. Hall for several years, and they bore all her funeral expenses, and buried her in their own lot. Mrs. Hodson said that some of her friends complained about her paying so much attention to the "old Mormon," as they called Sr. Hall; but she felt that she had done right, and had never regretted it. Mrs. Hodson seemed very well satisfied with her religion, but was willing to learn more; and would like to hear us preach; thought there would be no difficulty in securing their church, if sometime we would like to hold a series of meetings there. Possibly also at Anderson and at Elkhart the first seed is sown, which may result in good.

I went next to Indianapolis with a buoyant heart, feeling I was going in the right direction, and my money getting short, I concluded to express my satchel to New Albany, and to walk on to Perry and Crawford counties.

I reached the Eden Branch, in Floyd county, after a walk of something over one hundred miles. I was tired out, and also I paid out the last cent I had the day I reached Eden, but I was glad to find Saints and friends once more. Stopped with Bro. Moses Scott, and in the evening went to Bro. Harbert Scott's, where the sisters treated us to some of the finest singing from the Harp that I ever heard in all my experience as a Latter Day Saint.

The next day Bro. Harbert's son, Carter, brought me nearly to New Albany, where I found my satchel all right. Stayed with Bro. and Sr. Segrist one night.

Next day came to Madison, Indiana, *via* the Ohio River from Louisville. Stayed over night at a hotel in Madison, and Christmas morning walked to Bro. Samuel Rector's, arriving just in time to partake of a nice turkey. I enjoyed the continued hospitality and kindness of the family during all my sojourn, and here, in Union Branch, did I at last find Bro. Springer, as expected. On the whole my experience in finding him, was something like that of "Japhet in search of a father." Here I held some meetings, beginning December 28th, assisted by Bro. Springer, who also spoke once. On New Year's evening Bro. John Christie, of the Olive Branch, gave a stirring discourse on the kingdom of God.

January 2d, I went with Brn. Springer and Christie to Hall's Ridge, where I spoke one evening. Thence, the 5th, to the Olive Branch with Bro. Christie, leaving Bro. Springer at Hall's Ridge. Arrived at Bro. Victory's, well drenched, satchels, clothing, books and all. We began holding meetings the 7th, Bro. Christie laboring with me, and preaching occasionally. He proved to be a help indeed. I hope that ere long he may be out in the work more. This district certainly needs all the laborers it can have. No less than six different places besides those we occupied sent invitations for us, and at every place the influence seemed to spread around about.

After several meetings at Olive, Brn. Chris-

tie and Victory went to Spear's School House, and I to Titusville, and afterwards joined Bro. Christie at Spear's, where I spoke for two evenings, after which we returned to the Olive Branch and held several meetings. Then on to Kingwood, seven miles from Olive, where the house was crowded throughout our meetings. After holding several, we left them to reflect on what they had heard, and returned to Olive, but again visited Kingwood and preached more. Then the Rev. Charles Renfrew, of the Methodists, who lives in that region, sent Bro. Christie a challenge. He came to our meeting and announced that he had been requested to do so, and therefore challenged Mr. Christie. He wished the house to be full, for he was going to show that Bro. Christie was a wolf in sheep's clothing.

The propositions were: 1st. That the immersion of a proper subject in water, in the name of the Father, and of the Son, and of the Holy Ghost, is the only true apostolic baptism. Christie affirms, Renfrew denies.

2d. That the Pede-baptist Church is the church of Christ, as founded by Christ and the apostles. Renfrew affirms, Christie denies.

Arrangements being made for the discussion, after a few more sermons, we returned to Olive; then again to Kingwood, where I preached on the evening of the first day's discussion, on priesthood and the necessity for revelation. Also on the evening of the second day, (Sunday), I spoke on the resurrection and eternal judgment. The house was fully crowded as at any previous time, and they gave unusual attention. Certainly the good cause suffered nothing by the discussion. On the contrary, even the members of the Methodist society admitted that they were out-generaled. One of the most intelligent said that she did not think so much of the Methodist doctrines as heretofore, and proposed sending for a Book of Mormon, and giving the work a thorough investigation. God bless all such in their investigations. I can not give particulars of the arguments used; but, suffice it to say, it was victorious for God and his truth.

I came from Ripley county to the Union Branch, and held meetings till the time of the district conference held there, February 28th and 29th.

G. F. WESTON.

The number of Indians in the United States is estimated at 250,864. The number who wear citizens dress is 127,450. The number of houses occupied is 23,060. The quantity of stock owned by the Indians 176,766 horses, 52,867 cattle and 510,674 sheep. They raised during the year 1879 266,000 bushels of wheat, 971,000 bushels of corn, 172,000 bushels of oats and barley, 315,000 bushels of vegetables, and cut 36,943 tons of hay. 6,000 Indian children attend school.

#### THINGS OF TO-DAY.

Burden not thy soul with sadness;  
Make a wiser, better choice;  
Drink the wine of life with gladness;  
God doth bid thee, man, "Rejoice!"  
In to-day's bright sunlight basking,  
Leave to-morrow's cares alone;  
Spoil not present joys by asking,  
"Who shall roll away the stone?"

The Greek Government in ordering that the Bible in Greek should be read in the public schools, has specified that the original and not the modern Greek should be used.

No CHARACTER NEEDED.—The Irishman had a correct appreciation of the fitness of things, who, being asked by the judge when he applied for a license to sell whisky, if he was of good moral character, replied, "Yer honor, I don't see the necessity of a good moral character to sell whisky."

## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, April 1st, 1880.

### EDITORIAL ITEMS.

ELDER JOSE BROWN, who visited us in December, from his home in Clinton, Iowa, an Elder of the Minnesota Conference of Adventists, returned to us in January, and united with us by baptism. Soon after his baptism he was, in pursuance of a call by the Spirit, chosen and ordained to the office of Elder. He preached for us here at Plano several times, with good liberty, and won the esteem of the Saints by his straight forward manner and conversation. We lately received a card from him, in which he states that he is preaching at Clinton, and that some are believing his message. We pray for the Lord to send a host of such men to the work. He has been led, evidently these many years, toward the position he now occupies; and we feel to give the honor to whom it is due. He says some have committed themselves to seek the whole truth, and six have requested baptism. Card dated March 6th.

Bro. L. M. Sollenberger writes from White House, Pennsylvania. He is at home; but thinks of telling the people there the gospel story. He will tarry awhile, and then return to Monmouth, Illinois, where he will enter into business.

The Chicago, Evening *Journal* for March 6th, 1880, has an excellent and friendly notice of the Inspired Translation. Justice may go slowly, but she moves with even paces, and carefully rectifies as she progresses the wrongs that may be corrected. We have not idly trusted in Him who has promised "Ye shall find favor."

In reading the *Lapeer Clarion* sent us quite lately we see a notice of an historical paper read by Miss Nettie Comstock, at a Pioneers' meeting, February 12th, 1880, in which mention is made to the Rood family; from which and the pencil mark calling attention to it, we infer that the paper was sent by Sr. D. M. Rood to whom we tender our thanks for so kindly a remembrance. There is also a mention of an effort made by an Elder VanDusen many years ago, to convert the citizens of Lapeer to Mormonism. The writer of the essay gave the story a partizan coloring, but after all little to the discredit of the Elder; but much so to the persecutors of the work.

A copy of *Christian Herald*, London, England, for February 11th is received from some one, brother Hassall we presume. This paper is edited by Rev. M. Baxter a clergyman of the Church of England. In the number before us there is an article by the editor, in which the severance between Ireland and England is made necessary to the existence of the "ten kingdoms" of Daniel's prophecy, "In the days of these kings." That this separation will be the result from the present "Home Rule" agitation, is the conclusion of the editor.

Bro. Andrew Johnson, a Danish brother living near Miami, Missouri, is anxious for some to go to the aid of Bro. Brix. He can not well go, but is ready to assist some one to go. He has a small farm and a little personal property, but is willing to share in the matter.

The Salt Lake *Tribune*, Gentile paper and the *Herald*, of the Utah Church, reached us on the 9th, both having the decision of the Court in Ohio, respecting the Kirtland Temple inserted in their columns. So let the leaven work. The *Tribune*, in an editorial notice of the decision intimates that there is a further point that may reach to other properties than the Temple of Kirtland. Bro. Edwin L. Kelley, of Glenwood, Iowa, who as attorney for the Church conducted the case, may congratulate himself on having started an enquiry that may lead to queer results.

Bro. J. R. Jeffries notifies us by letter, dated La Graciosa, California, February 24th, that the Santa Maria Branch had been disorganized for special reasons; but that it was hoped that a reorganization would be effected under more favorable circumstances. We sincerely hope so.

Bro. Frederick C. Warnky has bought a home in Independence, Missouri, and writes March 5th, 1880, that the citizens there are willing and solicitous that the Saints should settle in that county.—Curious that. While the course of all factions of the Church has hitherto been to foster the animosity of citizens by an undue parade of hurts and wrongs and injuries, with the denunciation of them and the wrath of impending ruin, we have silently and persistently taught primitive Mormonism as we found the gospel of it, and are welcome to come and go. If we had failed to declare the means of salvation as it was taught by the Seer and the early Elders, we should feel sad over this welcome; but we have not so failed, and hence feel glad. O, that the Saints will now be wise and prove themselves to be worthy of trust and esteem, keeping their word and paying their contracts as they agree to do, taking no advantage of others, neither in nor out of the fold, paying proper heed to the law of the land and the good of society, that they may prove themselves to be the salt of the earth. Have no fellowship with the hidden things of dishonesty, fellow Saints, on the land of Zion, and, may God prosper you.

Letter from Bro. John Watkins, dated February 7th, states that the Lucas Branch, Iowa, was progressing fairly. The Saints keep up two appointments, one at Lucas, one at Cleveland, and a Sunday School. All are doing well. Bro. Mark Forscutt was there for a short time and good results followed. Bro. W. and others there feel much encouraged and strengthened.

Bro. Wm. L. Raby, 5th Ward, Salt Lake City, Utah, wants to know where he can find Mr. John Farrar, junior, who kept a boot and shoe store on Main street, Nauvoo, about 1845-6. He left Nauvoo for St. Louis, but returned and was at, or near Israel Clapp's store in Nauvoo. Any one reading this, having knowledge of him, will please communicate with Bro. Raby, at above address.

Bro. L. N. Brown wrote from Lodi, California, that the work was moving along well there. Elders Cook and Lowell were at Lodi during February. Bro. Brown was to start out February 28th on a preaching tour.

Bro. Blair was en route home on the 12th. The train collided with another, killing an engineer and wounding another man. The storm lately raging over the west, storm-stayed the train, the mercury marking from 20 to 32 degrees below zero. He was at North Platte 13th March, and expected to reach Omaha next day. He expected to be at Lamoni 23rd, and home by 28th March.

Bro. Mark writes: "The wheel in Chicago is too large in demensions, and moves slowly." We thank the Lord that it is moving, though slowly.

Bro. J. A. Crawford was to begin a debate with Prof. S. Palmer, at Rock Creek, Hancock county, Illinois, Wednesday, March 10th, 1880, at 2 p.m. The following are the questions: 1st. Is there evidence of the existence of a personal God? Elder J. A. Crawford affirms, Prof. Palmer denies. 2nd. Is the Bible of purely human origin? Prof. S. Palmer affirms, Elder J. A. Crawford denies.

Bro. George Mottashed writes from London, Ontario, March 5th, and rather takes exceptions to a remark in a former letter of Bro. J. J. Cornish respecting the ruling of officers. At the time that the letter was published, December 15th, 1879, we saw nothing personally detracting in Bro. Cornish's allusion, but supposed that it was meant simply in a general sense, and as such should not have been taken ill. Bro. Mottashed is of the opinion that transient Elders passing through, or temporarily laboring in branches, would better serve the peace and harmony of those branches by avoiding interference in its affairs, and refraining from expressing their opinions among the members, concerning the officers of said branches. In this it seems that Bro. Mottashed is correct, for no officer however good his intentions may be can act through a series of difficulties in a branch, without incurring some censure, either merited, or from the partizan judgment of those who feel the law's power. In either of these cases the Elders should refrain from adding to the difficulties by improper support, or injudicious condemnation of the action of the officers before the members. If they have anything to say of the action of the officers they should go to them, and say what they may have to offer to them quietly and not in a censorious way. Officers may err, and do wrong, but to meddle with them unofficially only adds to the damage already done.

Note from Bro. Joseph Wheeler, Ogden, Utah, March 3rd, states that there is not much appearance of progress there, not many if any of the people turning out to hear Bro. Derry. There is a scriptural saying that brings comfort in such a case, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Brother Joshua Armstrong, writes from South Bend, Nebraska, a very encouraging letter telling us about the good that the HERALD has done and is doing him—and that reminds us that as we have not said anything much about subscribing for the HERALD lately, we will just do so now—subscribe for it, all of you; and not only for yourselves, but for your uncles, aunts, cousins, and all your relatives; we are just anxious about it. Now don't say "can't," let the sectarians have all the can't, and you do just as we say, get all the subscribers you can. Just think of it, we have increased the list nearly three hundred in the last two months—and how nice it will be for you readers to have the HERALD weekly—but then, really, we don't know as it is best, it will make so much work at the office for Editors, Superintendent, and all hands, the "devil" included—maybe we had not better have it weekly; still if you all think we had why send in the subscribers. At the rate they have been coming in for

a while we can by next volume send the HERALD out weekly, which as we now see the matter will reduce the price nearly one half, while it would double its usefulness.

We are indebted to Sr. Mary L. Ewing for a copy of the *Signs of the Times*, published at Oakland, California; James White, Editor. It is one of the Battle Creek Adventist papers. The number sent us contains some good things, but is chiefly devoted to a discussion of the things supposed to foreshadow the coming of Christ.

Bro. Blair writes from Malad, Idaho, February 21st, that Bro. Anthony opened a new place six miles south of that place February 20th, and that prospects are encouraging, that a good work may be done there. He further writes, "I see that Thatcher is told by the Mexican Government that polygamy will not be tolerated by it." He was to hold three services at Malad, Sunday, the 23d.

Bro. A. L. Whittaker writes us an article on the Sacrament, which we can not publish for want of time and space. The sentiment is quite good, urging as it does the necessity for the Saints to be faithfully observant of this ordinance in order to obey the command of God.

Bro. E. Penrod wrote from Elko, Nevada, that they were having a cold winter with plenty of snow in the mountains; and that the prospects were favorable for an successful mining season the coming summer. We sincerely pray that the brother's hopes for an excellent harvest of the golden products of the "everlasting hills" may be realized. We met Bro. Penrod in Nevada and was much-pleased with him.

Bro. Edward Rannie, of Fremont, Dodge county, Nebraska, sends us a letter dated March 12th containing quite a full account of the introduction of the work in that region and its growth from December, 1877, to date. The laborers were Brn. James Perkins, James Ogard, G. Derry, N. Brown, E. Boulson, R. Brown and James Caffall. During this time a branch of twenty-eight has been built up at Fremont; the work seemingly established on a firm basis, and the Saints rejoicing. The letter is an interesting one, and we should be pleased to give it an insertion, but our columns for the issue are full. O, that the HERALD were a weekly. Subscribers come in.

Bro. and Sr. Francis Federer, of Bunker Hill, Russell county, Kansas, have a small property of a house and two lots in that place for sale cheap. It would be a good locality for a shoemaker, so they write. They may be addressed in either English or German, at the above named place.

It appears from two communications received by us that in an editorial notice of a letter from Bro. John J. Cornish, in the HERALD for December 15th, we have inadvertently laid Bro. Cornish liable to be misunderstood, and therefore censured. In order that brother Cornish may be properly relieved of undue censure we wish the readers of the HERALD to understand that whatever fault attaches to the words in question lies at our door, as we took an isolated passage from the letter sent to us and printed it without explanation for a far different purpose than that of finding fault with officers in charge of the London, or any other branch, and no offense was intended; but as it has given offense we crave pardon. We hope that those who have written us and all others who have read the obnoxious sentence will not hold Bro. Cornish in fault further; he cer-

tainly intended no wrong, and we should not have subjected him to censure.

Bro. Joseph Parsons wrote from Pittsburg, Pa., March 8th, that good meetings were being enjoyed there, and on Sabbath evenings their congregations are fair in size and seem also to be interested. Their meetings are advertized in three of the papers regularly.

Bro. B. G. Watson, of Arcadia, Kansas, reports that he still labors to spread the gospel story among the people. But, now in his old age, he feels that his work is almost done, yet has faith that God's work will increase till Christ comes in his kingdom.

Bro. M. O. Howard, Gainsville, Florida, wrote February 29th, that all their branch excepting five had moved away, and others talk of going. Those left still meet together for worship, but their Sunday School had to be given up. Bro. Howard labors some among the colored people, and evidently wishes to be zealous and true to his calling.

Bro. J. S. Patterson has been at Braidwood, Illinois, and wrote from there to Bro. John Scott that he had baptized five persons March 11th.

Sister Kezzie Smith of Antelope, Nebraska, mentions the growth of that country and, therewith, the increase in the number of Saints from year to year through the labors of Brn. Thomas Dobson, Charles Derry and G. W. Galley, the latter of whom not long since organized a branch there, called the "Clearwater Branch," and now they wish that an Elder would locate there and build up the work. She advises any Saints who have no homes, or those who are in debt for those they have, to sell, become free and come out and pre-empt homesteads. The people are healthy and doing well temporarily. The land is both prairie and timber; and now is the time before emigrants take it all up, so the Saints there believe. Address J. H. Smith, Antelope, Neb.

Bro. James Caffall sends a Denver (Colorado) *Daily News*, which contains a short communication from him in regard to the decision in the case of the Kirtland Temple, and the value of it as proving the Reorganized Church to be the real exponent of the doctrines and faith of the Latter Day Saints. It is good to present this matter to the papers everywhere.

Bro. John Eames, of Cheyenne, Wyoming, sends a *Sun* published at that place, the copy sent containing a dispatch in reference to the decision, and its force in our behalf.

Father John Macauley, aged eighty—years, living north of the Chippewa river in Wisconsin, writes: "When I see calls in the HERALD for laborers everywhere I feel that I would like to run to answer them. My body is aged and feeble, but my inner man is strong and full of light—the spirit willing but the flesh is not able. I rejoice that God has spared me to see the jubilee year of the new and everlasting covenant restored, and to have my name among the trumpeters."

Bro. James Scott, Blue Rapids, Kansas, bears testimony to the evidence he has of the truth of the gospel of the last days, and that the sick are healed by the power of God.

Bro. Jesse Seelye, of Savannah, New York, thinks that much good might be done if an Elder would come and preach to the people. That branch has not been visited by the traveling ministers for a long time. Any Elders going east or coming west who can call on them would be welcome indeed.



Bro. R. M. Elvin arrived at home (Nebraska City) March 17th. He has had a busy winter in the ministry. A debate in consideration, to take place between him and Rev. Dungan of the Christian Church, was likely to prevent Bro. Robert from his anticipated attendance at the April General Conference, for he proposes to stand by the work even though at a deprivation such as this is to him in the present case. We are glad of his zeal and readiness, but would like to see him here.

Bro. Owen Owen, 1001 South Tenth street, Burlington, Iowa, enquires if there is a chance somewhere among the Saints for a brother whom he recommends to take charge of a farm, one who has had misfortune and lack of work in the city, but who understands farming well. He has a wife, and three children, one a boy of sixteen and two girls of fourteen and eighteen years. Testimonials of character will be furnished. Address Bro. Owen as above.

Thanks to the following for papers: Bro. John Ellis for Denver *Tribune* and Liverpool *Mercury*; Sister Annie E. Allen for a Sun Prairie, Wisconsin, paper; Thomas Henning for *Irish World*; James Caffall for Denver *News*; T. R. Hawkins, Nevada papers; W. N. Dawson, San Francisco papers.

We thank Bro. J. H. Peters, of St. Joseph, Mo., for a copy of the *Temperance Bugle and Standard*, published at St. Joseph, a temperance advocate as its name indicates. The number sent us contains some excellent articles on the subject of temperance, and urges the abandonment of tobacco as essential to reform—so say we.

Bro. Hiram Robinson, *en route* for Conference, was at Lamon, March 20th. He found about fifty houses already built, and evidences of more on the way. Bro. Robinson was preaching south of Chariton.

Bro. M. H. Bond wrote from Cadillac, Mich., March 11th, that Bro. Kelley's preaching there removed "a great deal of prejudice," and those who believed before are confirmed in their faith.

Bro. Thomas Galley writes from Savannah, Butler county, Nebraska, March 20th, that he has been laboring some in that region, and that a better feeling seems to be obtaining towards the word there.

Some brother in England sends us a copy of *Reynolds' Newspaper*, London, for February 23d, 1880, well filled with the current news of the day in London. We thank him for the favor.

BRO. ALBERT HAWS, now of Washington Corners, Alameda county, California, an old school companion and playmate in the prosperous days of Nauvoo, wrote us February 18th concerning affairs in the California mission. The letter is long, and we gather from it the following suggestions offered by him as a remedy for the distress there.

1. That the Pacific Slope Mission be dissolved.
2. That the existing mission be divided into four districts.
3. That these new districts choose their own officers.
4. And that they report directly to the General Conference, the same as all other districts now do.
5. That the licenses of all inefficient, idle, or mischievous officials be called in and revoked.

The reasons assigned by Bro. Haws for these suggestions are these: The mission idea is an

unnecessary division, and ought to be abandoned; except in foreign lands; and even in foreign lands where access to the United States is easy, it ought not to prevail; district, or conference divisions being all that are necessary. The Pacific Mission is too large; the expense of delegates to and from conference, and for a traveling presiding officer, is too great to be incurred by the Saints, or defrayed by the individual out of his own resources; the distances to be traversed being too great to be gone over often enough by the president to keep the work moving. Bro. Haws does not state how he thinks the mission should be divided, but we infer that Oregon, Nevada, North and South California, would be the natural divisions, though he says but four.

These new districts being empowered, as all others are, to choose their own officers, would be freer to act in their own defence, against unwise, or unimportant and distracting measures, where favoritism might intervene to the formation of rings, cliques &c. Besides this, he thinks that no one that could be sent by the general conference could overcome the antagonisms that natural barriers have interposed to prevent the onward progress of the work. The feeling against further exercise of local presiding authority by general conference seems, also, to be against the idea of one sent from the east, or appointed of those in California as a mission president; and this helps to make the proposition distasteful.

The burden of reporting double, or first making a report by districts to Mission Conference, thence to General Conference is objected to; and implies a subordination of districts to mission authorities, rather than to the General Conference, that is irksome to many, and gives rise to serious complications that retard and hinder, that would be avoided if the districts in California were amenable to general church authorities only, as are all other districts, through officers chosen by the districts themselves.

It is thought that many officers who are confessedly, either by circumstances or by natural disqualifications, incapable of representing the work acceptably and successfully, are but loads that the Church can not afford to carry, and would do better without; these ought to be silenced, officially, and the Church relieved.

We have given above, we believe correctly and faithfully the pith of what Bro. Haws presents in his letter; and we have done it that the Elders may think about it both in the mission referred to, and in the east. In respect to them we offer no comment, except to the last one referred to, that of the idle officers. In regard to this we submit: It is by no means essential that all the eldership should be good preachers; and our experience has shown to us, that it sometimes happens that an indifferent preacher has been a good thinker, an able counselor, and a safe voter upon critical questions. We have now in mind a case in point, where an Elder who has no reputation as a preacher, and is modest enough to make no pretensions that way, turned the course of discourse and legislation upon an important question and by his counsel and vote saved the body from a very embarrassing measure. Hence we advise the supremest caution in dealing with this matter of idle officers. The Elders who sat in the gates in the time of Moses and the Judges, were not in the field but they seem to have been necessary and useful in their vocation as elders.

## QUESTIONS AND ANSWERS.

*Ques.*—Do you think it wrong for Saints to play cards, checkers, authors, dominos, croquet, chess, and any such games.

*Ans.*—The question whether indulgence in games like those named above is criminal is one that has bothered, and is bothering many. We do not know that our opinion will help the matter much, but here it is. Whether such indulgence is wrong can only be determined in individual cases, and is then governed by circumstances. In themselves such games are not criminal, any more than running, wrestling, playing ball or marbles, or a hundred other amusements that might be named. But surrounded by given circumstances it would be wrong, because folly to engage in them. All gaming that comes under the head of gambling is wrong; hence any circumstances that make the aforesaid games, games of chance whereon money, or other valuable consideration is staked, make indulgence in them criminal; but when engaged in for amusement, or recreation from labor, either mental or physical, there can be no moral crime in them; always provided, that no duty necessary to be done is neglected, or time that should be spent in sleep and rest be wasted for the sake of indulging in such games. As for instance, sitting up late at night to play; or playing in work hours, when work should be done, then such indulgence is wrong. Or when in cases where play has become a passion excluding the putting ones mind upon work or duty, then it is wrong; because a habit is formed that has assumed evil proportions and rules a subject, instead of being itself subject to control.

"All work and no play makes Jack a dull boy," is old and true; so also is "All play and no work makes John an idle boy," and "idleness is the parent of mischief." Under proper restrictions, indulged in temperately, we can not see that games of the sort named are of themselves criminal.

We ourselves like to play marbles and ball with the boys, and now and again indulge in a game of chess, when time and opportunity conjoin to take away the circumstances of criminality. However, to them to whom such things are criminal they are crimes; as eating of meat is to them to whom it is an abhorrence.

*Q.*—Please answer in the Query Column, if proper, the following questions: There is before a deliberate assembly a motion, amendment and substitute. The substitute is put to vote first and lost. The amendment is put to vote and there are twenty yeas and one nay, and now comes the point of dispute. Does the above vote on the amendment prevent the motion from being put? Is it not necessary that the original motion also should be put to vote, to see if it may carry a larger vote than the amendment? Yours,

JOHN SMITH.

*A.*—The amendment when adopted by vote, is by that vote made a part of the original motion itself and does not supercede that original motion; the original motion must be put as amended, and may in that form be accepted or denied. The action upon a substitute is different from that on an amendment in this, that if a substitute is affirmed by vote, that vote is final as to the original for which the substitute was offered; but an amendment if affirmed only becomes a part of the original and must abide the issue of the vote up-

on the original motion. See sec. vii Rules of Order. A substitute is not an amendment, but is intended to put something else in the place of the whole motion under consideration; for this reason if a substitute when offered pleases the assembly better than the original, and they so declare by their vote, the original is at once disposed of and the substitute adopted, without the necessity of considering the original further.

### News Summary.

March 9th.—Both houses of the English Parliament have passed the bill providing relief for Ireland.

A dispatch says that fear and consternation prevail at St. Petersburg among all classes. With the continual reports of Nihilist conspiracies, the activity of the military, and the all-pervading presence of the police, the people are kept in constant agitation. Gen. Melikoff has organized the city into ninety police districts, each district under the charge of an officer detailed for a specific purpose. All suspected parties and persons who can not give a good account of themselves are immediately expelled from the city. Efforts are made to keep the people in ignorance of the various conspiracies which are discovered, to prevent, if possible, the breaking out of a general panic. It is believed that all the provinces are seriously contaminated with the prevailing spirit of diabolism.

In San Domingo, West Indies, an insurrection broke out, but the government overcame the party, killing Gen. Castillo, the leader, and some of his band.

An explosion in the artillery barracks at Santiago, Chili, killed twenty-four persons.

10th.—A Citizen's Union has been organized in San Francisco, for the purpose of protection to life and property against Socialists, lawless workmen and incendiaries. Ten thousand gentlemen, including the most prominent merchants, lawyers, bankers, etc., have signed a pledge that reads as follows: "We, the undersigned, hereby pledge ourselves to assist, in all lawful ways, the legally-constituted authorities in the preservation of public peace and the property of our fellow citizens, and for these purposes we associate ourselves together."

A Vienna dispatch reports that on the Austro-Russian frontier, near Dzikow, the Vistula River broke through a dyke and flooded thirty villages, some of which were completely destroyed. Thousands of people are without shelter or food. Many cattle were lost.

A dispatch says that Mahomed Jan, in Afghanistan, is out with eleven thousand men on the road to Cabul.

A severe gale prevailed the 8th, in the Sacramento Valley, California, amounting in some localities almost to a hurricane. At Willows, Colusa, county, much damage was done by the unroofing and blowing down of warehouses and other buildings, and reports to the same effect are coming in from various parts of the county.

11th.—The extensive weaving works in Moscow, Russia, were burned on the 8th inst. Twenty-four persons were burned to death and twenty-nine injured.

Mayor Killoch, of San Francisco, has issued a proclamation denouncing the manifesto of the Citizens' Protective Union and its authors, and defending the workmen, declaring them to be peaceful and law-abiding citizens. The general impression now is that the "Vigilantes" will be able to maintain order without resort to violent measures.

12th.—Mahomed Jan's forces in Afghanistan are said to be increasing rapidly. They are preparing for war on the English.

The Russian expedition into Central Asia has been abandoned.

It is yet uncertain whether there will be blood shed in San Francisco or not. Dennis Kearney and his "working men," who are so violent against the Chinese and declare that they "must go," are considered as a mob. It is feared that they may burn what is known as "Chinatown," and it is stated that every Chinaman in the city is armed with "a revolver, knife, or short bar of iron; and

many are armed with all three of these weapons."

At Frankfort, Indiana, yesterday, the boiler of a flax mill exploded and ten men were killed, their bodies being torn to pieces and scattered about. The building was entirely demolished, and the town was shaken by the terrific explosion.

At Pueblo, Mexico, the 9th, Gen. Grant was received with the usual honors, a salvo of artillery, bands of music, a procession and a reception. He leaves Mexico the 15th for Galveston and New Orleans.

Very cold weather is just now raging in Minnesota. In the northern part the mercury stands 23 degrees below zero. All over the west to-day is the coldest one for a long time, and few days colder this winter.

Some United States cavalry had a brush with hostile Indians in New Mexico February 28th, and captured and burned their camp. They were thought to be some of Chief Victoria's band.

At the Indian Agency, Fort Buford, Dakota, February 20th, the Assiniboine Sioux and the Yanktonai Sioux declared war against each other, and a battle ensued in which about thirty were killed and wounded on either side.

13th.—Prince Bismarck, of Germany, suspects that secret negotiations are going on between France and Russia, the object being an offensive and defensive alliance against Germany.

It is said that Gen. Melikoff had on a shirt of mail, and therefore Vladetsky's bullet did not reach his body.

15th.—No famine of late years has been so severe and protracted as that which has existed in northern provinces of Brazil, and of which we have from time to time had distressing accounts. The "famine district" lies between the Rivers Parahyba and San Francisco. The present drought—for it is not yet ended—began in 1877. The crops failed and the cattle died for want of food and water. By July of that year one third of the population were without sustenance; by November nine-tenths of the cattle in that vast pastoral region had died, and the famishing poor were without number. "The whole country was dried up so that not a green leaf or blade of grass could be seen, except along a few fertile hillsides." The drought continued through the year 1878, and then the people who had survived became frightened, and there was a great exodus, 500,000 people leaving one province alone, and at least 150,000 of them dying on the road. Great camps of fugitives were formed along the coast, and particularly about Fortaleza, a city of some 25,000 inhabitants. More than 100,000 refugees crowded into it. Fever and small-pox broke out among them, and they died by scores and hundreds, the death-rate from small-pox alone footing up as high as 808 per day. The Brazilian Government gave relief, and at latest advices was still feeding 250,000 people, who are employed in various public works, laboring for the mere subsistence it can give them. Out of a population of 900,000 in the Province of Ceara alone 200,000 have died of starvation and 300,000 of pestilence. Of the survivors two-thirds are fed at public expense. But the worst is to come if Government aid is withdrawn, as it is reported it soon will be. The Treasury has been drained and credit exhausted. The future for the surviving population of Ceara, and of other famine stricken provinces is appalling, and unless the drought is broken, or relief comes from abroad, the entire population will perish.

16th.—It is reported that the British troops have been defeated in a battle with the Afghans. A garrison was surprised, but most of the men escaped, and fled into the woods and mountains.

A telegram from St. Petersburg says: "The programme of the Dictator General [Melikoff] is not giving that peace to St. Petersburg which is so ardently desired. Though the Nihilists are less open and public in their demonstrations, it is everywhere felt that there is an undercurrent of active and vigorous hostility, liable at any moment to overleap the barriers provided for its repression. Rumors are current that a change of the cast iron policy is contemplated, and a pacification course is to be pursued."

From Northern Wyoming comes the news that great excitement exists there because of the rumors about the Indians intending to rise and march

upon the whites. Gen. Miles sends word from Fort Custer that the Crows have formed a treaty with the Sioux. Settlers to the north and west of Tongue River are coming into Goose Creek Valley for mutual protection. At Big Horn Post-Office all is excitement, which increases from the fact that there are only two companies of troops at Fort McKinney.

A special from Silverton, Colorado, says that an Indian massacre occurred near Blue Mountain early this month. A number of white men (gold prospectors) were killed, whose bodies have been found, and much excitement prevails.

Of the state of unrest in Europe a Chicago *Tribune* editorial says: "All Europe seems to be in a state of ferment. The Nihilists in Russia, the Socialists in Germany, the religious orders in France, and the *Irradentia* party in Italy are keeping the Governments of their respective countries in a state of expectancy if not anxiety. Italy appears to be as much disturbed by secret political societies as Russia."

17th.—Gen. Melikoff's system of treating the people with consideration and giving personal attention to public duties, raises a question whether a reorganization on this basis of the whole European Empire of Russia might not be undertaken.

An extraordinary robbery is announced in a cable dispatch from Cape Town, Africa. The Post-Office was plundered of all the diamonds awaiting shipment through the mails, amounting in value to \$375,000.

Dennis Kearney, the leader and spokesman of the so-called workingmen's party, in San Francisco, has been arrested, fined one thousand dollars and sentenced to six months imprisonment, for making incendiary speeches, in which he denounced, with much profanity, the authorities of the city and the City Council.

The following news comes from St. Petersburg: It is said that Gen. Skobeloff will lead an expedition on a limited scale against the Turcomans. The winter sowings of wheat in the South of Russia have suffered greatly from frost. A census is being made of the City of St. Petersburg, and all persons without fixed occupation or means of subsistence will be driven from the city.

18th.—The fact that the agreement between the Interior department and the Ute Chiefs does not provide for the removal of all the Indians from Colorado has created intense dissatisfaction among the people of that State, whose Congressional delegation will fight the Agreement bill in the Senate and House, and endeavor to secure the adoption of amendments whereby it will be possible to locate all the Utes in Utah. It is claimed that as the matter has been arranged by Secretary Schurz the Indians are given the cream of the agricultural lands in the Grand River Valley.

19th.—Dispatches from Europe say that trouble is brewing between the Musselmans and the Christians in Smyrna, Asia Minor. The Governor has asked aid from Constantinople, and a French gunboat started for that purpose, also an English gunboat from Athens, to help in case of need.

The unfavorable weather, which has prevailed for some time throughout Egypt, renders necessary an extensive re-sowing of cotton, and the crop for this year will be rather late, if not below the average.

The French Government has decided, so says a dispatch, to enforce the decree of 1804, which provides for the dissolution of unauthorized religious orders, therefore the Jesuits have concluded to take refuge in Spain and Belgium.

20th.—Foreign dispatches indicate the probability of an open rupture between Russia and China, concerning the occupation by the former of the rich province of Kuldja, which originally belonged to China but had by rebellion gained a semi-independence of her.

21st.—It is now announced that President Grevy, of France, has determined upon a rigid enforcement of existing laws against the Jesuits, Redemptorist Fathers, Marists, and all other unrecognized Orders. This amounts to the virtual expulsion of all these people from the country. The Pope is interposing, and has already forwarded a very vigorous protest.

A dispatch from St. Louis, Missouri, says: "The threatened strike of switchmen, foremen, and

helpers on the various railroads took place at noon to-day. The strike is the most perfectly organized of any of its kind ever organized here, including the men of the class on every railroad entering either St. Louis or East St. Louis. Business in the yards is stopped save what can be done by agents and officials."

22d.—The news from London is that the Afghan Prince and his chiefs are ready to negotiate with the British General, Roberts, for peace.

Dictator Melikoff, of Russia, is growing in power there, by the will and consent of the Czar, having a corps of soldiers under his own immediate control.

## Correspondence.

BRYANT, Illinois,  
March 17th, 1880.

*Bro. Joseph Smith.*—Our district conference at Burlington, March 6th and 7th, passed off very pleasantly; the power of the Spirit being manifest throughout the business sessions, preaching, and prayer and testimony. Bro. J. A. Robinson of the Kewanee district was with us. Our next district conference will convene at Rock Creek, Illinois, Saturday, June 5th. I met Professor F. Palmer in public discussion, at Rock Creek, Illinois, March 10th; our debate lasted three days, of two sessions each day, each session two hours duration. Our discussion was abridged one day, by request of Mr. Palmer, as the house was wanted for a funeral occasion, one day, and he did not wish to run the debate into the following week; so three, instead of four days was occupied; one and a half days on each question. The Professor proved himself a thorough gentleman throughout; more so than any man I ever met in debate. The general verdict was that Atheism and Infidelity "wiggled out at the small end of the horn." I thank God for the assistance given me.

I am now on my way to Plano; shall go to Canton to-morrow, to remain over Sunday next; where I will steer my course from there is yet, to me, unknown. My sister and family at Carthage send you their respects.

As ever, your brother in the "One Faith,"  
JOSEPH A. CRAWFORD.

XENIA, Nebraska,  
February 27th, 1880.

*Dear Herald.*—At last writing I was holding meetings at Crescent City, Iowa. A deep interest was manifested by several, and some pledged to unite with us. Bad weather hindered the meetings at Downsview. At Glenwood I preached a week. Thence to Dawsonburg, where I spoke to small but select congregations. At Nebraska City I was pleased in having the privilege of speaking three times to the Saints and friends, for that was the place of my childhood, and there is where my weaknesses and faults are known, (for I have not tried to hide them), and I feel a just pride that I enjoy the respect and confidence of both Saints and friends, with a very limited exception.

January 2d, mid the perils of rotten ice, I walked across the Missouri river, only to meet with a disappointment in missing the north bound train. Lodged with Bro. E. R. Briggs, of Eastport, and breakfasted next morning in Omaha. Attended the Northern Nebraska conference. No business of any importance was transacted. There is much room for improvement, both in spirit and manner of doing the Lord's business. When SELF is the factor at quarterly conference, Christ and the gospel is clouded, strife and not love is the rule.

While in Omaha, Elders F. F. Hintze and C. H. Newman of Utah, asked for and obtained the use of the Saints' chapel, and January 6th the former preached on "Priesthood and Successorship." He is a smooth talker, and an adept at giving a false interpretation to the revelations; he was cunning in that he garbled statements of history and quotations, and declared that no argument or logic could be brought against what he presented. I called upon him before the dismissal of his meeting, to meet me upon several questions of difference between us, but he refused to enter

into discussion. On the following evening I reviewed his sermon, and for two and three fourths hours I worked faithfully in defense of truth and the Reorganized Church. I sought to be kind but plain; and if there was a gap left open I am not aware of the fact. I wish to bear testimony here, that whenever I stand to declare the mission of Joseph Smith and the Reorganized Church, a double portion of the fire of inspiration fills my soul.

From Omaha to this place, and spoke a week to attentive listeners. The future promises additions in this part of the vineyard. Spent a week near Valley Station. The school-house has been locked against us there, but Bro. Nelson Brown's house is open; some are investigating. January 20th, I went home and spent two days at my own hearthstone. Thence to Palmyra, to the quarterly conference. It was the best that we have held for five years. I believe enough live members are there to carry on the work, and "laggards" too. Many have come under condemnation, by neglecting to lift up their voice," will be written upon the finding of the great court, unless there be a "shaking of the coals from their garments" very soon. Went to Wilber and preached nearly two weeks. Several gave me promise of obeying soon. My father made an opening twelve miles east of Wilber. I spoke there twice to full houses, and, in all my experience I never saw a people that so unambiguously endorsed the doctrine. I would have continued, but the house had been let for a revival meeting. I verily believe that God has a people there. With that genial brother, Dr. Levi Anthony, I went to Clear Creek, and held meetings for two weeks. This place has been pre-empted by the Christian Church, hence we earn every inch of territory we occupy. Everybody talks, and "Mormonism" filled the air; and the more they talked, the better were we pleased. February 15th, organized the "Clear Creek Branch," with six members, and on the 22d five were added by baptism. The cause has many friends in that vicinity. However, papers are being prepared for a discussion between us and the Christian Society. I thank God, that, through his grace, I know my labors have not been in vain.

ROBERT M. ELVIN.

TAYLOR, Red River county, Texas,  
February 19th, 1880.

*To the Saints of Burleson and Robertson counties, greeting.*—When I left you, it was with a broken heart. All obstacles having been removed, I am again free. When I last bade you farewell the emotions of my heart were hard to conceal, you were then with joyful hearts, and buoyant hopes of the future. I hope you have increased tenfold since then, in wisdom, knowledge, understanding—in fact in every characteristic that should mark the Saints of God. Is that spirit that gave such joy when you arose from your watery grave in the famous old Brazos, still securely housed in the temples prepared for it? Or has it become grieved, and taken its departure? O! dear Saints, do not fail to use every means to make your "calling and election sure." Let brotherly love, meekness, humility, and godliness be some of the characteristics by which you may be known from the world; while you seek to be clothed with a mantle of charity which is a shield against evil. All who have quick tempers, try to subdue them; and in the place thereof use gentleness, and kind words. Sisters, be kind and gentle to your children, use kind words at all times, and the rod will be seldom, if ever needed. Fulfill your promises to your children, and be sure to make none but those you can fulfill. I have no new doctrine to write, but only to exhort you to steadfastness in the doctrine that you have so often heard; remembering that the day of the Lord is at hand, and soon the voice will be heard, "Behold the bridegroom cometh, Go ye out and meet him." And, as none will be admitted but those who are clothed with the wedding garment, which is the righteousness of God, or in other words doing the commandments of God; strive so to do that his Spirit may be with us, for "except ye have the Spirit ye are none of his." O, how faithful and diligent we should be that by good words and

works we may prove to the world that we are what we profess to be in example, as well as precept, "He that heareth these sayings of mine (Christ) and doeth them," these are the ones that are to be admitted to the marriage feast.

Again "man shall not live by bread alone, but by every word that proceedeth from the mouth of God." These words of the Savior are significant, and unless I misunderstand them, they are applicable to modern as well as to ancient revelations. That God may help us to so live that at the great day we may hear that welcome applaudit, "well done good and faithful servant, enter thou into the joys of thy Lord," is the prayer of yours in the hope of eternal life,

A. J. CATO.

LESLIE, Reno county, Kansas,  
March 11th, 1880.

*Brother H. A. Stebbins.*—By the *Herald* we see that Brother A. Kent has been preaching in Ellsworth and Barton counties, also in Rice and McPherson counties, at Lindsburg, just a day's drive from us. We would have been so glad to have known it. We would have gone there to hear him, and have brought him home with us, if he would come; for we have not heard one of our Elders preach for nearly seven years. All that cheers us on is the *Herald* and *Advocate*. Nearly all our neighbors have joined the Christian Church, and we are left out "with the dogs;" as their minister said that all who did not come in should remain out with the dogs. Well, for my part, I would rather have the friendship of a good dog than a hypocrite. Pray for us that we may remain steadfast in the faith, and that we may yet have a preacher of truth here.

As ever, your brother and sister in Christ,

H. ELMER.  
EMMA A. ELMER.

ST. LOUIS, March 15th, 1880.

*Bro. Joseph Smith.*—Our district is in a tolerably fair condition. Some misunderstandings of the past are being better understood, and in many respects I think we are improving, but a great deal of work ought to be done, and there are very few to do it. Many of the most active of former days have passed away, some by death, others by change of location. And a few have faltered by the way and gone over to the enemy's camp. But still some are left who love the work, and who try to be valiant in the Master's cause. We very much need an able and wise Elder to labor permanently in the district one or more years. I am confident that the right kind of an Elder would cheerfully be sustained, and all his reasonable wants be supplied. We have been misunderstood in the past, because we did not encourage some elders to come and labor temporarily, and pay us flying visits. And our course has been misconstrued to appear that we did not appreciate a visit from the brethren. But the very reverse has been the case, so far as worthy and true brethren are concerned. Let such brethren as Blair, Derry, Clapp, Heman C. Smith, and many others that I might mention, come and pay the St. Louis Saints a visit, and see if we will not appreciate it. And why is it these brethren never even hint about money. May the Spirit of the Lord attend all your General Conference sessions, and may the fiftieth anniversary of the organization of the Church be one that shall cheer the hearts of the Saints throughout the land.

Your brother in Christ,

WM. ANDERSON.

BEAVER, Beaver Co., Utah,  
March 8th, 1880.

*Bro. H. A. Stebbins.*—Bro. Deuel is with us now, and he is doing all he can. It is a hard place, for the people are warned to beware of "that Josephite." But they now attend better, and things look more favorable. He has not baptized any yet, but expects to soon. Some of the leading men in this place promised to meet Bro. Deuel in a discussion; but, when the time came, they did not meet him. We believe that nothing short of the power of God can throw down the strongholds in this place. Bro. Deuel has the love of all the Saints and friends.

Your sister,

R. VANVLEET.

BOZEMAN, Montana,

March 2d, 1880.

*Bro. Henry:*—I send you the result of my labors in Bozeman. I have given three lectures, to large audiences two nights, and fair turn out the third night. The Editor of Bozeman paper, "The *Avant Courier*," not only personally and flagrantly insulted me on my arrival, when I called upon him, but has since then indulged in frequent slurs in his paper. And as he has not only attacked me but also the Church; and he does it knowing that there is no other paper in this vicinity, I gave him a good exposure. He used to be a Methodist minister here in Bozeman, then Government Agent, during which he turned thief, and then denied religion.

The first night, in speaking of rewards and punishment, I said that reason would teach us the necessity of a place of future punishment. I referred to the jail, that many commit gross sins, yet go unpunished in this life. I illustrated by saying, Suppose your speaker should prove recreant to his trust, and, like Judas, betray his Master and his cause, rob the government and then slander better men than himself, men whom he could not meet before the public and give them no reply in his columns. Would not your speaker deserve future punishment? At the close of the meeting the gentleman arose and asked if I referred to him or to any gentleman in the congregation. I told him if the cap fitted him he was welcome to wear it. He then said that that was a sneaking, underhanded way of getting out of it, and he demanded a straight, direct answer. I replied again, "If the cap fits you, you can wear it; and if you take what does not belong to you you are not honest." He then put his hand on his hip, where he carries his revolver, and, advancing a few steps, said, "You are a liar and a coward." I replied, "Sir, you are a gentleman." The next night the hall was crowded, and the third night, when I closed, a purse was placed on the table by Colonel Chernut, as a tribute of respect, containing \$23.05. Bozeman is open; an Elder can go in there now and secure a good hall, good congregation, kind treatment, and hospitality. Yours in bonds,

E. C. BRAND.

MARMATON, Bourbon Co., Kan.,  
January 4th, 1880.

*Bro. Joseph and Henry:*—I live ten miles southwest of Ft. Scott; have been here over twelve months; have not seen one of our faith since I came here; would be very glad if any of our faith would call on me in passing, for I feel lonely away from my kindred, whom I left in the Lone Star state, where I had lived twenty-five years, without thinking that religion would cause one to desire to move. But when I heard the Latter Day gospel and obeyed it, I like a great many others, started Zionward, seen dimly in the future by what has been written. I have floated to these parts, where the prejudice on the one side, and indifference the other are so great that I have no influence in trying to preach; yet with all this I am not discouraged, but am determined to battle on the best I can, though alone we may be, until the gathering shall come.

Yours in hope,

L. H. and S. J. EZZELL.

LONDON, England,

February 6th, 1880

*Dear Sisters of Zion:*—I have had a few years' experience in the Reorganized Church of Christ. Many great and marvelous blessings I have received, through the dictation of the Spirit of the Lord, through his servants and handmaids, in these the latter days. Over eight years ago, while I was at a large conference of the Brighamite Church, so called, in which I was then a member, the Lord marvelously brought me out of a large assembly of the so-called Saints by a voice that was heard in the midst of the assembly, denying a statement that had been made by one of the Elders of the Church; namely, that our martyred prophet, Joseph Smith, was the founder of that great evil that has caused so many noble men and women to fall from the truth. The voice that was heard was that of our brother Bradshaw of the Limehouse Branch, London.

Dear Sisters, although not known to many personally, I trust the time will come that we shall meet in Zion. Let us strive, dear sisters, to spend our lives for the gospel we love. Had the Lord left me to myself I fear I might now have been groping in the dark, as many still are. Dear sisters, let us strive to be determined to follow the steps of our meek and lowly Savior. Then the Lord will use us if we will follow him. Let us strive to follow him in all his ways. We are pleased to see the report of our Sisters' Society at Providence. Our society in London is led by Sister Bradshaw, and has had many struggles, but the Lord has greatly blessed us.

MARIA FURNESS.

RICHMONDVILLE, Mich.,

March 11th, 1880.

*Bro. Joseph:*—On February 21st I held a debate with a Roman Catholic on two propositions, as follows: 1st. Resolved that the Roman Catholic Church is the Church of Christ; affirmed by James Mohan and denied by John J. Cornish. 2d. Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the Church of Christ; affirmed by J. J. Cornish, denied by James Mohan. The Douay Bible to be the only standard of evidences, and each to have two twenty-minute speeches on each proposition. It was agreed that no decision should be given, as Mr. Mohan said there were more Protestants than Catholics, present.

We had an excellent chairman, Mr. Mohan's own choice. Good order was kept for such a large assembly. Mr. Mohan did not do as well as I thought he would. He brought up a few passages of Scripture to prove his church to be the church, but I found no difficulty whatever in overthrowing his theory. In reply to the second proposition he did not bring up a single verse to disprove our church, but he got off the track a little, by telling us that "Joe Smith sold the gold plates for a Grist mill," (an acknowledgment of his having had them). He exhorted the people to beware of these Mormons, because they came too late in the season, &c. Three or four days after that I baptized four, and many others are not far from the kingdom.

West of Sanilac is one of the Second Adventist strongholds. I have been doing much preaching there, and the majority are now in favor of the latter day work. Some of the Adventists told their minister (Elder Wright) that unless he would come out and prove our doctrine false they would leave him and join the Latter Day Saints, as they believed we had the truth on our side. I have been informed since, that he will stand an argument with us. I told them I was prepared.

I have been to Black River, and got a new opening among the Methodists; have baptized three there lately. The Methodist minister is feeling hurt over it, for the people's eyes are being opened; instead of paying him the salary he puts on them (\$60) they only pay him \$6. The reason assigned is because he don't preach the truth. He has offered now to debate with me and show we are wrong; by so doing he thinks to gain what he has lost. I have written the challenge just as he desired it, and await his time to discuss.

I have made a new opening twelve miles from Port Huron; preached once and promised to go again. Since then a Methodist minister there delivered a lecture against the Mormons. He said that he was an elephant, and that we were only ants in his sight. So I am going soon to see the elephant.

It seems that all sects, both Protestant and Catholics combined to put down the truth soon after we came around. Before that they were always in opposition to each other; but the work only rolls faster. I will not be alone all this summer; Bro. Willard Smith has commenced traveling with me. He is a young man, a Priest, and a good singer. We anticipate doing a good work this season. There are good openings. Bro. D. Wilkey is also doing a little in various places, but will soon have to attend to the farm. Bro. A. Barr has been in Canada preaching a little, and Bro. J. Simmons preaches occasionally in different places besides his own branch, and Bro. H. Campbell is not idle. In short the work

in this part is onward; the Saints are lively, and more are coming. God is also blessing his people with the gifts of healing, wisdom, knowledge, &c. I expect soon to be in Canada. The field is large, the laborers are few; may the Lord of the vineyard send forth more, is my prayer.

Yours for Christ,

JOHN J. CORNISH.

EDENVILLE, Iowa,

March 5th, 1880.

*Bro. Joseph:*—Bro. Lake has been with us three weeks. He and Bro. D. C. White labored in Poweshiek county for one week. Then Bro. White left for home and I joined Bro. Lake. We have been holding forth in the neighborhood where my late discussion was held. Four more were baptized last Monday and more have asked the benefit of that ordinance.

Bro. Lake spoke two evenings in defence of the Book of Mormon. The Lord stood by him giving him his Holy Spirit, and the subject was handled with great skill. When we closed the meeting an infidel arose and called the house to order. Taking the stand he said: "Ladies and gentlemen, I have been a disbeliever in this Bible (picking up one of our bibles) ever since I have been sixteen years old. I had been taught by my parents from infancy that this book was the Word of God. I have read this book and compared our religions with its teachings and found that there was no agreement—thence I turned to the study of theology and became perfectly disgusted. But I tell you, ladies and gentlemen, if this Bible is to be believed then the Book of Mormon is true. If the Bible is true then the Latter Day Saints have the gospel. The Bible never had been preached in our neighborhood until the Latter Day Saints came here." He quoted Mark 16th and remarked "that any man who would tell him that he believed the Bible and denied this declaration he did not fear to tell him that he lied." His advice was, "to read the Book of Mormon before rejecting it."

The fire is kindled and what the consequences will be we are not able to tell at this writing. We commence a series of meetings at Edenville on the 10th inst; thence to Polk county on the 17th where we expect to continue till conference convenes at Newton on the 28th, when Bro. Lake expects to go to Plano to attend the fiftieth anniversary of the Church of Latter Day Saints. The work is on the march and ere another fifty years shall have passed Zion with her blood washed throng will have entered in to her rest.

So may it be,

I. N. WHITE.

MYRTLE CREEK, Douglas Co., Oregon,

February 14th, 1880.

*President Joseph Smith:*—The reason that I did not report to the Fall Conference, was that I did not get to my field of labor till it was too late to do anything, (the rains having set in), so I had no report to make. I was much fatigued from a land trip of over one thousand miles, and much of the way through a hot, sandy country, the mercury often being as high as 116° in the shade, yet I began to preach as soon as I arrived, but as the rain set in my labors have been confined to this place.

I preached by the way only at Visalia, Tulare county. I found a few confiding Saints there whose confidence had been much abused, and I stayed and labored with them ten days. Held several meetings, baptized two, blessed four children, and administered the holy Sacrament to them. Left them feeling well. May the Lord keep them holy and unblameable, is my prayer. I also laid over ten days at Linden, and was kindly entertained by Bro. John Nightengale; but I was too sick to preach. I learned that the Stockton Branch was nearly if not quite dead, just as are the other branches throughout the Pacific Slope Mission.

Last week I gave four lectures on the apostasy of the ancient Church, and was to have given four on the restoration of the gospel and the kingdom, etc., but bad weather set in, so I gave but one; but I will go on with them as soon as the weather gets better.

My programme for the summer's campaign is: First, labor in Josephine, Douglas, Coos, Marion,

Linn, Lane, and Polk counties, Oregon; thence east of the Cascades to the John Days river; thence across into Idaho and Washington Territories, a big summer's work; but I hope the Lord will give me grace, strength, and wisdom to accomplish it.

Your brother and fellow laborer,  
J. C. CLAPP.

FARMINGTON, Graves Co., Kentucky,  
March 1st, 1880.

Dear Herald:—After writing from Moss Point, Mississippi, January 1st, we (Bro. McPherson and I) went to Bluff Creek. Found the Saints strong in the faith. We remained until January 15th. Baptized one and confirmed one who had been previously baptized by Bro. R. M. King. On the 15th returned to Three Rivers and labored until the 23rd. Bro. J. B. Porter now presides there. On the 23rd returned to Bluff Creek, held a business meeting, and Bro. Simeon Cochrane was ordained an Elder, and is to preside. I have much confidence in Bro. Porter and Cochrane, and hope they will be humble, diligent, and useful to the cause. On the 25th returned to Three Rivers and tarried till the 30th. Baptized one there the 29th. On the whole the churches in Jackson county, Mississippi, are doing well. They came from different denominations and brought some of their peculiarities and traditions with them, and have not yet emerged into a oneness in Christ, but are certainly making progress in that direction. May God watch over and bless them!

On the 30th, left East Pascagoula and came to Mobile, laid over until 11:20 p. m. While reclining in the shade of live oaks in the city park, and watching the children sporting on the green grass, I could but contrast the pleasant weather here with the probable bleak, cold time in the north. I thought that could the rich and productive soil of the West accompany the mild climate of the South, how pleasant and agreeable it would be. But, should so much vegetation as rich soil would produce, be left to rot on the ground where there is no cold to counteract its effect, it would be rendered too unhealthy for us to live in. Surely God doeth all things well!

Three o'clock a. m., the 31st, found us at Shubuta, Clark county, Mississippi, and five miles walk in the country brought us to Mrs. Weaver's, an aunt of Bro. McPherson, who kindly received us. We preached in the neighborhood a few days, which I think had good effect. We were the guests of Messrs. McPherson and Chapman, and Mrs. Weaver and sons.

February 7th arrived at Bro. Henry Ruff's, in Noxuba county, Mississippi. Though he has much opposition and is alone, yet he remains firm in the faith. Remained with Bro. Ruff until the 9th, then left an appointment for the 26th, and proceeded fifteen miles farther to Bro. Eskridge's, in Winston county. Bro. Ruff furnished a conveyance. Bro. Eskridge was the only one of the faith there, all the rest having removed. The consent of the Methodist class-leader, Columbus Ivy, was obtained, and we commenced meeting in the church, but, as we repaired to the church one night, after having held several meetings we met Mr. Ivy and five others, viz., Thomas Ivy, James Ivy, John Kinard, Wm. Wilson and Mr. Bagwell, each carrying a club, and they refused us admittance. We thought it a strange procedure, for a polite request would have answered as well as clubs. From some talk I heard I think it probable that they will be reported to the grand jury. We preached at the house of Mr. Gasper Kinard that night. Others also opened their houses, and we preached at Mr. Price's, Mr. Wallace's, and at Mrs. Moorhead's. Four shots were fired near the church during service the night before the clubs were displayed, by unknown parties.

It is just to say that the conduct above cited was not endorsed by the people; they are hurt, and feel keenly the disgrace brought on the neighborhood by Mr. Ivy and fellows. We heartily thank our friends for their kindness and hospitality; and towards our enemies we hold no ill will. On the 16th, baptized two, a widow Massey and her daughter Martha, principally the fruits of Bro. Hansen's labor. Sr. Martha has been

afflicted and several predicted that her baptism would be the cause of her death, but when we left she was rapidly recovering. On the 26th we returned to Bro. Ruff's, but not a soul came to meeting except Bro. R. and family, and Bro. Eskridge and son who came with us.

The 27th, left Macon by rail, and that night stayed at Rives, Tennessee, and on the 28th came to Mayfield, and, after a nine mile's walk through mud and water, arrived at Farmington, finding Bro. Hansen and wife and child well. Yesterday preached twice in the Farmington Institute.

Bro. Daniel McPherson is improving in spirituality. We had no reply to our letter to Bro. White, so did not visit Tuscaloosa. Our finances would hardly have admitted of such a trip, any way. I can hardly say how the work is here, as I have seen but few of the Saints. Bro. Hansen reports but little progress. We think of going to Tennessee this week, then back here, and on to Conference via Belleville, Illinois, and St. Louis, Missouri. I still rejoice in the work, and am ready to sacrifice for its progress.

HEMAN C. SMITH.

STREATOR, Illinois,  
March 8th, 1880.

Bro. Joseph Smith:—I preached at B. W. Harvey's house in Wilton Center (east of Wilmington), February 29th, and came away March 3rd. I called at Braidwood the 5th and met Bro. Patterson. I was with the branch near Piper City through January and preached on each Sabbath. The bad condition of roads prevented night meetings. Bro. Silas Rogers was getting around again, and recovering from his sickness, which had kept him confined to his house for several weeks previous. I was over one Sabbath at Bro. Lars Lewis' and preached in the school house on his place. I visited Bro. Soren Oleson before getting there. I spoke twice at the Saints' Hall at Braidwood on the Sabbath I was with them, and once the fourth Sabbath in February at the Hazelton school house, near Bro. Parks, east of Wilmington.

I came here Friday evening and preached at the Saints' Hall yesterday afternoon and at night, and have an appointment again to-night. We think there is apparent indications of improvement in the branch here; which we was glad to so find on our return this way. I have met with much kindness with the Saints and friends, who have rendered me substantial aid, so my necessary wants have been very amply supplied, for which I am thankful to the Lord, and may He abundantly bless them for their interest manifest in this glorious gospel cause.

I send you a piece clipped from the Chicago Farmer's Advance for your disposal concerning the Jews in Palestine; though you may have seen it before, but thought it quite an interesting account, and so send it.

Yours in bonds,  
C. G. LANPHEAR.

FONDA, Iowa,  
March 12th, 1880.

Bro. Joseph and Henry:—Bro. Lambert is at Coalville and will be here to-morrow evening. Bro. Whiting and Eli T. Dobson will be here on the 20th to go to Clinton township to baptize and organize a branch. I have had three letters from Plymouth county begging me to come there and preach. Sister Christy writes that one lady is ready for baptism. I have been preaching most of the time, and have used more money in traveling than I have earned, and did not think I could go to Lemars. The decision of the court in Lake county, Ohio, published in the Sandwich Argus, I have had put in our Fonda News. The editor said he would insert it if my boy Charley would set it up, and he did so.

Most respectfully,  
E. C. BROWN.

Take the following as a sample of what rich men get: The income of William H. Vanderbilt last year was \$30,000,000; of Jay Gould, \$15,000,000; of Sidney Dillon, \$10,000,000; Russell Sage, \$10,000,000; James Keener, \$8,000,000.

## Conference Minutes.

### WESTERN WISCONSIN DISTRICT.

A conference was held at North Freedom, Sauk county, Wisconsin, January 24th and 25th, 1880. Bro. Frank Hackett presiding; Bro. W. A. McDowell clerk, G. W. Squires assistant clerk.

Bishop's Agent reported:—"Received \$2 50; paid out \$2.00. E. C. Wildermuth Agent."

Reports of Branches:—Willow read and rejected because it was not made out according to Rules of Order. Webster 31; 2 baptized, 4 received. Wheatville 23; 1 removed by letter. English German Freedom Branch 23; 1 received. Elders F. M. Cooper, (baptized 2), Frank Hackett, C. W. Lange, M. V. Thayer, W. D. Brunson and A. L. Whitaker, reported in person, and E. C. Wildermuth by letter. Priest W. O. Closson, and Teachers J. W. Whitaker and F. Ode, also Deacon A. L. Fuller reported.

At 7 p. m. preaching by Bro. F. M. Cooper. Business resumed. Resolved that this district conference sustain Bro. F. M. Cooper as missionary Elder, by their means and prayers.

Sunday 10 a. m. preaching by Bro. C. W. Lange; at 2 p. m. testimony and sacrament meeting; in which the gifts were enjoyed. At 7 p. m. preaching by Bro. F. M. Cooper.

Business resumed. A committee of two was appointed in each branch to collect means for the support of John Romack.

Adjourned to Willow Branch, Richland county, June 19th, 1880, at 10 a. m.

### KEWANEE DISTRICT.

A conference was held at Kewanee, Illinois, Dec. 6th and 7th, 1879; President Robinson in the chair; J. H. Hopkins, clerk.

Reports of Kewanee, St. Davids, Bryant and Buffalo Prairie were read and approved. Report from Millersburg referred back to the branch for correction. All financial reports were read and approved.

Bishop's Agent's Report, for six months, ending Dec. 6th, 1879: "Balance due Agent last report 65 cents, received since last report \$10.11. Balance on hand \$9.46. R. J. Benjamin, Bishop's Agent."

Elders R. Holt, E. T. Bryant, C. G. Lanphear, J. S. Patterson, J. A. Robinson, J. D. Jones, T. F. Stafford reported in person; J. W. Terry by proxy. E. T. Bryant and C. G. Lanphear were appointed as a committee on appeals.

Whereas, objections have been raised in the Millersburg Branch to the legality of a meeting appointed by the president of the district, wherein a presiding elder was elected to preside over the branch; therefore be it Resolved that a committee of three be appointed to investigate the legality of calling said meeting.

Bro. Chisnall, Holt and Lanphear were appointed.

Whereas, there is a great deficiency in the items of the individual membership of the district, and as there is great need of a revision of the same, be it Resolved that the president and clerk of each branch be especially called upon to make out a complete report of the membership of their branch, according to the accepted form of the Church, and forward the same to the district secretary as soon as possible.

2 P. M.—The committee on the Millersburg Branch matter reported having examined the evidence, and from it that they believe Elder Robinson had a right to call such meeting and lay before it such business as he might think of benefit to the branch, it then having no president; but that they also believed that it would have been wise in him to have conferred with the Priest in charge, as a matter of courtesy. The report was adopted, and the action of the president was sustained by conference.

Missions were given to Bro. T. F. Stafford and J. W. Terry, and Bro. J. S. Patterson was requested to labor in the district as much as he can.

Preaching Saturday night by Bro. C. J. Lanphear.

Sunday:—Preaching at 10 a. m. by Bro. T. F.

Stafford; 2 p. m., sacrament and testimony meeting; preaching at 7 p. m., by Bro. J. A. Robinson.

The committee on appeals reported on three cases presented to them. 1st. In the case of Brn. Thomas Charles and Samuel Garland, the committee, on the evidence presented, agree with the Elders' court held at Kewanee, and believe that there is not sufficient cause for an appeal. 2d. As to the appeal of Sr. Reese, the committee do not find that there has been such an investigation of the matter as should have been made, and therefore they recommend that the branch take it again in hand for further investigation. 3d. In the case of C. E. Jones, the committee find that the court of elders gave him ample time to make confession, and the committee consider that he should comply with the law of the Church to again take his place in it.

All the above reports were received and approved by conference, and the committee discharged.

Adjourned to Henderson Grove, June 6th and 7th, 1880.

#### INDEPENDENCE DISTRICT.

Conference convened Friday, February 20th, 1880, at Independence, Missouri; J. J. Kaster, presiding; C. M. Schroder elected clerk in place of F. P. Searcliff who resigned.

Branch Reports:—Independence, at last report 181, present 129; 1 removed by letter, 1 died, 1 ordination. Kansas City, last report 18, present 18; no change. Wyandotte last report 18, present 18; 1 received by letter. [Error of 1.—Eds.] Holden no report. Belton, last report 9, present 10; 1 baptized.

Elders B. B. Brackenbury, J. J. Kaster, Wm. Newton, J. W. Brackenbury, C. C. Frisbey, F. C. Warnky, C. M. Schroder, Abner Lloyd, C. W. Prettyman and D. S. Crawley reported in person, and F. P. Searcliff by letter. Priests R. May, W. P. Brents, J. F. Clemenson, A. J. Cox, Wm. Clow, Wm. Pooler and Wm. Crick in person, and Rudolph Etzenhouser by letter; Teachers P. J. Hole and Charles Clemenson in person.

Bishop's Agent's report: "On hand last report \$7.75, received of Bro. Hole \$3.55, of A. J. Cox \$2.00, total \$13.30. Paid Bro. Anderson \$3.00, Bishop Rogers \$8.55; balance on hand \$1.75. J. J. Kaster, Agent."

Brn. B. B. Brackenbury, F. C. Warnky and C. W. Prettyman were appointed as a committee on grievances.

Evening. Resolved that the case of F. M. Sheehy be referred back to the branch.

Feb. 21st.—Missions in the district were appointed to Brn. J. W. Brackenbury, F. C. Warnky, S. O. Waddel, B. B. Brackenbury, W. P. Brents and Wm. Crick.

Bro. J. J. Kaster was released as president of the district and thanks were voted him for past services.

Independence Sunday School report for the quarter ending February 22d, 1880: Total attendance 239, average 21, collections \$1.22, expense 30 cents, verses recited 376, average per scholar 34. Officers; superintendent, John S. Page; assistant, Seth Farrow; secretary, Bert. Pilgrim; treasurer, Thorny Mayo; librarian, George Bailey.

Bro. F. P. Searcliff's resignation as one of the building committee was accepted, and Bro. F. C. Warnky was chosen in his place. Bro. S. G. Mayo was also released from the committee and Bro. Wm. Clow was chosen in his place.

Report of Building Committee:—"Paid to F. Campbell contractor for brick work \$257.25, for lumber \$149.00, work done on subscription \$320.98, total \$727.23; money received \$354.40, work received \$320.98, total \$675.38; balance due Treasurer \$51.85."

Resolved that we investigate the condition of the title of the chapel lot.

That we collect money to pay off the indebtedness and then proceed to finish the building.

That all members of the district pay whatever they can into the hands of the Bishop's Agent for the above purpose.

That we send Bro. F. C. Warnky to the General Conference to represent the condition of the building and to get money to complete the house.

Bro. J. W. Brackenbury's resignation as one of the committee was not accepted.

Bro. F. C. Warnky was elected president of the district.

Resolved that Bro. Burnam's ordination (according to his own statement) is illegal.

Resolved that we do not consider that Bro. Kaster did wrong in silencing Bro. W. P. Brown until the ordination was investigated.

Whereas, tithings are for the support of the poor, therefore be it resolved that Bro. Kaster present the case of Bro. Anderson to the Bishop of the Church, and, while waiting for a reply, that he obtain means to care for Bro. Anderson; and, in case Bishop Rogers does not allow his support, that the Agent present his bill to the next conference.

At 7 p. m. preaching by Bro. Prettyman.  
Sunday at 11 a. m. preaching by Bro. Crawley; at 2 p. m. sacrament meeting; at 7 p. m. preaching by Bro. Warnky.

Resolved that we release the adjudicating committee.

Adjourned to Independence, May 21st, 1880.

#### NORTH-WESTERN KANSAS DISTRICT.

A conference was held at Blue Rapids, Kansas, February 21st and 22d, 1880; president I. N. Roberts in the chair; Mahlon Smith, secretary.

Branch Reports:—Elmira 21 members. South Logan 15. Solomon Valley 14. Blue Rapids 44.

Elders reported in person: John Landers, Caleb Hall, E. M. Wildermuth, Abram Sears; Reuben Hoyer, G. W. Beebe, Harvey Humes, Hiram Noble, G. W. Vail, J. D. Bennett, A. H. Kent and I. N. Roberts; J. F. Jemison by letter; Priests A. J. Taylor, J. S. Goble, H. R. Harder and F. M. Dennis, and Teachers P. L. Case and B. J. Scott in person.

Bishop's Agent reported: "Received \$62.42; paid out \$59.69; balance on hand \$2.73."

Resolved that the Otter Lake Branch is hereby disorganized, and that the members receive letters from the president of said branch.

That we endorse the action of Brn. Kent and Harder in organizing a branch at Pleasant Ridge, Barton county.

Bro. G. W. Shute was chosen president of the district, and E. M. Wildermuth, secretary.

Thanks were given to Brn. I. N. Roberts and Mahlon Smith for services as president and secretary of the district.

Preaching during conference by Elders Kent, Bennett, Landers and Priest Harder. Eight persons were baptized and one child blessed during conference. We had a pleasant session; quite a number of the Saints remained two days after conference and held meetings. The result was, three more were baptized, and there is a fine prospect of others obeying shortly.

Adjourned to South Logan, May 22d, 1880.

#### FREMONT DISTRICT.

Conference convened at the Ross school house, Fremont county, Iowa, February 21st, 1880; D. Hougas in the chair; Wm. Leeka secretary, J. R. Badham assistant.

Branch Reports:—Farm Creek 31; 1 received, 1 baptized. Glenwood 20; 1 removed by letter. Shenandoah 105; 1 baptized, 5 received and 1 removed by letter, 1 died. Elm Creek 16; 1 removed, 2 baptized. Mill Creek 27. Plum Creek 91; 2 received by letter. No report from Nephi.

Elders J. V. Roberts, A. T. Mortimore, W. Baldwin, S. S. Wilcox, J. Goode, G. Kemp, J. Leeka, E. Benedict, Robt. Coster, J. R. Badham, D. Hougas, M. W. Gaylord and S. Thomas reported in person; R. M. Elvin by letter; also Priests M. Stubbart, J. T. Wolsey and B. W. Dempster, and Teachers L. Donaldson and L. D. Hitchcock in person.

Report of Bishop's Agent:—"Received since last report \$15.00; paid out \$192.23; due Agent per last report \$18.89, to error in last report \$7.50, total \$218.62; balance due Agent \$203.62. Wm. Leeka Agent."

Resolved that we endorse the resolution of General Conference on dancing, and in future will enforce it; that we will not fellowship those who persist in dancing.

Resolved that Sabbath breaking by working on the Sabbath, as a means of supporting our families, is a violation of the law of God, and should not be fellowshiped.

That the Elders composing the Fremont District, each and all, do labor in word and doctrine for the next three months, as circumstances will permit, and endeavor to supply preaching in the different localities where there are openings for preaching.

Preaching at 7 p. m. by D. Hougas after which there was a few minutes devoted to prayer and testimony meeting.

Sunday, Feb. 22nd.—Prayer meeting a 9 a. m. and preaching at 11 a. m. by Z. H. Gurley, and at 3 p. m. by J. R. Badham. After preaching two were baptized by J. R. Badham. Preaching again at 7 p. m. by Z. H. Gurley.

Adjourned to Plum Creek Branch, May 22nd, 1880, at 10 a. m.

#### KENT AND ELGIN DISTRICT.

A conference was held in the Zone Branch, Dec. 13th, 1879; Columbus Scott, presiding; R. Coburn, clerk.

Branch Reports:—Wellington, last Report 12, present 12. Zone, last report 35, present 35. Buckhorn, last report 54, present 55; 3 baptized, 1 removed by letter, 1 expelled.

Resolved that we do not consider it necessary for the branches to report their local financial affairs to the district conference.

James Robb, Bishop's Agent, reported: "Balance on hand last report \$10.00, received since \$4.50; expended \$6.50; balance on hand \$8.00."

Brn. Arthur Leverton, Geo. Blakely and Peter McBrayne were appointed to examine the report.

Bro. Arthur Leverton was chosen to act as Book Agent for the district.

Elders Arthur Leverton, (baptized 1), N. L. Blakely, Charles Badder and Benjamin Blackmore reported; also Priests Jas. Robb, Peter McBrayne and John Taylor, and Teacher David Johnson.

The committee on Lindsley Branch affairs was continued.

At 7.30 p. m., preaching by C. Scott.

Afterwards the committee on the report and books of the Bishop's Agent, reported that they had examined it and found it correct. The report was received and the committee discharged.

Sunday, 14th: 9.30 a. m., prayer and testimony meeting, in charge of Chas. Badder and Jas. Robb; 11 a. m., preaching by Columbus Scott; 2.30 p. m., preaching by Wm. H. Kelley: after which the sacrament was administered by Arthur Leverton and N. L. Blakely; 7.30 p. m., preaching by Wm. H. Kelley.

Adjourned to the Wellington Branch, June 5th, 1880.

#### NORTHERN ILLINOIS DISTRICT.

A conference convened at Sandwich, Illinois, Feb. 21st, 1880; Bro. H. A. Stebbins, president *pro tem.*; Bro. Lawrence Conover, clerk *pro tem.*

Prayer by the president.

Branch Reports:—Plano, last report 189, present 193; 7 baptized, 3 removed, 1 ordination. (Job Brown as an Elder), 1 marriage. Sandwich, last report 66, present 63; 1 baptized, 2 received and 5 removed by letter, 1 died. Mission, last report 103, present 110; 8 baptized, 1 died. Streator, last report 43, present 44; 2 received, 1 died. No statistical reports from Braidwood, Amboy, Peatonica, Marengo, Janesville, Burlington or Leland.

The spiritual condition of the branches was reported by the following brethren: Leland by Bro. Odin Jacobs, (president); Sandwich, by Bro. H. A. Stebbins, (president); Streator, by Bro. John Wonders, (delegate); Mission, by Bro. John Hougas; Amboy, by Bro. S. Richardson.

Official Reports: High Priests A. M. Wilsey, S. Richardson, I. L. Rogers and H. A. Stebbins; Elders F. G. Pitt, W. Vickery, P. S. Wixom and O. Jacobs; Priest L. Conover and Teacher John Wonders. High Priests M. H. Forscutt and C. G. Lanphear reported by letter, the former from Chicago, the latter from Braidwood.

A letter was read from John B. Randall and wife, of the old Boone County Branch, requesting their names taken from the Church Record. By

resolution the presiding officer was requested to appoint some one to visit them and obtain their reasons for this request, or otherwise obtain them by correspondence with the parties.

In a case of inquiry concerning the faith of Bro. John E. Page, the president read a letter that he had received from the brother, now in Kansas, in reply to one sent him, and by resolution the president was requested to continue the correspondence with him, to aid and enlighten him on points not understood.

The request of Bro. W. W. Blair to be released from the presidency of the district was stated by the president; and, on motion, he was released, and Bro. M. H. Forscutt was requested to preside over the district.

At 7.30 p.m., preaching by Bro. L. Conover, followed by the president.

Sunday 22d: At 10.30 a.m., preaching by Bro. Joseph Smith. At 2.30 p.m., a testimony and sacrament meeting was held and a special good time was enjoyed, the gifts of tongues, interpretation, and prophecy being manifested, and the testimonies were many and spiritual. At 7 p.m., preaching by F. G. Pitt and H. A. Stebbins.

On the whole, the conference was most excellent in spirit and in enjoyment.

Adjourned to Mission Branch, June 19th, 1880

#### LONDON DISTRICT, CANADA.

A conference convened at London, Ontario, Nov. 29th, 1879; Wm. H. Kelley, chairman; C. Scott, clerk.

Bro. Kelley spoke on the objects of district conferences, and exhorted the Saints to lay aside all personal considerations.

Branch Reports:—London, last report 133, present 137; 13 baptized, 1 received, 7 removed by letter, 8 expelled. Bayham, last report 14, present 26; 10 baptized, 2 received. St. Thomas, last report 21, present 23; 2 baptized. Carlingford, last report 17, present 17; 2 received, 2 removed by letter. Osborne, (for 13 months), last report 27, present 26; 1 received, 2 removed by letter, 1 marriage.

Financial reports: Osborne received \$11.95; paid to the ministry \$7.00, for branch expenses \$1.15; on hand \$3.80.

Elders M. Phillips, Robert Davis, (baptized 33 in the last year), Wm. Jenkins, Edgar Harrington, J. J. Cernish, (baptized 75 or 80), J. A. McIntosh, by letter, (baptized 18), and George Mottashed, (baptized 3) reported; also Priests G. H. Graves, (baptized 1) E. Sparks, C. Pearson, (baptized 10).

Bro. Samuel Brown, Bishop's Agent, reported. "Received in tithes and offerings since last report \$11.50." Report accepted.

By resolution and request of the St. Thomas Branch, Bro. J. T. Reynolds was ordained a Deacon, by Brn. R. Davis and Geo. Mottashed.

Bro. G. Mottashed (by request) was released from the presidency of the district, and Bro. R. Davis was chosen to succeed him.

Joseph Luff, former president of the district, reported that he had received \$2.40, which he expended in traveling in the district. Report accepted.

President Kelley made some remarks touching Church finances, instructing the Saints that the proper way to work for the cause financially, was to sustain the Bishop's Agent, according to their several abilities.

Saturday evening, preaching by C. Scott, also Sunday at 10.30 a.m., by C. Scott. At 2 p.m., a prayer and testimony meeting. At 7 p.m., preaching by W. H. Kelley.

Adjourned to the Osborne Branch, June 12th and 13th, 1880.

#### ADDRESSES.

J. C. Clapp, Myrtle Creek, Douglas county, Oregon.  
Joseph Luff, Independence, Jackson county, Missouri.  
Mark H. Forscutt, Plano, Kendall county, Illinois.  
T. A. Phillips, Box 37, St. Thomas, Ontario.  
Henry Jones, Cleveland, Lucas county, Iowa.  
Charles Derry, Magnolia, Harrison county, Iowa.  
Jacob Reese, Treasurer of Pittsburg District, No. 10 Dinwiddie street, Pittsburg, Pa.  
George Mottashed, 352 Grey street, London, Ontario.  
James Kemp, Hutchinson, Jefferson county, Colorado.  
Thomas Taylor, 283 Bell Barn Road, Birmingham, England.  
Joseph Squires, 93 Ralph Avenue, Brooklyn, N. Y.  
Glaud Rodger, Lamoni, Decatur county, Iowa.

## Miscellaneous.

### AN APPEAL.

To the Saints of the Massachusetts District:—It is with deep solicitude for the work of God that I address this epistle to you, as the followers of Him who was rich, yet, "for our sakes became poor."

The cause of Christ demands not only our prayers and faith, but also our means, and as there seems to be a lethargy in the giving of our mites, I desire to bring this subject home to your hearts. I am aware that, as a rule, we are of the poor of this world, yet we have the promise of being "rich in faith and heirs of the kingdom."

Many a time, while enjoying the peace and comfort of a pleasant home, have I thought of my brethren, who, for the love of Christ, have forsaken home, wife, sons, daughters, relatives and friends, that the "unsearchable riches of Christ" might be preached to a dying world. Was it because they did not love and cherish home? Nay! but prompted by the great underlying principles of love and self-sacrifice, and inspired by the promise made by the divine Spirit, dead to the fading honors and glories of a sin-cursed world, and encouraged by the energy of soul which moved Moses when he "esteemed the reproach of Christ greater riches than the treasures of Egypt," have, in the spirit of our Master, left all for Christ. Brethren and sisters, shall the pleadings of these brethren for help come to us in vain? Shall we refuse to listen to the call for assistance? Shall we permit the wives and children of these noble and honored men to cry for bread, and pine and suffer for the bare necessities of life, while their husbands and fathers are spending the best years of their manhood for the cause of God, without any hope of pecuniary reward? God bless such noble men.

To the sisters especially we make an appeal in behalf of the wives of these "ambassadors for Christ." Mothers, as you gather your children around the family altar, and your husband offers a fervent prayer that the blessing of God might come upon your house, think of your sister whose husband is from home, may be in a strange land, beset with dangers and trials, where he can not hear the gentle words of a loving wife, nor the prattling voice of a darling child; and while you contemplate upon this scene, remember the poor "widow" and her "mite;" and out of the abundance with which the Lord has blessed you, see if you can not freely and willingly give for the cause of Christ. In this age of pride and fashion, the wife who can follow her husband to the threshold of the door, and as he presses the parting kiss to her loving lips can say, "God bless you in your labor for souls;" and say in the faith of Christ, "He who tempers the wind to the shorn lamb will care for me," deserves our sympathy and support; and cold is the heart that would refuse to help support a family in this condition. Such sacrifices can never be forgotten of heaven, but will add to their glory in the day of Christ's coming.

The work demands that we should give, and bestow freely for Zion's cause. Let us, therefore, while we pray, remember that if we can not preach, we can help by our means, and thus encourage those noble souls in the work of God.

Do not excuse yourself because the law of tithing has no bearing upon you, but give as freely as the disciples of old, who "sold their possessions and laid the money at the apostles' feet," not for six or seven per cent per annum, but for an interest that would endure to all eternity.

All money or goods which can be converted into money, sent to me as Bishop's Agent, will be strictly used for the purpose specified by the giver, and a receipt will be returned to the donor.

Come, brethren and sisters, help willingly, help freely; the smallest "mite" will be thankfully received, for the promise is that "the willing and obedient" shall enjoy the land of Zion. The poet says, "Sacrifice brings forth the blessings of heaven;" and we learn from holy writ that Israel withheld their "tithes and offerings" from the Lord for which they were sorely chastened, and thus Malachi says, (Mal. 3:8), "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." This robbery was not by taking from

the Lord's storehouse, but by withholding not only "tithes," but "offerings" when it was in the power of the people to give, so that they who could make "offerings" and did not, were equally guilty with those who withheld their "tithes." Remember, therefore, that,

"Time past and time to come are not;  
Time present is our only lot."

And let each one of us say:

"Where'er I go, my love I'll show,  
By working for the Savior."

May God bless this effort to the praise and glory of his name and kingdom, is the prayer of your brother in Christ,

JOHN SMITH, Bishop's Agent, Mass. Dist.  
No. 1, Alden St., Fall River, Mass.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

#### DIED.

GURLY.—At Lamoni, Decatur county, Iowa, March 11th, 1880, Ida E., Infant daughter of Z. H. and Gracie Gurdy, with inflammation or dropsy of the brain, aged 1 year. The funeral services were largely attended, as the bereaved are surrounded by a host of friends. And so another innocent has escaped the trials attending this life, and returned to its fountain unalloyed.

KEEN.—In the Butternut Grove Branch, Jackson county, Iowa, December 4th, 1879, of paralysis, Bro. Peter Keen, aged 61 years, 1 month and 25 days.

WEDLOCK.—At Pilot Rock, Cherokee county, Iowa, February 23d, 1880, of croup, Charles Casper, only son of John R. and Mary J. Wedlock, aged 3 years, 9 months, and 2 days. Funeral services by Elder E. C. Brown.

Darling Casper, how we miss thee,  
For we loved thee, Oh, so well;  
But we know that thou art resting  
With the angels, fare thee well.

HELEN WEDLOCK.

McEWEN.—Near Crescent City, Iowa, March 16th, 1880, of inflammation of the bowels, Miss Eliza E. McEwen. Meek and affectionate, she was beloved by all. Funeral sermon by Elder W. W. Blair.

CRAIG.—Sister Artie Craig of the Columbus, Kansas, Branch, died of pneumonia, after a brief illness, February 16th, 1880. She claimed to be at peace with God, and talked a great deal to sorrowing relatives and friends, and composed and sung a number of beautiful songs. Funeral sermon by Elder M. T. Short; text, Psalms 119:165.

GRAHAM.—Sr. Mary Graham died at her home in Jacksonville, Kansas, March 29th, 1880. She attended the district conference the previous week, went home and was taken with chill fever. A devoted husband and five children were forced to say, Farewell. Her composure and resignation was grand, and her happiness she declared was very great. Hers was a well ordered life, and she passed away in the triumphs of a living faith. Funeral sermon by Eld. M. T. Short; text, Psalms 23:4.

#### BISHOP'S AGENT APPOINTED.

Having been notified by Bro. Gomer Reese, secretary of the Montana District, that Br. Lewis Gaultier has been chosen by a conference of said district as a fit man for the office of Bishop's Agent, I hereby appoint him to said duty, trusting that he will be sustained by both God and man, and that means will be placed in his hands to further the work in Montana and for it in general. His address is Lower Willow Creek, Gallatin county, Montana. I. L. ROGERS, Presiding Bishop.  
SANDWICH, Illinois, March 23d, 1880.

#### CHURCH LIBRARY.—LOST.

In looking through the books, preparatory to making out my report to the General Conference, I find the following books missing, which I request be returned at once by those in whose possession they may be. The numbers and titles of the books are as follows:—No. 39, Messenger and Advocate, vol. 1; 71, Dictionary of the Bible; 78, Female

Life Among the Mormons; 136, The Races of Man-kind; 138, History of Romanism; 168, Pre-Adamite Man; 245, The Conflict Between Religion and Science; 338, An Examination of the Alleged Discrepancies of the Bible; 348, Times and Seasons, vols. 1, 2.

JOHN SCOTT, Librarian

SANTA ROSA BRANCH, CALIFORNIA.

As nearly all the members of the above branch are scattered, many of them far and wide, so that, out of the sixty-eight names upon the branch record, few meet together; and, as the whereabouts of many are not known, therefore all who know themselves to be members of said branch are requested to report to me, and, if they wish Letters of Removal, so advise us. At least please report yourselves and your present residences.

Respectfully yours,

C. W. HAWKINS, Clerk.

SEVENTIES' QUORUM.

BOZEMAN, Montana, March 3d, 1880.

President Joseph Smith, dear Brother:—Inasmuch as the Quorum of Seventies is without an acting president, by the removal of Bro. Lanphear into the High Priests Quorum; and without a secretary, death having removed Bro. Frank Reynolds; therefore, I respectfully ask you to publish a "Notice to the Seventies" calling on them to report to the coming conference their condition and informing the Quorum who are ready to take the field requesting all that can to meet with the Quorum, and oblige, your brother in Christ, E. C. BRAND.

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No. 17. The Successor in the Prophetic Office and Presidency of the Church. 16 pages, 30 cents per dozen, \$2 per hundred.

No. 18. Rejection of the Church. 8 pages, 20 cents per dozen, \$1.30 per hundred.

No. 20. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy. 12 pages, 25 cents per dozen, \$1.75 per hundred.

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 per hundred.

No. 28. The Basis of Polygamy: a Criticism upon the (so-called) Revelation of July 12th, 1843. 8 pages, 20 cents a dozen, \$1.30 a hundred.

A Memorial to Congress, 8 pages, 20 cents per dozen, \$1.30 per hundred.

Trial of the Witnesses to the Resurrection, 32 pages, 8 cents each, 75 cents per dozen.

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An assortment of Tracts 50 cents.

IN GERMAN LANGUAGE. Who Then Can be Saved, 4 pages, 25 cents per dozen; \$1.40 per hundred.

Pictures. I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents. J. H. MERRIAM, Stewartsville, DeKalb Co., Mo.

Pictures of Joseph, the Martyr. We have now on hand and subject to order, Photograph copies of the only authentic front view painting of Joseph, the Martyr, in existence. This portrait was taken by a painter from New York, when Joseph was about thirty-six years of age, and represents him as he appeared at that time, has remained in the possession of Emma, until near the close of her life, when it was by her committed to the hands of President Joseph Smith, with permission to have it copied, copyright secured. Copies can also be procured of Jane A. Robinson, 1512 Main street, Peoria, Illinois; or of Lewis C. Bidamon, Nauvoo, Illinois; at the following prices by mail, prepaid:—

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THE SAINTS' ADVOCATE, A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, and in the special interest of the Utah Mission of said Church, and Edited by W. W. Blair.

Terms, 50 cents per year, in advance, except otherwise provided for.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends received by The Latter Day Apostasy. Remittances must be sent to W. W. Blair, Box 337, Sandwich, Ill.; or to Joseph Smith, Plano, Illinois.

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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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1 April 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

THE 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, should be directed to Joseph Smith, Plano, Kendall County, Illinois. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.



# The Saints' Herald

OJ Bailey 1579

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.

"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 439.

Plano, Illinois, April 15th, 1880.

No. 8.

## "FORGIVE AND FORGET."

In journeying together through life's little day,  
At its troubles and cares never fret;  
Nor judge others faults too severe by the way,  
But learn to forgive and forget.

For to err is the fate of all human kind,  
And thou no exception shall get;  
Then let "Charity" rule every thought of thy mind,  
And learn to forgive and forget.

When thy frail brother shall fall by the way,  
And a proud world shall scowl on his fate;  
Be kindly and raise him again, if thou may,  
And learn to forgive and forget.

The mercy of heaven all hope to attain,  
When the sun of our life-day is set; [obtain,  
Then show others that mercy which thou would'st  
And learn to forgive and forget.

If thy brother should trespass against thy estate,  
Thy person, thy friend, or thy fame;  
Pursue the example which heaven hath set,  
And seek not revenge for the same.

It is human to sin, but godlike to forgive,  
And forgiveness we all hope to get;  
Then always—yes, always, so long as you live,  
Forgive—aye, forgive, and forget.

WILLIAM STREET.

## Christianity and its Enemies.

RELIGION has ever been the target at which has been aimed the poisoned arrows of Infidelity. Every measure or system, having for its object the elevation of the human family in the scale of Christian or moral development, has had to suffer at the hands of men whose only design (as evidenced by their works) has been to confuse, impede or destroy, without attempting to offer as a substitute therefor, anything that affords a guarantee of equal or better experiences.

Three-fourths of the argument and sophistry employed and intended to militate against Christianity, have only been directed in reality against mere phantoms or shadows, instead of the genuine gospel of the Son of God. This has, no doubt, resulted from a misconception or misappropriation of the title itself by those who have been sailing under it. If Christianity is correctly defined as being "The religion taught by Christ," then it is quite evident that its enemies have made a serious blunder in directing their opposition against the various creeds of Christendom—unless, peradventure, they have discovered one among the number, that has embodied in it all that Christ taught as gospel, and nothing else. We are prohibited, however, from believing that such discovery has been made by them, from the character of their opposition. Instead, therefore, of attacking Christianity it-

self, they have wasted their strength in dealing with the fine-spun theories of men, or with the many miserable apologies for Christianity that have flooded the world during past and present ages, which are, in themselves, nothing more nor less than standing evidences of the torture to which the genuine system has been subjected, in being riddled through the many wires of theological inquisition.

Still the *intention* has been the same, on the part of Religion's enemies, and no stone has been left unturned in their efforts to blot out Christianity in any and every form. They have sought to overthrow the very foundation of religion. The Bible has been handled by them as though it was the instigator of all manner of crime and corruption. The foul hand of treachery has been laid upon its sacred pages, and by inglorious manipulation, mysteries have been multiplied, and glaring inconsistencies have been made to appear, to the confusion and dismay of the unlettered and unwary believer. While thus operating, peace has quietly taken its departure, and a state of unrest has become the lot of the victim of Infidelity. What has been gained by his abandonment of religion? A pretended or imaginary freedom. An unsettled, vague idea of improbabilities. A life of toil, unsweetened by the bliss that hope inspires. An opportunity to soar high and far in imagination, and excite ambition to stretch itself forth, only to find its issue or goal in the silent grave, over which the wail of friends will be heard for a moment, then lost forever, to find his last service in yielding to corruption and supplying food for worms. This noble being who dared not extend his mission beyond the confines of this present estate, has now reached the issue of his ambition, and left behind him a name that is but a synonym of disquiet and turmoil, when mentioned among those who have been affected by his life.

If the Bible be untrue; if religion be but mere superstition; if the grave be the final goal towards which humanity are hastening; if all hopes of future life and happiness are but the results of superstition and tradition; if death is eternal annihilation; if the grave means an entire obliteration of all that constitutes man, still the Christian is on an equal footing with the Infidel, and can not fail to reap all the benefits derivable through unbelief. If Infidelity be correct in exposing error and proving the Bible a hoax, what have they to offer to meet and supply the demand of man's spirit, when they have succeeded in robbing him of his confidence in God. The Christian has all the liberty to do good, live morally, act justly, and be charitable that the Infidel claims, and if the only additional priv-

ilege "Infidelity offers is license to blaspheme Deity, destroy human hope, blast human prospects, and present a mere blank beyond the tomb, then we shrink from making an exchange.

The Christian has nothing to lose though his religion be but the result of superstition, but much to gain, from the fact that *this life* is made happy and peaceful by his deception, while the bitterness of departure and the gloom of the grave are removed by the aid of this superstitious hope that inspires him. All the benefit and honor of eternal unconsciousness, and all the bliss of infinite nothingness are his in future as much as though he had believed in the idea through life. And if he lives well, his works of charity will live as long and be honored as greatly as the sayings of the Infidel.

No phase of Infidelity seems to afford an atom of compensation for the immense sacrifice it demands, and if Christianity be but a mixture of the absurdities of Paganism, and all its doctrines be more or less false, yet it affords a recompense to its adherents a thousandfold greater than Infidelity possesses, while it guarantees all the future good that Infidels dare hope for.

Another foe of the gospel is found in the system known as Modern Spiritualism. The Christianity of the Bible, and the claims concerning Jesus Christ are repudiated by it. We are informed that Christ was a great reformer, a great medium. Also, that he was as perfect a man as ever lived, even superior to any of whom record has been made. We are again informed that he was a channel through whom spirits of a higher order communicated, and that such communications are to be relied on with greater feelings of security than those coming from intelligences of a lower order; yet we are asked, almost in the same breath, to accept the testimony of spirits who have communicated through channels less pure, notwithstanding the conflict between the two revelations. Jesus Christ and those who were moved upon by the Spirit he promised them, taught that God was a personal being, not a principle. If the spirits speaking through them were of the higher order of intelligences, then their testimonies can not be doubted, until we obtain a clear refutation of them from intelligences proven to be superior to those who have communicated through the acknowledged purest tabernacle on earth. If Christ was a pure medium, then his revelations ought at once to become standards of appeal, and all conflicting testimonies be discarded.

Again, if morality is the best security in an individual, against deception from false or impure, or "lower order" spirits, then Christianity, teaching, as it does, the highest and purest

kind of morals, should become necessary to our preservation from deception, and to secure the favor and association of those purer intelligences.

The revelations of Joseph Smith and the Latter Day Saints generally, are spoken of as being but evidences that we are Spiritualists. Still the testimonies given through the medium of the Church are squarely opposed to those of prominent modern Spiritualists concerning leading points of doctrine, and in perfect harmony with those revealed through Jesus Christ, and we conclude that if the gospel inculcates morality of the highest and purest kind, then the testimony of the spirits communicating through its faithful adherents, are to be accepted as reliable, in preference to the others.

We have heard men lie and swear, seen them drink to excess, and yet their "familiar spirit" would follow them and communicate without any reformation being required on the part of the medium, and we have been called upon to endorse the sentiment expressed, though directly antagonistic to what has been revealed through the "greatest of earth's mediums," Jesus Christ. If it be said that these are exceptional cases, then we simply say that the spirit that manifested through the ones referred to, taught precisely the same doctrine or theory as did the spirits that have operated through Spiritualists whose doctrines have been published, or parts thereof; so we conclude that they are linked together, with one object in view, viz., to lead men away from Christianity.

Spiritualism teaches the reality of a future life, and encourages hope in its believers that they will revel amid the beauties and glories of the "summer land," after they leave the body. If there be truth in this according to their explanation of it, and our position in the order of progression hereafter will be determined by the moral tone of our character here, then Christianity affords all the necessary exhortation, counsel, stimulus and help toward a perfectly moral and pure life, and thus secures in the future for us, all the benefits derivable from Spiritualism. Some of the noblest spirits claimed to have communicated through media have been those of men and women who have been Christians, and though they have changed some of their ideas since their departure, yet they have not intimated that their adherence to Christianity robbed them for a moment of their proper sphere, or the sphere that would have been theirs, had they accepted Spiritualism while they were embodied. If the spirits we have heard from have spoken truly, the above is the case, so that the Christian is at least as safe as the Spiritualist. We have become acquainted with scores of men and women who have abandoned the gospel and accepted Spiritualism, and nine out of ten of them have failed to carry the strict morality of Christianity with them. Oaths are common expressions, the saloon is their resort. Their children have suffered from the lack of pious training, and, following the example of their parents, have become loose in their moral carriage, and look upon many things that the morality of Christianity would condemn, as being free from taint, and in no way obnoxious.

Why then shall Saints trouble their minds to change their position, when even the theories of their enemies teach that Christianity prepares man as fully and completely for fu-

ture bliss as anything they have to offer can.

Spiritualism offers no encouragement that we can not find in the gospel. True, it offers us communications from the dead of our kindred, but can not prove the identity, and even though they were able to do even this, still it has accomplished nothing that is not within the province of the Spirit of God to perform. Where the spirit of true revelation is, there is no limit to its power; and when such information is necessary for the enlightenment or salvation of a living Saint, it can be imparted; but God alone must be the judge as to the propriety or necessity of such communications. There is no fact or truth on earth or in heaven that it cannot reveal; but the time and circumstances connected with such revelations (if at all necessary) must be decided by Him who will be judge of the "quick and dead."

We have listened to many of the astonishing revelations through media, and three-fourths of those within the reach of our skill to judge have prove false, and the balance useless. We have been favored with flattering remarks concerning our natural fitness, &c., for mediumistic communications, but believe, that any power or influence that requires the surrendering of any one's individuality in order to be favored with revelations &c., is our enemy. We are disposed to hold to reason, and reap the benefit of its slow processes of development rather than be ushered into a circle where reason must abdicate in order to allow some subtle power or spirit to flood us with unreliable information. We have watched the influence of Spiritualism upon the body of the medium, and have discovered it to be generally injurious. One medium informed us that he had to leave the country every few months, and free himself from all interference with the matter, or he would die, and that he never acted as a medium without injury. Others coming under our observation, are constantly being prostrated by the wear and tear upon their system.

The spirit of Christianity either in revelation or ordinary invisible operation, never fails to impart health to the body, light to the eye, and joy to the heart. We have been forced to view Spiritualism as an enemy to the gospel, being destructive of its influences, and therefore conclude that, if it offers no greater advantages, here or hereafter, than does Christianity, it is not worth a comparison with the gospel, from the fact of its evident unreliability. We have been directed, led, and encouraged by the Spirit of God as revealed through and in connection with our adherence to Christianity, and have never had reason to doubt its reliability because of failure; therefore we choose to remain, as ever, a firm believer in the truths revealed through Christ and his Apostles, and confirmed within ourselves as long and as often as we have sought to live justly and well.

The above ideas were suggested as being worthy of thought, in the event of the theories referred to as being true, which we have not yet the first reason to believe.

#### CONTENTMENT.

The human heart yearns for the beautiful in all ranks of life. The beautiful things that God makes are his gift to all alike. I know there are many of the poor who have fine feeling and a keen sense of the beautiful, which rusts out and dies because they are too hard pressed to procure it any gratification.

We publish two extracts from *Y Drych*, (the Mirror), a Welsh weekly, published by T. J. Griffiths, at Utica, New York, evidently written from Sheridan, Nevada—both of them very favorable to our work, as will be seen:

#### True and False Mormonism.

Inasmuch as considerable attention is given at present to Mormonism, I believe it not unimportant that the readers of the *Mirror* should know some little about the five missionaries that arrived in Salt Lake City, on the 22d of November, under the leadership of Joseph Smith, the President of the church known as "Reorganized Mormonism."

The missionaries names are as follows: W. W. Blair, C. Derry, J. Luff, G. E. Deuel and R. J. Anthony, and they are firmly impressed that some evident change will ere long take place, that will purify and enliven Mormonism from every disgusting element. One thing is certain, the branch of Mormons now in authority in Utah can not live, if plurality of wives is abolished. If one of their principles is abolished, the whole system must die; for the reason that they contend that the institution (or organization) is founded upon the revelations from God. And by all appearance they are in pressing trouble; as the authority of the United States will not allow them to practice the many-wife system—so the followers of B. Young must forsake (or abandon) their evil practice, or depart from that land.

But what about the Mormons outside of the Salt Lake Valley, the disciples of Joseph Smith, son of the Prophet Smith, the one that first established the Mormon Church in the year 1830? They being of that number that reside in Illinois, Wisconsin and Iowa, who contend that the plurality of wives is a false and pernicious doctrine, instituted by the cunning craft of Brigham Young—contending also against all evil practices of the Salt Lake Mormons, asserting them to be contrary to the teachings of the Book of Mormon, and the Book of Covenants, which contain the laws to govern the Church, and in harmony with the laws of the United States.

After their leader, Joseph Smith, was martyred in Illinois, about 15,000 of the Mormons were scattered like sheep. One branch went to Texas, one to California, others to Minnesota, and the rest to Salt Lake Valley with Brigham Young, except the wisest of them, who tarried (or staid) in Illinois and Wisconsin; and in the year 1860 acknowledged Joseph Smith, Jun., as their President, clinging firmly to the true original principles of pure Mormonism. The church of Mormons throughout the entire world had declared that Joseph Smith, son of the prophet, would eventually come and lead the Church; and so he did in the year 1860. And the first move he made, was the raising of his voice against the principles of the Salt Lake Valley Mormons—declaring at the same time that God had called him to organize the Church, and lead it along, as it was led by, or under the presidency of his father.

And he has sent missionaries every year to Utah, with but little success, according to their intended mission, until the present; for the reason that the followers of Brigham closed the doors of their chapels against them, not permitting them to preach, only in the

"Liberal Institute," the only place erected the Gentiles. But now, things begin to look more favorable in their behalf, as the people begin to see that Brigham Young was indeed a false prophet, and that it is their duty to contend for the original principles of Mormonism, or suffer the consequence, the pressure of the country, which will eventually be the destruction of the unhallowed organization of Brigham. By this we have faith that the labors of the last sent missionaries will be successful; and the church of Mormonism will awaken to a true blooming in the city and valley where Brigham reigned so high in pomp and power. Translated by JOHN D. JONES.

"Render to every mind its own judgment,  
And to every judgment its fruit."

#### FALSE AND TRUE MORMONISM.

Mr. Editor:—Many have written from time to time, for and against Mormonism; but it has been difficult for the generality of readers to rightly conclude what is truth, as one party of writers went to excess under the influence of prejudice, and the other party under the influence of hot-headed zeal for religion; and among the one sided parties for Mormonism, we name "*Ievan Ddu*," who in his great zeal is doing his best to cover the excessive evil workings of B. Young—who presided over the church in Utah, the transgressions and massacres practiced under the cloak of religion. In the face of all this, permit me to write a little in defense of true Mormonism.

There are hundreds, yea, thousands of Mormons who did not follow the leaders to Utah; and did not therefore believe in their degrading doctrine of many wives, etc. Such are the followers of young Joseph Smith, who contend for the doctrines contained in the Book of Mormon, and in the Book of Covenants of the Church, which are the doctrines taught by old Joseph Smith, from the commencement of the organization of the Church in the year 1830, until his death in 1844. There is as much difference between them and the Mormons in Utah as there is between the Christians and Mahomedans, as proven by Schuyler Colfax in the last few years, counseling the Saints in Utah, as he did, to submit to the authoritative laws, condemning their evil workings from their own books, the revelations of Joseph Smith.

The people of Joseph Smith, too, have labored extensively against the evil workings of Utah Mormons, therefore, according, or from their teachings we ought to judge Mormonism.

In answer to "*Ievan Ddu*," I will say that I know of many that were ruined by emigrating from the old country to Utah; and I know of some of them that were massacred, when trying to return, when beholding the captivity existing there.

This was the way B. Young made his money, and no wonder that he had two millions in the Bank of England, and millions in other places. Living testators to these things can be found among the followers of Joseph Smith, such as escaped from Utah—from the threatening angels of destruction.

I am sorry for "*Ievan Ddu*" and many others of my fellow countrymen, that now remain in the claws of the ravenous lions of Utah. Let them read the Book of Mormon,

and ascertain how God in all ages condemned the plurality of wives, especially with David and Solomon; and let them walk in the perfect law of liberty—the gospel of Jesus Christ.

"*Ievan Ddu*" tells us it was the Indians murdered the emigrants on the Mountain Meadows, and it was prophesying that Brigham was, when he told them that they would be murdered by the Indians. "*Too thin, Ievan.*" It was easy to prophesy in that way, after sending a banditti of men in Indian costume to commit the massacre. What excuse, think ye, can be given for such works by Brigham and others of the head leaders, who stole so much money to live in filth and harlotism, in the past years?

Do you suppose, "*Ievan*," this is the true church of the living God on the earth? I acknowledge there are hundreds of honest and innocent people among the Mormons in Utah—and may the day hasten, when they will be fully convinced of the deception of their head leaders—and walk according to the rules of the true church. Yours truly."

Translated by JOHN D. JONES.

### Prophecy at a Discount.

THE sudden elevation of Louis Napoleon to imperial power in France in 1851, and his controlling influence in European politics for years afterwards, furnished many Adventist and Millenarian writers and preachers a grand and convenient subject for explaining and fulfilling the prophecies of the Book of Daniel and of the Apocalypse: and the most positive declarations were made by such persons that his entire career was marked out in these prophecies, and that he would certainly fulfill them. Of course, the tragic collapse of Louis Napoleon's power at Sedan in 1870, and his death at Chiselhurst in 1873, dissipated all the predictions made in regard to him, and brought all these modern (prophets) Adventist and Millenarian writers to grief.

One sometimes finds curious things at old bookstores in cities, where all manner of oddities in the way of publications are brought together. I recently glanced over the shelves of an old book-vender, in the "city of Brotherly Love," and noticed a volume entitled "Louis Napoleon," and the "Battle of Armageddon." I quickly examined and bought the book for twenty-five cents—a large discount from its original price. It is a curiosity now, and is not for sale. It is a duodecimo of nearly 400 pages, and is full of the "seven heads and ten horns of the beast." It has eighteen full-sized engravings, and a copiously descriptive title-page, which I present here, for the benefit of your readers.

"Louis Napoleon the Destined Monarch of the World. Foreshown in prophecy to confirm a seven years covenant with the Jews about seven years before the Millennium, and (after the resurrection of saints and ascension of watchful Christians has taken place two years, and from three to five weeks after the covenant) subsequently to become completely supreme over England and America, and all Christendom, and to cause a great persecution of Christians during the latter half of the

seven until he finally perishes at the descent of Christ, at the end of the war of Armageddon, about or soon after 1874, including an examination of the views of Bishops Irenaeus; Hippolytus; Victorinus; Primasius; Revs. G. S. Faber; Ed. Irving; E. Bickersteth; T. Birks; C. Maitland; Dr. Seiss; De Burgh; C. Molyneux; J. Kelly; R. A. Purdon; D. McCausland; J. H. Frere; Sir E. Demy; Major Phillips; Judge Strange; Dr. Tregelles, etc. By the Rev. M. Baxter, author of 'The Coming Battle,' 'Coming Wonders,' etc. Phila: Jas. S. Claxton. London: Morgan & Chase. 1867."

Here is a title page, which, for explicit fullness as to what is coming, "leaves nothing to be desired," as the French say. But if the title page is remarkable, as to minuteness and fullness, and otherwise, the "synopsis" of contents, and the contents themselves, are still more remarkable as it were, if that be possible. In the synopsis of chapter first, "scripture proofs," are given that "Louis Napoleon is the destined monarch of the world and the personal anti-Christ." Here are some of them.

"VI. Because, in respect to his name he fulfills the prophecy that the name of the eighth head, or Antichrist, should be in the Greek tongue Apollyon (or Apoleon) and should be numerically to the number 666. (Rev. 9:11; 13:18).

"VII. Because his Grecian extraction, his sphinx-like impenetrability of countenance, his addiction to the practice of Spiritualism, and his deceptive professions of a pacific policy, identify him with the description given of the personal Antichrist in Daniel 8:9-25.

"X. Because the end of this dispensation is shown by ten dates and four septenaries, to be about A. D. 1871-3, and as the personal Antichrist is to be revealed seven years previously by making a covenant with the Jews, therefore, at the present time (1861-2) he must be approaching the time of his manifestation, and no living person corresponds with this character, except Louis Napoleon."

Chapter second sets forth "twenty coming events arranged in the consecutive order in which they are foreshown in prophecy to occur during the final seven years and two and one-half months of this dispensation," that is prior to 1874. These "coming events" are all remarkable, and I will mention a few in the words of the synopsis, as follows:

"The renewal of the Jewish worship and temple sacrifices at Jerusalem." "The complete drying up of the Turkish Empire." "The successful invasion of Egypt by Napoleon." "The coming of Christ in the air; and the resurrection of the deceased saints, and translation; or ascension of the 144,000 wise virgins or man child. War in heaven and expulsion of Satan and his legions; flight of the many saints into the wilderness—the wilderness, very possibly, being some remote region in the United States." "The fall of Babylon, or the transformation of Popery into what may be termed Napoleonism: for the Pope will institute and establish the worship of Napoleon, and his image throughout all the earth." "Division of the old Roman Empire into ten kingdoms, viz: Great Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, the rest of Turkey, and most probably, Tripoli with Tunis, and the union of ten kings

in a congressional confederation under Napoleon."

All these remarkable events, and many others which are too numerous to mention, were to occur before 1874, according to the Rev. M. Baxter, the author of this book, and of others whom he cites. The manner in which they were to occur is also quite minutely set forth, in his book, and scripture texts are cited to prove their correctness. But the time has passed; none of these events have occurred as predicted; Louis Napoleon and his son are in the grave; France is a Republic; the temporal power of the Pope is abolished; and the strongest political power in Europe now is the Protestant Empire of Germany. Here is a lesson which would be well for our Adventist and Millennialist writers to lay to heart. There have been good men in all ages since Christ, who assumed to understand the mysteries of sacred prophecies, and who have predicted the second coming, the millenium, and many other wondrous events accompanying them, all to occur in their own day and generation; yet all their interpretations and predictions have in turn proved false.

Would it not be wise, as well as becoming not to be too confident? The cultivation of a meek and docile spirit on their part would be beneficial: and the negative injunction of the apostle, not to think more highly of themselves than they ought to think. Another lesson from the mistakes of these modern prophets is, that all Christians should wait trustfully and prayerfully the unfolding of Providence and the fulfillment of prophecy in God's own due time and way, without being over anxious or curious to know "the times and the seasons," of future events, "which the Father hath put in his own power," and which Jesus declared to his disciples, just before his ascension from Olivet, it was "not for them to know."

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence,  
He hides a smiling face.

"Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain."

WILLIAM STREET.

### Dyspeptics.

WHERE can you find a more wretched object than the confirmed dyspeptic? Life has no charms for him; the simple pleasures of eating and drinking have lost their zest; he views everything through smoke-colored spectacles; he is lachrymose and gloomy. Yet, in most cases, he has only himself to blame for this state of affairs. Who are the people that are always talking about their digestion and dyspepsia? Not sailors, nor agricultural laborers, nor mechanics, nor boys and girls, nor, for the most part, men; in other words, not those who live much in the open air, and use their limbs and muscles. But who are the people who are half afraid of their meals, and have miserably to consider what shall we not eat, and what shall we not drink? They are indoor sort of people—tailors and shoe-makers, milliners, clergymen, literary men, and nervous, fidgety people, who are always worrying themselves. Then there are people that weaken their stomachs by things which they take—not only by too much beer and spirituous drinks,

but by living too much on tea, and taking too much tobacco. What can they expect but dyspepsia? If men weaken their stomachs with excessive work when they are tired it is natural that digestion should not go on well.

### Mormon.

Dear Herald:—With your permission I wish to say a few words in regard to this much abused and misapplied word, Mormon. It has become a word of reproach almost everywhere, and the Latter Day Saints have so often defended it that many of them gravely assumed the name, and are willing to be designated by it; consequently we see it often in print, and hear it used by members of the Church, as being their proper name.

Now, while I am not offended when others call me a Mormon, I can not adopt the name myself—simply because I am not a Mormon. If I am, I do not know how I became so. If my memory serves me right, when I was baptized it was not in the name of Mormon, but in the name of "The Father, and the Son, and the Holy Ghost." I was not constituted a Mormon by that act, but adopted into the family of God and took upon me the name of Christ. Mormon had nothing to do with it.

I heartily believe that Mormon was a prophet of God, but does that belief make me a Mormon? Then I am a Moses, an Isaiah, a Jeremiah, an Ezekiel, a Daniel, a Nephi, an Alma, a Moroni, for I believe these and many others were prophets of God. I believe in the doctrine Mormon taught. Does that make me a Mormon? Then I am a Peter, a James, a John and a Paul, for I believe the doctrine they taught. I believe the Book of Mormon is an inspired record. Does this belief constitute me a Mormon? Then I am a Bible, and a Doctrine and Covenants, for I believe they are inspired. I think we are not justified in using this name to designate the church, or a member of it; because it is not true.

In this connection allow me to call your attention to the words of our Lord found in Nephi 12:3:

"And they said unto him, Lord, we will that thou wouldest tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the Scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church save it be called by my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it

is my church, if it so be that they are built upon my gospel."

By the above we learn that we are forbidden to call the church by a man's name.

"Oh," says one, "we only call it Mormon for convenience. We do not believe it to be the name of the church." That is what sprinkling was introduced for—for convenience. What use has the church for a name if it is not called by that name? It is a dead letter.

Though others may call us by the name of a man, or any other they wish, I think we should hold sacred the name given us, and designate ourselves by no other; nor should we call the doctrine of Christ Mormonism.

HEMAN C. SMITH.

### The True Gentleman.

"He is above a low act. He can not stoop to commit a fraud. He invades no secret in the keeping of another. He takes selfish advantage of no man's mistakes. He is ashamed of inuendos. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another to his back. If by accident he comes into possession of his neighbor's counsels, he passes them into instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unregarded exposure, are secret to him. He profanes no privacy of another however the sentry sleeps. Bolts and bars, locks and keys, bonds and securities, notices to trespassers, are not for him. He may be trusted out of sight—near the thinnest partition—anywhere. He buys no office, he sells none, intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feelings. He insults no man. If he has a rebuke for another, he is straightforward, open and manly. He can not descend to scurrility. Billingsgate does not lie on his track. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable he practices toward everyone. He is not always dressed in broadcloth. 'Some people,' says a distinguished bishop, 'think a gentleman means a man of independent fortune—a man who fares sumptuously every day, a man who need not labor for his daily bread. None of these makes a gentleman—not one of them—nor all of them together. I have known men of the roughest exterior who had been used all their lives to follow the plow and to look after horses, as thorough gentlemen in heart as any nobleman who ever wore a ducal coronet. I mean, I have known them as unselfish, I have known them as truthful, I have known them as sympathizing; and all these qualities go to make what I understand by the term 'a gentleman.'"

"It is a noble privilege which has been sadly prostituted; and what I want to tell you is, that the humblest man who has the coarsest work to do, yet, if his heart be tender, and pure, and true, can be, in the most emphatic sense of the word, 'a gentleman.'"

Philosophy triumphs easily enough over past and future evils, but present evils triumph over philosophy.

### The Catholic Apostolic Church.

ANOTHER quotation from the pamphlet will assist to prove the real intentions of the C. A. C., regarding those she designates "Church of Christ": "None can be ignorant of the portentous growth of deep-seated social mischief in all the lands of Christendom. It pauses not; but increases with successive generations, like the torrents of an incoming flood. No sufficient barrier is raised to stem its encroachments."—Page 7, par. 2.

I make no hesitation in believing the truth of the statement. But the question is, Can I, or any one else be brought into any closer relationship with God by entering into the C. A. C. (seeing she is in no better condition spiritually than her prototype), than by remaining where we are? I answer, emphatically, No! Because she can not offer me more than I already have. According to her own testimony, she is a part of that christendom she is animadverting upon, and is in possession of the same spirit, and, therefore, she is not able to stem the encroachments of the "social mischief" she complains of; because she can only operate under the guidance of the like power that influences those she calls her brethren. What has she done towards such a consummation, in the forty-three years of her existence, more than others have done? And forty-three years is the length of life she takes to herself. The issue of pamphlet is 1856. On page 8, par. 6, are these words: "An ample testimony to this returning grace of God was delivered to the clergy and the civil rulers nearly twenty years ago." So if we give the full twenty, up to this year of grace 1879, we have forty-three years for her existence. Should any member of that C. A. C. doubt the accuracy of such a statement, they can see the pamphlet at my house, Alexandra street, Birmingham, any evening. I say she has not done so much to bring about a better state of things in christendom as some of those whom she but copies from. Yet she has the effrontery to say to such, page 5, par. 4: "[Brethren, ministers of God, the more faithful you have been in your charge, the more ready will you be with sorrow to acknowledge how little you have prevailed to carry on the work of God in the hearts of your people." Now, I have mixed with households of every orthodox creed, and I must say, in all truthfulness, I have failed to discover in the households of devotees to the C. A. C. less levity of conduct, in young or old, or more inclination to holiness of life, which should always accompany the indwelling of the Holy Ghost, conveyed through apostolic power, than I have witnessed in those households the members of which are exhorted to enter the C. A. C., because the ministers of those churches of which those households may be communicants of, are incapable of carrying "on the work of God in their hearts." (See above).

I will give another quotation, which is very curious to me; because I do not comprehend whether I should treat it seriously or not; but I will leave all readers to draw their own conclusions. Page 1, par. 1: "To all who profess the faith of Christ, and especially to the Bishops, Priests and Deacons, and as many as exercise rule or ministry in the church of God: Grace, mercy, and peace, from God our Father,

and from the Lord Jesus Christ. Brethren."

This endearing epithet, "brethren," was not addressed to any in connection with the C. A. C., but to those outside; therefore, those addressed were, and of course must still be, in the "church of God." Now, as I can not accept any other meaning, from the Pamphleteers, for the term brethren than its scriptural one, we will apply to the author of Christianity himself for a correct definition. Luke 8:21: "My brethren are those which hear the word of God and do it." According to such teaching, true brotherhood consists in unity of purpose, action, and thought. Therefore all the ministry appealed to by the Pamphleteers, as brethren, in order to be such must be one with them, in purpose, action, and thought. That being so, it follows, that if those apostles and their co-workers of the C. A. C. are doing the will of God, those other ministers outside the C. A. C. must be doing so likewise, or they can not be brethren. Therefore to cast the stigma on the work, or labors, of their acknowledged brethren that they have done, *i. e.*, the more faithful they have performed those labors the more abortive have been their endeavors, is, to say the least, very much like accusing their brethren. And in what position those "Angels, Priests, and Deacons"—the endorsers of the pamphlet—will stand before the judgment bar of the eternal Elohim, they may answer, if they will. But to me it appears self-evident, that, if those they acknowledge brethren are in so lamentable a condition, then those accusers can not be in a less lamentable position; seeing the same spirit prompts the accusers that has prompted the accused, in the selection of creeds and doctrines which both parties hold to be the only true principles of salvation.

I have already mentioned the catechism of the C. A. C. We will now quote from it, in order to ascertain how far it is consistent with statements already given. Part III. contains the following:

"Q.—How are Apostles distinguished from all other ministers?"

"A.—Apostles are neither of men, nor by man; but by Jesus Christ and God the Father, sent forth immediately and directly.

"Q.—How are all other ministers set in the church?"

"A.—They are set in the church by our Lord Jesus Christ, not immediately, but through ordination by Apostles, or by those whom they have delegated for that purpose."

Now, do not let us forget the distinction made. Apostles are sent forth without ordination. No other ministers are so sent forth.

A cyclopedia of "Religious Denominations," published by Griffin & Co., of London, Eng., states in the introduction to the article under heading "The Irvingite Church," "The following article has been written at our request, by a gentleman officially connected with them." The pamphlet, on page 9, par. 4, says, "Through the word of the Holy Ghost he [meaning God] designated certain men to be Apostles." The gentleman writer to the cyclopedia is more explicit in relation. He states, "At a meeting for prayer one present was declared, by the word of a prophet, to be an apostle." I think it next to impossible for any earnest thinker on spiritual truths to accept that statement, without some further evidence than is there offered concerning prophetic right. True it is,

so declares sacred history, that when God at sundry times reorganized his church on earth the authority to do so came unto those appointed through a prophet; hence the declaration, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (See Amos 3:7). But all such to be accepted by God, were first appointed by God, through angelic ministrations, and that in such a manner that those so appointed had no need to be ashamed of revealing the manner of such calling, because they had sufficient credentials to warrant them in acting in their sacred office. But no such evidences are offered to the world by those claiming prophetic power in the C. A. C. We investigators have to depend on mere declarations and those declarations, in most instances, running directly counter with scriptural testimony, in regard to God's usual manner of reorganizing his church. In order to ascertain how far correct is the statement concerning the non-ordination of apostles, we will again refer to the catechism. Part I.:

"Q.—How did God the Son redeem mankind?"

"A.—By becoming man."

Much can be written on the folly of this answer, but it is not in my province now to do so. Again, catechism Part III.:

"Q.—How is ordination conferred?"

"A.—Ordination is conferred by the laying on of hands with prayer."

Now let us see how Christ and the catechism agree. Jesus said, while a man on earth, (see John 15:16), "Ye have not chosen me, but I have chosen you, and ordained you." As I prefer to believe Jesus, I am compelled to reject those apostles of the C. A. C., who, according to the pamphlet, are the compilers of the catechism, because they have not received ordination. Therefore, I conclude, they have run before they were sent. I will now ask a question. Did Jesus after he had ascended, and was no longer man, ordain any person? In answer, I say decidedly, No! Example: Paul, when he was called by Jesus, was sent to a human being named Ananias, for advice, and his ordination was performed by man, or through human agency. (See Acts 13:3). Consequently, as no ordination took place when apostles were chosen by the C. A. C., I hold, there was no restoration by God to that church. For, had there been, all would have been in strict conformity with original restorations.

Let me suppose a case; perhaps it may help to make the matter more intelligible to some. Imagine that the only surviving apostle of the C. A. C. lost a gold-cased watch. I found it, and went to the gentleman expressing my wish to restore it to him. I presented him with the brass works only. Do you not think, reader, that the gentleman would ask me if I called such an act restoration? If I were to answer him, Yes, that is what I call restoration; do you not think the gentleman would begin expostulating, in order to show me that I expressed very feebly indeed true restoration by my act? Yet such a kind of restoration is the only one offered to the gaze of the religious world by the C. A. C., notwithstanding its complete opposition to scripture teaching in reference to pure restoration. Isaiah, in speaking of the restoring of the Israel of God, Isa. 1:24, 25, 26, 27, is at variance with the authorities of the C. A. C. Now, admitting that

statement in Part III. of the catechism, "That all ministers except apostles are set in the church by apostles; or by some others appointed by those apostles," to be true, then for centuries men who have acted as ministers for Christ have been without possession of the legitimate priesthood of God; because all churches being so long without apostles had not the God-appointed power to ordain. In consequence, when our God shall choose to restore that power on earth, he will do so in the way and manner he has always accomplished such a restoration, namely, through the angels visiting those he has chosen to be his prophets. Not angels of human origin, but heavenly messengers. See Exodus 3; Matt. 1:20-24; Luke 1:11-15. The question may be put, Were Jesus and John prophets? For proof on that head read Luke 24:19; Acts 3:22-26. Also Luke 1:76 and 7:28. We have a positive declaration that when God will restore that which has been lost, it will be by an heavenly messenger. See Rev. 14:6.

We have already quoted the gentleman writer to the encyclopedia in defense of the C. A. C., who said, "At a meeting for prayer one present was declared by the word of a prophet to be an apostle." In what way or manner that prophet obtained his prophetic power he does not state. And all their literature I have read remains entirely silent concerning so important a subject. That gentleman apologist, also states, that in the year 1835 the number of apostles designated amounted to twelve, those twelve apostles withdrew from the world in company with seven prophets. Where those seven prophets received their prophethood from he is likewise silent concerning. Then the gentleman states, that in their retirement they spent twelve months studying the Scriptures, seeking to acquire the knowledge of the fundamental principles by which the C. A. C. was to be edified. What did those twelve apostles learn in that twelve months, from the advise of those seven prophets? We must not forget one important fact, in answering the above question. All true prophets were endowed with the Spirit of God, through which they spoke the mind of God. Therefore, in order that correct information may come to those twelve, through those seven prophets, God must have spoken through those seven. Admitting that, let us read the information that came to the C. A. C. from her apostles and prophets. Pamphlet page 12, par. 3. They were not to add to, nor diminish from, the Catholic creeds that have been held by the Catholic Church in all ages. A vast fund of information, certainly. I will now ask a question of that C. A. C. Were those Catholic creeds in strict conformity with apostolic teaching as contained in holy writ? If they were, that Catholic Church is certainly the church of Christ, which would prove the non-necessity for the C. A. C.

Another very remarkable statement is made by the encyclopedia writer. "At the expiration of their twelve months seclusion they were directed to separate, and distribute themselves over christendom, to deliver a testimony to those set over them, beginning with the Pope." Question: Who set the Pope over those twelve apostles? Because, if it be true that the Pope was set over those apostles, it must have been done in the purpose of God, for the position of head to be at all available in a spiritual sense.

Well then, accepting as truth the statement, the Pope was head of those twelve. Then it can not be true that those twelve were necessary for the ordaining of men to be ministers for God; from the fact, that, they could only be underlings to the Pope, therefore his subordinates; consequently that Pope held precedence in all ordinations of a sacerdotal character. Now, what force can be observed in the boast, "To them [the twelve] the mysteries of God are revealed, and by them communicated to the church. They only are competent authoritatively and certainly, to prove, discern, and give the true meaning of all spiritual utterances," when the Pope was their head? (Cyclopedia p. 5, article on Irvingism).

By way of conclusion, I will state that Gregory XVI. was the ecclesiastical monarch who sat in the Papal chair when those twelve gentlemen commenced their religious peregrinations. Gregory was a scholarly gentleman, and possessed remarkable literary talents. And it is said of him, few men understood human character better than he. Then, how he would receive the testimony of those gentlemen I can only imagine. It occurs to my mind, that if popes deign to laugh, Gregory laughed heartily, when he heard something like the following:

"We are apostles of the Lord. We have been sent forth without ordination, because apostles need no ordaining. And we have come to you as one set over us, to tell you that as a bishop in the church of God you are our brother and head. And for twelve months, in connection with seven prophets of the Lord, we have been studying the Scriptures. We have come to the conclusion that under no circumstances must we alter, or refrain from teaching those catholic creeds that have been professed by the Catholic Church in all ages of the world. Yet we, only, are the link between Christ in heaven and the church on earth. To us the mysteries of God are revealed, and by us communicated to the church. We only have the power, and right, to seal the 144,000 with the seal of the living God." Rev. 7:4. Encyclopedia, p. 5.

What do all the above inconsistencies tend to disclose? To me, either the church of Christ has been perpetuated, or it has been restored in the setting up of that C. A. C. If I accept the first, it will stamp on the escutcheon of the C. A. C., schismatic. Should I accept the second, apostate must be stamped on the escutcheon of the Roman Catholic Church; which would result in the C. A. C. being apostate likewise; because she has framed her constitution on the doctrines of that R. C. C., according to her own testimony. (See catechism). I think it would be well for the C. A. C. to reconcile her manifest absurdities and contradictions, if she be able to do so.

On p. 15 of pamphlet I read, "Mormonism has surpassed Mohamed in fanaticism." Gentlemen of the C. A. C., do you not think it would be better in the future for you to sweep your house, before you hurl your vituperations at the church of the Latter Day Saints. I think it would be much better you should do so.

Readers, I have written nothing but the truth. I have not set down any thing in malice, and I alone stand responsible for what I have written. I am prepared to answer for the same.

HENRY CHARLES CRUMP.

BIRMINGHAM, Eng. 1879.

## Curiosities of Earth.

At the city of Medina, in Italy, and about four miles around it, wherever the earth is dug, when the workmen arrive at a distance of sixty-three feet, they come to a bed of chalk, which they bore with an auger, five feet deep. They then withdraw from the pit before the auger is removed, and upon its extraction the water bursts up through the aperture with great violence, and quickly fills the newly made well, which continues full and is affected neither by rains nor drouth. But what is most remarkable in this operation is the layer of earth as we descend. At the depth of fourteen feet are found the ruins of an ancient city, paved streets, houses, floors and different pieces of mason work. Under this is found a soft, oozy earth, made up of vegetables, and at twenty-six feet large trees, with walnuts still sticking to the stem, and the leaves and branches in a perfect state of preservation. At twenty eight feet deep a soft chalk is found, mixed with a vast quantity of shells, and the bed is eleven feet thick. Under this vegetables are found again.

## Pre-Historic Remains in Missouri.

In the eastern portion of Monroe County, Missouri, is a long, high, limestone ridge, lying between the north fork of Salt River and a smaller stream known as Otter Creek. The ridge is not more than two hundred yards wide; but its rocky bluffs, rising precipitously from the water's edge, prevent the commingling of the two streams, which pursue a parallel course for more than a mile, and finally diverge, to unite several miles below, where, with other streams, they form the beautiful Salt River, which flows into the Mississippi.

This ridge is known in the locality as the "Narrows," and its rocky bluffs, rising to the height of two hundred feet, present a bold and picturesque scene. It has long had a local fame on account of the many Indian curiosities found there. Indian mounds are numerous on the rocky ledge, and Indian skulls, arrow heads, flint hammers, and iron and stone hatchets have been found in considerable numbers. Tradition has it that, at an early period in the present century, a battle was here fought between two powerful Indian tribes, which resulted in the loss of most of the warriors of both parties.

A wonderful discovery has recently been made on the narrow ridge—a temple cut in the solid rock, after the manner of the Egyptian temples. It is on the north side of the "Narrows," in the bluff which rises from the edge of the north fork of Salt River. This ridge, on account of its rocky and precipitous nature, is not tillable, and is perhaps the loneliest and most desolate place in Monroe County. It is a resort for lynx, wildcats, foxes, and catamounts. James Waldron, a great lover of sport, went out early one morning for a hunt. He had been out but a short time when his dogs passed him in full chase of some animal, and shortly afterward he heard them baying on the north side of the "Narrows," and apparently deep in the earth. Swinging himself down by the aid of bush and rock and root, he came to a perpendicular cleft in the rock, which seemed to

have been formed by some convulsion of nature. Preparing a torch of dry cedar, he entered the cavern which opened out before him. As he proceeded, he was surprised to observe evidences of human labor on every hand, and, pursuing his search, he came to a beautiful arch, passing under which he found himself in a sort of temple.

Such was the story that caused your correspondent to visit that region. Without much difficulty I found Mr. Waldron, the discoverer of the temple, on whose land it is situated. He proposed, as it was late, that I should remain with him during the night and walk over and see the temple in the morning. I assented, and after supper Mr. Waldron brought out some articles that he found in the temple, for my inspection. They were a bronze hatchet or hammer, having an eye and a heavy knob on the hammer portion; a rude bronze lance or arrow head, more than six inches in length; a piece of deer or elk horn, about nine inches in length, from which small branches were given off, and an elliptical piece of bronze, on which was cut in rude manner an imitation of the sun and some alphabetical characters closely resembling the Phœnician.

The next morning, with Mr. Waldron and his two sons, I set out to visit the temple. Our way lay through a low bottom covered with a dense growth of timber. We soon found ourselves before the cleft in the rock, and after lighting a torch we entered. The arch is elliptical, and for gracefulness of curve and beauty of finish, is not excelled by any of the works of the present day. Each stone is of finest granite, polished as smooth as glass, and they sent back reflections of our torches, like polished steel. The springer rests on an entablature, which is placed on the capital of a beautiful column, also hewn from the granite. The keystone of the arch projects from the inferior stones, and seems to have been finished with the view of placing an inscription thereon, but this was never done. Passing under the arch we found ourselves in a room hewn out of solid limestone, 35 feet wide, 50 feet long, 30 feet high, and vaulted to the center, the ceiling being 45 feet from the floor in the middle of the room. At intervals of ten feet are graceful, slender columns of granite, with square bases fantastically carved in imitation of some unknown plant. These shafts, like the shaft supporting the arch, are surmounted by a capital. Upon this rests a heavy entablature of magnesian limestone, which is closely fitted under the roof, and gives the columns the appearance of supporting the ceiling. The acoustic properties of the temple are remarkable. A whisper can be heard from one end of the room to the other. There are twelve columns in the temple, six on each side. Between the columns on each side of the temple, and on each side of the arch or entrance to the temple, are set into the wall blocks of polished gray and black granite; but there is no inscription on any of them. No sculpture of any kind, except the plants mentioned above, has been discovered. At the western portion of the room is a dais, or raised platform of polished limestone, which supports a huge block of granite 5 feet long and 24 inches thick. On this is laid a slab of polished and bevelled granite, smoother than marble. This slab pro-

jects over the block beneath it about 6 inches on every side, and is 6 feet long and 3 wide. Evidently this was an altar, for there are ashes scattered around. What was the character of the sacrifice? To the right of the altar is a small ante-room, which you enter through an arched doorway, evidently intended for the priest who attended to the duties of the altar. About this there is nothing destructive. It is not even certain by what means it was shut off from the auditorium. The place is wonderfully dry. The ravages of time have not in the least impaired it, and every portion retains the freshness and glow that it had when it came from the hands of the workmen.

It is undoubtedly one of the great curiosities of the age, and is attracting the attention of archaeologists. An exhaustive report is now being prepared by a committee, which is to be presented to the Historical Society of the State of Missouri. That it will add fresh interest to the study of the civilization that preceded the present Indian tribes of this country seems probable.

MOBERLY, Mo., Jan. 22d, 1880.

### A Testimony on Tobacco.

ON looking over the old *Heralds* I read an article headed, "Watch there, watch!" in *Herald* of October 1st, 1871, page 584. Please turn and read. While I was reading the part about tobacco, I felt what a vast difference there is in my feelings compared with those when I was in the habit of using the weed. I have had forty years experience in the use of tobacco, and I ought to know something in regard to its effects. Like some others I have sought many ways to excuse myself, but they were frivolous. I have heard some of the old-time Saints, in speaking of the "word of wisdom," say that the brother through whom that word was given said that it was not given for the aged but for the young. Therefore I tried to excuse myself on that ground. Brethren, we all stand or fall by our own acts. Some brother may ask, How did you break off after using it so long. Brother, I did fail several times, or until September 15th, last. I am carrying on a blacksmith shop, and immediately in front of the door there was a nail driven, as a witness between me and my God, one year before that I would not use any more tobacco. You may imagine the number of days in one year, then you may guess how many times that nail gave evidence against me, and on the 15th of last September, while making a fire for breakfast, I threw the filthy weed out of doors, and said, Now for this week I will try and be master, God helping me. Brethren I have conquered so far, and I pray that I may never return to the filthy habit, or like the dog to his vomit, or the sow to her wallowing. Brethren, those of you who are in this filthy habit, please try the experiment and take my word for it that it will not hurt any of you. From a friend,

BUFFALO, IOWA, February 24th, 1880.

C. C. R.

A Japanese publisher recently printed in his native country an edition of the book of Genesis in the Chinese language—the first publication of any portion of the Scriptures ever allowed by the Japanese Government.

People look at your six days in the week to see what you mean on the seventh.

### Hair as an Index of Temperament.

As long, says the author of the "Hair Markets of Europe," as girls will wear as much false hair as that naturally belonging to them, it would be puerile to attempt to read character or disposition in the fashion and character of the locks displayed; but viewed naturally, the hair is as great an index of temperament and disposition as the features. Mr. Creer, in his volume on hair, for instance, quotes the following indications of character founded upon the set and texture of flowing locks from a book recently published in Paris, entitled "Secrets of Beauty:" "Coarse black hair and dark skin signify great power of character, with a tendency to sensuality. Fine black hair and dark skin indicate strength of character along with purity and goodness. Stiff, straight black hair and beard indicate a coarse, strong, rigid, straightforward character. Fine dark brown hair signifies the combination of exquisite sensibilities with great strength of character. Flat, clinging, straight hair, a melancholy but extremely constant character. Harsh, upright hair is the sign of a reticent and sour spirit; a stubborn and harsh character. Coarse red hair indicates powerful animal passions, together with a corresponding strength of character. Auburn hair with florid countenance denotes the highest order of sentiment and intensity of feeling, purity of character, with the highest capacity for enjoyment or suffering. Straight, even, smooth, and glossy hair denotes strength, harmony, and evenness of character, hearty affections, a clear head, and superior talents. Fine, silky, supple hair is the mark of a delicate and sensitive temperament, and speaks in favor of the mind and character.

### Women's Treatment of Women.

THERE is a general sentiment that women do not stand by each other, as men do by men; that we are envious, narrow and small, where our sex is concerned; that the greatest obstacles professional women have to overcome are the prejudices of women themselves; that if a woman commits a fault, nobody is so quick and ready to heap opprobrium upon her as another woman. All this is, to a certain extent, unhappily true; but it is by no means generally true. The fashion of women sneering at women is passing into disrepute; so that nowadays, no woman who expects to pass as a well-bred lady, is guilty of the bad taste of speaking disparagingly or slightly of her own sex. Now and then one does it, thinking thereby that she wins the esteem of men by so doing. She can make no greater mistake. Men admire large mindedness and large-heartedness in women, quite as much as women admire those qualities in men. The more strongly and loyally women stand by one another, the more respectfully they treat and speak of one another, the more women honor women, have faith in women, the better for us, the more credit to us. We can not expect men to honor and revere us, unless we ourselves honor and revere our own sex.

\*No man ever regretted that he was virtuous and honest in his youth and kept aloof from idle companions.

# Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, April 15th, 1880.

## EDITORIAL ITEMS.

THERE are no changes made in the credits on the mailing lists of the HERALD and HOPE this issue. Those who have sent money by mail, or by the hand of any one coming to General Conference, will see that their credits are made in May 1st issue. Those not seeing their credits, will wait till May issue before becoming uneasy.

There seems to be a pretty general revival of business throughout all the states; almost every branch of trade, traffic and labor coming in for its specific share of increase. The HERALD is feeling this increase of activity in many ways, the two most striking of which are the rise in material and the increase of subscription lists; the former pinches us considerably, the latter we can bear a great deal of without suffering, or complaining. Our paper is costing several cents more per pound than before the revival of business; but while prices have raised, the same revival has helped the brethren so that they have been better able to pay their subscriptions; and buy the books of the Church—which all Saints ought to read and be familiar with.

We want a few more to subscribe—a few more and the long desired goal—a weekly HERALD will be reached. All in good time, send them in.

The *War Cry*, *Shield of Faith* and *Christian Herald*, reach us from England tolerably regularly, sent by some good friends to the cause over there. The *War Cry*, is evidently a spicy journal on conversion; the regular shouting sort of conversion. Its temperance articles are quite good. The *Shield of Faith* makes good defence against infidelity, in an article by J. McGregor Allan, called "Mr. Adams and Mr. Gladstone."

Bro. C. A. Hall, Burlington, Iowa, writes very encouragingly of his hopes and the prospects for great and noble enterprise offered in the gospel of peace.

Send letters for Herald Office affairs to Joseph Smith, Business Manager, Box 50, Plano, Illinois. All moneys and communications for the Bishopric, send to I. L. Rogers, Sandwich, or H. A. Stebbins, Box 50, Plano. Don't write a long letter, and at the end put in a business matter; write business on a separate sheet from an epistle to us or the HERALD. No attention, whatever, will be paid to unsigned letters, or cards, questions or otherwise.

Bro. Joseph Luff, wrote from Salt Lake, March 23rd, that he had succeeded in starting some excitement at Sandy—was to return there soon by invitation.

Bro. M. H. Bond sends us a Cadillac paper, of a late date, containing an article nearly four columns long, in defence of the position occupied by us as a people, on the subject of the Book of Mormon. It is a strong article and was written by Bro. Bond, resident at Cadillac.

Bro. W. W. Blair walked into the sanctum, March 31st, well and hearty. He reports well of the outlook in Utah for the work of the Reorganization.

A sister in Florida, whose father is in the Utah Church, sends us a letter that she received from him. In it he harshly reproves her and her husband for joining and holding to the Reorganized Church; and for not living with him and his in Utah. He is in no ways gentle and fatherly in his words, but to the contrary, says that his daughter is an "instrument in the hands of the devil" in promulgating "that damnable heresy," and assures her that while he and those who hold with him will be happy in the eternal world, she and those with her, will be "weltering for ages," that is in eternal torment, unless they repent. That is no good spirit to have and the end of the whole matter will prove entirely different from this apparently wished for result. But we wish, with our sister, that her father may see the true light and yet have the Spirit of God. She says that the above expressions of his hurt her sorely, coming from one holding such near relationship to her; and she thinks that such manifestations of hatred by the Utah people towards the Reorganized Church ought to prove to all who may see these evidences from time to time, the fact of the wide difference between the faith of the true Latter Day Saints and that of those who have so "largely departed from the original teachings of the Church under the first Joseph and now under his son, our present president, the legal successor of his father. Yes, these facts of difference, now so fully established by the court in the Kirtland Temple suit, and the spirit manifested by the people in Utah as evinced not by this letter alone, but by untold numbers of letters and speeches and acts, ought to satisfy a very great many who have before declared us all one.

Bro. J. M. Wait wrote from Binghamton, Wisconsin, March 16th, that he continues to labor in the gospel, preaching every Sunday, several miles from home. He bears testimony to the work being divine. Many of the Saints have left there and most of the others are going, all bound for Iowa and Missouri. May Bro. Wait continue faithful, and be favored and blessed of God unto the end of his days.

Sister Mollie Case, Blue Rapids, Kansas, mentions having been a member of another Church for five years at Keokuk, Iowa; but last December she visited Kansas, and there heard the Saints preaching and teaching. She then found that they held the fullness of the gospel, and she also saw the sick raised to perfect health, by God's power, through faith. Hence she was baptized February 23rd last, and rejoices in the truth. She is an orphan, but trusts in God to be cared for by Him, and by his providence.

We are in receipt of a sample copy of the *Anti-Polygamy Standard*, a paper lately started in Salt Lake in the interest of the Anti-polygamous theory there. It seems to be well gotten up, and is published by the "Anti-polygamous Society of Utah."

Bro. J. X. Davis mentions the good conference held in the Des Moines District, Iowa, in March. Bro. Lake preached some effective sermons during it.

Tracts in the German language, may be obtained of Bro. Ad Richter, Burlington, Iowa. These tracts have been published by the German brotherhood at Burlington, Iowa, and Stewartsville, Missouri, out of funds created by them by consecration.

Bro. J. A. Carpenter of Mill Creek Branch, Michigan, says that they are but few in number, but they rejoice in knowing the truth and in God's goodness, and they try to live right. Much prejudice and bigotry exist around them, but they still live and hope to save such honest ones as God may send. Bro. Carpenter presides, and also preaches around about.

Bro. E. C. Brand wrote from Union Fort, Utah, March 24th, and was next to stop at Cheyenne and preach the 28th, then east to Tabor, Iowa, and to the General Conference here at Plano.

We thank the following brethren for papers received: Brn. E. C. Brand and John Eames for copies of the *Cheyenne Sun*, Wyoming; Wm. Harris for *Plymouth Star*, Pennsylvania; Thomas Henning for *Irish World*.

Bro. W. H. Brewer, of Kinmundy, Marion county, Illinois, gives an account of his conversion to the true faith. Before Brn. I. A. Morris and I. M. Smith came there in June, 1879, he thought the Saints were a very bad people, but he went to hear them preach and finally took them to his house, and conversed, and also investigated their teachings by the Scriptures. The consequence was that the more he read the more he became convinced, but it was hard for him to believe the Book of Mormon and that Joseph Smith was a prophet of God, and he thought as he had once been baptized by immersion and said to be for the remission of sins that he would never go through the ceremony again. It was also hard for him to believe in the power to heal being administered of God in these days; and also he stumbled over the Salt Lake apostasy, and its evils; but he began to argue in the congregation he belonged to, and then he asked their minister if he was called to preach, and he (the minister) said that he was not. This settled Bro. Brewer's mind so far as authority was concerned; but he still doubted, yet continued his searchings for truth, and, having a dream that convinced him of God's power to heal, he sought for those having authority, and going to the South-eastern Illinois conference, March 20th, he felt the Spirit of the Lord present and was baptized the 21st, so that his trials on those points are over, he says. They hope to organize a branch at Kinmundy, as Bro. Hilliard here at General Conference also informs us. They have much opposition to face and the school houses are locked against them, but they are all filled with joy, as in the early apostles' days, because of the truth and of God's Spirit testifying to their souls of his truth, and they hope that numbers of honest ones around them will yet obey God's word, and so do we pray with them that it may be.

In Chicago the interest in the meetings and the sermons by Bro. Forscutt has been steadily increasing during the three months that he has been there, and the hall he uses is now filled to its capacity, while the discussions and disputations, as Bro. Mark says, show the depth of feeling and how the work has taken hold. Some are convicted by the truth while others withstand it and act the pleasure of the enemy of souls thereby. It is hoped that a good harvest of precious souls will yet be gathered there into the kingdom of God.

Bro. Jobe Brown wrote, March 31st, from Clinton, Iowa. He had been at Maquoketa, and delivered some lectures to interested congregations.



Bro. J. S. Christie says that the opportunities for preaching by our ministers were never better than now. Bro. Christie held one discussion with a Methodist minister the past winter and did other gospel work.

Bro. Edwin Lowe writes of the good labors of Bro. Ruby in the Butternut Grove Branch, Iowa, recently. He says: "He seems to be the man for this place. He is liked by all and is never idle. May God bless him in his labors." Two were baptized and the prospects are good for more, if Bro. Ruby can return and stay long enough to finish the work.

Bro. E. M. Reynolds, of Sac county, Iowa, (Camp Creek Branch) says that they meet every Sunday for prayer and testimony, and feel that they are growing spiritually by God's grace. Some are baptized occasionally. Bro. Reynolds would like information concerning William or David Allison who lived in Hancock or Adams county, Illinois, thirty or more years ago. If any can give such, please address Bro. R. at Grant City, Iowa. The notes of the sermon of Bro. Joseph Smith's that he inquires about were not in shape to correctly give the sermon and hence were not published. Bro. Reynolds adds that Brn. Pett, Whiting and Wedlock have visited and preached to them some the past winter, doing them good in that branch. Bro. B. Salisbury was also there.

Bro. W. N. Dawson sends a San Francisco *Bulletin*, containing a copy of the Chicago telegram concerning the decision on the Kirtland Temple suit. It says that the "non polygamist" Josephites are recognized as the "true Mormons" thereby. Bro. Dawson also sends a *Wasp*, a paper that aims at the follies, weaknesses and sins of the day, and is none too moral itself, we judge. It has a good thing however in the large picture representing "Uncle Sam" standing with his pincers ready to draw the troublesome tooth polygamy from the swollen face and bandaged head of a woman labelled "Utah Territory." He looks very determined and in earnest.

Bro. Edward Delong, of Reese Branch, Tuscola county, Michigan, gives an account of his labors during February and March. He was part of the time with Bro. Robert Davis. At Guilford they baptized six in March, making fifteen there now, but organized no branch. Bro. Delong feels that they in Tuscola county are, as it were, away in one corner, especially as they did not have the anticipated visit from Brn. Kelley and Scott, when these brethren were in Eastern Michigan last season. Probably, however they intend to make up all that when they come among those branches again. Bro. Delong feels impressed to do steady work in the Lord's vineyard, and hopes to be at it ere long. He desires the salvation of men; and, instead of being discouraged by the smallness of the number who receive the truth, he is all the more desirous of sowing the seed that will add a few to that number. That is a good thought, and worthy of emulation is the resolve to so labor. Bro. Delong says that Bro. Davis is now having unusual good health, which we are glad of, as last year he seemed nearly at the end of his active labors. His daughter, (living near Detroit), was very ill early in March, and these brethren went on call, to her, and, through God's providence, she was raised up.

Bro. J. M. Terry wrote March 24th, saying that he was laboring in Grundy county, Missouri,

an entire new field, but where he finds the people very anxious to hear, and his meetings are largely attended, with calls coming from places around about, which he has not yet been able to reach.

Sister Eliza E. Mitchell, clerk of the Gainesville Branch, Florida, says that the good spirit, the Spirit of God abides with them, though their numbers are few by reason of the removal of so many. Yes, they may enjoy the Spirit just as much, if they do not slacken their zeal, though there is a pleasure in having more in number to worship with and dwell among, providing such be both true worshippers and good neighbors in the bonds of peace and love. May Sr. Mitchell and all in the faith there be cheered both by the voice of the hoped for missionary and by that of the Comforter.

A brother writes, on March 29th, quite interestingly upon the subject of all things common, or the equality of the Saints. He is impressed that some steps should be taken in this direction.

Bro. B. J. Scott of the new branch (Pleasant Ridge) in Ellsworth county, Kansas, writes that they are among the wolves, those who hate them for the gospel's sake and they need an Elder in that field to continue the work begun by Brn. A. Kent and H. R. Harder the past winter. Can any one from the North-western Kansas District go and minister to them? We have no one to send.

ERRATA.—In last issue, page 111, first column, sixth line from top, the name "John E. Page" should be read Justin E. Page.

#### QUESTIONS AND ANSWERS.

*Ques.*—It is conceded that the presiding officer of a deliberative assembly, or fellowship meeting holds control of such during their sittings. When such presiding officer invites the Elders to preach, has the said presiding officer the same control over the one invited to preach; to-wit, that he may declare remarks made in preaching out of order, or is the one preaching by invitation free and untrammelled to speak as he may be led by the Spirit, subject only to the general discipline of the Church?

*Ans.*—The proper rule would be that the speaker is free to follow the dictates of the Spirit; and for errors, unless glaringly opposed to the declared faith of the Church, he should be inquired of by the presiding Elder after the meeting is dismissed. Courtesy demands that one invited to speak should feel free from trammels, other than the rules of the church and faith. It would be useless to invite a man of spirit to subject himself to a liability to be publicly humiliated for a real or fancied departure from a rule existing in the mind of the presiding Elder unexpressed.

A colored brother who was considered too pompous and too voluminous in his prayer meeting exhortations was remonstrated with on account of his many inconsistencies. The official who administered the rebuke reminded him of the many sins he had committed and the disgrace he had brought upon the cause of religion by his frequent lapses into immorality. But the erring brother responded: "Yes, boss; I owns squar up; I'se done broke every one ob de commandments, but, bress be Lord I'se nebber lost my religion." This shining light was permitted to continue to blaze forth in prayer meeting with his wonted brilliancy.

A man's virtues should be measured, not by his occasional exertions, but by the doings of his ordinary life.

#### News Summary.

March 23d.—During the past five years, according to the figures collected by the *Insurance Chronicle*, over three hundred and fifty-three million dollars worth of property in the United States was destroyed by fire. In 1875 the loss was upwards of seventy-eight millions; in 1876 the loss was over sixty-four millions; in 1877 over sixty-eight millions; in 1878 over sixty-four millions, and in 1879 upwards of seventy-six millions of dollars was destroyed. Upwards of fifty-five thousand fires occurred during the five years named.—Among the kinds of buildings destroyed in 1879, we notice 90 church buildings, 58 school-houses, 384 hotels, 170 flouring and 77 grist-mills, 218 saw-mills, 30 woolen mills, 26 cotton mills, 83 furniture-factories, 67 railroad depots, 13 court-houses, 223 drug stores, 481 grocery stores, 234 liquor stores and saloons, 49 tobacco factories and store houses, 42 breweries, 30 billiard saloons, 111 blacksmith and 103 carpenter shops, 33 cooper shops, 104 wagon and carriage factories, 84 grain elevators and ware houses, 65 lumber yards, 70 iron founderies, 86 planing mills, besides lesser numbers of a great many other kinds of buildings and manufactories.

Mr. Francis Peek is the author of an article in the *Fortnightly Review* for February on the "Agricultural Prospects of England, Canada and the United States." He deplors the fact "that it was necessary to import 18,000,000 quarters of foreign wheat, at a probable cost of \$230,000,000, to supply the deficiency of home produce. It is not pleasant," he says, "to contemplate this enormous sum of money drawn from home enterprise and the comforts of the English people to enrich other communities, especially the United States." This outflow of \$230,000,000 Mr. Peek attributes partly to the want of proper relations between landlord and tenant in England. During the month of June, 1879, owing to the rapacity of the land-owners, who in this matter are certainly pursuing a suicidal policy, there was "a reduction of nearly 2,000 in the number of occupiers of land owing to so many farms having been thrown upon the hands of their owners," who wanted the farmers to continue paying high rents in a year of bad harvests, financial depression and unprepared for and unprecedented competition with the non-rent-paying American farmer. "During each of the latter months of 1879, between 500 and 600 farmers executed bills of sale as against an average of 80 for the years 1870-'73." Thus there were drawn from the pursuit of agriculture in England during the month of June last year 2,000, and, later, 600 families per month. Sheep and oxen will take the place of human beings, as they have done in Ireland, or the unoccupied farms may become game preserves, like the County of Sutherland, in Scotland, which has been cleared of its people that the Duke who takes his name from the shire might entertain his friends, the nobility and gentry.

Strikes of workmen are in vogue in all parts of the United States and in some places in Canada.

Many correspondents picture the continued distress in Ireland, many thousands being still in dire want and needing both food and clothing, but more especially now in the mountain regions, the measure for relief having availed for most of those the easiest reached.

The Emperor William of Germany celebrated, on the 20th inst, his eighty third birth day. The city of Berlin was decorated throughout in honor of the event.

24th—The reported intentions of the French government against the Jesuits and other unauthorized societies in that country are confirmed by later advices.

The agricultural situation in England is said to be quite promising for the season now opening.

Gen. Grant, Gen. Sheridan, Lieut. Colonel Grant and their wives and attendants arrived at Galveston, Texas, yesterday, by steamer from Mexico.

After several weeks of comparative quiet in San Francisco, it now appears that all efforts to reach a satisfactory understanding between the representatives of the mercantile interests and those of the working men have resulted in complete failure. While there is no indication of immediate trouble, there is yet a feeling of feverishness among all

classes, caused by the existing uncertainty and fear of some overt act on the part of the extremists.

25th.—The entire business portion of Samana, Island of San Domingo, was burned on the 9th inst. Many acres of buildings were destroyed; loss estimated at one million five hundred thousand dollars. Scenes of pillage succeeded the fire. Merchants were ruined, and but for the fruits in the country, the people would have suffered with hunger.

26th.—The French Jesuits are preparing to move from that country to Spain and England, educational establishments and all.

Bismark is still anxious as to the intentions of Russia in having such large bodies of troops near the borders of Germany.

Large bodies of Afghans are said to be moving towards the English positions in that country.

A heavy snow-storm prevailed all over the New England States and the Upper Lake Region yesterday which considerably impeded travel and greatly hindered traffic.

Six persons have been murdered by a band of Indians near Santa Barbara, New Mexico. The names of three of the party are known. The savages also attacked the village of San Jose, but were driven off without doing any considerable damage.

The Russian expedition against the Turcomans under Gen. Skobeloff is preparing for its start.

27th.—The Chilians have landed a large force upon the coast of Peru, intending to make a land and sea attack upon Arica. The Peruvian situation is deemed critical.

It is reported that China is anxious to regain her Central Asian possessions and will risk a war with Russia if necessary in order to do it.

Earthquakes were felt, Feb. 22d, in Yokohama and Tokio, Japan. Many houses were destroyed, but no lives were lost. A state of terror existed.

The Bonapartists are again manifesting themselves in Paris, France, and convening meetings among the artizans to show the evils of the Republican Government over that nation.

29th.—It is thought that the French Government will have serious trouble over the matter of enforcing the laws against the Jesuits and other societies.

The Chilian army has occupied another Peruvian city, and Arica has been bombarded by them for three days, much damage being done.

The Ute Indians have left Washington for Colorado, and they seem well satisfied to give up their Colorado reservation for the fifty thousand dollars annually that the Government proposes to pay them. However about this matter there is much opposition to this plan in Congress, and hence the supposed arrangement by the Secretary of the interior may fall to the ground.

There is more prospect of peace in San Francisco. Mayor Kallou is disposed to cooperate with the Citizens' Protective Union for the preservation of good order and the prevention of disturbance.

30th.—The Russians are discussing the possibility of a war with China.

The French government has issued a decree against the Jesuits and other unauthorized societies, and gives them three months to close their establishments. In Austria, also, a ministerial crisis is threatened, and the cabinet may have to be reconstructed.

31st.—All apprehensions of trouble between Germany and Russia are said to be now dissipated. Small-pox and typhoid fever are raging in Paris. There were 1,206 deaths in that city last week.

The unauthorized religious communities in France number 384 for men, with 7,444 members, and 602 for women, with 14,003 members. Paris and its suburbs contain 123 Jesuit communities, and the Jesuit colleges of France number twenty-seven.

The French Government will make no terms with the Jesuits. The decree ordering their expulsion will be strictly enforced.

Col. Robert G. Ingersoll, who is billed for a lecturing tour through Canada, is having considerable trouble finding places in which to hold forth, several of the cities and towns having re-

fused him the use of their halls on account of his infidel belief.

The Nihilists are busy in Poland. A secret printing-office has been discovered in full operation in Warsaw. All persons connected with the establishment were Russians.

April 1st.—The English Queen having ordered the election of a new Parliament, and the elections being progressed in, the prospect is for the success of the liberal party and the end of the Beaconsfield ministry.

The Afghans in large force are reported as now marching on Cabul.

The unauthorized societies in France are likely to contest in the courts the act of the Government against them.

The emigration from Germany to the United States is again on the increase.

Gen. Grant and party arrived in New Orleans from Texas yesterday.

The Orangemen and Catholics in Ireland are having trouble; some fighting between them.

The Empress of Russia is reported to be dying after a long illness.

The Citizens' Union Ticket in San Francisco, California, was elected by a large majority, and thus Kearneyism is virtually killed.

2d.—The Liberal victory at the English election is assured, the Conservatives having lost twenty-nine seats by this election.

Cattle disease is so prevalent in England just now that the demand for American meats at an advance in prices is reported to be very considerable and rapidly increasing.

It cost Spain \$9,000,000 in money during the month of March to fight the Cuban rebels, and yet the revolution is not ended; that is, if highway robbery and general outlawry can be called a revolution.

The drought which has prevailed for over three months in the most fertile portions of Cuba has done immense damage. The tobacco crop in Vuelta Abajo is almost destroyed, and the plantations are unusually exposed to fire. Luckily the fires have been comparatively few. The estimated total sugar crop will not exceed 400,000 tons. The insurrection in the eastern part of the island languishes, but robbery and vagrancy increase fearfully.

A dreadful and appalling disaster occurred near Mons, Belgium, yesterday. About 150 persons engaged in a colliery at that place were killed by an explosion of fire-damp. Twenty bodies have been already recovered.

Gen. Melikoff is quite active. The Nihilists who have been arrested are being tried, convicted, and sent to the penal settlements of Siberia without unnecessary delay, while the detectives are keeping a sharp lookout for more.

3d.—By a break in the river bank near Gretna, Mississippi on the 1st inst, five plantations were flooded.

By a boiler explosion in Buffalo, New York, a building was much damaged, one man was killed and several severely wounded or scalded.

The English Liberals have gained fifty seats in Parliament, according to latest accounts of the election.

One hundred thousand dollars worth of property was destroyed at Bradford, Pennsylvania, yesterday, hotels, stores and dwellings.

The wood on about 2,000 acres of land near South Amboy, N. J., was burned down yesterday. The fire was originated by a spark from a locomotive on the Pennsylvania Railroad. The houses, wagons, and implements of the wood-choppers and the maple-sugar manufactures in the burned district were also consumed. The loss is reported to be very serious.

5th.—A severe wind, hail and rain storm at Wheeling, W. Va., yesterday caused considerable destruction of property. Among other casualties was the demolition of a Presbyterian church steeple. No lives were lost.

The net gain to the Liberal party in England is now settled as being fifty-six seats in the British Parliament, which accomplishes a great change in the affairs of that government.

There are many men whose tongues might govern multitudes if they could govern their tongues.

## Correspondence.

ELKADER, IOWA, March 21st, 1880.

Joseph:—

"The latter-day gospel, preached by the Spirit.  
Cuts like a keen, two-edged sword;  
While all who believe and obey it  
Are saved by the hearing of the word."

During my sojourn in this part of the Lord's vineyard, I have preached the word in the following places: Once at Manona, occupying the Presbyterian meeting house of that place; three times at the Stiner school house; four times at the Pleasant Grove school house; four times at the High Prairie school house; five times at the Cox Creek school house; three times at the Hampton school house; three times at the school house at Little York; three times at a place called Forestville; three times at a place called Greeley, occupying the Universalist Church at that place; also preached two discourses at Strawberry Point, having the free use of the Universalist Church of that place, a town of 2,000 inhabitants; also preached two discourses at a neighboring school known as the Stalnazer school house. I have also spoken on several occasions in the Universalist Church at Elkader, and in the adjoining neighboring school houses.

The most of the places named above are from eight to thirty miles from my place of residence. The vast amount of prejudice that has been removed in this field of my labors may be known by the increasing receipts of invitations from all parts of the country, saying, "Come over and help us." Such, then, is the "Macedonian cry." I also preached eight discourses at a little town called National, occupying a Disciple Church, a class of people known by their peculiar faith as Campbellites. I have pleasure in informing my friends and all whom it my concern that I have been so far removed from the treacherous meddlings of Brighamism and apostate Brighamite Mormons, that I have enjoyed a season of peace and quietude seldom experienced in many other places, where I have labored to preach the gospel to the people; and I trust that I have, by the help of the good Lord, made friends to the faith we preach; many of whom, when the proper time comes, will be gathered into the fold.

For this winter, matters have moved rather slow, as I have been confined within doors on account of poor health; have only preached once and that a funeral discourse on the death of one of my neighbors.

Times are very hard with me just now; my farming resources have been so much cut off, for the few years passed by the chinch bug and drought, that I have realized no surplus of means; only what necessity demands for the immediate support of my family. I have tried to sell out, that I might locate in some more favorable spot of earth; but there is no sale for property here, and I must wait the Lord's time. As I feel now, I shall regret much if I can not get to the Conference this spring.

I am yours in hopes of better days to come,  
WM. B. SMITH.

SAVANNAH, Wayne Co., N. Y.,

February 25th, 1880.

Bro. Joseph and Henry:—In the year 1835 there came into this town a number of Latter Day Saint Elders, and among them was Jedediah M. Grant and Harvey Stanley. They preached in this region, and quite a number joined the Latter Day Saints. Among that number were my father, my mother, two of my sisters, and one brother, also a number of my neighbors. The cry by many of the people against these Latter Day Saint Elders was very bitter; crying, "delusion," "false prophets," "false teachers," and trying to make the people believe that they were really false teachers. I attended several meetings and believed their teaching; for it was bible truth. One day when I was laboring in my lot there came one of these Elders and asked me if I did not wish to join the Latter Day Saints. He said, "Your father and mother, brother and sisters are rejoicing in the Lord." He thought that I ought to go with them. I replied that I believed the doctrine with all my heart, and that I would be baptized. I was baptized by Harvey Stanley.

At the meeting that evening I was confirmed by the laying on of hands by the Elders, for the gift of the Holy Ghost. Many assembled to see and hear what these false teachers and false prophets, as they called them, had to say. I made up my mind that evening to ask the Lord for the truth of the Book of Mormon, and, before retiring to bed, I knelt down and prayed to the Lord to show me the truth of the book. Then the Lord by his Spirit said to me, "The Book of Mormon is true; do not doubt, but be believing." The glory of the Lord shone round about me. O, the peace, the joy that rested upon me, no tongue can express. O, ye doubting Saints, ye that doubt the Book of Mormon, kneel down and ask your God in faith in the name of Jesus Christ and he will show to you the truth of it.

Your brother in Christ,

JESSE SEELYE.

TABOR, Fremont Co., Iowa,  
March 9th, 1880.

*Bro. Joseph.*—The Church in these parts has partaken, in common with all the rest, of the spirit slumbering, which is nothing more than we would naturally expect, when we consider the scattered condition in which we are placed, but we occasionally have a treat in spiritual food. On the 20th and 21st of February we had one of the best conferences ever held in our district, according to my judgment. Bro. Z. H. Gurley preached on Sabbath, 11 o'clock, from Isaiah 9:6-7, setting forth the mission of Christ to the race showing his infinite wisdom in providing the means by which his followers may be elevated to a very high plane of existence.

In the afternoon Elder J. R. Badham preached from John 17:3, and in the evening Elder Gurley again treated us with a stirring discourse on political and religious liberty.

On the 7th ultimo, our aged father, Wheeler Baldwin, gave us a discourse on the vices of youth, showing forth the grades of life, youth, manhood and old age. His text was Eccl. 11:9-10. This was his eighty-seventh birth day, and he still retains his strength of mind to a remarkable extent.

Your brother in Christ,

WILLARD GRIFFITH.

DELOIT, Crawford Co., Iowa,  
March 1st, 1880.

*Dear Herald.*—I arrived at Pilot Rock, Cherokee county, Iowa. There I did my first preaching after ordination. Bro. Goff and I visited this place last winter. They, being apprised of our coming, were out in full force, and there seemed to be a good spirit manifest. After about ten days' labor we baptized fifteen, in a measure the result of the consistent lives of the members and officers. This winter, I am sorry to say, the feeling was not so good; resulting from a lack of understanding among the officers in regard to duty. O, that Church officers would get the books that teach in plainness their duties. The Apostle mentions the officers which God set in the Church, but does not define their several duties; but God, in the restoration of the gospel, has given them in plainness. Therefore the necessity of obtaining the books and studying them. When I left there was a better feeling among officers, and a determination to try and do their duties. Held two meetings near there; attendance mostly Catholic, but one said after meeting that it sounded like the true gospel. Returned with Bro. Wedlock to his house. We then went a few miles east to the Diamond school house. While there found a couple of old-time Saints, by name of Dowding. They knew nothing about the Reorganization, but the old lady said, while tears run down her cheeks, that nothing would turn her from Mormonism, as she termed it. Held three meetings with good liberty. A revival meeting precluded any further efforts. The Methodist class leader told us that we could do good if we would stay, as there was quite an interest he thought. We started for Fonda, Pochontas county, with no special business only to see Bro. E. C. Brown, for we intended to go to Camp Creek, Calhoun county. Met Bro. Brown, as we drove into Fonda. He said that he never was as glad to see any one in his life; he had just received two letters asking him to

come and preach. He had written for help and prayed for it, and believed we had come in answer to prayer. Next morning he sent an appointment to a settlement twenty-seven miles from Fonda and twenty-five miles from Fort Dodge, for Friday night. In the mean time we went five miles from Fonda and held two meetings in the Chase school house, where Bro. Lambert preached last summer and baptized one. We met a good people, anxious to hear; very different I learn from what it was when Bro. Lambert first went there. They now speak very highly of him. I think much good will result from further labor there.

Friday we started for our north-east appointment; rode across a bleak twenty-seven mile prairie. On arriving, we drove to Mr. VanAlstine's, a wealthy farmer and stock raiser, who kindly cared for us. This gentleman, I think, makes no profession of religion, but is a very kind man, and, I should judge, one of the free-thinkers. With an estimable wife, obedient children, and things comfortable around him, there seems to be nothing in the way of his happiness so far as this life is concerned. We might visit others in the neighborhood, he said, but we must remember that his house was our home. When the final account is made up, and men are rewarded for the good they have done, may he receive his reward, which promise the Lord has made.

I accompanied Bro. Brown, in calling on some neighbors. Bro. Brown once lived there for number of years, and is well known and respected in the community. We called on Mr. Carlson, not yet a member, but he seems like a brother; and he so calls us. Brethren Salisbury and Carroll of Calhoun county, had preceded us about three weeks and held some meetings awakening quite an interest. When we entered the stone school house, we noticed particularly the example of cleanliness which Mr. Waite, the teacher, set before the people as well as teaching the rudiments of book-learning. The congregation was quite large for that country. We enjoyed good liberty. They listened attentively. We held in all five meetings. Can say we were greatly blessed of the Master. On Sunday the school teacher and some of the neighbors went to Mr. Carlson's for dinner. I do not know that I was ever at a pleasanter meeting, as we talked and sang nearly the whole afternoon; in fact until I thought I would be too hoarse to preach at night, but the Lord gave me strength in proportion to the task to be performed.

On Monday night preached on the great Christian apostasy and the restoration of the gospel. After meeting was dismissed this Mr. Carlson said openly that there was one of two things for him to do, either to accept this work or to turn infidel; and the latter he could not do. This man is a Swede, was educated for the Baptist ministry, preached and baptized some in the old country; speaks English very well.

I must not omit to mention the kindness shown and the interest manifested in the truth by the families of Messrs. Freeman and Chatfield, who expressed desires to see a branch organized there. Since my arrival home have received two letters from there. Their preachers have been after them: one spoke openly against us. But brother Carlson (for so he seems to me) stood up and nobly defended the truth. I hope to see the time when he will be baptized and ordained an Elder to preach to his own countrymen. These of whom I have spoken are now holding meetings from house to house for prayer. May God bless them. They offer to pay expenses if I will come back again; I expect to go or have some one go, after our district conference, which convenes March 12th.

From Fonda came to Camp Creek, and held three meetings. Then went five miles north-east, leaving Bro. Wedlock to fill an appointment in the branch, and there I preached twice. At night the house packed with earnest listeners. A man who belongs to the Christian order came to me after meeting, "They say you are Mormons." "We are some times so termed, but our title is the Church of Latter Day Saints." He said that what we taught was the doctrine he believed. The subject was "The baptism of the Holy Ghost

and its effect upon the human mind," with the unchangeability of God's character. Here, as in every other place, they treated us kindly and wanted us to come again. I pray that the Lord of the harvest will send more laborers into the field.

Next day, February 16th, I returned home to find all well after an absence of just one month. The brethren at home had looked after my interests while I was absent.

Yours for Christ,

WORDEN WHITTING.

EDENVILLE, IOWA,

March 16th, 1880.

Bro. Lake and I left Poweshiek county, March 8th. Our meetings were well attended and we had the pleasure of seeing Bro. Goreham lead eight into the waters of baptism on the 7th inst. Bro. Lake is holding meetings three miles west of Edenville. He baptized one young lady on the 14th, and more are believing. Will commence meeting in Edenville on the 19th, and continue for near a week, when will attend conference at Newton on the 27th and 28th. Bro. Lake is feeling well and leaving a lasting impression behind. We were attacked by one editor in Poweshiek county, which we took the liberty to examine through the press, and have stirred up quite "a fuss." He proposes to examine the "Mormon apostles" in his next issue. We hope the liberty will be granted for our defense.

Yours,

I. N. WHITE.

UNIONTOWN, Eldorado Co., Cal.,

March 16th 1880.

*Bro. Henry A. Stebbins.*—Truly the Lord has blessed my labors in this part of the land. I have baptized ten since December 28th, 1879, and there are others that are almost ready to obey. The Lord is moving upon the hearts of the people. In Coloma they sent for me and furnished a hall, where the gospel was never preached before. I had good liberty and a full house. I thank my heavenly Father that he has opened the way for his servants and prepared the hearts of the people to receive the gospel. When I came here I found a home at Sister Plumtree's, who is a Saint indeed. She had not partaken of the Sacrament for seventeen or eighteen years, but was strong in the faith. Four more sisters were baptized about eighteen months ago, who never heard a sermon preached. Sister Plumtree gave out tracts and books and had them ready for the water, so when Bro. J. R. Cook came they were baptized. Her husband is one of the noblest men of earth, although he is not a member, and his house is a home for the Elders. I pray the Lord to bless him, and hope that he will obey the gospel, with all the honest in heart.

Your brother,

THOS. DALEY.

OENAVILLE, Bell Co., Texas,

March 1st, 1880.

*Bro. Joseph and Henry.*—I left home early in January and went into Hill county. I preached twice on the railroad, and stopped near Towash, at a Sister Carroll's. There I delivered five discourses. I was blessed with fair liberty. I baptized one, a Mrs. Kelley in Bosque county. I returned to my home, but started out again on February 4th. Stopped at a place in Limestone county, and preached four discourses. It was a new place, but I left a good impression. Thence went to Thornton and preached twice at Bro. Sands. The school house was refused us. Thence by rail to Kosse, where I preached twice, this time in a public hall; tendered through the favor of a Mr. Dillard, a gentleman of influence in the place. The Methodist house at that place was closed against us. From Kosse to Bremond, and was received kindly by some old friends, and preached three times. I feel that my efforts there were not without effect. Thence to Bro. Belcher's, near Harnes Station where I preached seven times. At that place February 22nd, I baptized and confirmed Wm. W. Vancleave, Samuel R. Hay and Amanda Bryant, all of Robertson county. I also blessed fifteen children. On the 23rd I organized a branch named the Texas Central Branch. Bro. Belcher I ordained an Elder and Bro. Varner a Priest. Bro. Wm. Vancleave was

chosen as clerk. I left the Saints rejoicing. I went to Gange Station, where for two nights I preached. I asked if it was desired that I should return and preach again, and every one present, except the Methodist preacher, arose to their feet.

I am at home again considerably fatigued, but feeling considerably encouraged. I want you to pray for me, brethren, and for all the Saints here. We need a preacher here. How we regret Bro. Bays' departure! Yours in the gospel bonds,  
H. L. THOMPSON

PAROWAN, Utah,

February 23d, 1880.

*Bro. Joseph and Henry:*—My prayers that the hunters of Israel might find us have been fulfilled. This makes me think that the Lord has not entirely forsaken us. On January 24th Bro. Gordon E. Deuel came and preached to us nine times, and left on February 3rd. Notwithstanding it was stormy and cold, there was a few came out to hear, and it seemed that the spirit of his mission was upon him. It is no wonder the Elders call this a hard place to labor, for if I ever beheld a mob spirit in the early days of the Church, the same is manifest among this people; I believe if they dared they would murder the Elders. As one bishop said, "If Jesus Christ would come down and preach to him he would not believe any different from what he did then." Thus you see the determined spirit against the truth. It is like casting pearls before swine for an Elder to preach to such people, until the Lord shall prepare the way. But that their sins be not found upon our garments, we must keep trying until Lord shall say, "It is enough." I hope the Lord soften their hearts that we may do them good.

Yours in the gospel of peace,

L. BARTON.

WILBER, Nebraska,

March 22nd, 1880.

*Bro. Henry:*—The Saints of Blue River Branch are battling for the right. Bro. R. C. and R. M. Elvin have both been here during the winter, and their labors have been good, although none have yet been baptized; but some are near the kingdom and others investigating. May the gospel be heralded to earth's remotest bounds.

Yours in Christ,

LEVI ANTHONY.

ST. THOMAS, Ontario,

February 27th, 1880.

*Bro. Joseph:*—There has been twenty-seven baptized in the county of Grey; among them Bro. John Kennedy and wife; he is seventy-seven, she seventy-six years of age. He has been an invalid for twenty-five years, and for the last three has been confined to his bed, and has several times been given up as having but a few hours to live. He was spared to hear the gospel, heard it and believed with his wife. He was assisted out of the house and as comfortably seated in a buggy as possible, and driven to the water's side to be baptized; he was so infirm that it needed nearly all my effort to support him erect for a moment while invoking the heavenly blessing. Several remarked that if he was buried in baptism it would be his death warrant; the sequel proved to the contrary, for he has grown in strength; and, instead of being confined to his bed, he now sits up all day, and has continued to do so with the exception of a few days; and, to add wonder to wonder, he has been a confirmed smoker for fifty-seven years, but laid down his pipe without a struggle. None but those who know him best can imagine the change. Bro. Walter Morrison has also been a smoker for thirty-five years, but became master and not slave. He has been troubled by dispepsia, but is now recovering and needs the prayers of the faithful. Bro. A. Howison also has used it for twenty-five years, but he was enabled to overcome, for which he feels thankful and greatly rejoices in the "liberty wherewith he has been made free." The fourth is Bro. James Brown; he too has been enabled to overcome the lusts of the flesh by waging a war against the tobacco fiend and coming off conqueror.

I also mention Sr. Ann Gordon, seventy-two years of age, a widow for many years, living

alone; and to add to her worldly troubles lost one of her limbs, making it difficult for her to go about; but she is a very devout, sincere sister I would request your prayers specially in her behalf.

Bro. Joseph, the prospect is not only good, but glorious here, leaving out a few local affairs in old organizations; may these new ones be spared. Send us one, or if possible, two willing workers into Canada. I am willing to help in my way all I can, and assist whoever you may send. I have invitations to go to Toronto, Guelph, Brantford, Streetsville, Listswell, besides many other smaller places; and the demand seems to burthen me. I feel a great responsibility while so many are calling, and I can not go to all at once; in fact, if it were possible for me to go at all there are now solicitations enough ahead to keep me one year, and if the interest keeps at the same rate, (to say nothing of becoming greater), it will become universal throughout the dominion. Polygamy is the hue and cry of the Pharisees; particularly the leaders of orthodoxy. Beadle figures largely in their eloquent (?) assaults; however, even that has not much weight when they come to open parley. I expect to start from home on the 2nd of March again, in company with Bro. T. A. Phillips.

May the good word prevail with others, also, is the prayer of your brother,

J. A. MCINTOSH.

LONDON, Ontario,

March 18th, 1880.

*Dear Editors:*—Midst all this confusion, how sweet to my soul is communion with Saints. I am hopeful that a better day has dawned even here. Greater unity exists among these Saints than has been for some time past. The gospel plan of salvation, as taught by Jesus and his apostles, is preached, and I am glad I am in the faith. By patient continuance in well doing I seek earnestly for glory, honor, immortality and eternal life. I fear too many stop short after baptism, and that some never receive the seal of their adoption into the family of God. Why so? By not proving true to the covenant made at the water's brink, and not being fully instructed. First Principles must needs be obeyed, then a going on to perfection. Can there be sent an Elder to stay among the branches in Canada, or must those sheep and lambs be scattered? I hope that conference will send an Elder among us and then we shall rejoice and thank God.

Yours in the gospel of peace,

RICHARD GOULD.

PAGORA SPRINGS, Colorado,

February 26th, 1880.

*Dear Herald:*—We have had very severe winter weather and an almost unlimited quantity of snow. I rented my property at Saguace, and came here to see if the use of the springs would be beneficial to my health, and I think they have, although it may simply be a temporary change. The springs are of unfathomable depth, (as yet), and of boiling temperature. They are reserved by government, for the benefit of invalids; also a Government Post is located here, and a few troops are kept. The water is possessed of thirteen mineral qualities, rendering it very useful to invalids of almost any kind, except those with lung complaints. This location is about mid way of the southern portion of Colorado, about fifteen miles from the south line. This fifteen mile strip is the Indian Reservation. During the deep snow the Indians vacated and removed to northwestern Colorado. We expect them here soon, and severe trouble is anticipated. I have hitherto been a strong sympathizer with Indians, and, like many eastern people who never witnessed any of their conduct, I believed that they were abused, but my late experience on the frontier has compelled me to change my mind. One of my neighbors, a man seventy-two years old, a retired Indian missionary, and who has spent most of his life preaching to them, says that he knows of no method of compromise with them, only to colonize or exterminate them. However, I am satisfied that a treaty can be made and perhaps will be soon. It is terrible to think of the horrible manner in which they

massacre innocent women and children, without the least cause whatever. I expect to move from this part as soon as snow disappears, and will inform you of my address. Should any members of the Saints find it convenient, we would be glad to have them call on us; would be glad to attend a good old fashioned meeting; have not attended a prayer meeting since 1853.

Yours truly,

E. N. BEACH.

NEWPORT, Cal.,

March 9th, 1880.

*Bro. Henry:*—Our conference (sub-district of Los Angeles) has just closed. We had a peaceable time, and more than usual interest was manifested in the work. I had an excellent time at Asusa, large and attentive congregations; am going again; expect to hold meetings also at El Monte. At both places quite a number invited me to return, as they wish to hear more of the gospel. At our conference we ordained Harvey Hemmenway an Elder. He is quite earnest in the work and is doing good among outsiders in the "Canyon," and also among the branch members.

Yours in the new covenant,

JOS. F. BURTON.

UNIONTOWN, Eldorado Co., Cal.,

March 16th, 1880.

*Editors Herald:*—On reading the *Herald* and seeing so many testimonies from the brethren and sisters. I feel encouraged to bear my testimony in regard to this work. Hoping that small and weak as it is, some brother or sister may read it, who, like myself, are living away in a little corner of this great world, and remember that the world may forget and overlook such small out of the way places; but the good Shepherd never forgets his sheep. I heard brother Thomas Daley preach from John 7:16, 17, and it was the best sermon I ever heard. He convinced me that I had not obeyed the gospel; that I had not done the will of the Father in order to know of the doctrine, which knowledge Christ promised to all who would obey. I was baptized December 28th, 1879, and can now testify that the doctrine is of God. Since that time brother Thomas Daley has baptized nine making ten in all, and there are more ready to obey. I can affirm that the blessings I have received, and the joy I have felt in these three short months would be worth striving a life-time for, but the Lord is faithful who has called me. He will continue to shower his blessings upon me, if I walk humbly before him, and if I ask in faith believing.

I have, while suffering with rheumatism and sore throat, been healed within one hour, through the prayers of the Saints while at Sacramento meeting. Brother Thomas Daley has been with us between three and four months, preaching and exhorting. Truly the spirit of the Lord is with him. Brother Lowell has preached here a few times. I hope that a branch will be organized here ere long. Bro. Daley is working very earnestly to spread the glad tidings. He expects to go to the Sierra Nevada Mountains in a few weeks, and will be in the Meadow Lake mining district at Carlisle.

In the last *Herald* I read an appeal to the Saints for assistance to send Elders to preach to the people. How I long to be able to help this cause along, and I pray that the Lord will prosper his children that they may be able to send Elders to all parts of the world. I know he will if we live humbly, and if we follow all the precepts of Christ.

Your sister in the everlasting covenant,

MARY E. BEEBE.

STARFIELD, Missouri,

March 28th, 1880.

*Bro. Henry:*—I would not do without the *Herald* for twice what we pay for it. And I firmly believe it to be the duty of all the Saints to take it, and that there is not a family but what could do so if they only thought they could not do without it. There are little things that we can deprive ourselves of, and do just as well without. Now, dear brethren and sisters, try it; take the *Herald* and *Hope*, and, after you have read them, tell me if you do not feel well paid.

I could not describe my feelings when I read Bro. Luff's letter in March 15th *Herald*, to see what a change there has been; and I do pray for the time to come when those who are honest will return to the rod of iron, and walk by the same. And I pray that God will give his servants wisdom and power to loose the bands that bind them. As one who is willing to make any sacrifice for the gospel's sake.

I am your sister,

ANN SUMMERFIELD.

BOZEMAN, Montana,  
March 15th, 1880.

*Bro. Henry:*—We have had a glorious conference, and two missionaries are called for for this country. We also held a glorious two-day meeting in Willow Creek Branch. Three persons were baptized yesterday, thanks be to God. All the branches in Montana are united in love; not a jar; and all the branches join next Sunday in fasting and prayer for a blessing in behalf of Sister Gaultier who has been preserved only by a miracle, and for the prosperity of the work.

Your brother in love,

E. C. BRAND.

## Conference Minutes.

### LOS ANGELES SUB-DISTRICT.

A conference was held in the Saints' Chapel, Newport, Los Angeles county, California, March 6th and 7th, 1880; J. F. Burton, president; R. R. Dana, clerk.

Branch Reports:—Laguna 13, with a recommend to this conference that Bro. H. Hemmenway be ordained to the office of an Elder, for branch purposes. Newport report, imperfect.

Elders J. F. Burton, John Brush, P. M. Betts, R. R. Dana and G. H. Rice reported; also Priests N. W. Best, H. Hemmenway, H. C. Ladd, A. E. Jones and J. S. Damron; Teachers H. E. Goff, C. H. Best, and Deacon A. W. Thompson.

Remarks were made by Elders Brush, Burton and Betts, on the duties of officers and members.

Report of N. W. Best, District Treasurer:—"Cash on hand last report \$2.70, received \$0.75, total \$3.45; no expenditures."

Resolved that all funds that are, or may be in the hands of the district treasurer, be disbursed to the best of his judgment for the benefit of the Church.

Resolved that the presidency of the Pacific Slope Mission be left entirely to Bro. Joseph Smith.

Sunday, 7th, at 11 a. m., preaching by J. F. Burton; at 3 p. m., sacrament and testimony meeting, in charge of Brn. Brush and Betts. By request of the Laguna Branch, and by resolution of conference, Bro. Harvey Hemmenway was ordained an Elder, under the hands of J. F. Burton and P. M. Betts.

Adjourned to meet on call of the president.

### WESTERN MAINE DISTRICT.

A conference convened in the Green's Landing Branch, March 6th and 7th, 1880; T. W. Smith in the chair; J. C. Foss, clerk.

The act of the last session in recommending Bro. M. R. Cousins as Bishop's Agent was reconsidered and rescinded, because he is not an Elder, and Bro. J. J. Billings was by vote recommended to Bishop I. L. Rogers for appointment as his Agent in this district.

Branch Reports:—Little Deer Isle 27. Green's Landing 35; 2 died.

Elders J. J. Billings, G. W. Eaton, J. H. Eaton and Otis Eaton reported.

Priest L. C. Gray, Wm. Harvey, J. B. Knowlton and Teacher Peter Eaton Reported.

J. J. Billings O. C. Eaton and J. C. Foss were appointed to settle difficulties.

The names of Luther and Eliza Davis, old-time Saints, were recommended to the General Conference to be received on their old baptism.

J. J. Billings was appointed president and J. D. Billings clerk of the district 'till next conference, and a vote of thanks was given to Bro. Cousins for his services as district clerk in the past.

District requested the General Conference to appoint T. W. Smith to the Eastern Mission.

Adjourned to the Brookville Branch, July 3d and 4th, 1880.

Resolved that hereafter there be no ordination of Elders or Priests in this district, without the consent of the majority of the Elders in this district.

### SPRING RIVER DISTRICT.

A conference was held at Pleasant View Branch, February 20th, 21st and 22d, 1880; J. T. Davies, president; J. A. Davies, clerk.

Friday evening, devoted to prayer and testimony.

Saturday, 10 a. m.—Branch Reports:—Mound Valley 34; 1 removed by letter. Pleasant View 35; 1 removed by letter, 1 died, 3 marriages. Columbus 27; 2 died. Centre Creek 12; no changes. Joplin 12; no changes. Galesburg, Jacksonville, Indian Creek and Armstrong not reported.

Officials reported: Seventies J. T. Davies and M. T. Short; Elders S. Maloney, James Dutton, Ezra Depue, John Thomas, I. R. Ross, Melvin Ross, R. H. Davies, Benj. Davies and J. A. Davies; Priests C. Randall, J. M. Richards, C. M. Fulks and Wm. Lees; Teachers, Richard Bird, James Hart and P. D. Fulks; Deacons Charles Bird and David Davies.

No reports having been received from Armstrong Branch, (Indian Territory), and having heard that the members have moved away, therefore, be it

Resolved that the branch be declared disorganized, and the Secretary of the Church be notified of the same.

James Dutton was appointed assistant district clerk.

Bishop's Agent's Report:—"On hand Nov. 29th, 1879, \$122.35; received since \$5.00; paid out \$16.25; balance \$111.10. I. R. Ross, Bishop's Agent."

Bro. C. M. Fulks was recommended to the Publishing Committee for appointment as Book Agent for this district.

Preaching Saturday evening by J. T. Davies, Sunday morning and evening, by M. T. Short: afternoon, prayer and sacrament meeting.

Two were baptized, Sunday afternoon, by M. T. Short. A good spirit prevailed, and all went home rejoicing.

Adjourned to Columbus Branch, Friday, May 21st, 1880, at 7 p. m.

### CENTRAL MISSOURI DISTRICT.

A conference convened at the Hazel Dell Branch, March 6th and 7th, 1880; J. D. Craven in the chair; E. N. Ware, clerk *pro tem*.

The Carrolton, Valley and Grand River-branches reported.

Elders J. D. Craven, E. W. Cato, E. Curtis, A. Johnson, F. M. Miller, John Sherwood, C. W. Prettyman, E. N. Ware, and Priest A. Martin reported.

It was ordered that the Bishop's Agent be requested to retain all the money coming into his hands, for the prosecution of the work in this district.

Report of Bishop's Agent:—"Received since last report \$7.20; paid out \$1.50; balance on hand \$5.70."

Other local business was attended to.

Preaching during conference by J. Sherwood, C. W. Prettyman and E. N. Ware.

Adjourned to the Valley Branch, June 5th and 6th, 1880.

### EASTERN MAINE AND NOVA SCOTIA DISTRICT.

A conference convened at Indian River, Maine, January 31st, 1880; T. W. Smith, president; J. C. Foss, clerk.

Branch Reports:—May 34; 1 baptized. Olive 35; 4 baptized, 1 died. Pleasant River 22; 2 baptized. Little Kenebec 39. Sea Side 22; 4 baptized. Other branches not reported.

Elders J. C. and S. O. Foss, J. D. Steel, J. Benner and A. D. McCaleb reported, also Priests J. S. Walker, W. F. Manchester; S. P. Steel, A. W. Kelley, and J. M. R. Huntley, H. W. Crawley.

Question asked: "Does the president of a district hold the right to settle troubles in branches?"

was spoken to by A. D. McCaleb, S. O. Foss and T. W. Smith.

The president spoke of members uniting with the branch nearest them; also about sustaining traveling elders, and of the importance of partaking of the sacrament on the Sabbath day, and of the support of the gospel.

J. C. Foss resigned as president and clerk of the district, as he felt that it was not the duty of a Seventy to preside over a district. T. W. Smith spoke in favor of the resignation. S. O. Foss was chosen president and clerk of the district.

Saturday evening and three times on Sunday preaching by T. W. Smith. At the close of the afternoon service the sacrament was administered.

Resolved that we request the General Conference of April, 1880, to continue Bro. T. W. Smith in the Eastern Mission.

Adjourned to Jonesport, Maine, June 19th, 1880.

### POTTAWATTAMIE DISTRICT.

A conference was held at Council Bluffs, Iowa, February 28th and 29th, 1880; Andrew Hall, president *pro tem*; Frederick Hansen, clerk.

Branch Reports:—Council Bluffs 131; 7 removed by letter, 1 died. Crescent City 46. Fontanelle 7. Wheeler's Grove 87; 5 baptized.

The spiritual condition of the several branches was reported: Lewis Davis, the Council Bluffs; Frederick Hansen, the North Star; H. N. Hansen, the Crescent City, and George Wyman, the Fontanelle.

Elders R. M. Elvin, Samuel Longbottom, John Gallup and Briggs Alden reported.

R. M. Elvin was requested to labor in the district as much as possible the coming quarter.

Report of Bishop's Agent, Andrew Hall:—"Cash on hand last report \$10.40, received since in offerings \$22.55, total \$32.95; paid to sister Caffall \$30.00; balance on hand, Feb. 28th, \$2.95."

Resolved that this district be represented to the April General Conference by letter, and that we request said Conference of April, 1880, to adjourn to meet in the vicinity of Council Bluffs next fall.

Preaching during conference by R. M. Elvin.

Officials present: 2 of the Seventy, 14 Elders, 4 Deacons.

Adjourned to Downsview, Saturday, May 29th, 1880, 10:30 a. m.

### NAUVOO AND STRING PRAIRIE DISTRICT.

A conference was held at Burlington, Iowa, March 6th and 7th, 1880; J. A. Crawford, pres.; Richard Lambert, vice-president; H. N. Snively, clerk, assisted by James McKiernan.

Branch Reports:—Pilot Grove, last report 32; present 31; 1 baptized, 1 removed by letter, 1 dropped from record. Farmington, last report 48, present 50; 2 received. Burlington, last report 74; present 71; 1 baptized 3 removed by letter, 1 expelled. Montrose, last report 35, present 35; 2 received, 1 removed by letter, 1 died. Rock Creek, last report 51, present 56; 5 baptized. Keokuk, last report 40; present 40; no changes.

Elders James McKiernan, D. D. Babcock, S. J. Salisbury, F. Johnson, Soren Wilson, C. L. Meutze, O. P. Dunham, H. N. Snively and J. A. Crawford reported.

The president gave a financial report, showing the receipt by him from the Bishop's Agent and from the branches, amounting to \$46.25, with traveling expenses deducted, \$20.50, leaving \$25.75 for his family and other expenses. He had also received from the Agent 200 pounds of provisions and 100 pounds of flour from Bro. S. J. Salisbury.

Bishop's Agent's Report:—"Received freewill offerings \$28.15; paid J. A. Crawford \$27.50; balance on hand \$0.65. Also by freewill offering 200 pounds of provisions, and same turned over to Bro. J. A. Crawford.—A. W. Head, Agent."

Two-day meetings appointed: Montrose, March 27th and 28th; Burlington, April 24th and 25th; Keokuk, May 15th and 16th.

Brn. Jas. McKiernan, R. Lambert and H. N. Snively were appointed to audit Bro. J. W. Newberry's accounts, as Bishop's Agent and as District Agent, and to receive what he may have on hand and pay it to Agent A. W. Head.

The committee appointed to collect money to

pay off certain indebtedness of Bro. J. H. Lake reported: "Paid J. W. Newberry, note and interest, \$24; A. W. Newberry, note and interest \$45. Received from J. W. Newberry \$50 tithing, so used by order of Bishop I. L. Rogers; also from various persons \$12 and from Keokuk Branch \$8.25. Total received \$70.25, paid out \$69, leaving on hand \$1.25. Richard Lambert and Henry T. Pitt, committee."

Resolved that we dispense with the office of District Treasurer as being superfluous, and place the matter in the hands of the Bishop's Agent.

R. Lambert, T. Revell and H. T. Pitt were appointed to investigate the Vincennes and String Prairie Branches.

D. D. Babcock, H. T. Pitt and H. N. Snavely were appointed as a committee to examine certain cases.

A collection of \$8.75 was taken up, \$1.75 going to defray the secretary's expenses, balance paid to the Bishop's Agent.

J. A. Crawford was appointed delegate to the General Conference, he to draw from the Bishop's Agent the means to defray his expenses.

J. A. Crawford presented his resignation as district president, but it was not accepted.

Adjourned to Rock Creek, Illinois, June, 5th, 1880, 10 a.m.

#### FAR WEST DISTRICT.

A conference was held at Stewartville, Missouri, February 28th and 29th, 1880; J. T. Kinneman, president; J. M. Terry, clerk.

Branch Reports:—Delana 51; no changes. St. Joseph, at last report 92, present 89; 2 received and 5 removed by letter. German Stewartville 28; no changes. Starfield, last report 28; present 31; 3 received by letter. Far West, last report 64, present 63; 1 expelled, 1 marriage. Stewartville, at last report 85, present 85; 2 received, 1 removed by letter, 1 died, 1 ordination. Pleasant Grove, at last report 22, present 23; 1 received, 1 marriage.

Elders G. C. Smith, A. J. Cowden, F. C. Graham, J. H. Snyder and R. A. Marchant, reported by letter; L. L. Babbitt, L. W. Babbitt, J. D. Flanders, D. J. Powell, A. J. Seely, W. L. Booker, D. E. Powell, R. Phillips, Thos. Nutt, O. A. Richey, J. T. Kinneman, J. M. Terry, W. T. Bozarth and Thos. Worrell in person; also Priests J. H. Meriam, F. Uphoff, and Teachers Edward Davis, F. Gerber and John Hayden in person.

Bro. Jas. Richey, whose license had been demanded, made confession, and his license was restored to him.

Resolved that those violating the law requiring a quarterly report, be required to make confession therefor, or they remain silenced.

That dancing, as conducted at the present time, is a transgression of God's law, and shall be made a test of fellowship when persisted in and unrepented of.

J. D. Flanders, Bishop's Agent, reported. That the president visit each branch of the district and preach to them, and ascertain the spiritual standing thereof, once a quarter.

Whereas T. W. Smith, now in the east, has a home in this district, therefore, be it Resolved that we petition General Conference to assign him a mission here or hereabout.

That we ask for a rehearing of the Albert Bishop case, and that a tax be levied to defray the expenses of some one to attend to it at next General Conference, and that the secretary notify Bro. Bishop or his counsel of the rehearing.

That the president represent this district in person at the General Conference, and the district defray the expenses.

Sabbath, at 11 a. m., Bro. W. T. Bozarth preached the funeral sermon of Bro. Jacob Faul. At 2 p. m. Bro. Thos. Nutt preached, and Bro. Bozarth again at 7.30 p. m.

Adjourned to Stewartville, May 29th, 1880.

#### LITTLE SIOUX DISTRICT.

A conference met at Morehead School House, Monona county, Iowa, March 6th, 1880; J. C. Crabb, president; P. Cadwell, assistant; Levi Gamet, clerk; J. F. Minton, assistant.

Branch Reports:—Evening Star, last report 26;

3 added by letter, present strength 29. Magnolia, last report 143, present 146; 4 received, 1 died, 1 ordination. Little Sioux, last report 130; no change. Spring Creek, last report 45, present 46; 1 baptized. Pleasant View, last report 20, present 20; 1 baptized, 1 died, 2 ordinations.

Elders Hugh Lytle, W. C. Cadwell and Thomas Carrico reported by letter; D. M. Gamet, J. M. Harvey, Orrin Butts, G. W. Conyers, sen., Levi Wilson, George Outhouse, Dorman Lewis, George Montague, Z. S. Martin, Branson Lewis, W. M. Cowleshaw, J. B. Lytle, G. S. Hyde, Jno. Thomas, E. Sherman, J. M. Putney, J. F. Minton, P. Cadwell, John Conyers, Henry Garner, A. Balantyne, J. C. Crabb and J. H. Condit in person; also Priests M. Daugherty, B. M. Green and L. Gamet.

Reports showed considerable preaching, and a good demand for the same.

Whereas Bro. Wm. Shaw has deserted his family without cause; therefore be it Resolved that he be notified to appear at our next quarterly session and answer; and that notice be given through the *Herald* by the clerk of the district.

L. Gamet resigned as clerk of the district, and Wm. Cadwell was chosen in his place, with J. T. Minton as assistant.

Isaiah Belville, E. R. Lauphear and John W. Wight were ordained Elders.

Adjourned to Little Sioux, June 5th, 1880.

### Miscellaneous.

#### MARRIED.

HICKLIN—WILSON.—At Alma, St. Clair county, Illinois, January 5th, 1880, Bro. Joseph Hicklin and Sr. Jane C. Wilson, daughter of Bro. J. F. Wilson of Osage county, Missouri. Ceremony performed by Elder Geo. Mantle.

#### BORN.

BINNEY.—Springfield, Illinois, April 3rd, 1880, to Bro. James and Sr. Rose Binney, a daughter. All is well.

#### DIED.

JONES.—At Bevier, Missouri, March 6th, 1880, of cancer in the stomach, Sister Jemima Jones, aged 53 years, 5 months, and 7 days. She was born at Llanddarog, Carmarthenshire, Wales; she joined the old organization at Dowlais, Wales, in 1849; emigrated to this country in 1859; and joined the Reorganized Church May 17th, 1869, being baptized by her husband, D. D. Jones, at St. Davids, Illinois. She was a faithful Saint to the end suffered many persecutions for the gospel's sake. She also suffered much during her sickness from June, 1879, until she died. She was always relieved from pain when administered to by the Elders; she passed away quietly, feeling that she had peace with God, as she testified. She left a loving husband, seven sons and one daughter. She was much respected and all the churches dispensed with their Sunday Schools, to attend the funeral, which was one of the largest ever known at Bevier. Funeral service by Elder G. T. Griffiths; text Job 14:10.

Dear mother, thou hast left us,  
In this world of toil and care,  
To encounter all the battles—  
Lord, give strength, that we may bear.  
We have lost a faithful mother,  
And a loving wife to cheer;  
Yet there's hope that we shall meet her  
In that glorious, heavenly sphere.

EATON.—At Little Deer Isle, N. Y., March 15th, 1880, of cancer, Bro. Jeremiah Eaton, aged 68 years.

WALTENBAUGH.—At Bevier, Missouri, of whooping cough, March 26th, 1880, Jemima Waltenbaugh, infant daughter of Bro. Jacob and Sister Sarah Waltenbaugh, Aged 2 months, and 10 days. Funeral service by Elder John T. Williams.

Death has snatched away our darling  
Little infant from the breast;  
By and by we hope to meet her,  
To enjoy the final rest.

FREDERICKSON.—At Malad City, Idaho, March 17th, 1880, Anna M. Frederickson, aged 3 years, 9 months and 17 days. Also Hannah G. Frederickson, of diphtheritic croup, March 19th, 1880; aged 1 year 4 months, and 1 day. Funeral services by R. J. Anthony, assisted by Rev. Welsh, Presbyterian minister.

REESE.—At Reese Creek, Gallatin county, Montana, February 29th, 1880, of scarlet fever, Antil Leste, son of Gomer and Chloe M. Reese, aged, 1 year and 6 months.

Little Antie, thou hast left us,  
Here on earth to mourn for thee;  
Thou hast joined thy little sister,  
In that world where all is free.

Oh! our loss, we keenly feel it,  
And this world seems dark and drear,  
But our Father did reveal it  
That you could not linger here.

Oh! may God, our Father, heal us  
Of the wounds we have received,  
He will come, and he will have us,  
If we will but faithful be.

There is joy and consolation  
To our broken, weary hearts,  
That our Savior will protect us,  
And to us His grace impart.

To our lot we feel resigned,  
And to say thy will be done;  
May we ever feel we're thine  
And meekly wait till the victor's won.

Then fare-thee-well, our little loved one,  
Until with Jesus you'll return;  
Then we'll meet our precious loved ones,  
Never more to weep or mourn.

TROTTER.—At his home in DeKalb county, Missouri, August 25th, 1879, with black erysipelas, Mr. Paris C. Trotter, husband of Sister Trotter. He leaves a wife and family to mourn his untimely death. Funeral by J. M. Terry, from Job 14:14.

FULKS.—At Weir, Cherokee county, Kansas, March 12th, 9 p. m., Charles Matthis, only son of Charles M. and Clara Fulks, aged 1 year, 7 months and 13 days. Funeral sermon by Elder J. T. Davies; text 1 Cor. 15:22. Services in the new Presbyterian Church. A large and respectful audience in attendance.

At Independence, Missouri, March 15th, 1880, James Alma, son of Bro. Charles M. and Sr. Mary P. Parker, aged 9 months and 33 days. Funeral services by B. B. Brackenbury.

"Jesus while our hearts are bleeding,  
O'er the spoils that death hath won,  
We would at this solemn meeting  
Calmly say—thy will be done."

FARRER.—At Pine Run, Allegheny county, Pa., March 16th, 1880, Matthew, infant son of Alfred and Rachel Farrer, aged 8 months and 2 days. Remember that Jesus loved little children. Grieve not parents you will meet him if you are faithful. Funeral discourse by Elder James Brown.

THORPE.—At Alma, St. Clair county, Illinois, March 19th, 1880, Jane Frances, daughter of Bro. John and Sr. Martha Thorpe, aged 1 year, 5 months and 3 days. Funeral services by Elder Geo. Mantle, and the funeral sermon by Elder Geo. Hicklin March 27th, 1880.

SPINNING.—At Chickaming, Berrien county, Michigan, September 28th, 1879, Harriet, wife of Daniel U. Spinning. She was born May 9th, 1822, at Lane End, Staffordshire, England. She became a member of the Church of Christ in 1838, and the same year came to America. She was recognized as a faithful saint during the life of the Elder Joseph, and after his death, though the flock wandered without a leader, she clung to the original faith, and awaited the time when the young prophet should take his place at the head of the Church. She became a member of the Reorganized Church and remained until her death, a faithful follower of Christ. She passed away in assurance of a glorious resurrection.

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep."

KYLE.—Near Dunville, Dunn county, Wisconsin, February 25th, 1880, sister Susan Annette Kyle, in the 35th year of her age. She leaves her husband and three children, aged seven, five and three years, who, with other relatives and friends mourn her. She was baptized by Elder H. A. Stebbins, 31st October, 1869, and ever remained true to God and to all that is good.

BARR.—At Newport, California, December 3rd, 1879, of inflammation of the kidneys, Robert R., child of George and Mary A. Barr, aged 2 months and 1 day. Funeral sermon by Elder D. S. Mills.

BOUTON.—Elsie Bouton was born October 8th, 1867, at Xenia, Iowa, and died at the same place, September 15th, 1878, aged 10 years, 11 months, and 7 days.

**WARREN.**—At Newport, California, January 17th, 1880, Elder Zephaniah J. Warren, in his 79th year. He was an old time Saint; joined the Reorganized Church in 1864, and was ordained July 6th that year.

**ROUNDY.**—At Galland's Grove, Shelby county, Iowa, March 10th, 1880. Alma Ellen, daughter of Asahel and Sr. Sarah Roundy, aged 7 years, 2 months and 24 days. Funeral services by Elders J. A. McIntosh and Hanson.

**LOCKHART.**—In Platte Valley, Douglas county, Nebraska, February 23rd, 1880, of dropsy, Bro. Samuel Lockhart. Funeral discourse by Elder Edward Boulson; text Gen. 3:19.

**ELLIOTT.**—At St. Louis, Missouri, March 10th, 1880, Mary, the beloved wife of Bro. George Elliott, in her 25th year.

**BISHOP'S REPORT.**

Report of Bishop I. L. Rogers of moneys received and paid out for the Church of Jesus Christ, for the quarter ending March 31st, 1880.

1880.		Cr.
Jan. 1,	By Balance	\$683 12
" 1,	From Sr. M. A. Christy, Iowa,	1 00
" 1,	M. Anderson, Mo.	10 00
" 1,	A. Jacobson, Mo.	5 00
" 1,	A. N. Bjerregaard, Mo.	3 50
" 1,	C. Nielson, Mo.	1 50
" 2,	Ellis Short, Mo.	2 00
" 2,	Srs. M. R. & H. M., Iowa	10 00
" 2,	Sr. M. H. Raymond (tithing) Mont.	6 00
" 3,	E. Kelsall, Iowa	10 00
" 7,	Thomas Bell, Iowa	50
" 7,	No name, Leland, Ill.	3 75
" 7,	Sr. Margaret Thompson, Iowa	2 00
" 13,	Benj. Chapman (tithing) Iowa	21 00
" 17,	No name, Leland, Ill.	1 00
" 21,	H. Stawpert, Kan.	5 00
" 22,	William Porter, Ontario	10 00
" 22,	Sr. May Leverton, Ontario	2 00
" 22,	Edwin T. Dawson, Cal	1 00
" 22,	Charles H. Derry, Neb.	10 30
" 23,	J. D. Tarrants, Neb.	2 35
" 24,	John McKenzie, Mo.	5 00
" 24,	James Crick, sen., Ills.	1 00
" 24,	A friend, Ill.	100 00
" 27,	Robert Winning, Mo.	100 00
" 29,	James Garner, Utah	5 75
" 31,	Sr. Gouldsmith, Neb.	1 10
" 31,	Jesse Ervin, Neb.	1 00
Feb. 1,	Henry E. Wallace, Ill.	6 00
" 1,	Sr. Bertha Smith, Ill.	10 00
" 3,	J. F. Patten, Iowa	2 00
" 3,	J. A. Cookson, Minn.	1 20
" 3,	A. P. Shepherd, Minn.	1 00
" 3,	W. D. Cole, Minn.	75
" 3,	M. Crane, Minn.	90
" 3,	D. F. Crane, Minn.	90
" 3,	Bertha Sheppard, Minn.	1 00
" 4,	S. A. Davis, Ill.	11 75
" 4,	Sr. Susan Thornton, Iowa	100 00
" 4,	Clear Fork Branch, Mo.	2 30
" 4,	Friend of cause, Pa.	16 00
" 4,	Evan B. Morgan, Iowa.	3 00
" 5,	S. A. Roger, Iowa.	5 00
" 9,	Thomas Carrico, Iowa	1 00
" 9,	Sr. J. O. Barnes, Iowa	5 00
" 9,	Sr. J. C. Smith, Mo.	5 00
" 9,	P. J. Hole, Mo.	3 55
" 13,	James Perrin, Neb.	7 70
" 13,	A. Jacobsen, Mo.	10 00
" 13,	Ole Madison, Mo.	12 00
" 13,	Sr. Hannah Heli, Mo.	5 00
" 13,	James Crick, sen., Ill.	3 50
" 13,	J. F. Clingbak, Idaho.	5 00
" 19,	Fall River Branch, Mass.	3 00
" 19,	Sr. W. C. Sides, Cal.	10 00
" 19,	Sr. Mary Chatburn, Iowa.	5 00
" 21,	James Allen, Iowa	5 00
" 21,	A. M. Wilsey, Ill.	20 00
" 21,	Sr. Sarah Scott, Ill.	2 50
" 21,	W. H. Curwen, Ill.	10 00
" 28,	Betty Bardsley, Iowa	2 00
" 28,	Andrew Himes, Mo.	1 80
" 28,	Frank Lofty, Ill.	2 50
" 28,	Peter Devlin, Ill.	2 50
" 28,	David Dancer, Iowa	100 00
" 28,	A sister, Lamoni, Iowa.	100 00

Feb. 28,	Sale of 20 acres Church land	375 00
" 28,	Ellis Short, Mo.	2 00
Mar. 6,	Frederick Grimmer, Mo.	2 00
" 6,	W. J. Thomas, Pa.	1 30
" 6,	Jennie Krall, Neb.	1 55
" 4,	Soren Wilson and family, Iowa.	12 50
" 4,	John Potts, Mass.	85
" 4,	A sister, Mass.	2 00
" 4,	Elizabeth Meford, Iowa.	2 00
" 4,	Michigan District, per Agent Geo. A. Blakeslee.	42 37
" 4,	James Davis, per Agent Robert Thutchley, Mo.	10 00
" 4,	Joseph Lanning, Kan.	2 00
" 5,	Massachusetts District, per Agent John Smith	5 00
" 9,	Peter Devlin, Ill.	2 00
" 9,	Braidwood Branch, Ill.	4 00
" 9,	Wellington Branch, Ont.	10 00
" 12,	Sister's Society, Kewanee, Ill.	5 00
" 12,	Agent John Pett, Galland's Grove, Iowa, tithing, as follows:	
	Alvin L. Rudd	10 00
	Jonathan Bullard	10 00
	Mary Hawley	4 00
	Jane Hiron	2 00
	District Offerings	24 00
" 18,	William Williams, Ill.	5 00
" 18,	James Warner, (tithing), Mo.	5 00
" 18,	Sr. Eliza Wight, Mo.	1 00
" 18,	St Louis Branch, Mo.	30 00
" 18,	Thomas C. Kelley, Mo.	5 00
" 18,	English Mission, per Agent Thos. Taylor	32 20
" 18,	D. F. Crane, Minn.	5 00
" 18,	Jasper Eveland, Iowa.	10 00
" 19,	Sr. Maggie Struthers, Iowa	2 00
" 19,	Thomas Hailey, Mo.	8 90
" 19,	Sr. M. A. Dillard, Texas.	20 00
" 24,	Sr. A. Nelson, Neb.	5 00
" 24,	Sr. H. Bardsley, Cal.	2 50
" 24,	Peter Devlin, Ill.	2 00
" 24,	E. Kelsall, (per Agent Maudsley), Iowa	40 00
" 24,	Stephen Pope, Utah.	5 00
" 24,	James Crick, sen., Ill.	1 00
" 30,	T. J. Phillips, Mo.	10 00
" 30,	Emanuel Gerber, Ga.	10 00
" 30,	George Meford, Iowa.	7 85
	<b>Total</b>	<b>\$2,235 84</b>
1880.		Dr.
Jan. 7,	Elder J. J. Cornish	\$ 25 00
" 7,	M. H. Forscutt, to expend in prosecuting work in Chicago	10 00
" 7,	Priest Charles Wicks	5 00
" 7,	Sr. M. J. Bozarth	25 00
" 13,	Agent Hall for Sr. J. Caffall	25 00
" 13,	For stamps	3 00
" 14,	Elder J. R. Lambert's family	25 00
" 14,	Elder Joseph Luff's family	25 00
" 14,	Elder J. A. Crawford	25 00
" 14,	The poor	15 00
" 22,	Elder J. F. McDowell	5 00
" 22,	Elder W. W. Blair's family	28 00
" 24,	Sr. J. A. McIntosh, Ontario	25 00
" 31,	Elder Jobe Brown	46 00
" 31,	The poor	40 00
" 31,	"Rules of Order," for Presidency	50
Feb. 5,	Elder Forscutt, towards prosecuting work in Chicago	25 00
" 9,	Jobe Brown	11 00
" 13,	E. L. Kelley, Esq., on Kirtland Temple suit	50 00
" 13,	Sr. W. T. Bozarth	20 00
" 14,	Letter Book for Church	1 10
" 19,	Elder J. R. Lambert	50 00
" 26,	Tracts, epitomes, posters and cards, for work in Chicago	17 09
" 28,	Chronograph for Church use	2 00
" 28,	Elder G. T. Griffith	20 00
" 28,	Sr. M. H. Forscutt	50 00
" 28,	Sr. W. W. Blair	35 00
" 28,	The poor	10 00
Mar. 4,	Stationery	2 50
" 5,	Sr. Charles Derry	30 00
" 9,	Elder Robert Davis	25 00
" 9,	Elder M. H. Forscutt	54 50
" 9,	Half amount of back taxes on Kirtland Temple to Joseph Smith.	33 14
" 13,	Locks for Church Library	75
" 16,	Elder J. L. Bear	20 00

Mar. 16,	Book of Mormon to Kirtland Temple	1 25
" 16,	Fifty Epitomes	15
" 18,	Two day books, pass book, bill paper	2 15
" 22,	Books and tracts to Elders	6 10
" 22,	Bishop's and Church Secretary	40 00
" 31,	Envelopes, stamps, postal cards	9 54
" 25,	Church Library books, one year	38 25
" 25,	E. L. Kelley, Esq., balance of expense on Kirtland Temple suit.	61 08
" 25,	M. H. Forscutt, Chicago work	20 00
" 31,	The poor	40 00
	<b>Total expended</b>	<b>1,003 10</b>
	<b>Balance due Church</b>	<b>1,232 74</b>
		<b>\$2,235 74</b>

I. L. ROGERS, Bishop.

**REQUESTED TO REPORT.**

The following members whose names stand on the records of the Mason's Grove Branch, Iowa, are requested by vote of said branch to send information to it as to their present places of residence or their names will be sent to the Church Recorder to be enrolled among the scattering members, and their names be dropped from the branch record; namely, John Whitney, Esther J. Terry, Henrietta M. Cox, Rebecca J. Baber, Silas Trickey, Henry H. Franks, Elizabeth J. Franks, David M. Worley, Margaret E. Long and Delia N. Corbit, total ten. Address the undersigned at Deloit, Iowa.

N. H. BROGDEN,  
Clerk of Mason's Grove Branch.

Information wanted of the post office addresses of John Tarrent, Emma Tarrent, Edith Lane, Melinda Ellen Smith, whose names are on our record book. Please write to me your standing; and if you desire Letters of Removal, address L. C. Donaldson, clerk of Mill Creek Branch, River-ton, Fremont county, Iowa.

**CHURCH LIBRARY.**

By the politeness of Bro. G. H. Hilliard, on his visit to Conference, we have received as a donation to the library, a new book, of 1,200 pages, entitled "Hitchcock's New and Complete Analysis of the Holy Bible." Sister Mary Clements, of Johnsonville, Illinois, is the donor, and for which she has our thanks, in behalf of the Church.

JOHN SCOTT, Librarian.

**EASTERN IOWA DISTRICT.**

The conference appointed to be held at Butternut Grove, Iowa, May 22nd and 23rd, 1880, has been changed to be held at Maquoketa, Iowa, upon the same date.

EDWARD LARKEY,  
President East'n Iowa Dist.

**HIEROGLYPHICS.**

True photographic copies of the Hieroglyphics which were sent to Professor Anthon in New York, by Martin Harris, can be had for twenty-five cents, of F. C. Warnky, Independence, Missourri.

The male mosquito does not bite, nor is he gifted with the pertinacity of the female. He has a feathery attachment each side of his proboscis which interferes with his insinuating it into anything more resisting than vegetable fibres. These antennae have delicate little fibres or microscopic feathers, and Prof. Alfred M. Myer, of this country, discovered that each fibre trembled sympathetically with the notes produced by the rapid wing motions of the female mosquito. It is an easy matter to measure the number of vibrations made in each second by an insect's wing, as we know the number corresponding to each note of music; when such note is sounded by the insect in its flight its number of beats must correspond to the note, which runs up to the many thousand impulses a second—40,000 is the limit for human audition. Many animals are supposed to hear plainly more rapid vibrations.

Obscurity and comfort are frequently friends, but popularity and trouble generally go together. The greatest friend of Truth is Time.

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.

Wisdom is better than riches. Wisdom guards thee, but thou must guard thy riches. Riches diminish in the using, but wisdom increases in the use of it.

PRICE LIST of JOB PRINTING.

We are now prepared to do Job Printing at the following prices, in good style and on good stock, postage or expressage prepaid.

Table listing various printing services and their prices, including Note Heads, Letter Heads, Bill Heads, Monthly Statements, Envelopes, Hand Bills, Business Cards, and Visiting Cards.

Prices of other work given on application. Proofs furnished when desired.

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Board of Publication of the Reorganized Church, AT THEIR PUBLISHING HOUSES IN PLANO, KENDALL COUNTY, ILLINOIS

The Saints' Herald: Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, 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.

Zion's Hope: A paper for children and Sunday Schools, published semi-monthly, price 60 cents per annum, 30c. per half year, free of postage.

Joseph Smith the Prophet and his Progenitors: Cloth 75c. Leather \$1 25

Holy Scriptures: Inspired Translation by Joseph Smith the Martyr. New Testament, inspired edition. 75c

Book of Mormon: Roan, sprinkled edges \$1 25 Turkey Morocco, gilt. \$2 25

The Saints' Harp—Hymn Book: Roan, plain \$1 25 Roan, gilt edges \$1 50 In Morocco, full gilt, gilt edges \$2 25

ABBREVIATED HARP—200 PAGES. Roan leather, boards, full gilt. 75c

Doctrine and Covenants: Sprinkled Sheep \$1 25 Morocco \$1 75

Hesperis: Poems, by David H. Smith, 202 pages, fancy cloth, gilt edges \$1 50

Pamphlets: Complete set of Tracts, 270 pages, bound in limp cloth turned in. 75c

Forscutt and Shinn Discussion. J. Shinn affirms "The Bible teaches that the Coming of Christ to judge the World is now past." M. H. Forscutt affirms "The Bible teaches the Literal Resurrection of the Body from the Grave." Paper 50c Cloth 75c

Joseph the Seer: his Prophetic Mission Vindicated, and the Divine Origin of the Book of Mormon Defended and Maintained. Being a reply by Elder Wm. W. Blair to Elder William Sheldon, of the Second Adventist Society. This is a book of 200 pages, and is an important work to be in the hands of the ministry of the Church especially, and it is a most excellent one to be circulated both in the Church and among those without, abounding in proofs never before presented in defense of Joseph Smith and the Book of Mormon. Paper covers 50c Cloth 75c

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, Bound in limp cloth, 32 mo., 128 pages 50c

Visions of Joseph Smith the Seer, Discoveries of Ancient American Records and Relics, with the Statement of Dr. Lederer (Converted Jew) and others, In colored paper covers, 48 pages 15c

Voice of Warning and Instruction to all People, 135 pages. A pocket edition of this old and reliable little work on the doctrine and history of the latter day work Paper covers 25c Cloth covers 50c

Songs of Zion, by T. W. Smith, 40 pages. Paper covers 10c Per dozen \$1 00

Concordance to Book of Covenants, Paper covers 24 pages 10c

Trial of the Witnesses, to the Resurrection of Jesus—a Legal Argument, Paper covers, 36 pages 10c

Licenses and Notices: Elder's, Priest's, Teacher's, and Deacon's, Licenses, per dozen 12c

Blank Notices for Lectures, Preaching, and Two Days' Meetings, each, per hundred 50c

Preaching Notices, smaller, per hundred 40c

Sunday School Tickets: Tickets for Prompt Attendance, per 100, 15c., per 1000 \$1 00

Certificates and Reports: Branch Statistical Reports, per dozen 50c

Blank Books: Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for Record of Members' Names, Blessing of Children, and for Marriages; also blank paper for recording minutes of Branch Business Meetings. Every branch should have one. Price: for large branches \$3 00

District Records, printed headings and ruled for 1,245 names, and bound same as above \$3 00

Branch Finance Books, headed and ruled for Receipts of money, and Expenditures for Branch, District, and General Church Funds; price 35c

Baptism, Confirmation, and Ordination Certificates bound in flexible covers 40c

Sunday School Class Books, 10c. each.

Miscellaneous: Baldwin's Ancient America \$2 25

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 cents 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. 16 pages, 30 cents per dozen, \$2 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.

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.

No. 17. The Successor in the Prophetic Office and Presidency of the Church. 16 pages, 30 cents per dozen, \$2 per hundred.

No. 18. Rejection of the Church. 8 pages, 20 cents per dozen, \$1.30 per hundred.

No. 20. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy. 12 pages, 25 cents per dozen, \$1.75 per hundred.

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, 20 cents a dozen, \$1.30 a hundred.

A Memorial to Congress, 8 pages, 20 cents per dozen, \$1.30 per hundred.

Trial of the Witnesses to the Resurrection, 32 pages, 8 cents each, 75 cents per dozen.

Prophecy on the late Rebellion, 20 cents per hundred.

An assortment of Tracts 50 cents.

IN GERMAN LANGUAGE. Who Then Can be Saved, 4 pages, 25 cents per dozen; \$1.40 per hundred.

Pictures. I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents. J. H. MERRIAM, Stewartsville, DeKalb Co., Mo.

Pictures of Joseph, the Martyr. We have now on hand and subject to order, Photograph copies of the only authentic front view painting of Joseph, the Martyr, in existence. This portrait was taken by a painter from New York, when Joseph was about thirty-six years of age, and represents him as he appeared at that time, has remained in the possession of Emma, until near the close of her life, when it was by her committed to the hands of President Joseph Smith, with permission to have it copied, copyright secured. Copies can also be procured of Jane A. Robinson, 1512 Main street, Peoria, Illinois; or of Lewis C. Bidamon, Nauvoo, Illinois; at the following prices by mail, prepaid:—

Card size 25  
Cabinet size 50  
Size, 8 x 10 inches 1 00  
Size, 11 x 14 inches 1 50  
Solar Types, life size, framed, by express 15 00

THE SAINTS' ADVOCATE, A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints, and in the special interest of the Utah Mission of said Church, and Edited by W. W. Blair.

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When mailing a letter, whether in a railroad car, on a steam boat, 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.

When taking subscriptions for HERALD and HARP be particular in giving the correct address of the "new subscriber."

15 April 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

THE 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, should be directed to Joseph Smith, Plano, Kendall County, Illinois. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.



# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints

O. J. Bailey  
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"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING; FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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## GENERAL CONFERENCE MINUTES.

APRIL 6TH TO 14TH, 1880.

The forty-second Annual Conference of the Church of Jesus Christ, being also the twenty-eighth of the Reorganization, convened on the Fiftieth Anniversary of the establishment of the Church in this last dispensation, at Plano, Kendall county, Illinois, April 6th, 1880, Joseph Smith and W. W. Blair, presiding; Henry A. Stebbins, Secretary, John Scott, assisting.

The session opened at 10 o'clock, a. m., the 6th, by President Smith announcing and the assembly singing the hymn beginning, "Come, let us anew our journey pursue." Prayer was offered by Pres. Blair, and the hymn, "Joy to the world, the Lord will come," was sung, Bro M. H. Forscutt being appointed and acting as Chorister for the Conference.

President Smith stated that, unless otherwise ordered, the sessions of the Conference would be as follows: Prayer meetings at 9 a. m., preaching at 10:30 a. m., business sessions in the afternoon, and preaching in the evening; thus leaving the forenoons for quorum and committee meetings to those who are engaged in such special duties.

After this the time was given to the assembly for bearing testimony and speaking of the good work. Those taking part were as follows: Brn. I. L. Rogers, J. H. Lake, J. S. Patterson, W. W. Blair, G. S. Yerrington, H. L. Thompson, Jobe Brown, E. C. Brand, D. D. Williams, and Sisters Mary Leer, Catherine Salisbury (sister of Joseph the Martyr) and Sr. Miriam Brand. Bro. Brand related some remarkable cases of healing that occurred in Montana the past winter, as also did Bro. D. D. Williams some that he was witness of. Pres. Smith made some closing remarks, the doxology was sung, and the benediction was pronounced by Pres. Smith.

At 1:30 p. m., the hymn, "Truth reflects upon our senses," was sung, and prayer was offered by Pres. Smith, followed by singing, "Watchman, who are these I see."

Pres. Smith requested the Committees appointed by previous conferences to report as early as possible.

The Church Secretary, Bro. Henry A. Stebbins, then read the reports of the ministry as prepared and compiled by him for reading and for publication with the minutes of the Conference.

## CHURCH SECRETARY'S REPORT.

I herewith submit to the General Conference, and to the Church, the written reports

of nearly all of the ministry who have received appointments from previous sessions of this body, namely, to labor in the various mission fields assigned them, and from which they are now either present in person, or send accounts by letter:

### MINISTRY REPORTS.

*Thomas Taylor*, in charge of the European Mission, writes from Birmingham, England:

I am pleased to state that the work generally in England is in a fair condition, notwithstanding the difficulties we have to contend with. About seventy have been added to our number by baptism through the past year, and the present one presents as fair a prospect; and I hope by constant and careful labor, that we shall still progress.

The brethren, as a body, are zealous and energetic; and, with such labor and the help of our Heavenly Father, we *must* progress. The Saints generally feel well and strong in the cause. In reference to myself, I am still desirous of doing all possible for the cause, and should you see fit to sustain me in my present position I will continue to do my best, by the help of God. But, on the other hand, should you deem it wisdom to release me, and to appoint another in my stead, I shall willingly accept it, and will render the one so appointed every assistance in the performance of his duty. I pray that the spirit of the gospel may be with you in your deliberations.

*John R. Gibbs*, in charge of the Welsh Mission, writes from Morriston, Wales:

I respectfully submit the following report to you. I have labored to the best of my ability since I had the care of this mission. I have visited the branches and have done my best to comfort them in the hope of the gospel. I have also done my best to preach to those that have not seen the light of the kingdom of God. Although but few have been added, yet some have given their names for baptism, and there is hope again for the revival of this mission, after the hard struggle we have had these last three years against the power of the evil one. The ex-president of this mission tried to bring into the Church the doctrines of Druidism and Spiritualism. After failing in his evil designs he is trying to form a sect of his own, and he has deceived some of the innocent Saints to believe his pernicious doctrines, by persuading them that the Lord has rejected the Church in America, and that the Church is governed by votes, and not by the Spirit of God. But I thank my Heavenly Father that many of those that he had influence over have seen his folly, and are now rejoicing with us. I feel to do all I can to further the work in this mission, but I am not able to give my whole time to the ministry because I have a large family to support, but I will be as busy as I can. I enjoy the comfort of God's Spirit. We have a hymn book all ready, but the troubles in the Church have hindered publishing it, yet we think to publish it soon. We have over £11 of the Herald money kept for its publishing for which we are very thankful to the Church, and we hope the mission will be able before long to return it. May the Lord bless you.

*Peter N. Brix*, in charge of the Danish Mission, writes from Aalborg, Denmark:

On March 8th I led two souls into the water,

and others are believing the gospel, thanks be to God, and glory be to his holy name. I present the following questions to the General Conference:

I wish the conference would appoint a committee to help the Saints here to get dwelling places; and also appoint a place for them to emigrate to; if any particular place can be made for them, and also to take care of them so that the gospel can be preached in the Scandinavian language for the building up of the kingdom, and that good news may come here from the Saints. (Bad news has already arrived several times).

And also provide that we may get the *Saints' Herald* in the Danish language, once a month if not more. We are just as anxious to get that as the American Saints are to have it weekly; and it is what must be done for the building up of the kingdom. Let something be done.

I am still in hopes that some brethren will be sent here from the conference, and God and the unity of his Church will have to decide if I shall stay in the mission any longer; God's will be done. I am not called by earthly power, but by the Spirit of God through his servants, and I must be about my Father's business wherever he wants me. May the spirit of revelation guide during the conference, that you may have a peaceful and profitable session.

*James W. Gillen*, in charge of the Australian Mission, writes from Wallsend, New South Wales, under date of February 18th, 1880:

No doubt the General Conference will expect to hear from this mission, but were it not that I felt it a duty, I would refrain from making a report at present. Of course the mission is a very extensive one, and I have not yet had time or means to visit the various localities where the Saints are scattered. But I have done so to the extent of my abilities, and I have tried to strengthen, encourage and build them up in the glorious truths of the gospel of the Son of God.

On my arrival I found some good, faithful Saints, notable among whom were Bro. Richard Ellis and wife, who kindly furnished me a home and ministered to my wants while in Sydney. The branch had been broken up, and there had been no meetings for some time; so I concluded it would be better to defer holding any until I would be prepared to continue them, which I was not at that time able to do, as it would require more money to pay for a hall than I could command. I also thought it advisable to visit the various places where the Saints live, and revive and strengthen them, so I went to North Willoughby (six miles from Sydney) and preached. Found some good Saints, but no one to conduct meetings, nor any suitable material for that purpose. Bro. Ellis was working at his trade, about eighty miles from Sydney, therefore, I was obliged to leave them in an unorganized condition.

From Sydney I went to New Castle; found one sister alive in the work; others have a name to live, but to whom the language of Paul would be applicable, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Went to Hamilton, about three miles from New Castle, and found three sisters. I preached in the house of sister Williams once. Besides these an aged brother and sister live seven miles from there. I went to Waratah and thence to Wallsend, and found several Saints in that place and vicinity. They had held meetings here for a time, but, for

some cause, they were broken up. I called them together and held a meeting, and on Sunday again, when they proceeded to confess their faults, and asked each others' forgiveness, and, as they expressed a willingness to work in harmony together, I partially organized the branch. I returned to and preached at Hamilton again. Then returned to Sydney and preached three Sundays at North Willoughby. From there to Bungwall, Myall Lake, where Bro. John Rodger lives. The Saints there received me kindly, and I preached there three or four weeks. Bro. Rodger has a Sunday-school in his own house. I did not organize them into a branch, as there were no officers there, and I am not very hasty in ordinations. A branch was there, but Bro. Wright, the Elder, moved to North Forester, about twenty-five miles away. I went where he was, found five members and preached once. Then I returned to Bro. Rodger's and preached on Sunday, and the next day started for Sydney to meet the mail steamer, thinking that an Elder would be on board. But none came; and you may rest assured that I felt very much disappointed when I read in the minutes of the Conference that they thought not best to appoint any until they heard from the mission; for I certainly understood that one was to be sent from the fall Conference; and I thought they would keep faith with me. Well, they certainly heard from me in a few days after the close of the Conference, and no one has come yet. Why is this? Is the treasury depleted? Or has the Church come to the conclusion that one is sufficient for a country that in area is equal to the United States?

Allow me to say, that if this mission is to be continued, it ought to be prosecuted vigorously. If possible, send two efficient Elders, and in time a good work will be done here. If this can not be done the mission will languish.

But to return: I spent New Year's Day with Bro. Ellis, and, while there, received a letter from Wallsend, informing me of some difficulties existing there, and requesting me to visit them. So I came to this place, settled the difficulty, and have held meetings four times each week since. I have baptized two, a man and his wife, excellent people. If he is faithful he will make a useful man. He has been a preacher of the Adventist doctrine, a man of good abilities and very energetic. Others are believing. I intend to complete the organization of the branch before I leave, the only one in Australia, so far as I am informed. I expect to go next to North Forester again, and try to get additions and organize them. Then to Bungwall, and strive to organize them.

I think you can form some idea of the mission from what I have written. You will discover that it is in a bad condition. Drunkenness has been the great cause, and there has been too much mercy, and justice has been robbed. Crime has been allowed to go unpunished, therefore some are hardened. I think the knife is the only remedy; and I shall not hesitate to cut out the ulcerated portions from the body if a cure can not be effected. I hope that the Elder, or Elders, will be sent on immediately. Let them not stop by the way. Love to all, and may God's Spirit direct you.

*William W. Blair*, of the First Presidency, (present), appointed in charge of the Utah Mission, reports:

Pursuant to the call of last Semi-Annual Conference, I have been laboring in Utah, Nevada, and Idaho, in connection with Elders Deuel, Luff, Anthony, Derry, and Brand.

The mission has proved successful thus far, in all its essential elements; and the prospects for its future success are fairly encouraging.

We have found better opportunities for preaching than has been had by our elders heretofore; and the Lord has signally blessed us in proclaiming the present truth, and in ministering the ordinances.

We have had the unspeakable pleasure of witnessing not a few, who had been engulfed in hopeless scepticism, lifted up into the warm, bright sunshine of Christ's precious gospel.

Our purposes and doctrines are being better understood, and more highly valued, by all classes in the Rocky Mountain regions, and by the

many government officials in Utah and in Washington.

Whilst there are many doctrines and practices had by the Utah Mormons that are contrary to Christ, yet we note with unfeigned pleasure the improved condition of that people in a moral, social, political, commercial, and religious sense, as compared with what they were in 1870 and before. Utah moves forward.

The mission needs to be wisely prosecuted with both suitable ministers and printed matter. The fruits of past efforts by the Reorganized Church continue to appear. Many and varied agencies are clearly at work for the early overthrow of priestly despotism and fanaticism, and for the general welfare of the people.

Patient, persistent, loving and spiritual efforts, with God's blessing, will certainly secure an early and glorious triumph.

*Thomas W. Smith*, of the Twelve, appointed to the Eastern Mission, writes from Winterport, Maine:

As there appeared in a recent *Herald* a sufficiently full report of my labors since last Fall Conference, I think that I need not burden you with more than report of what additional labors I have performed.

After preaching in all the branches of the Eastern Maine District, except Grand Manan, I came to this, the Western Maine District, February 23d, with Bro. John C. Foss. At Bro. John W. Blaster's, on Deere Isle, we found a hearty welcome and a comfortable home, and I preached in the school house. I failed a few times to fill appointments because of deep snow and storms. This country is bad enough to travel over in summer time, with its countless number of rocks and hollows, mountains and hills, and in winter it is ten fold worse. After preaching on Little Deer Isle we went to Bear Isle, which Bro. Peter and Jonathan Eaton own, where the people follow fishing, farming, and boat and vessel building. I spoke twice and people came from adjoining islands. We administered to Bro. Peter Eaton, who has been afflicted quite a while, and he was immediately helped, and can now do a good day's work. We returned in Bro. Otis C. Eaton's vessel to Little Deer Isle, where I spoke once more, and on Saturday, March 6th, after meeting Sr. Smith whom I left in New Jersey last December, we went to Green's Landing, where a special conference convened. On Sunday I preached the funeral discourse of the wife of Bro. Clarence Knowlton. A very large concourse of people assembled, the majority of whom had heard but little of our views. The subject interested them, and they continued to fill the house night after night. However but two obeyed. The Saints were plainly told that accessions to their number depended on their becoming reconciled and united. Confession and declared repentance are all right, but they produce no permanent good unless followed by restitution. I think that after the Saints there become united, and pay heed to the counsel given, that the Lord will add many good and faithful souls. It is disheartening to see people convinced of the truth, and yet see them restrained from uniting because of the lack of unity, and peace among the members. We left for Little Deer Isle yesterday. The day before I preached a funeral discourse in behalf of a young daughter of Bro. and Sr. Knowlton, who had been sick with consumption for nearly two years. By her own earnest request, Bro. John C. Foss baptized her last Sunday morning. She showed no evidence of being injuriously affected by the water, but endured it bravely, being so feeble, and assisted herself in changing her clothes, and experienced no chilliness while in the water or afterward. On Monday night she passed away, peacefully, without pain, and in peace she fell asleep. Doubtless her life was spared till she could have an opportunity of obeying the gospel.

There are many in all these regions worth the effort to save them; good, honest souls, who may yet be gathered out of the darkness, degradation, and ignorance. Hard, and in a measure unprofitable as this field is, I can see much improvement in personal habits, in cleanliness, and in intelli-

gence among the Saints, and some more liberality among the outside world.

In North West Harbor, Deer Isle, where I tried to preach years ago, and where I was publicly insulted, and the house stoned, &c., a young man named Green, wild, reckless, and given to intoxication, helped me in every way he could, and he has since reformed, and is one of the most respected men of the place. A Mr. Hardy, at the head of Deer Isle, who dared to face his neighbors' frowns, and bear their anathemas, is giving us a home, and helping us to get a place to preach, I called upon, yesterday, and found that God had blessed him temporarily in an abundant measure. A certain party who openly attacked us, on Little Deer Isle when we were here before, has become an outcast, and shunned by every one; his own relatives refusing to receive him into their houses.

Bro. Foss expects to return home this week. We shall stay here, at Bucks Harbor, a few days, and then expect to go to Winterport, a new point, where Sr. Mary Mansfield lives, and about the 1st of April we think of returning to Jonesport, and, after two or three weeks in that district, expect to go to Boston about the 1st of May, and spend about a month in that District, and about the first or middle of June we trust to begin to work our way westward, via Pittsburg, Kirland, and Coldwater.

I have not kept account of the number of discourses preached, but I have in most places, preached on an average seven discourses per week, and have, with but few exceptions, enjoyed good liberty in preaching. I have baptized seventeen since last conference. I prefer to be continued in this field for another season. I find in many places an idea prevailing that one of the Twelve has the right, and that it is his duty to investigate and try to settle difficulties which branch and district authorities have failed to settle, but I prefer to let them get along without my interference, giving my opinion only when asked for; although I find this course does not give much satisfaction. It might be well for the cause if the conference would decide or explain what relationship the Twelve sustain to branches and districts; in regard to troubles which they confess inability to settle, and which they desire any of the Twelve to help settle. I, for one, am desirous of knowing, under what circumstances can the Twelve, one or more of them, take hold of difficulties in branches or districts, and try to have them satisfactorily settled; for I neither desire to assume any power or authority not lawfully mine, nor to shirk from any duty incumbent upon me, or required by the law and order of the Church.

*James Caffall*, of the Twelve, laboring in Colorado, writes from that field:

I desire to tell you the true condition of, and prospects for the work in this country; for exaggerated or too highly colored reports are an abomination in my sight. And I am resolved before high heaven, and so declare to you, that the *Herald* shall not be made the vehicle of such reports through me.

During October I preached and baptized two adults in Northern Nebraska District. Since then I have labored in Colorado; and without giving in detail the obstacles which have loomed up to prevent the progress of the work, let it suffice to say that prejudice is greater, and, so far as I have gone, I have found less interest or disposition to hear than any other region I have been in. I would be glad to add to your joy by reporting large gatherings, many accessions, &c.; but inability to do this gives no compunctions of conscience, as I have left nothing unturned that my physical strength and other abilities would allow me to do. And what expense has been incurred in the attempt to prosecute the mission, has been cheerfully borne by the Saints of the Rocky Mountain Branch, with help from one or two others. Besides the greater prejudice here it is also more expensive to prosecute this mission than one further east. I had the benefit of Bro. James Kemp's company and labor for two months. I may state that, in some localities, prejudice has been allayed and a few friends have been made. Some silent messengers in the shape of tracts have been sent

forth. The effect, if any, thus produced time must tell.

Though our path has been beclouded, and obstacles have tended to prevent our progress, yet I have not thought to abandon the mission, unless in your legislative acts you should so decide. I learn that a herald of salvation should not be daunted at trifles. 'Tis ours to labor and to labor well, wisely, righteously and patiently; the increase is with Christ, and some with the people. Let me say to you, my fellow laborers in Christ, that whatever may be my discouragements in battling for the right, and the many evidences I might have given of human folly, I have peace and much joy in the thought and blessed assurance that God is in the Latter Day Work; and whether I sink or swim, survive or perish, I have put my hand thereto, and also what little else I have is upon the altar. I may recant, but I can not do so and not suffer loss.

It is thought that from one to two hundred miles south of Denver, where I have not been able to go yet, there is more interest or desire to hear. This I will prove as soon as practicable.

Being unable to meet with you, which I much regret, I may be indulged in congratulating you on the happy privilege you have in celebrating in conference capacity the fiftieth anniversary of the organization of the Church of Jesus Christ. Yes, fifty years, or half a century, and fifty-six years since the young man, Joseph Smith, stood bewildered amid the confusion of the religious world, and only found relief after deciding to go to God. And how cheering the thought, that from the first inception of the Latter Day Work, the evidence exists of God being in it. As Pharaoh seemed to dread the young Hebrews, and Joseph was hated by his brethren, and Herod was apprehensive of the young child Jesus, so have the orthodox world hated this child commonly called Mormonism, from the time of its birth. To them it was not comely; it savored too much of primitiveness; it was not dandled upon the knees of kings and queens; it was not qualified. It was not a hot house plant, but the wind blew upon it, and storms beat against it from the moment it gave signs of life; and, though its first cries gave evidence of but babyhood, they were terrific and caused alarm. And, as was said of the former, so of the latter child, it must die. And to this end they labored. But with every plan devised to hinder the growth of, or kill this strange child, at the end of half a century, we find it like the mighty oak of the forest, against which the storms have beat but to impart additional strength, causing its roots to strike downward, giving a bracing and defiant position, so that it is so far from being weakened or moved by the storm as, through every additional blast, to be wrought upon only to pray God for additional strength to endure, as the mighty oak or every limb thereon, seems to bow when immersed with the wind as if to thank God for the storm by which they might be strong, and spread, affording shelter to man and beast.

And, O! what superlative joy filled my soul, when I read the decision of the court recognizing the Reorganized Church as a continuation of the church organized fifty years ago. How significant is the rendering of this decision, given but a few days before you meet to celebrate the fiftieth anniversary of the Church of Christ, brought into being in the nineteenth century, after a long night of spiritual darkness, to prepare the way for Christ's second advent. And may you, during your sittings, receive additional evidence that we are recognized by heaven's court, as well as the courts of the land; that you may go out from this conference fired anew; and that, as one solid phalanx, we may stand amid the superstition and trying scenes of the age, doing battle for the Master, ever remembering that our weapons are not carnal.

I would suggest that if you have a young, strong, robust elder, whose conscientious scruples prevent his peace from flowing as the gentle stream, unless he can lie down every night with blistered feet, having faith to induce the people to administer to his wants, who thinks traveling to preach, without a stipulated salary is the sheerest nonsense, and those who do so are desir-

ous to escape manual labor, Colorado is the place for him; send him along.

And, as I close my report, and as my silent ejaculations ascend to God, I seem to be assured of your having a refreshing time from the presence of the Lord. And may I indulge in the hope (with other absentees) of being remembered by you.

*Joseph R. Lambert*, of the Twelve, (present), reports as follows:

When appointed by you, more than six months ago, to labor in the Northern Iowa and Minnesota Mission, it was my fond hope and ardent wish to do more for the spread of the work in that field than I had hitherto been able to accomplish. But circumstances which I was entirely unable to control, so far as I now know, blasted those hopes, and prevented me from taking the field for active service until February 26th, since which time I have devoted about one month to active labor in Green, Webster, Pocahontas and Calhoun counties. The work in these parts is making some advancement, though the people are slow to obey. Prejudice is giving way more and more every year, and the result is that we are being better understood, and this can not fail, we think, to result in lasting good to the cause of truth. I have received some cheering news from Grand Prairie and Lake Crystal, Minnesota. At other places the work has suffered because there has been no one to care for the flock. Since the fall Conference, I have preached twenty-nine times and ordained one Elder, besides doing other labor, such as usually devolves upon the ministry. I desire to continue in the work.

*John H. Lake*, of the Twelve, (present), reports as follows:

I have preached in the mission assigned me in Iowa and Illinois, one hundred and twelve times, baptized seventeen persons and blessed five children, and administered to quite a number of sick, with good results, the praise for the same be to God the Eternal Father, through his Son Jesus Christ.

Since June 1863 I have been a co-laborer with you in calling scattered Israel back to the fold of their shepherd, and inviting sinners to Christ, and preparing the way for the building up of Zion. During that time I have never enjoyed any more of the Spirit of God, nor more of liberty, light and power that it grants, than I have since your last session, and I never felt more the necessity of trying to purify myself from the dross of mortality, so that I may be a living epistle, read and known of all men, and that in deed and in truth I may be what God requires me to be and what the world might reasonably expect me to be, as one of Christ's ambassadors. I hope to be faithful in proclaiming the gospel of Christ, and help to establish his righteousness in the earth.

*Charles Derry*, of the High Priests, appointed to the Utah Mission, writes from Salt Lake City:

Peace be with you, and may wisdom characterize your deliberations, that God may be glorified and his cause advanced in the earth.

After situating my family, I left them to the care of God and his saints, and started with my brethren for Utah. We arrived here Nov. 22d, and met with the Saints in the Seventies' Hall on the 23d. The next day various persons volunteered their advice, which was as varied as the persons who gave it. Some advised us not to interfere with polygamy; others that we must deal tenderly with it, and others that we must strike at the root of the evil. However, all professed to wish us God speed.

On the 25th I tried to break the bread of life to the people, and Elders Luff, Anthony and Denel in turn preached the three succeeding evenings, to attentive and increasing audiences, and on Sunday, the 30th, Elder Luff and myself preached, Elder Blair having charge of the meetings.

On December 1st, the missionaries met in council and organized the mission, and I was appointed to the charge of the work in Ogden, and as far north as Brigham City, and east, including Rhodes' Valley, Wanship, Heber, Kay's Ward and intervening places.

I continued preaching in Salt Lake City, in connection with brethren Blair and Luff, until December 11th, when I left for my field. Since then I have preached in Kay's Ward, Ogden, Plain City, South Morgan, Peoa, Wanship, Park City and Kamas, and have distributed the printed word. My audiences have usually been very small, but generally attentive ones. While in Ogden I was assisted by Elder Anthony, who proved himself an able exponent and defender of the truth, and a very trusty and agreeable companion. Not having means to pay hall rent, and not being able to get a place in Ogden free of rent, we discontinued our efforts, and he left for Idaho, and I up the Weber Valley. The extreme cold, deep snows and frequent storms perhaps prevented my meetings in that valley from being well attended, but when it was fine there seemed no desire on the part of the people to hear. They seemed content with what they had, and the authorities closed every door they could. The only place in which I met with open opposition was at Wanship, where I was opposed two nights, but my opponents, finding it did not pay, ceased to trouble.

On March 13th, at the request of Bro. Blair, I came to Salt Lake City, where I am now preaching twice every Sunday, to attentive audiences.

I will now give my views of the general prospects of this mission, as far as my observation extends. In this city the prospects are brighter than in any other place I have been to in this Territory, yet they do not appear very flattering to me, even here. Yet I believe there is good being done. With few exceptions, those who come seem to be interested. I look upon this place as the key to the Territory. If we can get well established here, and can break down the fortifications of priestcraft here, we shall weaken the strongholds they have in all the smaller settlements, and, perhaps, pave the way to the hearts of the honest everywhere. But it will require mighty and continued efforts, wisely directed, to accomplish it. It is not going to be done in a year, neither will it be done without a free use of the Church treasury. Halls must be had, and money be supplied to pay for these halls, without asking the people who have no interest in the work, but to stop it, to assist in paying for those halls. As a class, the Mormon people are opposed to collections, and before you can get them to support anything, you must convince them it is true. This may take months or years to do. Yet it is well worth the trial. If we get a school-house in a settlement we feel bound, in a measure, and have to feel our way tenderly lest the house should be closed upon us, after the first night. I, at least, want to feel free, and that I have a right to the house where I am speaking. Hence the necessity of means to hire places and have them under our own control. Bye and bye the audiences will be willing to aid, and the work will be eventually self-sustaining, but until it is, we must have pecuniary aid, if any permanent good is to be accomplished. I feel that the Reorganized Church is now making its mark, and that, in this mission, is the place to engrave its name in delibily before the world, that the character and purposes of the Church may be known and read of all men. No matter if but little is accomplished with this people, we shall have forever freed the Church from the damning odium of complicity with polygamy and its kindred evils. And from the moment we have done this we can stand erect before the world and demand honorable recognition as a body of Christian people, and this fact will give us a mighty power for good.

The men needed here are those who are sound, true, faithful men, those well versed in the doctrine, laws and government of the Church, young enough to be able to rough it, yet possessing control over their passions; men who will not allow themselves to be mixed up with difficulties, only to settle them in the spirit of love and justice; men of moral courage, who will neither trail the standard of truth in the dust nor permit another to do it.

Elder Blair is the unanimous choice of all Saints here for the presidency of this mission, and we all pray for his return. Jew and Gentile have confidence in him. I believe the brethren of the mission are all in harmony with each other and

the work. I expect to return east the coming August. May God fill you all with the spirit of love and peace.

*Mark H. Forscutt*, of the High Priests, (present), reports as follows:

At the Semi-Annual Conference last held, I was appointed to Chicago and Northern Illinois, as my field of missionary labor.

As soon thereafter as practicable, I commenced my journey, preaching *en route* at Omaha, Nebraska; at Council Bluffs, Little Sioux, Magnolia, Leland's Grove, Shelby, Harlan, Deloit, Dunlap, Galland's Grove, Lucas, Cleveland, and Burlington, Iowa; at Pittsfield and Sandwich, Illinois. From the last named place, I came to Chicago, where I have since labored exclusively. My labors in the first fifteen places named occupied about the first half of the conference semi-year that closes with the opening of this conference, my labors in Chicago the remaining portion of the time.

On January 8th, 1880, Bro. Charles Wickes and I came to Chicago. We spent the week in necessary preparations. After some trouble, obtained a hall, Temperance Hall, 213 West Madison Street. Assisted by Brother Wickes, who declined preaching, but rendered effective and valuable aid otherwise, I had the pleasure of preaching on the following Sabbath to small audiences, aggregating about ninety persons at the two services. The good Spirit was present, and has been to a greater or lesser degree at every service since. This is the best omen an Elder can have in a new field. I was encouraged by my brother Charles, who left me the following week for his own field of labor. God bless him, and make him as useful and as noble as he aspires to be. I missed him much.

From that time, I have continued my labors in the great city alone; yet not alone; for I have often felt how precious and near my God was to me by his ministering angel, and the blessed assurance that my Heavenly Father approved my feeble effort as a labor of love, has consoled me when adverse circumstances have thwarted and discouraged me.

The few Saints there are in Chicago are already fondly endeared to me, and solicitous for my welfare. I have not deemed it wise to yet organize them into a branch—proper and sufficient instruction should be first given, I have thought, and suitable material for building is as necessary to a good spiritual edifice as to one of coarser nature. There are but sixteen members of the Church in Chicago, that I have discovered yet, and of these twelve are sisters, rich in love of the truth, but poor in the wealth of this world. Of the four brethren, one has been out of work a goodly portion of the time I have been in the city,—and he a generous hearted man. A second is so situated that he can not attend meeting and retain the situation by which he earns his bread. A third, recently arrived, has only an occasional job to work; but he is an old soldier of the cross, and will do all he can. The fourth is not keeping house, but makes me welcome at his son-in-law's home when I go, as do all of the household proper. I have been thus explicit in stating circumstances, that you, my brethren, may be prepared to act advisedly concerning this mission.

Financially, the Chicago mission is very poor, and can at best, as you can readily discover from what I have said, do no more than merely sustain a minister with food and lodging. The Saints, however, as are all who have this work deeply at heart, are willing to do far more than they are able to do. Would to God the able were all as willing as those who are willing long to be able to do.

The expenses of the hall and the multifarious expenses of the mission have been borne by the Bishopric. For their substantial aid I thank them, as well as for their moral support and that of the First Presidency, and numbers of warm-hearted, loving Saints elsewhere.

Our hall is not suited to us; but it is the only place we have been able to secure till recently in a suitable locality. Another, and, in every sense, a better place has been offered me, but by the advice of the Bishopric, I secured the promise of the

proprietor to give me the refusal of it till April 15th, that the voice of the Conference may be had upon the propriety or impropriety of continuing this mission.

Upon this question, much might be said; but as I have only a very few suggestive thoughts to offer, with your permission I will embody them in this report, that they may come before you, and be properly canvassed by the proper authority, when the subject of missions comes under advisement:

1st. Chicago, as the centre of the great Northwest, ought to have a branch of the Church of Christ, as by us represented, well established and ably represented within her precincts.

2nd. The nearly half a million souls reputed as dwelling there, represent nearly all classes and all conditions of humanity that enter into the heterogeneous mass of our common republic. The enlightenment of individuals of these varied nationalities and peoples upon the great and sublime themes of a perfect gospel, would necessarily reflect the light of truth in divergent rays, and as the preaching of the gospel at Jerusalem's Pentecostal period sowed the seeds of life that germinated and prepared a harvest in many lands, so might it do here, if we can but reach the masses.

3rd. The press is a mighty lever of power; the strongest weapon the intellect can employ. The press of Chicago is becoming famous for its potency, and is accredited by critics of the old world as being the most ably edited, excepting only those of New York and Philadelphia, of any in America. And, thank God, and honored be these able ministers of the "mightier than the sword," the press of Chicago has given me fair play and honorable mention, excepting only a scurrilous but weak attack in the *Western Rural*, which they have since apologized for and corrected. The four great leading dailies have given me admission to their columns, and treated me and my correspondence with gentlemanly courtesy, refusing nothing I have contributed, and voluntarily setting us upon the plane of our own accepted faith before their readers. As an illustration of the great good already accomplished, permit me to cite you to one fact: The play of "The Danites," founded upon Utah institutions by Joaquin Miller, was performed in Chicago, and to give it eclat among the religious and anti-Saint class, a hand bill was circulated by thousands, stating, in effect, that the play of the "Danites" then being performed in the city was the best sermon on Mormonism ever delivered. Some nibbled at the bait, others swallowed it whole. To counteract this, and yet take advantage of it, I advertised a discourse on "The Danites." A fair audience greeted me, and among them, gentlemanly reporters of the *Tribune* and *Times*. The following morning a very fair, and sufficiently lengthy synopsis of the discourse appeared in those papers. Tens of thousands would read the facts that distinguished between the Reorganized and the Utah Churches, though not more than a hundred, probably, heard those facts stated. This discourse was delivered February 22d; the same night its leading thought was flashed over the wires north, south, east, and west, and on the 23d, twenty-four hours afterwards, appeared in various papers thousands of miles apart. Thus that morning, while your representative seemed to be preaching to not more than a hundred, he was virtually proclaiming to millions that the Reorganized Church was the banner-bearer of law, order, and peace. By what better means can the distant multitudes be reached, prejudice removed, and the way prepared for the heralds of the cross?

4th. A foothold has been gained in Chicago. Ought it to be forfeited again? Many earnest and independent thinkers are examining our claims. The prospect is encouraging, though not brilliant.

For these reasons, in brief, I hope that the Chicago Mission will be sustained by your honorable body, and that the conference will send some better qualified man than I to represent the work here, if in your wisdom, it be thought best to release me.

The four papers that I have referred to as dealing with us in a spirit of gentlemanly courtesy and candor should not be unrecognized; they are the *Inter-Ocean*, *Times*, *Tribune* and *Evening Journal*. Nor do I think you will charge me with

any but proper motives if I express the hope that the masses whom your honorable body represents will remember, in subscribing for secular papers, that the papers which manifest a desire for justice and unsectarian liberty are alone worthy the support of this people, whose love for truth and fair-play has been made conspicuous by the persecutions and wrongs they have suffered through injustice, intolerance, and falsehood.

*Samuel S. Wilcox*, of the High Priests, appointed last fall to the Utah Mission, writes from Shenandoah, Iowa:

For the past six months I have been trying to fill the presidency of the Shenandoah Branch of the Church to the best of my ability and I feel that I have the approval of the Holy Spirit. I regret my inability to fill the mission assigned me by the Fall Conference. If I had been present at the time I would have declined, as my financial condition would not permit. I have an anxiety to fill it at some future day, if prosperity attends me, but at present I can not go. I was very much dissatisfied with my condition, as I felt the Church wanted me to do something that I was unable to do. And, for fear I would be considered derelict, I have been ready to discharge my duty in branch capacity, by night or day, and at present must content myself with doing what is in my reach.

*Crowell G. Lanphear*, of the High Priests, (present), reports:

After reporting last September I preached near Davenport, Iowa, also at Butternut Grove Branch, at Maquoketa and at Smithtown, Iowa. I crossed the Mississippi, November 21st, and came to Buffalo Prairie, where I preached a funeral sermon the 24th, and another sermon the 30th. I attended the Kewanee Conference early in December and preached once. Thence to the Mission Branch, LaSalle county, and preached December 22d. I next held three meetings at Streator, and then went to Piper City Branch, Livingston county, and staid till early in February, preaching five times and having charge of other meetings. On February 8th I preached on Grand Prairie; on the 15th in Braidwood, Will county; on the 22d, east of Wilmington; on the 29th at Wilton Center, and on March 7th and 8th at Streator again. On March 21st I was with the Saints at Amboy, Lee county, and preached, and the same week I preached north of Shabbona, DeKalb county, and also on the following Sabbath, March 28th.

Since September 18th I have received moneys as follows: Of the Saints and friends in Iowa, \$4.85; of Agent Benjamin, Kewanee District, \$2.50; of Bro. Danielson, Leland, 50 cents, and from December to March, of the Saints at Streator, Mission, Piper City, Braidwood, Grand Prairie, Wilton Center, Wilmington, I received money and clothing to the amount of about \$16.85. Also a friend (not a member) near Wilton Center, gave me a pair of boots, a very acceptable present.

I have administered to the sick and officiated in all duties when required.

Though not free from trial, yet I feel that the blessings of the Lord have been with me, and, in my weakness, his Spirit and grace have borne me up, and enabled me to make his cause honorable, which, by his help, has ever been, and I trust ever may be, my desire and purpose, for I wish to honor Christ and the glorious gospel, now being preached for a witness to all nations before the end shall come.

I desire to visit the eastern country again, (Ohio, Pennsylvania and New York,) where I have heretofore labored, and to do what I can for the confirming and strengthening the work in that direction. But I leave it to the wisdom of the conference to decide what is best to do in the matter. I have received several letters from New York desiring help and to hear again the glad tidings.

*John Landers*, of the High Priests, writes from Blue Rapids, Kansas:

Grace, mercy and peace, from God the Father, and from the Lord Jesus Christ be with you, that your deliberations may prove to the extension of the glorious kingdom of God on the earth. \* I am now

in the last half of my eighty-sixth year, and the cause is as precious to me as ever, and I am bound to do all I can to promote it. Our quarterly conference of February 21st and 22d, was one that will long be remembered by many who attended it. We began to baptize in conference time, and, up to this time, have baptized twelve; and more seem about ready to obey. Love and harmony are increasing in the Church, and the gifts of the gospel are bestowed upon us. It would give me great joy to be with you.

*Robert J. Anthony*, of the Seventy, under appointment to the Utah Mission, writes from Malad, Idaho:

I arrived in Salt Lake City, November 22d, 1879, and remained there until December 1st, when, having been appointed to labor in Northern Utah and a portion of Idaho, I left the city and went to Ogden. I there wandered around a few days trying to get a place to hold services in, but could get none without paying a price for it, and that we did not have. On the 7th I went to Plain City and made application for the Episcopal school house, and was refused. We then tried to get the school house from the Brighamites, and they could not give us an answer, one of the trustees being absent. We held services in Bro. Stocker's house. The attendance was small. I then went to Ogden and met Bro. Derry on the 13th, and the Liberal Hall was secured for us, to hold two services, the next day being Sunday. At the two o'clock services sixteen attended and eight at night. During the week we held two meetings in the Mound Fort school house, and the first night the congregation numbered about forty, the next evening there was about twenty-five. On Sunday the 21st we held forth twice in the Liberal Hall, there being twenty-four at the 2 p.m. services, and thirty-three at night. We then gave up meetings there for lack of money. We had to pay \$2.75 for each Sunday. We then tried tract distributing. We passed them to the school children, and put them in the letter boxes. We met one of the high and mighty ones, and politely handed him an *Advocate*. He immediately about faced, and asked, "What is this?" Bro. Derry, gently leaning on his staff, began to explain, but he that had entered into the higher order, and had kingdoms, thrones, principalities and powers sealed upon him, remarked, "Jest so, I know all about it," waved his hand and majestically walked on. We visited Bro. Derry's old acquaintances. Some were a little shy, but nearly all gave him a kind word; but, with one exception, all referred to the joy they had felt together in other days, and how Bro. Derry had worked to build up the kingdom. Bro. Derry told them that we came with the same glad message now, to call the wanderers home; but they would shake their heads, and, with a long breath say, "O Charlie, you have apostatized and left our holy religion. Talk to us about anything but your religion; we know all about it." I speak of this that you may understand the feeling, and judge of the situation. On Sunday night, 28th, Bro. Derry spoke in the M. E. Church, to five persons. The night was very stormy, and perhaps that prevented some from coming out. I then went to Plain City, and our Episcopal friends kindly offered us the house. We published the appointment but I was unable to fill it, being severely attacked with diphtheria; Bro. Derry came and labored with them to the general satisfaction of all. There was a fair turnout, and good interest. We then separated, he to go up the Weber, and I to Malad, for the people seemed to have a fullness of their kind of religion, and did not want any other. I arrived at Malad City January 18th, and at once commenced operations. We seemed to be in a different atmosphere; the spirit of liberty was felt to some degree, and the people seemed to be somewhat interested. I have preached here, at Cherry Creek, Oregon Springs, and once in Portage. About twelve attended our meeting at Portage; that place is in possession of the Philistines. Upon the whole, in this part of the mission the prospects seem fair. A number here say that they will unite with us soon. I baptized one here yesterday. Only think, four months of earnest praying and labor, and only to get one into the fold! Yet we

are not discouraged; the interest is widening, and is becoming permanent. Quite a division has taken place within the last few days in the ranks of the enemy, one that will result in great good. And it is bound to widen, unless the people surrender their manhood to a corrupt priesthood. The Church ought to sustain the Utah mission; and, if possible, reinforce it by men who will maintain the dignity of the Church, and prove true to God, and to themselves. It seems to me that it would be suicide for the Church to weaken on the Utah question now. However, the wisdom of the Church can best decide that question. None who come need expect to overthrow the strongholds in a month, or a year, but my mind is that we will have to fight a silent and entrenched enemy for every inch of ground we seek. The mission is not a pleasant one to me, yet, if you think it wisdom that I should remain here, I will do so and do the best I can; but I am persuaded that there are others who would do the Church greater service than myself. I have not been disappointed in regard to the work of the Lord in the valleys of the mountains, but I believe that the Reorganized Church will ultimately triumph. I will remain till fall if you wish.

*Thomas J. Phillips*, of the Seventy, appointed to labor in Missouri, writes from Renick, Missouri:

I send this as a sort of a report of what I have been doing since last April Conference. I have the charge of this branch, and hold meetings every Sunday; sometimes in Welsh and sometimes in English. I have distributed tracts all through this town to almost every house, and books also. I have been to some houses four and five times, and sometimes three and four miles out of town, besides preaching once at Salt River. I have opened a place in Elliott, a small town about three miles from here; and at Taunton I preached three times, baptized and confirmed four people, and blessed two children. I have laid hands on the sick with good effect. I feel well towards the cause, and desire to do more good if possible. I am getting along in years, and I ask an interest in your prayers.

*Thomas E. Jenkins*, of the Seventy, writes from Dowlais, Wales:

At a conference held in Amboy, Illinois, in 1864, I was appointed on a mission to Wales. For the first three years I labored hard and faithfully; but my constitution was a weak one, my health failed, and I had to give up continual traveling. But I did not give up attending meetings and conferences, but assisted the brethren here all I could. I never lost one particle of good feelings toward the work of God, but was always ready and anxious to do anything I could. Since I came to Wales five other good Elders have been laboring here besides the local Elders; viz: J. Seville from England and J. T. Phillips, J. D. Jones, John E. Reese, and J. T. Davies from America; all good men and true to their calling. But the appointment of Robert Evans to preside over the mission was a sad mistake, but Elder Taylor saw the evil tendency of this, and recommended the appointment of Elder J. R. Gibbs to preside over the mission. Bro. Gibbs is a good, faithful man, and I believe worthy of the appointment. He is well assisted by a young and growing Elder of promising abilities, Bro. Alma Bishop, president of the Llanelly Branch, and other local Elders. I pray that God will restore me to health and strength, that I may labor with them, to the glory of his holy name, also that from the coming Conference God will endow his Elders with greater power than ever before. May the grace of God abide with you.

*Robert Davis*, of the Seventy, appointed to Michigan and Canada, writes from Genesee county, Michigan:

I desired much to have met with you, but unfavorable circumstances have prevented. One of my daughters has been very sick, but is now recovering, for which I thank my heavenly Father. I pray that God may direct you for the advancement of his kingdom. I am now laboring in new places, and have more calls than I am able to at-

tend to. A good interest is manifested, and I believe that good will result from the same. Within the last year I have baptized about thirty-five persons; preached in a number of new places; administered to the sick with good effects, and otherwise administered in the ordinances of the gospel. I desire to labor on in the work of the Lord, where the Lord and the conference direct.

*John H. Hansen*, of the Seventy, writes from Farmington, Kentucky:

I herewith report in relation to the church here. We are nearly on a standstill. I am sorry to write it, but it is a fact. There are many believing who, in time, will no doubt obey the gospel, but at present there is but little interest. We need a new man here, that is, some one besides myself, and in this connection I would recommend the return of Bro. Smith. And it seems to me that the South is entitled to one of the Twelve. Can you not give us Bro. Lambert? The southern air would be beneficial to his lungs, I think. If he can not come, try to send one of the others, or some one else besides Bro. Smith, but be sure to send him at least.

It will not be expedient for me to do any thing except near home this summer. I hope I will soon be able to take the field again, provided the Church desires me to do so. In the meantime I will try to do what I can near home. Bro. Smith can tell you much better than I can write it about this mission. I trust that the conference may do much to prosecute the work, and to sustain it where it is started.

*John C. Foss*, of the Seventy, writes from Deer Isle, Maine:

Since you assigned me to the state of Maine with permission also to labor in Rhode Island, I would state that I have labored wholly here and have not been to Rhode Island for the want of means to travel with. The way looks clearer before me for the coming year, and I think that I shall be able to do more for the gospel than I have for the past year. Also the cause brightens in this region, and the people are more friendly than before. I have more calls for preaching than I can fill. The past year I have baptized seventeen. As a general thing the Saints have been very low spirited, but now are reviving and going onward. Bro. S. O. Foss, though young, is thrusting in his sickle and is doing good. If there is any other mission you wish to assign me to you are at liberty so to do, but if not, I wish to labor in Maine, with permission to go to New Jersey.

*John S. Patterson*, of the Seventy, (present), reports as follows:

The field assigned me being Northern Illinois, my time has been exclusively devoted to the interests of the cause in it, laboring principally in parts of the Kewanee and Northern Illinois Districts, visiting quite a number of branches and opening quite a number of new places for preaching. As a general thing I have had a kind reception in the new places, and also received urgent requests to return. Prejudice seems to be giving way, and our true position is becoming better known than ever before. As a consequence we are gaining favor in the eyes of the people. In my travels I have met several of Utah's representatives, with whom I desired to compare notes, but, true to their past history, they declined in such a way as showed that cowardice was a leading feature of their character. But the issue will eventually come, and they must meet it or back down. As the results of my labor I have baptized eighteen persons, blessed twenty-eight children, celebrated one marriage, preached four funeral discourses, and administered to a large number of sick people, many of whom received direct and permanent evidence of God's power, in confirmation of his word of promise. In all my labors I have been blessed with renewed evidence of God's approval, and my faith in the ultimate triumph of truth grows stronger as time advances. I have forwarded to the Bishop an itemized financial report for the year; the following are the totals: Receipts from all sources, \$213.67; traveling and incidental expenses, \$81.80; balance in my favor

for the year, 131.87. I have been received and kindly cared for by the Saints in my travels, for which I feel duly grateful. I am still with you in faith, and at the disposal of the Conference.

*Edmund C. Brand*, of the Seventy, (present), appointed to Wyoming, Idaho and Montana, reports:

Having been appointed a mission in charge of Idaho, Wyoming and Montana territories, I left conference on its adjournment, October 1st, and started on my journey, preaching by the way, and have preached in the following places: Iowa—Pleasant Ridge 1, Leland's Grove 3; Nebraska—Omaha 4, Valley Station 7, Fremont 3, Elkhorn 2; Wyoming—Cheyenne 3; Utah—Salt Lake City 3, Cottonwood 2, Ogden 1; Idaho—Malad City 2, Oneida 1, Soda Springs 1, Beaver Canyon 1; Montana—Ruby Valley 2, Virginia City 2, Willow Creek 10, Galatin City 1, Reese Creek 13, Helena 2, Blackfoot 3, Deer Lodge 4, Race Track 1, Willow Springs 2, Butte 4, Divide Creek 1, Glendale 5, Twin Bridges 3, Harrison 1, Salisbury 1, Bozeman City 3, total 92 discourses. I baptized in Idaho 5, Montana 7, total 12. Branches organized 3, conferences 1. Children blessed 24. Priest ordained 1, Teacher 1. Funeral meetings 2, special prayer 2, business meetings 3. Have traveled since I left my home September 5th, 4,766 miles. Since I left conference October 1st, 4,680, and out of this 1,114 miles in Montana Territory.

In Idaho there are only two branches, Malad City and Elkhorn, and as they are close on the borders of Utah, I would suggest that Idaho be attached to the Utah Mission, and that they report to that conference; also that, as there are only two Saints in Cheyenne, and the same in Carbon, and as all Elders going into Colorado have to stop at Cheyenne, I would suggest that Wyoming be attached to Colorado. At Cheyenne Elder John Eames is trying to do all he can for the cause, and he proposes to hire five men and one woman, good Latter Day Saints. He will give them good wages; and if we can send out a force of six good Saints a branch can there be organized, which will form a nucleus for the work. He will hire a clerk, cook, dish-washer, runner, chambermaid and hospital steward, if well recommended, and may, perhaps, assist them in part payment of their passage, by way of an advance.

Montana I believe to be the most important field, next to Utah. It can and will support two missionaries in the field; and, besides this has promised to assist the Utah Mission, and has already sent from one Branch \$25 00. My desire is to do all I can in the cause of my Master. Should the conference retain me in the field I am willing to labor as my circumstances may permit, in south-western Iowa, or in Nebraska, till the end of August, and then resume the field, either in Montana or any portion of the Rocky Mountains where I can do the most good. I feel greatly encouraged in the prospects of the work.

*Joseph F. McDowell*, of the Seventy, (present), reports as follows:

Since last report I have labored in Northern Illinois, and Southwest Ohio. Opened two new places in each of these regions. Preached and lectured at Plano, Pecatonica, Kent and Amboy, Illinois, and at Amanda, Miltonville and Wooddale, in Ohio. Preached 100 times and delivered 25 lectures; assisted in settling difficulties in two branches; ordained 2 teachers; blessed 5 children; baptized 2; assisted in and confirmed 5, and administered to the sick with remarkable results. Have had many calls for preaching that I could not respond to. In all my ministrations God has blessed me. To him be praise and thanksgiving evermore. I feel firm in the faith and am willing to continue in the Master's service.

*Isaac N. Roberts*, of the Seventy, appointed to labor in Kansas, writes from that field:

I have just come home, and I feel much encouraged in the work of the Lord. Since last conference I have tried to prosecute that part entrusted to me, and my whole time has been spent to advance the cause. I thank the good Master for his Spirit given me. I have met much opposition,

but, thank God, his truth prevails. I never felt better in my life than I have in the past six months. The Lord has been with me in all my administrations, in word, in doctrine, and in setting things in order. I have baptized fourteen into the kingdom of God, solemnized one marriage and administered to the sick with good results. I would love to be with you, but can not. I will stand at the disposal of the conference, to work wherever I can do the most good. If in Kansas, I am here; if some other place, I will go, by the help of God. I pray that love, peace, and the gift of God's Spirit may be with you.

*J. F. Mintun*, of the Seventy, writes from Western Iowa:

I have preached about once a week, sometimes once, sometimes twice on Sundays. On account of sickness immediately after last conference I was not able to do any preaching for nearly a month. Have administered to the sick, in some cases with great blessings following. I am yet in the hands of God, to do as he may see fit as to my future work. I desire to spend my whole time in the ministry, and can, if my family can be provided with the necessaries of life, without which I can only spend a part of the time. If the conference, should so decide, I will convert all I have into a little home, get my family settled thereon, and, with my valise in my hand, start out in the fear of the Lord to do his will, trusting to him for food and for raiment for myself. Praying God to guide you, and to bless you with his love, I am your humble brother in Christ.

*William T. Bozarth*, of the Seventy, (present), appointed to Missouri and Southern Iowa, reports:

Since last fall conference I have been busily engaged in the ministry in Missouri, except about one month when I was hindered by sickness. I have traveled in company with Bro. G. T. Griffith, and have preached 65 times, baptized 1, confirmed 1, ordained 1; found many interested and have many calls for preaching. I am still willing to do all that I can for the cause.

*Gomer T. Griffiths*, of the Seventy, (present), associated with Bro. Bozarth, reports:

During the last six months I have been constantly engaged laboring in the field, partially alone, and partially in company with Bro. Wm. T. Bozarth; have baptized one. Am still willing to labor for the Master, if the conference deems it wisdom to sustain me in the field.

*Charles N. Brown*, of the Seventy, appointed to New York and the Massachusetts District, writes from Providence, Rhode Island:

Since last April Conference I have been constantly occupied during the working days of the week, but upon the Sabbaths have labored in new fields in Woonsocket and Cumberland, in the northern part of Rhode Island, and of late in Hopkinton in the southern part; also, by request, with Bro. G. S. Yerrington at Jacob's Hill and in other places; and with Bro. Webster in Boston, Bro. Squires in Brooklyn, and with the Douglass Branch, and much with Bro. C. A. Coombs and the Plainville Saints. Have held about 118 services for preaching, besides sacrament and testimony meetings. Have baptized ten; attended two funerals, and solemnized one marriage. Our meetings have been well attended, good liberty enjoyed, and many calls could not be filled.

*Heman C. Smith*, of the Seventy, (present), under appointment to the South-Eastern States, reports:

After reporting to the Semi-annual Conference from Gainesville, Florida, I returned to the western part of the state, where I labored until November 1st, during which time I baptized three. From November 1st until December 22d I was in Alabama, and baptized two. I then labored in Mississippi until near March 1st, and baptized four. During March I preached a few times at Farmington, Kentucky, also in the Eagle Creek Branch, Tennessee. In some parts of the mission the cause has advanced some; in other parts, I am sorry to say, it has made no progress. The

mission needs more ministerial labor. I am satisfied that its importance has never been fully comprehended by the Church. The mission covers a vast extent of territory, and no one man can do justice to the work. East Florida and Georgia should be neglected no longer; Mississippi needs immediate attention, while Alabama and West Florida should be looked after. A large and effective field has been opened in Kentucky and Tennessee. I learn by letter that the Alabama conference will present a petition to this conference asking that Bro. John H. Lake be sent south. I hope their request will be granted, and one or more sent with him. Bro. Hansen informs me that no missionary labor can be expected of him, so some one should be appointed to succeed him in charge of the mission, and I think the suggestion of the Alabama conference is a good one.

I am still in the faith, and ready to labor for the Master. Dispose of me as you will and I will make an effort to serve you, and for the cause of Zion I shall ever pray. For the last three-months Bro. D. G. McPherson of Alabama labored with me.

*Morris T. Short*, of the Seventy, (present), appointed to labor in Kansas and Missouri, reports:

Within the last six months I have held one discussion of seven two-hour sessions, on four propositions; conducted three funeral exercises; baptized a lady and a gentleman, solemnized one marriage, and preached all I well could in numerous localities. My aged father was dangerously ill and I was detained at home two months. My labors have been chiefly in the Spring River District, but I spoke twice in Independence and about a dozen times in several branches in the St. Louis District. I have been listened to, kindly received, and greatly blessed. I desire to merit the love of all that honor the truth.

*Bradford V. Springer*, of the Seventy, (present), appointed to Indiana, Ohio and Kentucky, reports:

I have labored almost constantly in Southern Indiana, Ohio and Kentucky, striving to magnify my calling, in presenting the gospel of Christ in plainness and kindness, by example as well as by precept. I have endeavored, always and under all circumstances, to be careful and watchful, that no reproach come upon the work, or upon the people whom I represent, by any act or word of mine. The record I have made in this mission is with the people with whom I have associated during sixteen months. I could not change it if I desired to, and I leave the field with a consciousness of having done the best I could under the circumstances. I also believe that I take with me the confidence and love of the dear Saints of the Southern Indiana District, and the good will and wishes of hundreds of friends and noble souls outside of the Church. I have succeeded in opening several new fields of labor, in which I look for good results, if the work is promptly followed up. The prejudice of six years ago seems to have melted away, like the dew before the sun's rays. The outlook is indeed encouraging, and I trust that the mission will not be overlooked by this conference, and, if at all practicable, a good man or men will be sent there to continue the work. I have organized one branch, ordained two Priests, one Teacher and one Deacon; baptized and confirmed seventeen persons between the ages of fifteen and fifty; blessed twenty-one children; traveled over 1,000 miles on foot, and preached 114 times, and am still willing to continue to exercise my powers of body and mind in any manner that will accomplish good.

*James W. Bryan*, of the Texas Mission, writes from Eikhart, Anderson county, as follows:

On account of rheumatic troubles and neuralgia, affecting the nerve centres, I have been physically and mentally disqualified from presenting the gospel with power, as it should be done, and therefore I have deemed it prudent to retire from the active ministry, until such time as my health may

be restored, and I ask to be released from this mission for these reasons, and I hope that some more able brother may be sent here to carry on the work. I still hope for the triumph of the everlasting gospel.

*Joseph A. Crawford*, (present), appointed to Missouri and Southern Iowa, reports:

During the past six months I have been constantly engaged in laboring in the field.

In the Far West District, Missouri, I was at places as follows:—Jameson's Mill, Pleasant Grove School House, Stewartville Church, Court House in Plattsburgh, Starfield Church, Mount Pleasant School House, Thorpe's School House, near Far West.

In the String Prairie and Nauvoo District as follows:—Farmington, String Prairie, Keokuk and Burlington, Iowa; Carthage, Rock Creek, Cottage School House, Madison School House and West Union School House, Illinois.

In the Kewanee District, at Canton and Bryant, Illinois.

Also during the past February, I held a four days' discussion at Rock Creek, Illinois; with the Rev. Joshua Dunham, of the United Brethren Church, three days being occupied on the mode, and one day on the design of baptism.

During March I held a three days' discussion with Prof. S. Palmer, at Rock Creek, Illinois, one day and one half being devoted to the question of the existence of a personal God, and the same length of time on the subject of the Bible's authenticity.

In addition to these personal labors, I had the pleasure of assisting President Joseph Smith in a series of meetings at Colchester, Burnside and Carthage, Illinois.

As delegate from the String Prairie and Nauvoo District, I desire to report the district as improving. Many causes of discontent and variance, have been and are being removed. All public feuds have been removed, and only some minor local troubles remain, which it is hoped are in a fair way for adjustment. The local ministry have in a good measure become alive to their duty, and are trying to "sow the seed" in their local missions.

A serious fault yet remains, and that is regarding the district record, which is sadly out of order, caused by the neglect of branch clerks in failing to make regular and proper reports to the district conference.

The conferences of the district have become almost a marvel of order and promptness, and I think it only remains for the elders and members to go forward in the same order in which a majority are now moving, and the cause in that section will continue to prevail over all opposition.

During the last year a vast amount of prejudice has been removed, particularly so in Hancock county, where many new openings have been made; while many calls for labor in new localities have not been filled for want of time, and lack of laborers.

In closing this report, I feel indeed to thank God for the light and liberty of his Holy Spirit extended to me; and will say that I desire to make the cause of Christ my life interest, and am still ready and willing to do all I can for the latter day work. If this conference deems it wisdom to retain me in the field, I am willing to go and labor wherever it may with you seem wise and prudent to send me.

*Joseph Luff*, of the Utah Mission, writes from Salt Lake City, Utah:

Preached six times in Independence, Mo.; once in Wyandotte, Kansas; twenty-six times in Salt Lake City, Utah; twice in Bingham; five times in Union Fort, and three times in Sandy. Baptized nine persons in Salt Lake City. These are the result, in part, of the labors of all the brethren who have preached here, I only officiating at the request of the branch president.

Have met with considerable opposition outside of Salt Lake City, but am hopeful of good results, though not sanguine. The prospect in Salt Lake City is, to me, encouraging.

Am feeling pretty well in spirits, though rather poorly in body, on account of the climate. Hope

to be continued in this field till fall conference, unless you shall see fit to order otherwise.

*Gordon E. Deuel*, also of the Utah Mission, writes from Beaver, Utah, as follows:

Since my arrival in Beaver I have preached under unfavorable circumstances. I have to travel on foot, not having any railway to go on; and, having received a hurt, I could not travel as I would have done had I not been disabled. But, thank the Lord, I feel better, and shall travel to Minersville this week, and then to Frisco. I have been to Parowan and preached nine times. They turned out well, notwithstanding the cold and stormy weather and deep snow; left some tracts for Bro. Barton to distribute. A poor sister, Wardell, strong in the faith, goes about doctoring the sick, and she is a good hand to give the tracts to the people. So the seed is being sown; may it grow and bear fruit to salvation, and to God's glory. Have preached in Beaver thirty-six times, and assisted at fifteen prayer and testimony meetings; have gone from house to house, leaving tracts and talking to the people. Many admit that we have the truth, but some are dependent on others for their living, so are afraid to unite with us, and some expect that if they stay with the Utah Church they will be delivered.

All kinds of opinions exist in these valleys; and many don't believe in any God but Nature. The Methodists are kind and obliging, and give us the use of their chapel, but the Old Mormons don't like to go to meeting in their house, so I obtained permission to preach in the Institute, and the people turned out well. More and more came to hear, and then they shut the house against me. I can have the M. E. Church at any time, and Mr. Ed. Thompson gave me the use of his hall on Sundays free of charge, so when the weather comes mild we will be all right. Had hopes of having a discussion with Philo T. Farnsworth, Bishop, but he failed me.

I was in hopes of adding some to the Church; but, owing to some disunion in the branch, it chilled some that were very favorable. Some old folks want to be baptized, but they are dependent upon their son, and it is thought best to defer their baptism, for he is opposed to it.

The branch here thought proper to elect Bro. Charles Van Vleet to preside over the branch for the time being, and by vote of the branch, he was ordained Priest, and Bro. Wm. Thompson chosen secretary. I make my home at Bro. Wm. W. Hutchings, who was ordained an Elder the first Sabbath after my arrival by an unanimous vote of the branch. His wife has been kind, and spared no pains to make me comfortable, though not a member. There are but seven families, and four out of that number but one member each, thirteen members altogether. Thanks to Brn. Van Vleet, Thompson and Bennett, and to Sr. Thimblebee, and to all who have in any way aided me since I have been here. I have received \$8 in money, and sent \$4.50 of that to my family in Iowa. I am not discouraged, or homesick, but shall try to work on in truth and righteousness, till I shall fill the mission assigned me. May the Lord bless you all in your jubilee conference. I feel my weakness, and ask the prayers of the Saints. I will be thankful if an Elder will be sent here, or I be changed to some other stake, where I can have some one to labor with. I do not fear any attack on the doctrine, for the Lord will give the victory. All the sorrow I feel is from within. I have blessed three children, ordained one Elder and one Priest, administered to a few sick, and the Lord blessed and raised them up.

*Robert M. Elvin*, appointed to Nebraska, Iowa, Missouri and Kansas, writes from Nebraska City:

Having been sadly disappointed in not meeting with you, I herewith report my labors. Since the 1879 fall conference I have tried to follow the direction of the Spirit, and to dispel as much prejudice as possible, and I feel that my labors have not been sterile.

The following are the places and number of times I have preached; Iowa: Eight Mile Grove 1, Hastings 1, Farm Creek 4, Wheelers Grove 2, Crescent City 15, Downsview 10, Glenwood 7,

Dawsonburg 2, Council Bluffs 4; Nebraska: Wilber 24, Mumford School-house 3, Savage School-house 1, Palmyra 4, Plattsmouth 3, Nebraska City 5, Omaha 4, Xenia 7, Platte Valley 6, Barker School-house 2, Clear Creek 12, South Bend 3, making a total of 120 times. Have travelled per train, wagon and on foot 1622 miles. Ordained one Priest and assisted in the ordination of one Teacher. In company with Elder Levi Anthony, organized Clear Creek Branch, February 15th, 1880. Baptized 5, confirmed 6, blessed 9 children, administered to several sick, with God's approval.

I feel well in the cause, and can freely certify that God has been good and kind to me. I am still willing to be a sacrifice upon the altar for the spread of truth, and if thought advisable, I desire to occupy the same field. Have not reached Missouri or Kansas, but hope to before the Semi-Annual Conference.

*J. J. Cornish*, appointed to Michigan and Canada, writes from Sanilac Co., Michigan:

Since my last report (April 1879) I have preached nearly every Sunday, once, twice, or three times, and, besides, spent about two thirds of my time in the field. Have baptized twenty-eight and administered in the ordinances of the gospel as duty led. I hope to spend all my time in the field, and I desire to continue in Michigan and Canada, if agreeable to you. I will be in Canada soon again.

*G. S. Yerrington*, (present), assigned to labor in the East, under authorities there, writes:

I have continued to labor to the best of my ability, such time as I had. A year ago I returned home by way of Pittsburg and labored with them there about eight days; then to Brooklyn, N. Y., and staid seven days; then to Bridgeport, Connecticut, and remained fourteen days. I preached several times in each of the places named, holding eleven meetings at the last named place, and baptized two. I then went to Jewett City, Connecticut, and staid about one week, but owing to the temperance meetings being held there I only had a chance to take part in those meetings; but I did not fail to improve the chances to speak of the gospel, and to give out some tracts. I got some to reading, and the result is that they are inquiring and want to hear more. I got back to my daily labor the first of June, and since then I have tried to do all I could, and have preached in Providence, Simonsville and Pawtucket, R. I., and at Douglass, Plainville, Boston and Dennisport, Mass., also at Jacob's Hill near Providence, where we have held meetings for about six months. The Lord has helped us to keep the place open, and there seems to be a good interest. He has blessed us much this year in all our labors. I hope to be able to understand the doctrines of the Church so that, while I represent her, I may live by the law and preach the gospel of the kingdom of God and to do all the good I can. The prospects are better in this part of the land than ever before. My faith in the great latter day work is unshaken. Upon its principles I am willing to risk my soul's salvation, believing that they came from the great head of the Church, Jesus Christ, and I desire to labor wherever the Church thinks I can do so most effectually. I have labored in concert with Bro. C. N. Brown, and our desire still is to be in the field as much as we can. The Saints here are all poor in this world's goods but they hope to be rich in their future inheritance.

*Columbus Scott*, (present), appointed to Michigan, Indiana and Ohio, reports:

Since my report to the Semi-Annual Conference of 1879, I have devoted a great portion of my time to Christ's cause, though for awhile sickness in my family prevented continual labor, but I did occasional service. And from November 20th I have been in the field continuously up to March 1st, performing labor in Berrien, Van Buren, and Sanilac counties, Michigan, and in Perth, Gray and Elgin counties, in Canada West, in connection with Elders Kelley, Samuel Brown and J. A. McIntosh.

To mention all the points visited would be

tedious; and suffice it to say that in most of the localities, the interest increased, and sincere inquirers were found seeking to know the way of truth, and some possessed the moral courage to start out in the "narrow way."

Some of the branches visited were found in good working order,—officers and members striving to do their duty respectively. Where such is the case the influence on the communities is good, which is favorable to the cause of Christ. (Would that all Saints could realize this.) At other places the Saints appeared to be somewhat derelict in duty, and the effect was rather an indifference to the truth by the friends and neighbors. We believe that an occasional visit of some good faithful Elder to such places would be beneficial, and remedial, to a great extent. Culture and discipline are as necessary as planting and watering.

Looking at the work in the mission as a whole, it is very encouraging, and it is onward, decidedly so. Our greatest need is laborers; ten, at least, are necessary in this mission. Kind Saints ministered to my necessities, along with friends, during my labors among them, for all of which I feel grateful and tender my thanks.

Have traveled some 800 to 1000 miles; baptized 9 persons, and confirmed five; administered to the sick, in a number of instances with good results. I have also written out the scriptural texts of the three subjects—Law of Moses, its objects, continuance and termination; Satan, his power, sphere, emissaries, and final condition; Sunday, the Christian Sabbath, as intended for the anticipated Synopses. In all these labors I have been blessed abundantly by the assisting grace and Holy Spirit of a kind heavenly Father, and I have been strengthened and confirmed in the faith of our Savior. Am still willing to do all I can to forward the interests of the glorious cause.

*James Brown*, appointed last to West Virginia and Ohio, writes from Gill Hall, Pa.:

You appointed me to a mission two years ago in Pennsylvania, Ohio and West Virginia; but as circumstances over which at present I have no control, have prevented me from filling said mission, I desire that you release me from the same, and would recommend that Bro. L. R. Devore be associated with Bro. Ells on said mission. I hoped to have attended conference this spring, but failed to get the means, so will be content. I pray that you may have a good time.

*Chas. Wickes*, (present), appointed to Northern Illinois and Southern Wisconsin, writes:

As one of the appointed missionaries of the Church, I respectfully submit a report of my labors since my ordination, which took place May 8th, 1879. From that date to July 14th, I remained in Plano, preaching three times.

I then went to Michigan, under the direction of the First Presidency, visiting Grand Rapids, Jenisonville, Muskegon, Lawrence, New Troy and vicinity, and Galien. Returning to Plano, August 11th, I remained until August 25th, when, by the advice of the First Presidency, I went to Pecatonica, Illinois, to join Bro. J. F. McDowell. I remained with him until October 6th, and then I returned to Plano.

Being appointed by the Semi-Annual Conference of 1879 to travel in Northern Illinois and Southern Wisconsin, I left Plano, October 11th; preached in Sandwich, Illinois, the 12th, and then to Meriden, Illinois, and spoke twice. Went from there to Amboy, and attended the district conference, after which I spoke in that vicinity eleven times. From there I called off Bro. L. Cheney, at Kent, Illinois. At that place Bro. McDowell joined me, and we held a series of meetings together. We enjoyed a pleasant time, and were blessed of the Spirit. On December 24th we separated, he going to Amboy, and I to Plano, preaching once while here, and at Sandwich, on January 4th, assisted Bro. Forscutt. On the 8th, we went to Chicago, where I stopped with him one week, helping him to open the Chicago Mission. On the 18th, I bade him a regretful farewell and took train for Troy, Mich., at the invitation of Bro. Wm. Kelley. I was kindly entertained by Bro. Babcock. I preached

there four times, and on the 19th went to Benton Harbor and began a series of meetings. I preached in that vicinity until February 21st, twenty-five times all told.

The field was entirely new, and, of course, some strenuous opposition was offered, but the Lord blessed my efforts beyond my most sanguine expectations, and the opposers' influence was ruined by the very weapons they used against me. Many are believing, and the place should not be neglected.

I went to Hartford on the 21st and spoke to the Saints there three times. On the 23rd I went to Muskegon; spoke three times during my stay there, besides holding a short discussion at a club meeting with an Episcopal Clergyman; subject: "The general merits of the Roman Catholic Church," he (Rev. Fellows) defending, I attacking their policy and government.

From Muskegon I went to Alpine, speaking twice on the Sunday I was there. From thence I returned to Plano, stopping on the way at Hopkins, Lawrence, Benton Harbor, and Galien, speaking a few times at each of these places, making a total of sixty-five sermons since October 11th. I am ready to take any mission the Church may give me, to the extent of three and one-half years.

In addition to the above reports I have some from those who are under no General Conference appointment, but who have nevertheless labored in the ministry where they have no local authorities to report to, as follows:

*John Eames*, at Cheyenne, Wyoming, writes that he has turned one room of his house of entertainment into a meeting room, and there preaches about three times per week to good sized congregations, and he writes that he wishes to employ saints to do the work in his hotel, if he can get them, and will pay good wages, and by that means a branch of the Church might be organized there. He has baptized one, and is anxious to do all he can.

*James Kemp* writes from Hutchinson, Colorado, that for three months he has been traveling with Bro. James Caffall in Jefferson, Arapaho and Douglas counties, Colorado; and, though much prejudice exists, on account of the abominations of Utah, yet he hopes to see good results from their labors, even as God may bless the seed sown and give a harvest of precious souls. The summer time will bring them increased facilities, and they intend to do all that is possible to be done, hoping that conference will continue Bro. Caffall, and also send one or two more Elders into that country.

*O. E. Cleveland*, in Augusta county, Virginia, writes that he has done some preaching. Prejudice is departing, and though there is no urgent calls for preaching, yet he believes that the time has come for a faithful and energetic Elder to be sent there, an able expounder and defender of the latter day work of God. Therefore, understanding that Bro. I. N. Roberts of Kansas intends visiting Virginia, his native state, Bro. Cleveland asks if he may not be appointed to come and minister to them. The Saints there will aid all they can. Bro. Cleveland can be addressed at Staunton, Virginia, or Bro. Benjamin Bowman at Dayton, Virginia.

*G. F. Weston* (present) reports his labors in Southern Indiana during the past winter, and especially since February 28th. He preached in the Union branch and vicinity, in Jefferson county, till March 21st; then he went to Ripley county and preached some in the Olive branch, and seven miles west of there where he was aided by Bro. J. S. Christie. Good attendance and prospects encouraging. On April 2d came to Whites-town, Indiana, and thence to Plano the 5th. He is glad to have been able during the past year to magnify his calling. Has preached 75 times since October last. He desires to be continued in Southern Indiana, but expects to be engaged during the summer in other business.

*J. Lamoreaux* writes from Solon, Cuyahoga county, Ohio, that he is trying to advance the cause, and he asks that the conference give him

the privilege to labor in that region and also in Kirtland, as the Saints there have requested him to come.

*Robert Fuller* writes from Bedford, Ohio, that he has presided at Kirtland for two years past, doing what he could and also laboring around about Kirtland some. He has now been compelled to move away and for this reason and because the members are scattered and also strife and contention exist, he suggests that the branch be declared disorganized. They are in no district and hence can not report to district authorities.

*Rudolph Etzenhuser* (present) reports that he has labored what he could and here presents himself for missionary labor in the Church, desiring to be associated with Bro. G. T. Griffiths, if it can be granted.

I also have in hand some reports from special Church officers, such as that of Bishop I. L. Rogers, the report of the Church Librarian, and the report of the Musical Editor. I have also a report of the Plano Sunday School, and a request from Bro. M. Shaw, of Minnesota, concerning Sunday School lesson papers.

Of petitions for the return or appointment of missionaries to various fields I have the following: One from the Eastern Maine District asking for the continuance of Bro. T. W. Smith to that field, and one from Pittsburg, Pa., asking for his labor among them part of the season. One from Colorado asking that Bro. James Caffall be continued to them. One from Chicago signed by sixty-three names asking that Bro. M. H. Forscutt be delegated to labor there still longer. One from Montana asking that Bro. E. C. Brand be returned to that country. One from the Florida District and another from the Gainesville Branch calling for the return of Bro. Heman C. Smith or that some other minister be sent from here. One from Red River Branch, Texas, asking that Bro. A. J. Cato be appointed to that region. One from the Southern Nebraska District calling for the continuance of Bro. R. M. Elvin in that field. One from Johnson county, Missouri, asking for Bro. W. T. Bozarth or some other minister. One from London, Ontario, that an Elder be sent there to keep the flock together and prosecute the work. One from Staunton, Virginia, asking for a minister. Bro. J. W. Wight offers himself for an appointment, and Bro. G. H. Graves, of Canada, announces his readiness to go and minister to the colored people of the South. There are also some papers in hand relative to the Danish Mission, and Bro. J. L. Bear is prepared to go to Germany.

There are also documents in hand, for the consideration of the conference, concerning difficulties existing at Bevier, Missouri.

The Pottawattamie District requests that the next Fall Conference be held at Council Bluffs, and the Galland's Grove District asks that it be held at Galland's Grove.

All of which is respectfully submitted,

HENRY A. STEBBINS,

Secretary of the Church.

## CHURCH RECORDER'S REPORT.

I have the pleasure of presenting to the General Conference the following statement of numbers of all the branches of the Church as they stand upon the General Church Record of names, so far as records, reports and corrections have been sent to me by the presidents and clerks of districts and branches. And those who have been diligent in this matter of keeping one of the commandments of God to his Church, and who have so willingly and kindly furnished lists of names, with dates and items of gains and losses are to be commended as doing a good work; and I believe that this class of workers for order and system increases in the Church. I heartily thank them for their aid. The following is the list by nations and states:



Table listing church branches by state and territory, including Australia, Scotland, Switzerland, Denmark, England, Wales, Canada, Alabama, Florida, California, Connecticut, Colorado, Idaho, Illinois, Indiana, Iowa, Kentucky, Tennessee, Mississippi, Maine, Montana, Massachusetts, Minnesota, Michigan, Missouri, Nevada, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Utah, Virginia, Texas, Wisconsin, and Wyoming.

as nearly to a state of perfection as possible; and, though a large number of reports and records came in, even in the last few weeks before Conference, yet I obtained help at the writing, and brought up the books to March 28th, 1880, entering all reports that came before that date.

Of all branches marked "No Record," I would like to receive full lists of names, with items of birth, baptism, confirmation and ordination, date of organization and by whom.

The net gain stands this year 651 against 1,116 last year, but I think that we would have had a much larger net increase had there not been in practice a habit among branches of declaring by vote the removal of absent members, without any granting of letters to them to join other branches.

Therefore as this matter of either quietly dropping the names by the branch officers, or, on the other hand, voting them out, has increased greatly, I present it to the Conference suggestively, and ask if it has any pleasure or will to express in the matter.

Therefore, with these my views I simply present the matter to the Conference, and ask if it has any will or wish in the matter, or if it is willing that names of members shall still be removed otherwise than by properly taking letters from one branch to another, as the blank letters now in use provide for.

If the Conference so wishes the records of names of the Church are at their pleasure to examine by committee, as to their correctness, so far as they may be able to judge.

Furthermore, I would say that as I have injured my health by much work upon the books by night, and in extra hours when I ought not to have labored, I am willing to be succeeded by another in the Recorder's work, or, if it is still desired that I remain in the duty, I will need some one to labor under my instruction upon the books.

All of which is respectfully submitted. HENRY A. STEBBINS, Church Recorder.

The suggestion of the Recorder in regard to the dropping of names from the branches was spoken upon by several, and it was ordered that a committee be appointed to consider the matter and report. Brethren H. A. Stebbins, J. A. Crawford and John Chisnall, were appointed as said committee. Bro. Stebbins re-

In the above list there are 375 branches recorded, with names of members and their items of birth, baptism, confirmation and ordination, the net aggregate of names in these being 12,398. Thirteen branches are not recorded, whose average, according to the others, would add 429. Making a total of 12,827. Number last report in 359 branches. 12,176. Showing a net gain over losses of 651.

I have labored by night, during all the time that I could, in order to bring the Church Records

fused; but, being so requested by the vote of the assembly, he consented to act.

The report of Bishop I. L. Rogers was taken up, and, without reading, referred to a committee, consisting of brethren P. Cadwell, G. A. Blakeslee and W. H. Kelley.

Bro. John Scott, Church Librarian, reported as follows:

As librarian I would respectfully report that during the past two years 54 volumes have been added by donation and purchase, making a total of 403 volumes now in the library. The titles of the most important are as follows:—"God's Plan of Salvation," "Second Coming of Christ," "Geological Evidences of the Antiquity of Man," "Travels in Yucatan," 2 vol.; "The Holy Word in its own Defense," "Mummies and Moslems," "Life of Brigham Young, or Utah and her Founder," "Conquest of Mexico," 3 vols.; "Conquest of Peru," 2 vols.; "Mosheim's Ecclesiastical History," 6 vol.; "The Douay Bible," "Domestic Manners and Customs of Asia," "Giesler's Church History," 3 vols.; "Milner's Church History," 5 vols.; "Millennial Star," vol. 1; "Sun Worshipers of Asia;" "History of the United States," 3 vols., (Bryant).

JOHN SCOTT,

Church Librarian.

Appointments for this evening and to-morrow of brethren to preach were made, and the session adjourned after singing the hymn, "Once more before we part."

At 7:30 p.m. the congregation sung, "Jesus lover of my soul," followed by prayer from Bro. Joseph Smith, after which the hymn, "Let all the saints their voices raise," was sung; then Bro. Heman C. Smith preached a sermon upon the necessity of the baptism of the Holy Spirit. Sung, "Blest privilege to mortals given," and adjourned, closing with the benediction.

#### WEDNESDAY, APRIL 7TH.

At 9 a.m. a prayer meeting was held, presided over by brethren R. C. Elvin and J. H. Lake.

At 10:30 a.m., Bro. A. J. Cato preached, assisted by Bro. George Hicklin. It is said to have been a good discourse.

At 1 p.m., Pres. Blair in the chair, the assembly now quite large and constantly increasing, sung the hymn, "The morning light is breaking," and prayer was offered by Bro. Glaud Rodger.

The minutes of yesterday's session were read.

#### CHURCH SECRETARY'S REPORT.

(Continued.)

The Secretary read the following ministry reports received since the reading of those at yesterday's session:

*Alexander H. Smith*, of the Twelve, writes from Andover, Harrison county, Missouri:

Agreeably to the request in the *Herald* I hereby make my report. At last Fall Conference I was appointed (as a mission) the state of Missouri and Southwestern Iowa. Immediately after adjournment of conference, I labored in the Iowa part of my mission, holding two meetings at Galland's Grove, one at Woodbine, and a succession of nine or ten meetings at Magnolia. From thence to Little Sioux, and held three or four meetings there. Then to Council Bluffs, where I held three or four more. While there I received word of sickness in my family. Being uneasy, I returned home, and found my presence much needed. Since then I have only labored on the Sabbath as my circumstances would admit of. Have not been able to visit the Missouri part of

my mission, which I regret very much, sickness preventing. Have been blessed in preaching the word, even beyond my own expectations. My observations of the work are that there never was a better time to preach the word, the people everywhere seem hungry for it. If 'tis thought wisdom to continue me in my present field, I shall do my best and try to honor the Church, my calling and the cause of Christ. My time, unless different provisions are made, must be divided, hence I can not do the good I would be glad to do in the field. For all God's blessings I render him thanks, and shall always labor and pray for the advancement of his cause.

*Robert C. Elvin*, of the High Priests, (present), reports:

For the last six months I have labored for the good of the work, as herein stated: I preached in Nebraska City twice, in Omaha 7 times, Moroni Branch 4 times, Wilber 13 times, McKenzie School-house 2 times, Raperville School-house 8 times, Savage School-house 5 times, Barker School-house 9 times, at other places 9 times, in all 59 times. I have been greatly assisted by the printed word from the Herald Office. The work in Nebraska, south and west of the Platte River, and west of Nebraska City, is cheering in prospects. I have visited some of the branches and find a better union among the Saints. And as my labors have been mostly outside of those branches I find that a good interest exists wherever I go, some friendly but others do all they can against us, trying to keep us from getting school houses to preach in. At the Barker School-house a deep interest is awakened, so much that a few went to the school directors and asked them to close the school house against us. The directors told them that when they closed the door against the Saints it would stand closed against all parties; and, as four parties preach there, they became afraid of censure. So I continued to preach and was blessed with liberty, yet I have had many trials the past winter, but the Lord has brought me through. I have blessed five children, assisted in confirming one, administered to a few sick, and some have recovered right away. From the Saints and others I have received \$49. If I am permitted to return to my former field I will continue to labor.

*Frederick C. Warnky*, (present), released last fall from the Colorado Mission, and now presiding over the Independence District, Missouri, presents a brief review of his labors in Colorado during the five years he was there. For three years he prosecuted the mission vigorously, and after that as his circumstances permitted. During his stay there he baptized 39 persons, confirmed 46, blessed 28 children, organized two branches, and ordained several.

*Daniel S. Crawley*, not under General Conference appointment, writes from Cherokee, Kansas, that he continues to devote all of his time that he can to ministering in the Master's cause, going out from home and preaching in numbers of places. He also intends to do still more than heretofore, and would like to situate his family so that he could be in the field all the time.

*A. J. Cato*, (present), from Texas, reports that the disabilities that rested upon him at the last Fall Conference having been removed about the first of last January, he again begun labor for the Church, in Texas, preaching 43 times, blessing two children, and assisting the brethren in their church business, in which works the Lord had blessed him, and he hopes to be a more efficient, better and wiser laborer in the future than in the past, and is at the disposal of the conference.

*H. L. Thompson*, (present), from Bell county, Texas, reports having labored in Bell, Hill, Limestone, and Milam counties, Texas, opening six new places. Since the first of last January, he had preached 31 times, baptized four persons, organized one branch, (the Texas Central, in Robertson county), ordained one Elder and one Priest, and blessed 15 children. He considers that an excellent field lies open there, and the calls for ministers are so many that this conference should send some one there. He is ready to work as he may be appointed.

*Jobe Brown* (present) reports that since his ordination in January last, he has preached at Clinton and Maquoketa, Iowa, in all 25 times, given five lectures on chronology, baptized and confirmed four persons, ordained one Priest, and administered to the sick. Had also spoken at Plano and Sandwich a few times. At Clinton, Iowa, there is quite a great desire to hear the gospel preached. He is subject to the will of the conference.

#### DISTRICT AND MISSION REPORTS.

District reports received from presidents, clerks and delegates, I have copied and placed in alphabetical order by states and districts, joining the reports of the situation and progress of the work to the statistical items furnished, by which method all is seen at a glance. And it is pleasant to note the progress being made in order and system in the matters of reporting and of sending before the conference assembles the reports of branches, of districts, and of the ministry, so that they may be prepared and placed in order without delaying the business of conference to arrange, as was formerly the case. It will be noticed that only a few districts and missions have failed to report:

*English Mission*: The secretary of this mission, Bro. C. H. Caton, presents the names of 12 branches, 11 in England and 1 in Scotland, the names of which are found in my Recorder's Report. Bro. Caton also reports scattering and unorganized ones, as follows: At Wallsall 17, at Nottingham 3, at Mansfield 2, and at Leeds, Leicester and Glasgow each 1 member, with a present total altogether of 424, including 47 Elders, 30 Priests, 11 Teachers and 9 Deacons. He reports 67 baptisms for the year and 25 received by letter and certificate; also a loss of 21 by emigration, 5 by expulsion and 4 by death; net gain 62. One new branch organized, namely in London, known as the Lyme Grove Branch. (London, No. 2 in Recorder's Report). By this second London organization the work has a wider spread in that great city. Bro. Caton says that in most parts of that country where the Saints reside, the brethren are doing their best in the gospel work, and the chief branches are making steady progress, while at the same time the brethren and sisters in them are showing, by a praiseworthy example, the value of their faith. There are now 3 districts, Birmingham, Manchester and London, presided over respectively by Bro. John Seville, Joseph Dewsnup and Charles D. Norton. Bro. Caton speaks highly of the President of the Mission, Bro. Thomas Taylor, and his work. For further upon this mission see Bro. Taylor's letter elsewhere.

*Welsh Mission*: No statistical report. For account of its condition see the report of Bro. J. R. Gibbs, President of the Mission.

*Danish Mission*: No statistical report. See letter from Bro. P. N. Brix, in charge of the mission, for a statement of the situation of the work there.

*Australian Mission*: No statistical report. Bro. J. W. Gillen, in charge of the mission, gives an account of the condition of things in that country in his report found elsewhere.

*Canada, Kent and Elgin District*: Eight branches, besides 13 scattering members, making a total of 212, including 1 Seventy, 8 Elders, 11 Priests, 5 Teachers and 1 Deacon. Signed, R. Coburn, clerk of district.

*Canada, London District*: No statistical or other report from this district.

*Alabama District*: Four branches, total 199, 8 Elders, 5 Priests, 6 Teachers, 2 Deacons. Bro. W. D. Clark, clerk of the district, says that he has no official knowledge of the Macedonia and Brower's Creek branches, and so does not include them. Bro. Clark says that Bro. Heman C. Smith has done considerable preaching in that district, and the local ministry also, the past year. Many have been baptized, but he can not give totals of gain and loss for the year.

*California, Pacific Slope Mission*: No reports received, either statistical or spiritual.

*Colorado District*: No report except that of Bro. James Caffall, found elsewhere.

*Florida District*: No statistical report. Bro. L. F. West, the president, writes that there are 8 branches, and about 180 or 200 members, including 10 Elders, besides some Priests, Teachers and Deacons. During the year two branches have been organized and about 15 persons have been baptized. Little labor has been

done excepting by Bro. Heman C. Smith, who has been diligent when he was with them. There is much demand for preaching, and the district asks the General Conference for the return of Bro. Smith to them. Bro. West reports that he is not able to do much himself, on account of necessary labor for his family. Spiritually the situation is not very encouraging, and the moral standing and prestige is not as good as it has been in the past. If Bro. Smith can not return, send us another good man.

*Idaho, Malad District:* No report, either statistical or spiritual.

*Illinois, Kewanee District:* Bro. J. A. Robinson, president, writes that from the lack of work being done in that district, the cause has not advanced the past year as was hoped for. He considers this lack of labor to be due to the unwillingness of the members to do their share of sacrificing in means to keep a minister in the field; but they expect that one or two Elders will do it all, and for the mutual benefit too, being satisfied if they only receive their railway fare and no more, though the district is able both in numbers and means to support an active ministry, provided they would give in a systematic way. Also some ill feelings and jealousies exist. The district has gained a few in numbers, and sufficient laborers to prosecute the work are still hoped for.

*Illinois Northern District:* 12 branches and 3 fragments, with 692 members; 67 baptized, 9 received, 27 removed by letter, 2 expelled, 8 died; net gain 39. The work progresses fairly well in the district, and no cases of difficulty exist that I am aware of; some branches lukewarm and not active, but the most of them are progressing, both in numbers and in spirituality. Outside of local authorities and the labor here and there in the district by Brn. J. Smith, Blair, Lanphear, Stebbins, Kier, Loftly, Pitt, Conover, Wickes, Weston, and perhaps others, we have also had ministerial labor by Brn. Forscutt and Patterson in some of the branches, both doing good work for us. H. A. Stebbins, secretary.

*Illinois, Nauvoo and Spring Prairie District:* 9 branches, 3 in Illinois, 6 in Iowa, 354 total membership, 1 Apostle, 3 High Priests, 2 of the Seventy, 22 Elders, 5 Priests, 12 Teachers and 8 Deacons. During the year 30 have been baptized, 9 received otherwise, 15 have been removed by letter, 5 died, 2 expelled; net gain 16. J. A. Crawford, president; H. N. Snively, clerk.

*Illinois, Pittsfield District:* 4 branches, including 1 High Priest, 1 Seventy, 4 Elders and 3 Priests. The North Bend Branch was organized May 25th, 1879. Net gain for the year was 13 members. Jackson Goodale, President; Emma E. Johnson, Clerk. The president mentions the unity and harmony that exist in their conferences. In one branch (Alma) some difficulty exists between members as yet not settled. Brn. Lake, Forscutt, Taylor and Crawford have labored some in the district during the year, and with good effect. The Pittsfield Branch have begun to build a chapel. Bro. Goodale says that he has labored all he could for the cause, and all his hope is centered in it. He expended during the year in his ministry \$41.50 and received \$28.24 towards it.

*Illinois South-Eastern District:* 6 branches, with a total of 256 members, including 1 High Priest, 13 Elders, 4 Priests, 9 Teachers, 4 Deacons. Dry Fork, Deer Creek, Springerton, Brush Creek, Tunnel Hill and Elm River are the branches. Spiritually the district is in a fair condition. The calls for preaching are many and laborers few. We would like to have a good Elder sent here. G. H. Hilliard, president; I. A. Morris, clerk.

*Indiana, Southern:* Eight branches, 189 members, including 10 Elders, 9 Priests, 3 Teachers and 4 Deacons. Harbert Scott, president, and E. C. Mayhew, clerk. The latter reports that during the two years post 40 have been baptized, 4 received, 19 have been removed by letter, 5 have been expelled and 4 have died, leaving 16 as the net increase for the two years. Bro. Mayhew refers the conference to Brn. Kelley, Springer and Weston for accounts of the condition of the work there.

*Iowa, Decatur District:* Eight branches, 2 of them in Harrison county, Missouri; 591 members, including 2 Apostles, 7 High Priests, 6 of the Seventy, 42 Elders, 16 Priests, 12 Teachers and 7 Deacons. During the year 83 have been baptized, 104 have been received, making a total increase of 187, and 47 have been removed by letter, 8 have died and 1 has been ex-

pelled, leaving a net increase of 133 for the year. J. S. Snively, president; O. B. Thomas, clerk. No report of the spiritual condition received.

*Iowa, Des Moines District:* Six branches, 242 members, including 17 Elders, 8 Priests, 5 Teachers, 2 Deacons. During the year 49 have been baptized, 9 gained by letter or vote, 11 have been removed by letter, 3 have been expelled and 2 have died, leaving a net gain of 42 for the year. I. N. White, president; John Sayer, clerk. The president says that spiritually the work stands much higher than one year ago. The local ministry are showing a greater energy, and Brn. D. C. White, N. Stamm and W. C. Nirk have done considerable work. Bro. J. H. Lake, of the Twelve, labored in the district a few weeks with good effect. Calls come from every side for preaching, and by the help of those who say they "will do all they can," it is hoped that the work will go forward.

*Iowa, Eastern District:* Five branches and about 125 members, including 1 of the Seventy, 9 Elders, 4 Priests, 3 Teachers and 2 Deacons. Bro. E. Larkey, president, reports that there are many calls for preaching, more than the few who can go to answer. Bro. Jerome Ruby was with him, and they were holding meetings every evening when Bro. Larkey wrote.

*Iowa, Fremont District:* 7 branches, 310 members, inclusive of 2 High Priests, 3 of the Seventy, 25 Elders, 9 Priests, 10 Teachers and 3 Deacons; also some scattering members not reckoned among the above; Brn. Daniel Hougas, president, and William Leeka, clerk of the district, represent the district as in good condition, with a few exceptions. The branches gain in spirituality, and the chances for preaching are many, but few of the Elders are responding. At Shenandoah the Saints are striving to build a meeting house. Bro. Hougas recently visited that branch, also Mill Creek and Plum Creek and found affairs in a good state. He has never seen a time when there was so great a demand to hear the gospel preached as there is now and the prospects are good for additions to the Church in that region soon.

*Iowa, Galland's Grove District:* 12 branches, (1 organized the past year), 627 members, besides 25 scattering ones, 1 Apostle, 3 High Priests, 3 of the Seventy, 49 Elders, 20 Priests, 20 Teachers, 10 Deacons; net gain of 25 for the year. Bro. J. R. Lambert, as delegate, reports that the spiritual condition of the district is good, in fact better than for a number of years past. All of the branches but one are in working order. The local Elders have made good efforts so that the truth has taken a firm hold on many hearts. J. W. Chatburn, president; John Pett, clerk.

*Iowa, Little Sioux District:* 8 branches, 520 members, including 7 High Priests, 5 of the Seventy, 42 Elders, 15 Priests, 15 Teachers and 8 Deacons. During the year 31 have been baptized, 48 added by letter and vote, showing 79 as the increase, while 21 have been removed by letter, 1 has been expelled and 6 have died, total loss 28, and therefore 51 is the net increase. There are also about 40 members scattered throughout the district. J. C. Crabb, president; W. C. Cadwell, clerk. They report the condition of the work in the district as being fair. Buena Vista branch was disorganized July 19th, 1879 and its members joined other branches: the Evening Star branch was organized April 20th, 1879.

*Iowa, Pottawattamie District:* 6 branches, 353 members, including 1 Apostle, 1 High Priest, 2 of the Seventy, 30 Elders, 10 Priests, 8 Teachers, 8 Deacons. 38 baptized, 21 received by letter and vote, total gain 59, 2 removed, 3 died, total loss 5; net gain 54. There are also about 25 scattering members in the district, including 2 Apostles, 2 or 3 of the Seventy, several Elders and 1 Priest. C. G. McIntosh, president; Frederick Hanson, secretary.

*Kansas, Central District:* Seven branches, 123 members, including 14 Elders, 4 Priests, 4 Teachers.—David Williams, president; William Williams, clerk.

*Kansas, North-Western District:* No reports of numbers or spiritual condition.

*Kansas, Spring River District:* Eight branches, 221 members, including 2 of the Seventy, 15 Elders, 7 Priests, 9 Teachers, 5 Deacons. A gain of 25 by baptism and 2 by letter during the year, a loss of 8 removed by letter, 3 expelled, 1 died, leaving a net gain of 11 for the year. There are also a number of scattering members in the district who are not recorded. J. T. Davies, president; J. A. Davies, clerk. The

president writes that the work is in a tolerably fair condition, with plenty of chance for improvement remaining. There is no regular traveling Elder in the district, the excuse being inability to support one, but he has done what he could, considering his own temporal affairs. He refers the conference to Bro. Short for further news, as his labors have been there.

*Maine, Eastern and Nova Scotia District:* Nine branches, 243 members, including 2 of the Seventy, 9 Elders, 11 Priests, 7 Teachers, 1 Deacon. A gain of 32 by baptism, a loss of 3 by death; a net gain of 29 for the year. The spiritual condition of the work in this district is now improving, and the labors of Bro. T. W. Smith are encouraging, and his efforts successful in reviving affairs, and in stimulating to activity the local ministry, so that prospects are very encouraging. Samuel O. Foss, president and clerk.

*Maine, Western District:* No report statistical or otherwise, except as contained in the ministry reports of Brn. T. W. Smith and J. C. Foss, found elsewhere.

*Massachusetts District:* 7 branches, 5 in Massachusetts and 2 in Rhode Island, 445 members, 1 of the Seventy, 26 Elders, 15 Priests, 14 Teachers, 14 Deacons; 97 baptized, 2 died, 10 expelled; net gain of 85 for the year. Wm. Bradbury, president; F. A. Potter, clerk. The president says that the work seems to be advancing there, and all but one of the branches are doing well. Outside of the branches a number of the brethren are laboring, and people are realizing that there is more in the latter day work than they had dreamed of before. But not one of the ministry is laboring steadily, and so the work does not flourish as it should do. The Saints have not learned to make such practical sacrifices as the work of God demands in order for it to be preached everywhere. Bro. Bradbury has labored as president of the Providence branch, and elsewhere all that he could.

*Michigan and Northern Indiana District:* 16 branches, 8 of which in Eastern Michigan are not on the District Record, and Bro. S. M. Bass, secretary, requests their officers to send him full records to Lawrence, Michigan. The 8 branches on record have 309 members, and the work in the Western division is onward, and the prospect is that many will be baptized this season.

*Minnesota, Northern District:* 2 branches, but no statistical report of them received. In my report as Church Recorder, their numbers are given as they stand on my record. Bro. Marcus Shaw, president, says that they are neither flourishing nor have they apostatized, although no regular meetings have been held in either branch the past year, but he hopes for better times among them. They meet together and also teach their neighbors so that prejudice and ignorance of our doctrines are passing away. Bro. Shaw teaches the Bible Class in a Baptist Sunday School, and, taking his Inspired Translation with him, he has been able to create a good influence for the cause he tries to advance.

*Missouri, Central District:* No report of numbers or of its condition.

*Missouri, Far West District:* 8 branches, 396 members, including 1 Apostle, 1 High Priest, 1 of the Seventy, 36 Elders, 16 Priests, 18 Teachers, and 14 Deacons. During the year 48 have been baptized, 47 were received by letter and vote, 37 removed by letter, 4 were expelled and 5 died, leaving a net gain of 49 for the year. The Hayden Branch has been disorganized. No report of the condition of the work given. Signed, J. M. Terry, secretary of district.

*Missouri, Independence District:* 5 branches, (1 in Kansas), 187 members: 11 baptized, 55 received by letter, 14 decrease; net gain 52 for the year. F. C. Warny, president; C. M. Schroder, clerk.

*Missouri, Nodaway District:* No reports received either of the numerical strength or of the spiritual condition of the work.

*Missouri, North-Eastern District:* Four branches, 148 members. Three branches are progressing well, but the other one is not, yet it is hoped that the difficulties and differences will be overcome, and God's Spirit prevail to the peace of all concerned. John Taylor, president; Edward L. Page, clerk.

*Missouri, St. Louis District:* Nine branches, 569 members, 2 High Priests, 1 of the Seventy, 35 Elders, 23 Priests, 11 Teachers, 10 Deacons. During the year past 22 baptized, 1 received by letter, 15 removed by letter, 6 expelled, 4 died, showing a net loss of 2 members. A. W. Reese, president; Geo. Hicklin, clerk. Bro. Hicklin as delegate (present) reports that

he considers the district in a pretty good condition with a few exceptions, and they are still trying to improve and get into a better one.

**Montana District:** Three branches, Reese Creek, Willow Creek and Butte, containing 56 members at last report, but a large increase by baptism has occurred since then. There are also many scattering members in the district. Bro. A. B. Moore is president, but Bro. E. C. Brand represents the district to this conference. Bro. Gomer Reese is clerk. Bro. Brand is instructed by the district to call upon the conference for two missionaries to be sent there, for they are needed, and will be well sustained financially. In fact the Saints intend also to aid in prosecuting the Utah Mission. The work in Montana prospers and peace and harmony prevail, and the spiritual gifts and blessings are eminently enjoyed.

**Nebraska, Central District:** 4 branches, 83 members, 1 High Priest, 6 Elders, 4 Priests, 4 Teachers, 1 Deacon; 6 baptized, 1 expelled, 1 died, net gain of 4 for the year, so reports Bro. G. N. Derry the clerk of the district. The Church record contains 3 of these branches with a total of 71 members, and Bro. G. W. Galley, the president of the district, reports the fourth branch of 8 members as having been organized recently. He also reports a gain of 7 by baptism and 8 by letter during the year, also a loss of 2, leaving a net gain of thirteen. Bro. Galley has evidently done much good labor in that district, both among the branches and away from them. He reports the arrival, March 14th of Bro. G. S. Hyde of Iowa, who is to labor in that part of Nebraska. Thus the prospects brighten, the Saints are growing, and the ministry finds plenty to do.

**Nebraska, Northern District:** The president, Bro. T. J. Smith, reports the spiritual condition of the district as being tolerably good. Some difficulty in two of the branches, but hopes of an early settlement of these things are had. 17 have been baptized and one new branch, the Lake Shore Branch, has been organized with a membership of 27. Considerable preaching has been done by local and traveling ministers, and besides those already baptized many others believe the gospel, and others are waking to an interest and inquiring and searching, so that outside of the branch difficulties referred to the prospects are flattering.

**Nebraska, Southern District:** 6 branches, (1 new), 290 members, including 1 High Priest, 18 Elders, 12 Priests, 7 Teachers and 8 Deacons. A gain of 15 by baptism and 4 received; 8 removed by letter, 5 died, leaving a net gain of 6 for the year. Nebraska City Branch has endured severe trials, Moroni and Plattsmouth are not very active, Palmyra and Blue River are enjoying the blessings of Christ and his gospel, and at Platte River the cause flourishes well. On the whole the state of the district is encouraging. Elders J. Caffall, R. C. Elvin, R. J. Anthony, James Perkins, G. E. Deuel, N. Brown and R. M. Elvin have labored in the district beyond branch labor. The demand for preaching calls for one or two to be actively engaged all the time. R. M. Elvin, clerk of the district reports as above, and Levi Anthony, the president, writes of his having visited most of the branches, and assisted Bro. Elvin in organizing the new branch reported above. He found some cold in the cause, but that the majority are working members. Demands for preaching come from every direction, and Bro. Anthony asks that Bro. R. M. Elvin be continued in that field, and also that another be sent to them. That district embraces 36 counties, making it a very wide field for the gospel work, with the Saints living in every part of it, and they pray for more laborers to come into those regions.

**Nevada District:** No report of numerical strength or of the progress of the work.

**Ohio, South-Eastern District:** No statistical or other reports.

**Oregon District:** No reports concerning this district.

**Pennsylvania, Philadelphia District:** Three branches, one in New York, one in New Jersey, one in Pennsylvania, 80 members, including 10 Elders, 7 Priests, 2 Teachers, 2 Deacons.

**Pennsylvania, Pittsburgh District:** No reports of numbers or of condition,

**Pennsylvania, Wyoming Valley District:** No report received.

**Texas Mission:** No statistical report. For the condition of the work therein see the ministry reports of Brn. Bryan, Cato and Thompson.

**Utah, Salt Lake District:** No statistical report. For accounts of the situation there, see the ministry reports of Brn. Blair, Derry, Anthony, Luff and Deuel.

**Wisconsin, North-Eastern District:** There are Saints living at Binghamton, Freedom, Seymour, Appleton, Oshkosh, Winneconne, Royalton, Waupaca and Flintville, Wisconsin, all numbered in the one branch of the district, called the Binghamton Branch, of about 40 members. At Fish Creek there are also some six or eight members, not of the branch. Hence they are all much separated, which hinders congregational worship, but Bro. W. S. Montgomery, the district president, writes that the Saints are trying to keep their covenants, except perhaps a few. Bro. Wait is laboring faithfully, the only one who does so, and has interested congregations. Bro. Montgomery has not been able in health to go out preaching this winter.

**Wisconsin, Western District:** 4 branches, 114 members, including 1 High Priest, 1 of the Seventy, 11 Elders, 2 Priests, 4 Teachers, 2 Deacons. Added during year 15 by baptism, and 1 lost by death; net increase 14 members. Frank Hackett, president, (present); Willis McDowell, clerk. The branches except one, are represented as prospering, having good meetings and enjoying the gifts of the gospel and the favor of the Lord. The district traveling Elder, Bro. F. M. Cooper, has done a great deal of good in the branches and elsewhere. Bro. C. W. Lange has also done some preaching this winter, and good branch labor has been done by Brn. Whitaker and Hackett. The district requests that those whose fields of labor include the region where that district is, should come and visit them, and give aid to the cause and strengthen the Saints and the ministry there.

The above is all that I have to report in addition to that submitted on yesterday.

HENRY A. STEBBINS, *Church Secretary.*

The report concerning the Pottawattamie District was called up and re-read, and the correctness of there being among the scattering members in that district two apostles was discussed, and it was stated that as one of those referred to had been declared by the last General Conference as rejected from the Quorum of the Twelve, therefore the report was erroneous in thus mentioning two. The chair thought, notwithstanding that act, he was still an apostle. This was differed from, and upon statement of the chair in answer to Bro. Forscutt that it could be called up hereafter if wished, was so left. [It was an error in copying the report, by which two apostles were spoken of. The original only spoke of one.—Sec'y.]

The report of the Musical Editor, Bro. M. H. Forscutt, was read as follows:

As Musical Editor of the Church, I beg to herewith submit my report, which is brief, and simply this:—As soon as the authorities of the Church are ready to publish the Harmony, I will be ready with the music. In fact, I am ready now, if the Board of Publication shall signify their willingness and ability to enter upon the work. Suggestively, I would ask, would it be improper to try and ascertain how many copies will be subscribed for at \$1.25 each, and how many of those subscribing would pay in advance, so as to secure the Board of Publication in the enterprise? Numbers of very urgent letters have been received requesting that the publication be not delayed. It is hoped that some measures will be taken ere long looking to that end.

Very respectfully,  
MARK H. FORSCUTT.

The report of the Plano Sunday School was read:

Herewith we beg leave to present the report of the "Rising Star" S. S., of Plano, Ill., for the year ending February, 1880. During the year 50 sessions were held, and the average attendance was 69; viz: of male officers and teachers, 5½; of female officers and teachers, 5½; of male scholars, 25½; of female scholars, 31½; of visitors, 2½; of offering, 35½ cents. Total attendance, 3,450. Total offering, \$17.79; proceeds of Christmas entertainment, \$16.38; total, \$34.17. Paid for Hopes, books, etc., \$34.06. During the past year the

school has increased 248 in the total attendance.

F. G. PIRN, *Superintendent.*  
L. CONOVER, *Assistant Supt.*

JOHN SCOTT, *Treas. and Sec'y.*

A letter from Bro. Marcus Shaw of Minnesota, relative to the issuing of lesson leaves for Sunday Schools was read by the Secretary.

A petition, signed by seven Priests, brethren Wickes, Conover, Crick, Etzenhouser, Steffe, Weston and Adams, asking that permission be granted to organize a Priest's Quorum, was read, and on motion the request was granted, with the provision that the Bishop take charge of the matter of organization, as provided for in the law.

The request of Bro. John Taylor in reference to difficulties at Bevier, together with the minutes of a council, was received and ordered to be referred to a committee. Brethren J. W. Chatburn, M. H. Forscutt and G. H. Hilliard, were appointed as said committee.

Requests concerning the holding of the Fall Conference were read: namely one from the Pottawattamie District that it be held at Council Bluffs, Iowa; one from the Galland's Grove District that it be held at Galland's Grove, Iowa; and one from the Decatur District that it be held at Lamoni, Iowa. These, together with a resolution from the Decatur District favoring the re-appointment of Bro. W. W. Blair in charge of the Utah Mission, were referred to the First Presidency and Twelve for their consideration, and to report.

The half yearly report of the Board of Publication was read and then referred to a committee of three, namely J. M. Harvey, M. H. Forscutt and I. N. White, to consider the document and report. The report of the Board reads as follows:

Financial Report of the Board of Publication from August 16th, 1879, to February 16th, 1880:

RECEIPTS.	
Cash on hand August 16th, 1879.....	\$ 66 12
Receipts by mail.....	5,711 87
" job work.....	22 03
" desk sales.....	25 62
" on deposit.....	288 00
Total.....	\$6,113 64
EXPENDITURES.	
Wages to employees.....	\$2,588 88
Mailing expenses.	
Semi-monthly mail.....	74 62
Postal cards and stamps bought.....	16 50
Stamps received in mail.....	203 11
.....	294 23
Coal and wood.....	48 08
Freight and hauling on coal.....	65 13
.....	113 21
Sundry expenses.	
Repairs, oil, soap, towels, &c.....	33 59
Freight and expressage on books and paper.....	51 39
Traveling expenses of Board.....	46 28
Mailing machine.....	10 35
Chicago Tribune.....	5 00
Stove in Editorial Room.....	26 00
.....	172 61
Chicago firms for stock and material.	
Bradner Smith & Co., paper, &c.....	944 05
A. J. Cox & Co., binding.....	456 59
Marder, Luse & Co., type and ink....	40 94
Jansen, McClurg & Co., books.....	44 89
Shneidewend & Lee, electrotypes....	3 50
Van Bibber & Co., roller composition	10 00
Wm. H. Curwen, olive oil.....	24 70
.....	1,524 67
Life of Joseph account.	
E. W. Tullidge, for services.....	80 00
Tullidge & Crandall, for type.....	40 00
Freight on plates and type.....	8 90
.....	128 90

Paid out on deposit.	
Rhoda Thurston.....	170 00
R. Wallace.....	50 00
H. S. Dille.....	42 97
	262 97
Paid out on sundry accounts.	
Church.....	477 17
W. W. Blair, on <i>Advocate</i> receipts....	87 55
Robbins, Chapel Fund, Cal.....	18 50
E. W. Tullidge.....	76 82
Church Library.....	2 15
Money Orders and Checks returned .	7 75
	669 94
Total expenditures.....	5,755 41
Cash on hand February 16th, 1880.....	358 23
	\$6,113 64

LAURENCE CONOVER, *Secretary*.

Report of the Board of Publication to the Annual Conference, April 6th, 1880.

The Board of Publication respectfully submit the following report of their operations for the past six months.

Immediately after the organization of the Board appointed by the semi-annual conference of 1879, an inventory of all property belonging to the Board of Publication was taken. The inventory of machinery, type, &c., has been based upon the actual value of the property at the present time, or what the same property could be replaced for to-day, showing a loss on valuation as compared with the inventory of February 16th, 1879, of \$2084.07, and that the property represented by that inventory had been overvalued to that amount.

The Board found the stock of books on hand low, and at once set to work to replenish the stock, and are now able to report a full stock of all the Church publications with the exception of the Scriptures, which can not be printed upon the press now in use.

Your Board found upon the books of the Herald Office a large balance due the Church, arising from moneys sent as tithing, freewill offerings, &c., which had been passed to the credit of the Church account, but the money retained as a loan to the office and used in the purchase and alterations of the Herald Office building. This balance amounted to \$850.00. There were also balances due Chicago firms for binding, paper, &c, \$456.18. Your Board have to report that the balance due the Church has been reduced to \$295. The balance due Bradner Smith & Co., for paper, amounting to \$310.18 has been paid and in addition, bills of paper to the amount of \$1944.40, making a total paid out for paper of \$1354.18, which includes a six months' supply of paper now on hand. The balance due A. J. Cox & Co. for binding, amounting to \$146.34, has also been paid and in addition bills for binding to the amount of \$596.69, making a total paid out for binding Church publications of \$743.03. The response to the call for new subscribers for the *Herald* is shown by an increase of over 500 since the 15th of December last. The larger part of these are on six months' credit as offered by the Business Manager, in December. Of them the greater part will expire in June and July, and the promptness with which the promises to pay in six months are met will determine the feasibility of issuing the *Herald* weekly instead of semi-monthly. Your Board being satisfied that it would result to the best interest of the Board and through them to the Church at large, for them to have the entire control of the book *Joseph the Prophet*, a one half interest in which had been bought by the former Board, made an offer to E. W. Tullidge for the remaining half interest which he accepted, and the entire right and interest in the copyright, plates, and all other appurtenances of the book is now vested in the Board of Publication. The work on the book is now being pushed forward as rapidly as circumstances will permit of, and will be ready for sale in the early part of July.

The Taylor cylinder press now in use, and upon which all the books issued by the Board, with the exception of the Scriptures, have heretofore been printed has become much worn in the tracks by twelve years constant use. This wearing, with the lost motion engendered by the same cause, render it impossible to obtain that accuracy requisite in the printing of books, while it will still answer all the requirements of a newspaper press for some years to come. This fact, together with the constantly increasing demand for books and the impossibility of printing such books as the Scriptures and *Joseph the Prophet*

on that kind of press, render a book press an absolute necessity, and your Board have therefore contracted for a four roller Campbell book press, capable of producing the finest book work. The regular price of this press is \$1600, but your Board obtain the press for \$1300 cash and the Globe job press, valued at \$175, making the total cost of the book press \$1475. Of this amount there has been already donated by various brethren and sisters the sum of \$350. The closing of the books of the Board of Publication on March 16th, 1880, show the net worth of the property in charge of the Board to be \$9723.28. As compared with the net worth as shown by the opening of the books in May, this shows an apparent loss of \$2074.07, but by a reference to the inventory of February 16th, 1879, and a comparison of that inventory with that of the present Board shows that the loss is not on the current business, but is due to the overvaluation of the property in the past, and the carrying of such overvaluation on the books. The current business of the Board shows a net gain of \$858.92.

It is proposed in the future to balance and close the books every six months, so that the report of the Board to each succeeding conference will show the exact state of the business with the comparative gain or loss.

For the Board of Publication,  
LAURENCE CONOVER, *Secretary*.

An appeal from Bro. Robert Fuller against an action of Bishop I. L. Rogers pertaining to him was read and referred to a committee, consisting of brethren Glaud Rodger, J. F. Adams and B. V. Springer, appointed by the chair.

The committee appointed last fall to audit the books of the released Board of Publication presented their report. It was read and ordered to be made the special business at two o'clock to-morrow afternoon.

The petition from Chicago (mentioned in the Secretary's report of yesterday) that Bro. M. H. Forscutt be continued by this conference in his ministry in that city, was taken up, read and considered.

It was moved that the petition be granted, and, upon request, Bro. Forscutt gave a statement of the situation in Chicago, and of the wants and necessities of the work if it should be prosecuted. Questions were asked and remarks were made by brethren Harvey, Kelley, Culver, Brand, Short, Yerrington and J. Smith, generally in favor of the work being continued. The chair suggested that the matter be referred to a committee, consisting of I. L. Rogers, G. A. Blakeslee and J. Smith. Then it was moved that the motion to grant the petition be amended by adding to it the words "that it be referred to the committee suggested by the chair." This was spoken to by brethren Crawford, Harvey, H. Robinson and Wickes, and the question being called, a vote was ordered to be taken upon the so-called amendment, and it was declared adopted. The motion as amended was called for and read, and spoken upon by brethren Short and Patterson, and it being considered that the original and the amendment were opposite in meaning, it was moved to reconsider the motion adopting the amendment, which was accordingly done, and thereby the amendment as well as the original motion were still left before the house for discussion. Then it was moved to lay the whole matter upon the table for future taking up. This was spoken upon by brethren Short and Harvey, and the question being called, the motion to lay upon the table prevailed.

A request was read in behalf of Sr. Springer, of Amboy, Illinois, for prayers, that she may receive health; and also one from Bro. Simmonds, of Canton, Illinois, in behalf of

his daughter who is insane. Appointments for preaching this evening and to-morrow were made, a hymn was sung, and the benediction pronounced by Bro. R. C. Elvin.

At 7:30 p.m. Bro. M. T. Short preached, assisted by Bro. G. T. Griffiths.

THURSDAY, APRIL 8TH.

At 9 a.m. the Saints met for prayer service, and were presided over by brethren John Chisnall and G. S. Yerrington.

At 10:30 a.m. preaching by Bro. E. C. Brand, assisted by Bro. H. L. Thompson.

At 1:30 p.m., Pres. Smith in the chair, the hymn beginning "Lord of the harvest hear," was sung, and prayer was offered by Bishop I. L. Rogers.

The Secretary read the minutes of yesterday.

On the suggestion of the chair, the rules were suspended, by which the hour of two o'clock to-day was set to consider the report of the Herald Office auditing committee, and the President read a telegram from California, as follows:

San Bernardino, Cal., April 7th, 1880.  
To Joseph Smith:  
Mission divided: Oregon, Nevada, Northern California, Southern California. Endorse. Sent by Conference authority. Answer by telegraph.  
J. BURTON.

It was moved that this conference endorse the division of the Pacific Slope Mission, as made by their conference in California as stated in the telegram.

Brethren J. M. Harvey and C. G. Lanphear asked questions on the matter, and they were answered by the chair. Brethren Warnky and W. H. Kelley spoke upon the subject, and the motion to endorse being put was carried by unanimous vote, and the Secretary was authorized to send a telegram to California, stating to the conference in session there that we so endorse.

A motion was adopted making it the rule that those who take part in discussions be limited to five minutes each, unless further time be granted by the body.

The chair then presented the question that was made the special order for this afternoon, and as both the President and his assistant were concerned in the matter under consideration as members of the Board of Publication, they vacated the stand and Bro. M. H. Forscutt was called to preside during the discussion of this question.

The report of the committee appointed to investigate the books and affairs of the Board of Publication was taken up, and Bro. W. H. Kelley stated that it had come to the knowledge of said committee that there were some errors in their report of yesterday which they wished time to correct, and upon motion being made to recommit the document to the committee for them to amend it, it was so voted.

President Smith took the chair, Elder Forscutt vacating.

The President announced having received a document from Bro. J. W. Briggs, and then proceeded to read it, as follows:

Again, and I trust for the last time, I am impelled to ask at your hand redress for wrong inflicted upon me by the late Semi-Annual Conference of September, 1879.

The facts connected with the said act complained of I will briefly recite:

At the Semi-Annual Conference of September, 1878, certain charges were made against me of teaching contrary to the belief of the Church, and an order made by said conference that the First Presidency appoint a court to adjudicate the case. To this I demurred, and gave my reasons to the Annual Conference of April 6th, 1879, and demanded, as a right, to be heard before the Quorum of the Twelve in their capacity of a presiding High Council. This was ordered by said Annual Conference, fixing the time for such investigation during the sitting of the next Semi-Annual Conference of September, 1879, at which time the quorum met, and the case was called, though the quorum declined to organize as such High Council, or to be governed by the rules applicable to an High Council. This was in contravention of my request, and the order of the said Annual Conference; and was so far, I think, a grave error, which entitled their findings to the character of a report only, and not a decision.

To that report and to the action of the said Semi-Annual Conference I now call your attention. The quorum report upon all the charges investigated, save one, either "not sustained" or find something not charged, which is equivalent, hence I regard these disposed of.

The remaining one on the Gathering, they report as follows: "We find that the brother does not believe there is any place of gathering as pertains to this Church, and holds that there is no command, now in force, requiring a gathering either into what is called the regions round about or to a local Zion or to a stake. He refers to the revelation of 1841, par. 15, as defining his position."

This finding is correct; but whether so holding is antagonistic to the view generally held by the Church (as affirmed) we will now inquire:

At the first conference of the Reorganized Church, held in the town of Beloit, Wisconsin, June 12th to 13th, 1853, the following was 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."—Word of Consolation, page 2. As the author of this resolution I declare the intention to mean by the phrase "no stake," no place, and it was so understood; and at the Annual Conference of 1863 this same resolution was affirmed, and again at the Annual Conference of 1876. Here are three several declarations of General Conferences that there is no place to which the Saints are commanded to gather.

Further, in the report of the Quorum of the Twelve in April, 1878 upon the charge they say: "And it (the Church) particularly declared, in 1876 at the Annual Conference that there is *now* no place to which we are commanded to gather, and we consider the position of Bro. Briggs in apparent harmony with these positions etc."

Further, It is taught in *Herald* by a member of the First Presidency, (see *Herald* of September 1st, 1876), that there is not only now no law requiring a gathering, but that it is not "permitted." In the same article the same construction is put upon par. 15 of the revelation of 1831; viz, that the Church was exonerated from that work.

In the face of these facts and utterances on the part of the Church and its chief quorums, the Twelve report that the charge on "gathering is sustained," which implies that there is a place of gathering and a command now in force requiring it; thus contradicting themselves and all the utterances of the Church on that point.

Then follows the act of the late Semi-Annual Conference upon that strangely contradictory report, "that he (J. W. Briggs) stand rejected from the Quorum of the Twelve, and that he be forbidden to act, etc., until he make restitution to the Church."

This act is inconsistent with the several acts cited, inconsistent with its own act restoring Bro. Z. H. Gurley, who occupied identical ground with myself upon this question, which was well known to the Church. In his reasons for resignation he says: "I reject the local Zion or gathering in the Doctrine and Covenants."

It is inconsistent with its own act in adopting the report on the Decatur resolutions which re-

port says; "We are further of the opinion, that it is not the intent and meaning of the said resolutions to make a belief in the revelations in the Book of Covenants a test of reception and fellowship in the Church."

The single issue now remaining is, I trust, so clearly pointed out and defined, that your perceptions of truth in the matter, of consistency, of impartiality, and of justice, will enable you to correct the errors and wrongs complained of. The question is not, Has there been a time for gathering, or will there be such a time in the future, but is there now a law in force requiring a gathering to a particular place?

I therefore ask the conference to pass upon this specific question, and justify me on this point, or justify my accusers. While I am not willing to anticipate God upon this, or upon any other subject, I hope to be willing to live in humble obedience to whatever may be his revealed will. And here I rest; in hope for the realization of that spirituality in religion of which Zion is and ever has been the lively symbol. All of which is respectfully and prayerfully submitted.

J. W. BRIGGS.

WHEELER'S GROVE, Pottawattamie Co., Iowa,  
April 3d, 1880.

It was moved by brethren Kelley and Hilliard that it be received and considered. Bro. Chatburn asked the reason why it should be considered, and Bro. Kelley gave his reasons. Bro. Brand asked a question. Bro. Harvey thought the report last Fall was the decision of the traveling High Council, and that the case was then settled. If that was only a committee, then he and others had misunderstood the matter at that time. Bro. J. F. Adams asked a question. Bro. Chatburn did not think the petition had any right before this body, and gave his reasons. Conference by resolution had given the conditions upon which he might be restored, and he was opposed to taking up this document. Bro. Lake considered that it was not as a committee but as a council that the body having it in charge considered it last Fall. Bro. E. L. Kelley thought that the brother had a right to urge his objection to the finding of that body, and was in favor of considering his message. Bro. Crawford thought the appeal of an Apostle should be a direct one to the High Council. Bro. E. L. Kelley being allowed a second speech, said that the court did not wish to cripple Bro. Briggs as a minister, but the conference had passed such a resolution. Bro. Brand was allowed a second speech, and considered that Bro. Briggs ignored the court and erroneously calls it a committee. Bro. Patterson thought that as the brother had requested that his case be referred to his quorum, where it properly belonged, and his now calling the finding of that quorum as only the report of a committee, is a weak statement; but if there be a higher court to which he may desire to appeal, he is in favor of Bro. Briggs having the privilege. Bro. Harvey desired permission to speak again, but the question being called, the motion for privilege was denied, and the motion to receive and consider was voted upon and prevailed.

Two motions were then made; first, that it be deferred till to-morrow; second, that it be referred to the High Council. Speeches were made, or questions asked, by brethren W. H. and E. L. Kelley, H. Robinson, J. F. Adams, G. Hicklin, R. C. Elvin, J. Chisnall and J. M. Harvey, and the chair read a clause of the law from Doc and Cov. 99:13. The motion to refer to the High Council being put, was negatived, and the one to defer till to-morrow afternoon session prevailed.

The committee who were appointed yesterday upon the documents sent up concerning difficulties in the Bevier, Missouri Branch, reported:

We, your committee, appointed to examine and report on the papers forwarded from the Bevier Branch, and from Elder John Taylor, president of the district which includes that branch, report as follows:

We have carefully examined the minutes of the two meetings held at Bevier, in which the questions of disorganization, change of officers, and reorganization, were considered. We also conversed with Bro. Gomer T. Griffiths and Frank P. Scarelliff, president and secretary of the meetings referred to, from whose testimony we gather:

1st. That the members of the Bevier Branch had by these brethren and others been duly and personally notified of the special meeting called to consider the above questions.

2nd. From the authorized reports by us had, we discover that the Rules of Order had not, previous to the holding of those meetings, been adopted by the Bevier Branch. The personal notification given to its members was therefore all that ought to be demanded; and your committee is of the opinion that the absence of any number of the members of said branch from said meetings can not be properly construed into or advanced as a reason for repudiating the action of those who did attend as notified. Sec. 39, page 23, Rules of Order.

3d. That the meetings in which the action complained of was taken, was duly organized according to the rules laid down in the Rules of Order, Sec. 4, page 6, and Sec. 7, page 7.

4th. That the officers now in charge of the Bevier Branch were duly elected, according to rule laid down in Sec. 5, page 7, Rules of Order, and are therefore the legally constituted authorities of the branch.

In view of the foregoing, your committee recommend that conference declare the present organization of the Bevier Branch to be legal, and instruct the members of said branch that it is their duty to earnestly support and pray for the officers chosen, until they shall resign or be released for cause. Respectfully submitted.

J. W. CHATBURN,  
MARK H. FORSCUTT,  
G. H. HILLIARD.

The report was received and adopted and the committee was discharged.

The committee to which the appeal of Bro. Robert Fuller was referred, reported as follows:

We, your committee appointed to investigate the matter of an appeal to your body from Robt. Fuller, have carefully examined the matter set forth in the appeal, and find no cause existing for the same, and we therefore recommend a dismissal of the case.

G. RODGER,  
B. V. SPRINGER,  
J. F. ADAMS.

PLANO, Ill., April 8th, 1880.

The report was received, adopted and the committee discharged.

The Secretary also read a letter from Bro. T. J. Smith, president of the Northern Nebraska District, recommending Bro. Hiram Robinson (present) as worthy of appointment on a mission.

On motion the matter about the Chicago mission that was tabled yesterday was taken up, and the Secretary read the minutes of the proceedings then, showing that the original motion to grant the petition and the amendment were still before the house. The movers of the latter asked the privilege to withdraw it, which the body granted.

Bro. Kelley asked that if the petition was granted do we thereby commit ourselves to its continuance and to the expense of the same. Then the following was moved:

Resolved that, in the matter of prosecuting the Chicago mission, we refer the entire matter to a com-

mittee of three, composed of Brn. I. L. Rogers, G. A. Blakeslee and J. Smith, for them to take such action in the matter as they shall deem proper and practicable.

This substitute was spoken upon by brethren Chatburn, Lake and Harvey in opposition, they desiring that the conference express by vote of the body whether it wishes the mission continued or not, and if so ordered it can then be referred. The substitute was favored by brethren Elvin, E. L. Kelley, Yerrington and Blair, who thought the proposed committee were able to decide the matter in all its bearings. Bro. W. H. Kelley reviewed the matter and asked if the Church was prepared to furnish the means necessary for the proposed work. Then the question was called and the substitute being put upon its passage prevailed. Bro. Forscutt hoped that the committee would report before this conference adjourns, informing us as to their views.

The chair called attention to the fact that Bro. F. G. Pitt had not yet been ordained as a counselor to the First Quorum of Elders, as provided for last Fall and on motion it was ordered that he be ordained to said office at this session.

The following was moved:

Resolved, that in the opinion of this conference the ministry who neglect or refuse to be members of branches or districts, are disqualified for serving on missions.

This was spoken upon by Brn. Hilliard, Brand, Patterson, Harvey and H. N. Snively, in favor of, and by Brn. Jobe Brown, H. L. Thompson, Short, Elvin, Lake, W. H. Kelley, and Chisnall, in opposition, and the question being called and a vote being ordered the resolution was declared as affirmed. A division being called for, a rising vote showed 38 in favor and 12 disapproving.

Announcements were made for preaching this evening, and that to-morrow morning there would be no preaching, the whole time being desired by many to be devoted to prayer and testimony alone.

Adjourned with singing the doxology and benediction pronounced by Bro. W. W. Blair.

At 7:30 p. m., preaching by Bro. B. V. Springer, assisted by Bro. Glaud Rodger.

## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, May 1st, 1880.

THE missionary efforts made at the late conference, will, in their continuation in the field of actual labor, make demands upon the Church Treasury. And, as there is now but one recognized legal way by which the treasury may be made equal to the demand, all who can, should at once read and pay heed to the late appeal made by the Bishopric. All that the Bishopric can do is to make the necessity of the case known; and, when their appeal is responded to, to keep correct accounts of all they receive and pay away, all of which Bishop Rogers and his Counselors

are doing, as is plainly seen in their quarterly and yearly reports. There is no embezzlement of funds, and no hesitancy to show the books. Such long and persistent carefulness must show to all, even the most sceptical, that the strictest integrity rules in the councils of the Bishopric; and we presume that the Saints have about concluded that we are not likely to die with millions of the Saints' moneys in our hands, for the Church and our heirs to quarrel about; for it must be seen that we do not control either the moneys of the Church, nor the Bishopric. They are men who think for themselves, and act upon their own judgment; men who are willing to confess that they are human and may err; men who are willing to counsel with their brethren, but who will not, (and may God bless them for it), submit to arbitrary human dictation, nor obey dishonest counsel. With such men the monetary interests of the Church are safely trusted; and the missionary laborers will be sustained to the extent that the treasury is supplied. Don't forget the appeal nor the necessities it presents.

WE see by late advices in the papers, that the Church in the Vallies of the Mountains under Pres. John Taylor, cancelled at their late conference about \$800,000 of Emigration debts; or, more properly stating it, they have cancelled certain obligations enforced upon the poor whom the church emigrated to Utah through the Perpetual Emigration Fund, to the nominal amount of \$800,000.

With us it is a question, how much of this sum was due them from fair and honorable contracts made with the poor, through the charity that should have watched over their interests; and how much was paper improperly obtained.

If all the claims cancelled were genuine, valid in law and collectable in fact, it was a very commendable act; but if they were not genuine, not good in law and collectable, the cancellation will be a sorry bid for cheap notoriety.

It is a hopeful sign, however, and clearly indicates a change of policy on the part of the Brighamite Mormons, whatever may have been the causes that have induced, or forced the change.

Joseph Young's dream about the tightening of the hoops until they burst is in process of fulfillment; and we take courage.

It is a princely sum to give away; and the hearts of the church must have warmed with generosity to have bestowed such a gift; and we hope that there are members living to whom this late generosity may be like sweet waters; but it is very late; so late indeed, that it sounds more like the closing out of bankrupt claims, than the beneficence of kind-

ly, churchly love. Two million dollars to the heirs of Brigham Young, less than half of that sum to impecunious debtors. The world moves, and we think the Rocky Mountain Saints are waking up.

### EDITORIAL ITEMS.

THE late April Conference was signally blessed with the continuance of good weather during all its sittings. Besides the good weather, the session was characterized by a most excellent spirit. There was apparently a sort of dread over the earlier sittings, lest the Herald Office investigation might develop unduly disastrously; but when the worst became known, all this was entirely dissipated, and the freest inquiry was had. The attendance was good, probably the largest personal representation ever present in Plano. The preaching was decidedly good, from first to last; the brethren called upon to speak complying readily, and without unnecessary excuses. No bitterness of feeling was exhibited, and we believe none was felt.

An Elder of the Church in Utah had agreed to meet Bro. Luff in discussion in Sandy, Utah. We hope he will, but don't believe it, till it is done.

Bro. E. B. Mullin of Taitsville, Missouri, says that they are still battling for the cause of truth in that region.

Bro. C. E. Aldrich writes from Canyon City, Oregon, that the Prairie City Branch, twelve members, still exists, and Bro. Buckingham preaches for them. Bro. Clapp is expected in that region this summer, when likely some will obey the gospel.

Sr. Nancy V. Pearson (formerly Richardson) at Rancho, Gonzales county, Texas, writes that her husband and others would be glad to hear the gospel, and Mr. Pearson will welcome an Elder to his house. Bro. C. N. Powell, in the same county, also says that the people in his region are anxious to hear the truth preached. Sr. Pearson bears her testimony to the truth of the work we are engaged in, and expresses gratitude to God for his goodness to her, but so greatly longs for a preacher of the gospel to come there that she feels the isolation very much. We hope some one of the ministry can go to see them this summer.

Bro. J. H. Lake went to Keokuk, Iowa, the 19th of April, and wrote from there the 20th, that he was preparing for the season's campaign. May it be a successful and glorious one for him and for all true-hearted laborers.

Bro. L. H. Ezzell at Marmaton, Bourbon county, Kansas, is anxious to see an Elder come to his aid. He preaches some and thinks good people live there who need to hear more and who will do so.

Bro. Henry R. Evans writes us from Malad City, Idaho, that one J. Jones Davis, living at Provo, Utah, is out in the "Drych," a Welsh paper published at Utica, New York, challenging any "Josephite Elder" to discuss the successorship to the Presidency with him. Can not some of our brethren out there accommodate him? The challenge can be found in the "Drych" for April 8th, 1880.

Bro. Evans suggest that this elder Jones is willing to set forth his views in the HERALD if we will open the columns to him. We should like first to hear who he represents, that is to say, which party in the fight now waging.

Bro. George S. Lincoln of San Francisco, California, writes under date of April 3d, of the conditions of the Saints in that city. He states that the branch is in fair condition; and viewing things in a gospel light, they have many reasons to rejoice. They have no hall, but are meeting in private houses for preaching, prayer and testimony. Brethren are aiding in the preaching of the word, both from Oakland and the city.

Sr. Eliza J. Leason, whose address is Tollgate, Doddridge county, West Virginia, writes that she and the people thereabouts would like an Elder of the Church to visit them. She was baptized in Kansas by Bro. I. N. Roberts in February, 1879, and since removed to West Virginia. Whoever of the Elders go to answer the call from Clarksburg, as requested by the General Conference just past, Bro. Ellis, Devore or Brown, will find Doddridge county next to Harrison, in which is located Clarksburg. On the route from Ohio to Clarksburg is Glen Easton, Marshall county, where lives Sr. Caroline Wayt and her friends, who, we believe, would welcome the ministry.

Bro. T. W. Chatburn of Shelby, Shelby county, Iowa, wishes to inform those whom he has baptized that if any of them desire Certificates of Baptism and will furnish him with the items of their birth, they can have such Certificates by addressing him as above. We recommend all of them to apply that they may have in their possession these documents that attest their membership. Send your names and addresses.

Bro. Mark H. Forscutt returned to Chicago April 15th to renew the work in that city. He can be addressed at 619 West Lake Street.

Brn. Heman C. Smith, M. T. Short and G. T. Griffiths went from Plano to Galien, Mich., April 16th, to begin labor in the field to which they were assigned. Bro. Smith wrote the 20th that they had appointments out in three different localities.

Bro. L. B. Scott writes from Winamac, Indiana, that notwithstanding the fact that he

has been preaching the gospel for twenty-five years, he is just as ready and willing to do so still as he has ever been. He would like some one to "come over and help" him.

Bro. James Y. A. Moffat, living at Almy, by Evanston, Wyoming Territory, writes us that he is an experienced stenographer, and would accept a situation as reporter. He seems to think some good might be done by an Elder calling there, and at Evanston.

Bro. J. D. Bennett writes from Cuba, Republic county, Kansas, April 10th. He has been preaching considerably through that region; has held two or three discussions, and was at one time threatened with a mobbing; but escaped anything further than annoying by running out and in, and whispering consultations in the house, with a stone or two thrown against the house outside. Brethren George W. Beebe and G. W. Lilly had aided him to some extent in missionary labor, especially Bro. Beebe. One of the discussions was with an Elder Case, of the Adventist faith.

Bro. Wm. H. Jones, formerly of Illinois, and now at Warm Fork Post Office, Oregon county, Missouri, says there are no Saints there excepting himself and wife, but they let their light shine, and some of their friends and neighbors are very much interested, and desire so much to hear the gospel that Bro. Jones thinks a branch of the Church could be raised up there by a due effort, and he says that they will welcome an Elder to their home, seven miles west from Clifton.

Bro. Henry Grim writes from Houston county, Texas, that he preached on the 4th of April in Angelina county, and baptized one into the Cheeseland Branch.

A Mr. George A. Davy, writes from Tuscarora, Nevada. He was raised under the auspices of Methodist influence; but has come to something of an understanding of the doctrine we teach, and bears the following testimony: "I am not ashamed, nor afraid to say that I believe that the book called the Bible, and the Book of Mormon, and the Book of Doctrine and Covenants, and the ministry of the Reorganized Church of Jesus Christ of Latter Day Saints were, and are, dictated by the same Spirit, even the same Holy Ghost that moved holy men of God to speak in olden times." This, from one who has had no opportunity to obey is strongly indicative of the force of the evidence attending a sincere reading of the books.

A northern minister was introduced to a colored minister, and inquired after his work: "I preach, sah, on Colonel Gordon's plantation." "How many colored people have you there?" "Well, sah, 'bout a 175." "And how many have you in the church?" "Dat 'pends, sah, altogether on de time ob de year. In de 'vival times dey's all members. In the backslidin' times der' nobody's members but Uncle Billy and old Aunt Katy."

#### MICHIGAN DISTRICT.

The conference for the Michigan District will be held at Clear Lake, Steuben county, Indiana, commencing Saturday, May 29th, 1880, at 10 a.m. Those attending by railroad will get off at State Line, on the Fort Wayne, Jackson and Saginaw Railroad. This road crosses the Lake Shore and Michigan Southern Railroad at Jonesville. Ample preparations will be made to care for all visiting brethren. Brethren M. T. Short, G. T. Griffiths, Heman C. Smith, C. Scott and others, are expected to be present. Enquire for Jackson Smith when you arrive at State Line station.

Will the several branches in Michigan be so kind as to send in full reports. The official members should report in person or by letter. Shall we meet to hold the best conference we have yet held in the mission?

WILLIAM H. KELLEY,  
President of District.

#### MARRIED.

BETTS—CROWSON.—At the residence of the bride's parents, in North Alton, Illinois, October 1st, 1879, by Elder James Whitehead, Bro. Joseph E. Betts, Jr., of Belleville, Illinois, to Sr. Florence Crowson, of Alton.

As Joseph and Florence their vows now have plighted,  
In peace and in love may their lives be united;  
And O may their joy, so bright and so pure,  
Through sunshine and shadow for life ever endure.  
Then closing their eyes in the sweetest repose,  
Arise from the grave as Jesus arose,  
To bask in the smiles of their Savior for aye,  
Where light ever chaseth the darkness away.

WOLVEN—HEMMINGWAY.—At Goodland, Lapeer county, Michigan, December 24th, 1879, Mr. Charles Wolven and Miss Phebe M. Hemmingway. Ceremony performed by Elder James A. Carpenter.

#### ADDRESSES.

Heman C. Smith, Galien, Berrien county, Michigan.  
A. J. Cato, Oronogo, Jasper county, Missouri.  
William Hart, 823 Henry street, West Oakland, California.

#### PUBLICATIONS ISSUED AND FOR SALE

BY THE

Board of Publication of the Reorganized Church,  
AT THEIR PUBLISHING HOUSE

IN PLANO, KENDALL COUNTY, ILLINOIS

—o—o—o—

#### The Saints' Herald:

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, 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. Published semi-monthly, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

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THE 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, should be directed to Joseph Smith, Plano, Kendall County, Illinois. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.



# The Saints' Herald

g15779  
OJ Bailey

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Vol. 27.—Whole No. 441.

Plano, Illinois, May 15th, 1880.

No. 10.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Concluded.

## GENERAL CONFERENCE MINUTES.

FRIDAY, APRIL 9TH.

From 9 to 12 a. m., a prayer and testimony meeting was held, in charge of Brn. G. S. Yerrington and Geo. Hicklin. A very excellent time was enjoyed, the Holy Spirit and its gifts being with the assembly, blessing, cheering and encouraging the Saints.

At 1:30 p. m., Pres. Blair in the chair, the assembly sung, "Men of God go take your stations." Prayer was offered by Bro. J. R. Lambert, and the minutes of yesterday's session were read.

The committee on the last half-yearly report of the Board of Publication stated that they were not ready to report, and so did the committee on Bishop Rogers' annual report.

The report of the committee of examination on the Board of Publication books and affairs, as amended by the committee since yesterday's session, as re-committed by resolution yesterday for that purpose, was read by the Secretary:

We, your committee, appointed by resolution of the Semi-Annual Conference of 1879 to examine the "Report and books of the Board of Publication, and report at the Spring Conference of 1880," respectfully submit the following:

By agreement we met at the Herald Office, Plano, Illinois, March 26th, inst, and commenced the investigation, which lasted ten days, Bro. Geo. A. Blakeslee not arriving, however, until the fourth day of the investigation.

1. We find that the Board of Publication assumed control of the Herald Office June 17th, 1872, and resigned September the 17th, 1879, having continued in office seven years and ten days, with the exception of two of its members, Bro. H. A. Stebbins, who was appointed April 1876, to fill the place of Bro. J. Smith resigned, and that of Bro. W. W. Blair, appointed Dec. 4th, 1874, in the place of E. Banta resigned. We find also that Robert Warnock was acting secretary of the Board of Publication from June 17th, 1872, until August 1st, 1874, and I. N. W. Cooper from August 1st, 1874 until May 5th, 1879.

2. We find on page one of the Ledger an entry as follows: Herald Office Dr. to sundries \$5778.58, also an entry, Herald Office Cr. by sundries \$18649.51. The pages of the Journal Day Book from which these items have been posted, as shown by the "page checks," have been taken out of the Journal, and can not be found. Two members of the Board have made the statement that these two items refer to the statements of assets represented by the entry of \$18649.51, and liabilities represented by the entry of \$5778.58, at the time when the Board assumed control of the Herald Office. Accepting this statement of the Board, the committee have collected all the items on the succeeding pages of the Ledger which represent the assets and liabilities, and find the following: That if the item "Herald Office Dr. to sundries" represents the total liabilities of the office, the aggregate

of the items charged against the office—on the succeeding pages—show an excess over that item of \$1039.75, while the item on the assets side show an excess of \$67.05. The part of Ledger 'B' from which these amounts have been collected, is from pages 2 to 29 inclusive.

3. In Ledger 'A' page 499 the Ledger closed with "Bills Payable" to the amount of \$1788.00 and the amount carried forward to page 14 of Ledger "B" and entered "By Herald Office \$2000.00," showing an increase of indebtedness to the amount of \$212, and nothing entered to account for the loss. One of the Board claims this account has been paid, but the books do not show it.

4. On page 133 of Journal "A" there are a number of accounts charged to "loss and gain," amounting to \$261.81, and no explanation anywhere to show what those losses and gains consisted of. This is of frequent occurrence in the books, and no means of ascertaining any items included in the transactions to which the phrases refer, which shows a serious defect in the system of book keeping adopted.

5. In referring to the minute book of the Board of Publication we learn that the liabilities of the Herald Office when the Board assumed control of the same, was \$5678.58 and assets \$18749.51, showing a net worth of \$13070.93 and at the closing of the books it was \$9174.61 showing a loss of \$3876.32.

6. On page 118 of Ledger "B" is an account of a transaction with a certain party and entries not having been made at the proper time upon the books, leaving the Board liable to a loss of \$210.

7. On page 144 of Journal "A" accounts are balanced, books posted and \$18.43 paid out more than had been received, which shows another defect in the system of book keeping.

8. Pages 765 and 766 of Journal A cash entries for Dec. 23, 1874, show a total of \$61.15 on the Journal, while the Letter Register shows the amount received to be \$76.25, showing a loss of \$15.10 in one day.

9. On page 766 of Journal A a partial erasure of \$3.00 is made, as shown by a letter received on that date from W. Whitney, also the original entries changed in various other places too numerous to mention, as may be seen on pages 704, 709, 710 and 824 of Journal A.

10. We find four hundred errors—a list of which is submitted with this report—consisting of omissions and erroneous entries in the cash account amounting to \$1124.37, consisting of \$935.07 debit and \$189.30 credit. \$194.81 was afterward refunded, which leaves a total loss of \$550.96. This is partially secured by a note calling for \$200, but the note being worthless the committee recommend that it be not allowed.

11. At the close of the term of the retiring Board we find that they were carrying as assets the following notes: (1) One given for \$500, due April 1876, bearing interest at ten per cent, with payments of principal to the amount of \$425, but on which no interest has been collected, said interest amounting to \$114.37; (2) one given for \$200; (3) one due bill for \$40, due Oct. 4th, 1876.

12. An error occurred in the report of the Board of Publication to the Semi-Annual Conference of 1879—Herald page 326—in reference to the payment on Herald building, in that it states that \$1064.34 was paid out of the current receipts of the office, whereas the facts are said payments were made with Church monies allowed to accu-

mulate in the Herald Office and belonging to the Bishopric.

13. In the same report the statement is made that the prices of the books compare favorably with those of the same class of works and binding published by other denominations, which is thought by the committee to be very doubtful of being correct.

14. The making of the selling price of books at too great a percentage above that of the cost price was evidently a great mistake in policy; also the paying of too high salaries in some instances to employees.

15. The system of appointing Book Agents was a very loose and unsafe one, and resulted in a great loss of monies to the office, by appointing, in many instances, irresponsible agents. There was, however, some improvement made by the Board in this regard.

16. By the rules of incorporation the Treasurer is made responsible for the monies coming into the office, and your committee recommend that he be held to pay the losses that have occurred to the office so far as relates to the monies that passed through the hands of the employees of the Board.

17. We find that the Board erred against the interest of the office when discharging one of its employees by paying the full amount of his monthly wages, when they knew at the time that he was largely in debt to the office.

18. The want of care and accuracy is made conspicuously apparent by the Board in fixing the cost price of books as it appears upon their inventory at the Herald Office, a price smaller than the cost of the books being given.

19. The books do not show that any balance sheet showing the gain or loss on the business of the Herald Office was made from June 17th, 1872, until after May 8th, 1879.

All of which is respectfully submitted.

WM. H. KELLEY,  
G. A. BLAKESLEE,  
PHINEAS CADWELL.

Presidents Smith and Blair retired, calling Bro. J. S. Patterson to the chair to preside.

It was moved that the report be adopted and the committee be discharged. An amendment was moved, that the provision to discharge the committee be stricken out, and after some speeches, it was put upon its passage and adopted. This left the motion to adopt as a whole before the house for action.

The following was moved as a substitute:

Resolved, that the report of the auditing committee be referred to a committee of seven, appointed by the body, who shall take the whole matter pertaining to said report into consideration, and report some way of settlement or action that will be in the interests of justice and equity to all concerned.

The propriety of this substitute was discussed, and the chair decided that the substitute was out of order. An appeal was taken from this decision and the chair was sustained, leaving the original motion to adopt the report as a whole before the house.

The following was moved:

Resolved, that we consider each section of the report of the committee separately.

After some discussion this was adopted, and the reading of the first section was called for. It was read by the Secretary, and its adoption was moved, and after discussion it was adopted.

The second section was read moved, and, after discussion, was adopted.

The third section was read, moved, spoken upon by several, and adopted.

The fourth section was read, moved, spoken upon and adopted.

The fifth section was read, moved and discussed. Bro. W. W. Blair was opposed to the adoption, as he said it would carry a wrong impression of the facts, and unjustly bring discredit on the Board; for, while the apparent loss alleged in this section may be real, it did not occur by any dishonesty of the Board, but by depreciation in the value of the property. Bro. E. L. Kelly said he did not wish any shielding or white-washing. Bro. J. Smith explained the discrepancy caused by wear and tear in any property that may be purchased. Brn. J. F. Adams and Forscutt spoke, and then Bro. Blakeslee stated, as one of the committee, that he had no doubt the discrepancy occurred because of depreciation in value, but the book-keeper failed to enter it upon his books of account, and they as a committee had no right to square the books by adding this loss to balance.

Then the following was moved by Brn. E. L. Kelley and J. A. Crawford as an amendment to the section:

Resolved, that, from explanations made here, it is the opinion of this assembly that the discrepancy shown in this section occurred from the failure of the book-keeper to enter upon his books the depreciation in the value of the property.

Bro. Heman C. Smith asked a question, which the chair answered, and the amendment was spoken upon, being favored by Brn. Curwen, Blair, Hilliard, E. L. Kelley, J. Smith, Forscutt, and opposed by Brn. Chatburn and Harvey, and Bro. Conover made some explanation of the causes of the difference existing. Then the question was called, and the amendment was affirmed by vote of the body, followed by the adoption of the section as amended.

The sixth section was read, followed by a motion to adjourn, which was followed in turn by a request from Bro. E. L. Kelley for the privilege to introduce a resolution and have it read, and upon motion, the rules were suspended, and the Secretary read a document on church representation to do conference business for the body, the article being introduced by Brn E. L. Kelley and M. H. Forscutt. It was laid on the table subject to call.

Adjourned by singing the Doxology and benediction by J. M. Harvey.

At 7:30 p m., preaching by Bro. Joseph R. Lambert, assisted by Bro. J. F. McDowell.

SATURDAY, APRIL 10TH.

From 9 to 12 a m., the Saints enjoyed another time of spiritual refreshing from the Lord, in prophesying by the Holy Spirit, and in bearing testimony and in praising God. The session was in charge of Brn. E. C. Warnky and G. S. Yerrington.

At 1:30 p.m., Pres. Smith in the chair, a

hymn was sung, and prayer was offered by Bro. J. H. Lake.

The President called attention to and read the "Book of Rules," page 110, concerning calling members of an assembly to order for infractions of the rules, and he impressed upon the body the necessity of the strict observance of these rules.

Bro. E. C. Brand requested a suspension of the rules for the purpose of introducing new business, and, upon privilege being granted, a resolution concerning Bro. Henry H. Deam was offered by him and read by the Secretary. It was then laid upon the table for future consideration.

On call of the chair for reports of committees, quorums and other matter in his hands, the Secretary stated that he had a report from the committee on Bishop Rogers' books, one from the committee on Church Record matter, also reports from the High Priests, the Seventies and the First Quorum of Elders, and the ministry reports from Brn. Z. H. Gurley and W. H. Kelley of the Twelve, also report of the Presidency and the Twelve on the place of holding the fall conference and on missions.

The presiding officers vacated the chair, calling upon Bro. M. H. Forscutt to preside during the discussion of the question pending at yesterday's adjournment.

The sixth section was read. Its adoption was moved, and the motion to so adopt being voted upon, prevailed.

The assembly was asked concerning its further pleasure, and the following was moved:

Resolved, that the motion of yesterday to consider the report of the committee on the books of the Publishing Board by sections be reconsidered.

This was spoken upon by Brn. J. Smith, E. L. Kelley and J. W. Chatburn, and the reading of the remaining sections being called for, they were read by the Secretary, and the question being called, the motion to reconsider prevailed.

The following substitute was offered for the motion that the report be acted upon by sections, namely:

That the remaining sections of the report be passed upon as a whole.

This was spoken upon by Brn. Blair, Brand, Harvey and Lake, and an amendment to the substitute was moved, as follows:

And that the Board of Publication be permitted to accompany the committee's report by an explanation.

Questions were asked or speeches were made by Brn. W. H. Kelley, Hilliard, E. L. Kelley, Chatburn, Brand and Harvey, when the question being called, the amendment was voted upon, and declared adopted. Division being called for a rising vote showed 24 for and 13 against.

A question was asked by Bro. J. Smith, and an additional amendment was offered, as follows:

Which explanation shall be submitted to this conference for consideration and adoption before being published.

This was discussed by Brn. J. Smith, E. L. Kelley, Harvey and Hilliard, and the question being called, this further amendment was adopted.

Then the substitute, as thus twice amended, was put upon its passage and adopted.

The following was moved and adopted:

Resolved, that we now consider and adopt the committee's report as a whole, and as amended.

A subsequent motion was introduced and by vote prevailed, reading as follows:

Resolved, that any explanations made by the Board of Publication upon the report of the auditing committee be made to the conference at this session.

The Presidency, to whom was referred the matter of the location of the next Fall Conference presented their report:

The Presidency and Twelve, to whom the matter of location of fall session of conference was referred, beg leave and submit that they have examined and considered the petitions from Lamoni, Council Bluffs, etc., and recommend the following: Resolved, that the Semi-annual Session of Conference be held at or near Council Bluffs, Iowa, to convene Sunday, September 12th, 1880. Respectfully,  
J. SMITH,  
J. H. LAKE.

It was moved to endorse, and that the said session be held at Council Bluffs, Iowa. Other motions were made, one favoring it being held at Lamoni, Iowa; another that it be held at Galland's Grove, Iowa, and another that it be held at Magnolia, Iowa.

Those favoring the various places, being called upon, stated the benefits of each place, and a vote was taken upon each, with the following result: Magnolia 2 votes, Galland's Grove 5 votes, Lamoni 2 votes, Council Bluffs 43 votes. Then it was voted that the choice of the latter place be declared as an unanimous one, which was done.

The committee on the books and annual report of Bishop I. L. Rogers, returned said report and their findings in the matter, which were adopted unanimously. The combined report reads as follows:

Annual Report of Bishop Israel L. Rogers of moneys received and paid out by him during the year ending March 31st, 1880:

Balance in hand April 1st, 1879.....	\$1,263 13
Receipts of tithings and offerings, items heretofore published in the quarterly reports..	4,716 94
Receipts from sale of 20 acres of Church land .....	375 00
Total credits .....	\$6,355 07
Expended for the ministry, the poor, and for various Church purposes, as published quarterly .....	5,122 33
Balance remaining on hand...	\$1,232 74

Of the forty-one Bishop's Agents appointed, thirty-four have reported to me this Spring, thirty-three of which will be found to agree with my book accounts with said Agents, though in several cases their reports were only adjusted by subsequent correspondence. The other one is incorrect and does not agree with the books kept by me. From the other seven agents I have no reports. Four of them are recent appointments, and the other three have failed to send a statement, but no balances stand charged against them on the books. The statement accompanying this will show the last balances, the receipts and the expenditures of these thirty-three Agents for the year, together with the amounts now due the Church from them or due to them. As will be seen \$3294.95 was received, and \$3522.12 was paid out by them, including sums sent to me during the year.

If the conference has any further instructions to give concerning the publication of the itemized reports of the Agents I would be pleased to have them.

In accordance with the wish of the Church I have called upon those having meeting houses or other Church property in their charge, to report the same and its valuation. Six chapels have thus been reported out of all the number that are now owned by the Church, or in process. They are as follows: One at San Bernardino, California, valued at \$800; one at Kewanee, Illinois, valued at \$1000; one at Sand-wich, Illinois, valued at \$1200; one at Springertown,

Illinois, valued at \$650; one at Little Sioux, Iowa, valued at \$800, and one at Fall River, Massachusetts, valued at \$1200.

Also by the will of the Church the Bishopric have prosecuted the matter for the possession of the Kirtland Temple, and, in the Court of Common Pleas, Lake county, Ohio, a decision was rendered by Judge

Sherman in favor of the Reorganized Church as the rightful owner of said property, and as the real successor of the original Church of 1830. In this case Bro. E. L. Kelley acted ably and wisely as our attorney, assisted by two other lawyers not of the Church, and Bro. Josiah Ells was present as a principal witness as to the succession, and the Bishopric feel that these

nearly all of the Saints feel more or less neglected by reason of the small amount of preaching done in the respective places visited. This, I think, can be obviated only by sending more laborers into that mission. Brn. B. V. Springer, Geo. Weston, C. Scott, Robert Davis, J. J. Cornish with myself, constitute the ministerial force who have been constantly in the field. Bro. Charles Wickes labored some months in Michigan during the winter, and Bro. J. F. McDowell for a time in Ohio, and each report a good work. We hope they will be like minded hereafter.

The spiritual condition of the Saints is improving, and at the conferences unity of sentiment has characterized all of the meetings, with a single exception, and even that not serious.

The financial side is improving, and noble and generous hearts are putting forth an effort to sustain the cause, temporally. On the whole, there has been a decided improvement in the condition of the work, and members and ministry feel encouraged to labor on.

Zenas H. Gurley, of the Twelve, writes from Lamoni, Decatur county, Iowa:

In pursuance of the appointment of last Semi-Annual Conference I have maintained a regular semi-monthly appointment at Davis City, until recently, have now changed it to a monthly, but hope to be ready to renew the semi-monthly appointments soon, as the people seem anxious, and at this place the interest still continues good, as may be seen by the large and attentive congregations. It is but proper to mention here that Mr. John Clark, of Davis City, has built and furnished a fine brick church there, which he styles "The First Union Church," and it is open to all people for religious purposes. Though not a member of any church, he believes that force of association, and a proper understanding of each other's views, goes far to remove the barriers which separate those who call themselves Christian. Hence the object of a "Union Church." Our services are held in said church, and the people seem to welcome us. It was my privilege to discourse upon three funeral occasions at this place upon three consecutive days, and what seemed especially cheering in the matter was that the three persons taken (all of whom were adults) were members of other churches than ours. Instances of this kind occur frequently, in this region, and speak largely, I think, in favor of the views held by us as a people, relative to "life and immortality brought to light through the gospel." I have spoken once at Pleasanton, in the Methodist Chapel, with good audience, and was earnestly requested to return there, which I hope to do soon. Have also spoken a number of times in Lamoni Branch, and I am pleased to say, as a rule, enjoy fair to good liberty of speech. I made a flying trip to Nebraska City, touching at Shenandoah, Hamburg and Plum Hollow. Met with the Saints in Shenandoah and enjoyed the privilege of saying something in defense of our faith. At Plum Hollow I was in time for their conference, and had the pleasure of speaking twice to a packed house, and plenty of openings appeared all along the line. All around I enjoyed the association of the Saints and the pleasure of meeting with them, and hope to many times again. I called at St. Joseph, Missouri, and was kindly entertained by Bro. J. H. Peters and his amiable lady. Met Brn. Marchant and Thos. Nutt. Hope next time to be able to comply with the many urgent requests and "stay longer."

I am striving to "owe no man," and thus liberate myself for the ministry entire. Until then, however, I shall not be idle, but shall continue to testify of Jesus the Savior of men, believing as I do that God's love and truth will yet predominate over the whole earth, and Jesus reign as King of kings and Lord of lords. And to bring to pass this glory of the Father, may peace, love and truth abide with all the faithful in Christ Jesus our Lord.

The report of the Quorum of High Priests was read, also that of the Seventy, and they were laid upon the table for future consideration.

The committee on Church Records presented their report, which reads as follows:

DISTRICTS.	AGENT'S NAMES.	Last Balance.	Receipts.	TOTAL.	Expenditures.	Due Church.	Due Agents.
English Mission	Thomas Taylor		106 36	106 36	103 80	2 56	
Alabama	Franklin Vickery	5 25	62 85	68 10	66 10	2 00	
California, Northern	John Roberts	121 98	696 45	818 43	692 35	126 08	
California, Southern	*Rich. Allen, Sen.						
Canada, Kent and Elgin	James Robb	9 00	22 50	31 50	15 00	16 50	
Canada, London	Samuel Brown		27 60	27 60	19 10	8 50	
Colorado	John Ellis		149 15	149 15	93 20	55 95	
Florida	†Benj. L. West						
Idaho, Malad	†John Lewis						
Illinois, Kewanee	R. J. Benjamin		27 88	27 88	23 15	4 73	
Illinois and Iowa, Nauvoo and String Prairie	A. W. Head	37	39 25	39 62	33 20	6 42	
Illinois, South-Eastern	B. S. Jones		3 75	3 75		3 75	
Indiana, Southern	J. S. Christie	1 15	23 25	22 40	20 00	4 40	
Iowa, Decatur	David Dancer		256 48	256 48	421 85		165 37
Iowa, Des Moines	John X. Davis		17 75	17 75	17 00		75
Iowa, Eastern	M. G. Maudsley	6 00	22 50	28 50	27 00		1 50
Iowa, Fremont	William Leeka		80 00	80 00	283 62		203 62
Iowa, Galland's Grove	John Pett	2 00	367 13	369 13	362 51	6 62	
Iowa, Pottawattamie	Andrew Hall	30 10	80 70	110 80	108 20	2 60	
Kansas, Spring River	I. R. Ross	1 93	152 12	154 05	42 95	111 10	
Kansas, North-Western	Mahlon Smith		62 46	62 46	59 69	2 77	
Maine, Eastern	†N. W. Crowley						
Massachusetts	John Smith	11 15	8 00	19 15	19 00		15
Michigan	G. A. Blakeslee	80	224 67	225 47	225 47		
Minnesota	J. R. Anderson	2 90	6 00	8 90			8 90
Missouri, Central	E. W. Cato, sen.		7 20	7 20	1 50		5 70
Missouri, Far West	J. D. Flanders		29 20	29 20	29 20		
Missouri, Independence	J. J. Kaster		20 30	20 30	18 55		1 75
Missouri, Nodaway	†A. N. Biervo						
Missouri, North-Eastern	R. Thrutchley		33 39	33 39	30 09		3 30
Missouri, St. Louis	R. D. Cottam	19 25	81 30	100 55	61 60		38 95
Montana	†Lewis Gaultier						
Nebraska, Central	Charles Brindley	5 20	45 20	50 40	57 35		6 95
Nebraska, Northern	Hans Nielson	1 90	150 22	152 12	156 97		4 85
Nebraska, Southern	J. W. Waldsmith		53 25	53 25	50 85		2 40
Nevada	T. R. Hawkins	21 50	30 75	52 25	44 50		7 75
Ohio, South-Eastern	Thomas Matthews		9 97	9 97	8 88		1 09
Oregon	J. H. Lee	42 81	254 55	297 36	276 81		20 55
Pennsylvania, Wyoming	W. W. Jones	20 34	47 75	68 09	56 00		12 09
Utah, Salt Lake	†T. N. Hudson						
Wisconsin, Western	E. C. Wildermuth	1 00	95 02	96 02	96 63		61
		304 63	3,294 95	3,599 58	3,522 12	458 86	381 40

\* Report very imperfect; can make no balance.

† No report.

brethren did a good work. The expenses to the Church have been \$211.07, and \$33.15 is yet due to brethren who held the temple for years and paid the taxes on it, which the county would not refund.

We would suggest that an able minister be placed at Kirtland to preach in the temple and in the country about, and to answer the questions of the visitors who daily come there from all parts, to see the famous building, and inquire concerning the faith and doctrine of the Saints.

But nine financial reports of the ministry have been received this Spring up to April 6th, although the request was for them from all the traveling ministry.

Further I have only to say that the financial prospect grows brighter, and the Bishopric hope ere long to see the means furnished whereby laborers may be sent into all fields, and whereby all other Church duties may be attended to.

Respectfully submitted,

ISRAEL L. ROGERS,  
Presiding Bishop.

Per H. A. S., Sec'y.

Your committee to whom was referred the Bishop's report, submit the following: We have examined the same, together with the books, and find them correct. Respectfully,

PHINEAS CADWELL,  
WM. H. KELLEY,  
G. A. BLAKESLEE.

The following was moved by Brn. Springer and Crawford:

Resolved, that hereafter no property of the Church shall depreciate in value, nor shall any member of the Church be liable to make mistakes.

This caused quite a laugh for its suggestiveness, but, on motion, it was laid on the table.

The following ministry reports were read:

W. H. Kelley, of the Twelve, (present), reports:

At the last conference I was continued in my former field of labor, embracing Michigan, Indiana, Canada and Ohio. Soon after conference I entered upon the duties of the mission, laboring principally in Michigan, Indiana and Canada. In Michigan I have visited Galien, Troy, Sanilac county, Mason county, Lawrence, Reed City, Cadillac; and in Canada, London, Carlingford, Osborne and Bothwell; also Steuben county, Indiana, and Coldwater, Michigan. In all these places I found attentive hearers and investigators. The Saints living in those places are, as a rule, earnest and endeavoring to build up the faith. This has wrought effectually in places toward allaying prejudice and inviting a consideration of the facts upon which the faith rests. The Saints are fast learning that the honor of the cause is, in a good degree, committed to them, and its worth measured in some sense by their lives, to those without, hence are growing wiser and more careful, as a rule.

The Lord is indeed opening the way, enlightening the minds, and softening the hearts of the people, so that many of the leading and local papers of the country are beginning to give us favorable notice. It is a large field and the laborers few, and the churches widely scattered; and it has been a source of great anxiety to me as to the best means of meeting the wants and demands; for

We, your committee on Church Record, find that the present style of reporting by branches, often gives a fictitious strength numerically; as many of the branches have on their rolls names of many members absent from their respective vicinities, their whereabouts being often unknown; and also believing that the practice of dropping such members from the branch rolls works injury to the cause and confusion to the Church Record, we would respectfully recommend:

1. That this conference instruct that the names of all scattered members be retained on the branch rolls; and that branch clerks hereafter be required to report the number of resident and the number of scattered members; until such scattered members be removed from the rolls according to law concerning the granting of letters of removal.

2. That hereafter blank reports for branches be so changed by adding blank space providing for so reporting.

And we further recommend that an assistant Church Recorder be appointed, or that we empower the Recorder to select such assistant.

J. A. CRAWFORD,  
JOHN CHISNALL.

It was adopted and the committee was discharged.

It was moved that the document submitted by Bro. J. W. Briggs be now taken up. The motion being put to vote was declared lost. Division being called for, resulted in a vote of 25 to take up and 22 against.

The following was moved by Brn. Forscutt and E. L. Kelley:

Whereas, in his letter to this conference, appealing from the decision of last Semi-Annual Conference, a decision based upon the findings of the Quorum of the Twelve in his case, Bro. Jason W. Briggs concedes the position assumed by the Reorganized Church on the subject of "The Gathering;" and, Whereas, in so doing, he virtually recedes from the position charged against him on this question, be it hereby

Resolved, that he be exonerated from the disability attaching to him now, so far as such disability results from the findings of the Quorum of the Twelve in his case, and the action of the Semi-Annual Conference thereon, in which he was declared guilty of teaching contrary to the revelations of God and the faith of the Reorganized Church on the subject of the gathering.

Provided, that he shall in express terms, recede from the position the Quorum of the Twelve found him guilty of occupying, in antagonism to the Church.

This was spoken upon or questions were asked by Brn. Harvey, Elvin, E. L. Kelley, Brand, Chatburn and Forscutt. Then the question being called the motion was declared as having been adopted. A division being called for, a rising vote showed 40 in favor of the motion and 8 against, and the preamble and resolution thus prevailed.

Bishop Rogers made a statement in regard to the organization of a quorum of Priests, and directed the Priests to appoint a secretary and gather names for enrollment, and then notify him and he will meet with them at 9 a. m., Monday next.

Adjourned with singing, "This God is the God we adore," and with benediction by Pres. Smith.

At 7:30 there was preaching by Bro. Columbus Scott, assisted by Bro. J. A. Crawford.

SUNDAY, APRIL 11TH.

At 10:30 a. m. preaching by Bro. Joseph Smith, assisted by Bro. J. H. Lake. Bro. F. G. Pitt was ordained as First Counselor to the President of the First Quorum of Elders

under the hands of Brn. W. H. Kelley and J. W. Chatburn.

At 3 p. m. the house was filled with Saints assembled for the purpose of partaking of the Sacrament of the Lord's Supper, and to engage in services of prayer and praise. After the opening hymn three who had been baptized during the interval between the morning and the afternoon services by Bro. M. H. Forscutt, were confirmed under the hands of Brn. Forscutt and W. H. Kelley. After that the emblems were blessed by Brn. Joseph Smith and H. S. Dille, and passed by Brn. L. Conover and G. F. Weston. Then testimonies were borne by twenty persons, and the gift of tongues was manifested. Time forbade the many who evidently wished to take a part in the worship of the hour from doing so.

At 7:30 p. m. Bro. M. H. Forscutt preached, assisted by Bro. J. Smith.

MONDAY, APRIL 12TH.

At 9 a. m. the usual prayer meeting was held, continuing till 12 m. It was in charge of Brn. Geo. H. Hilliard and Jobe Brown.

At 1:30 p. m., Pres. Blair presiding, sung an hymn and prayer was offered by Bro. W. H. Kelley, and business was proceeded with, the minutes of the 10th and 11th being first read.

The committee appointed upon the last half-yearly report of the Board of Publication presented the following, which was received and adopted:

We, your committee on examination of Report of Board of Publication for the term commencing August 16th, 1879, and ending February 16th, 1880, beg to submit that we have carefully examined said report, have compared it with cash book, ledger, and journal, and find the accounts correct, with the discrepancy only of 97 cents, and this does not affect the cash receipts, nor the cash balance as shown on report of Board of Publication, the error being simply in posting so as to make the ledger account 97 cents more than the cash book calls for. Very respectfully,

J. M. HARVEY,  
MARK H. FORSCUTT,  
I. N. WHITE.

The report from the Quorum of Priests was read:

Persuant to call ten priests met April 12th, 1880, and, after the opening exercises, Bishop Rogers spoke upon the necessity of a quorum organization, and the duties of Priests, and manner of organizing under the law. All present spoke on the question of organization, and unanimously agreed on its necessity and propriety. On motion Bishop I. L. Rogers was chosen as president and Bro. E. L. Kelley as secretary. The president was instructed to procure a record, and the members contributed two dollars for that purpose, the secretary being authorized to act as treasurer of the quorum. The following was adopted:

Resolved that the members present be requested to present the names of Priests whom they know to be worthy to be passed upon, and the secretary be requested to correspond with and enroll them as members upon obtaining their consent.

The following names were enrolled; Rudolph Etzenhouser, Frank Steffe, Wm. M. Rumel, Chas. Wicks, D. D. Williams, Wm. Crick, Daniel McPherson, Stephen N. Adams, G. F. Weston, Lawrence Conover, Henry Roberts, E. L. Kelley.

The session was a quiet and peaceable one, and the members parted, determined to show in the future good labor for the Master.

It was adopted.

The report of the Quorum of Seventy, as

read on the 10th, was reread, and it was moved that it be adopted.

1st. We, the quorum of Seventy, upon advisement with the following named brethren do hereby recommend them to Conference for ordination to office of Seventy: Columbus Scott, J. L. Bear.

2nd. The quorum having made choice of Bro. Glaud Rodger as its president, to supply the vacancy occasioned by the removal of Bro. C. G. Lanphear to another quorum, hereby recommend him to this conference for ordination to that position.

3rd. One of our quorum, Bro. J. H. Hansen, having been called from the field on account of embarrassing financial circumstances; and, whereas, we consider him an able, efficient, and worthy brother; therefore, Resolved that we ask the Conference to take some steps to liberate him and place him in the active ministry.

5th. Whereas, in the providence of God, our beloved brother, Frank Reynolds, has been removed from us by death, by which we have lost an efficient secretary, and in common with the Church, a worthy member; and, whereas, our loss has been and is in direct sense a still more serious loss to his family to whom his virtues most fondly endeared him, be it Resolved that we do hereby tender to his bereaved wife and family our sympathy and condolence, praying for them, that He who has promised to be a "husband to the widow" and a "father to the fatherless" may be their sufficient helper, defender and guide.

By order of the quorum of Seventy.

B. V. SPRINGER,  
J. S. PATTERSON, } Committee.  
GLAUD RODGER,

E. C. BRAND, President.

J. F. McDOWELL, Clerk.

Bro. Glaud Rodger asked a question in regard to the calling of the special witnesses and other ones named in the revelation of March, 1873. Remarks were also made by Brn. Lanphear, Patterson and Springer. The brethren of the Seventy wished to know if they as a quorum can properly and justly go outside of the three special witnesses named in the revelation of 1873, two of whom were ordained as presidents of Seventy, in making their choice as a president of the whole quorum. Bro. W. H. Kelley gave his views. It was moved that the report of the Seventy be acted upon by sections. This was lost. It was moved to refer it back to the quorum for further action. This was opposed, and, upon being placed before the Conference, it was voted down. The following was moved and adopted:

Resolved, that the names of those recommended by the Quorum of Seventy for ordination be taken up separately.

The Secretary read the first name recommended, that of Bro. Columbus Scott. On request, Bro. Scott stated his willingness to labor in that body, if he could be of more service to God thereby, and it was, by vote of the assembly, ordered that he be ordained.

Bro. J. L. Bear's name was read, and, upon his expressing a like willingness to labor in such a capacity, a motion was made that he be ordained, which prevailed.

The item from the quorum concerning the choice of Bro. Glaud Rodger as president of the Seventy was read, and his ordination to said office was ordered.

The clause in reference to Bro. J. H. Hansen was read, and, upon motion, the matter recommended was referred to the Bishopric and the First Presidency.

The above report as a whole was adopted by vote of the conference

Pres. Smith took the chair.

The report of the High Priests' Quorum was read:

The quorum has held two meetings during the present session of conference, one on the 8th, and the other on the 9th inst, and from the reports then presented we submit the following report:

There are 88 names on the Quorum Record, 36 have been removed for cause or by death, leaving 52 members as now constituted the quorum. From nine of these the quorum has no report on record. Of the 52 members now in the quorum, five are between 65 and 70 years of age, ten between 70 and 80, and five between 80 and 90, the eldest being 89 years. There are thus twenty members in the quorum, who, by reason of age and infirmities, some partially, others totally, are unfitted for duty, leaving but thirty-two members capable of duty. Of these thirty-two, nineteen are in the service of the Church, six being missionaries under General Conference appointment, three as the Bishopric of the Church, and ten as district and branch presidents. We think, therefore, that the quorum may be said to be in fair condition.

Of the six members of the quorum under General Conference appointment, and devoting themselves wholly to the ministry, C. Derry, president, is in Utah, M. H. Forscutt in Northern Illinois, R. C. B. Elvin in Nebraska, C. G. Lanphear in Northern Illinois, J. Landers in Kansas, and J. A. McIntosh in Iowa. I. L. Rogers, H. A. Stebbins and D. Dancer also as the Bishopric, H. A. Stebbins also as Branch President, and Church Secretary and Recorder.

The following ten brethren labor as holding local jurisdiction: J. Parsons in Pennsylvania; H. P. Brown and D. S. Mills in California; G. A. Blakeslee in Michigan; J. W. Chaburn, C. G. McIntosh, J. C. Crabbe, D. M. Gamet, S. S. Wilcox, and P. Cadwell in Iowa. The remaining thirteen of our membership able for duty are engaged in the localities where they reside, under local jurisdiction.

The brethren now under General Conference appointment express themselves as being willing to be continued in their present missions, or to be removed to new fields, as the Church may appoint, with one exception, resting on a contingency that may not arise, and need not therefore be named.

The Quorum also recommend to your honorable body the names of Donald Maule and of Eli Clothier, of Western Iowa, and ask that you endorse the recommendation for ordination to membership in the High Priests' Quorum.

Respectfully submitted,

MARK H. FORSCUTT, President *pro tem.*,  
HENRY A. STEBBINS, Secretary.

It was moved to adopt the report, and, further, that the names recommended by said quorum for ordination, be taken up and acted upon separately.

It was moved to ordain Bro. Donald Maule a High Priest. Attention was called to the resolution adopted last fall, that reads, "Resolved, that no quorum is authorized to enroll a brother without his consent," and, as it was not found that Bro. Maule had been conferred with upon the matter, a motion to lay the matter upon the table prevailed.

Bro. Eli Clothier's name was then taken up, and, for like reason, was disposed of in the same manner.

Bro. M. H. Forscutt, as a question of privilege, asked that either the President, or one of the Twelve, whoever he may appoint, (Bro. Forscutt said that he preferred Bro. Lake), preach during this conference on the subject of the Priesthood, and tell us where, either in ancient or modern revelation, we are taught that every member of the priesthood should be called by revelation.

The request of Bro. Robert Fuller that the Kirtland Branch, Ohio, be disorganized, was referred to Bro. W. H. Kelley, who is in charge of the mission that includes that State.

The request of Bro. M. Shaw, in regard to Sunday-school lesson-leaves was referred to the Board of Publication.

The following was moved by Brn. E. L. Kelley and Forscutt:

Whereas, the extended growth of the Church in the various States and Territories of the United States and in all parts of the world, separates its membership by distances of hundreds and thousands of miles from each other, and renders any one place of meeting in a body for the transaction of general Church business impracticable, and

Whereas, by reason of this and other obstacles, it is impossible to secure the presence of members and officers at the general Church gatherings in such numbers as to obtain the consent, and a fair and true expression of the will of the entire Church on questions which arise in the transaction of the business of the same, and

Whereas, the only General Assembly of the Church as at present represented are its General Conferences, which fail to afford an effective means of ascertaining the general wishes and expressions of the Church at large, by reason of the danger of advantages being taken to defeat the will of the body as a Church by persons unscrupulous or ambitious influencing the masses who form the majority of the present voting membership in the localities where such conferences are, or may be held, and

Whereas, it is necessary and desirable to obtain the full and free expression of the entire Church membership upon all questions of general interest relating to the transaction of the business of the Church and thereby maintain inviolate the great principle held sacred by all free men, viz: "Action by common consent under the law," and

Whereas, under the laws of the Church we recognize the right of the body to adopt such rules and regulations in the calling and organization of General Conferences as shall tend to subserve the general good and advance the highest interests of the whole body, therefore be it

Resolved, by the General Conference now assembled at Plano, Illinois, That all conferences and assemblies which shall hereafter be held for the transaction of business for the Church as a whole, whether such conference or assembly be special or annual, shall be composed of members having one or more of the following qualifications: (1) Persons ex officio members of such conference or assembly. (2) Members made such by reason of their being under appointment from General Conference. (3) Delegates to General Conferences. Provided however, that nothing herein contained, shall relate to, or prevent the calling of a conference of the quorums of the Church for the transaction of business as authorized by the laws of the Church, the general assembly, proper, and provided further, that nothing herein shall prevent any quorum of the Church transacting such business as may legally come before it and the right to present the same to such general conference or assembly for its action thereon.

2.—Resolved that a committee of five (of whom the President of the Church shall be the chairman) be appointed by the President of this Conference to arrange and report a system of representation in accordance with the foregoing preambles and resolution.

A motion to defer was made and amended, the whole reading as follows:

Resolved, that these preambles and resolutions be spread upon the record, and their further consideration be laid over till the next meeting of conference, but the committee shall be appointed at this conference, and requested to report at the next fall conference.

A motion concerning the Concordance to the Book of Covenants was made and amended, reading, as finally adopted, as follows:

Resolved, that the Board of Publication is hereby requested to have the "Concordance and Reference Guide" revised and printed in or bound with the Book of Covenants, omitting from said Concordance, etc., only such revelations as were ordered by the last Fall Conference to be hereafter added to the Book of Covenants.

The following was moved by Brn. Brand and McDowell:

Whereas, a revelation was given in 1853 through Bro. Henry H. Deam, instructing the Church how to organize, and

Whereas the history in the *Herald* fails to name or give credit to the person receiving so important a commandment, and

Whereas, others are supposed to have received it, and being desirous that the truth should be known, therefore be it

Resolved, that this omission be corrected in the history now being published.

After some testimonies being received upon the matter, it was by motion referred to the First Presidency.

Adjourned with benediction.

At 7:30 p.m. Bro. Wm. T. Bozarth preached. He was assisted by Bro. M. H. Bond, who also followed Bro. Bozarth with a few remarks.

TUESDAY, APRIL 13TH.

The usual prayer meeting was held from 9 to 12 a.m., being in charge of Brn. J. H. Lake and R. C. Elvin. A very great degree of the presence of the Holy Spirit was felt, and all hearts were comforted and confirmed.

At 1:30 p.m., President Blair in the chair, "All hail the power of Jesus name," was sung, and prayer was offered by Bro. E. C. Brand.

The minutes of yesterday's session were read.

The report of Bishop I. L. Rogers was read, as found in Saturday's minutes.

President Smith took the chair, and made an apology for a remark of his yesterday that was taken by some as being made in a hasty spirit.

The suggestion of the Bishop in regard to placing a minister at Kirtland, Ohio, was read, and it was moved that Bro. Ellis be appointed to that duty.

Bro. McDowell spoke upon it, and it was moved that the matter be referred to the First Presidency and Twelve for their consideration in connection with the subject of missions. This was spoken upon by Brn. W. H. and E. L. Kelly and M. H. Bond, and, being put to vote, the motion to refer prevailed.

Bro. Forscutt asked a question concerning the amount of \$2500 which was paid out by Bro. Russell Huntley in repairing the Kirtland Temple. The chair answered. The subject was spoken upon by Brn. E. L. Kelley, M. H. Forscutt, and President Smith, and there rested.

The following report of the First Quorum of Elders was read:

The quorum met April 8th, 1880; F. G. Pitt chosen president, and J. A. Crawford, secretary, *pro tem.*, opening prayer by F. G. Pitt. Minutes of the previous meeting read and approved. Case of A. G. Weeks represented to the quorum by Alex. H. Smith. On motion Brn. Bond, Chisnall and Hilliard, appointed committee to recommend action in the matter. The following brethren reported by letter: Thomas Nutt, James Perkins, Daniel Hougas, O. B. Thomas, John S. Kier, Robert Lyle and J. R. Badham.

The following brethren on recommendation and motion were chosen as members of the First Quorum: H. N. Snavely, Jobe Brown and I. M. Smith.

The following brethren were recommended for missions: J. A. Crawford, ready and willing to devote all his time in the field, wherever Conference may direct. E. P. Scarelliff, willing to de

vote all his time in the field, prefers to be associated with some experienced Elder. G. S. Yerrington, desires a mission in Massachusetts and New York in connection with Charles N. Brown. J. L. Bear is ready and willing to labor in Germany and Switzerland, if deemed wisdom.

Committee on case of A. G. Weeks, reported as follows:

"We find that the charges and evidences are not full and explicit enough to enable any decisive action being now taken, and we recommend that the case be referred to W. T. Bozarth, and that he be and is hereby authorized to adjudicate the case according to law." Adjourned.

F. G. PITT, Pres. *pro tem.*

J. A. CRAWFORD, Sec. *pro tem.*

It was moved that the report be adopted. Brn. Brand, Patterson, and Bozarth objected to the clause whereby one of the Seventy is placed in charge of the matter as named in the report, and Bro. Bozarth personally objected to the case being placed in his charge, but others favored it. It was then moved that the name of William Lewis be substituted for the name W. T. Bozarth. It was next moved that this be amended by inserting the words, "district authorities where said person resides," in place of the name of Bro. William Lewis. This amendment prevailed by vote. A further amendment was moved reading, "providing that such district authorities are not parties to the suit, personally." This amendment was put upon its passage and declared as adopted. A division being called for, a rising vote showed twenty-five for and two against it, Bro. Brand voting in the negative and requesting his vote recorded. Then the report of the First Quorum of Elders as amended, was adopted.

The following additional report was presented by the Quorum of Seventy:

Whereas, in the case \_\_\_\_\_, the course of procedure and decision of the quorum was not sustained by Conference, but was referred to the quorum for further action and reconsideration, we, the quorum of Seventy do hereby notify the Conference that, after duly reconsidering the case, and by investigation, present to your honorable body, not prematurely, our re-affirmation of former decision and act in aforementioned case.

E. C. BRAND, President.

J. F. McDOWELL, Clerk.

It was moved that it be adopted, and then a substitute was moved that it be spread upon the minutes, no reference being made to adoption. It was suggested that the matter be postponed till Fall Conference. The mover of the substitute explained his reasons for moving it, and afterwards it was put upon its passage and adopted. A division being called for, a rising vote showed 14 for, and 9 against the substitute.

The chair read two letters from Elder D. L. Shinn, Clarksburg, West Virginia, and the following was adopted:

Resolved, that Elder Josiah Ellis be instructed by this conference to either go in person or send Elder L. R. Devore or Elder James Brown, at an early day, to answer the call of Bro. D. L. Shinn, at Clarksburg, West Virginia, and to labor in that State and in Virginia as they may find it practicable.

The Board of Publication reported through President Smith that it was ready to present its explanations in connection with the report of the auditing committee, and Bro. Forscutt was called to the chair, and the Secretary read by sections the report of the committee, and the Board presented their remarks and explanations upon each section, the whole of their article reading as follows:

The Board of Publication offer in explanation on item 1 of section 2, of report of examining committee, that no member of the Board is advised as to how, why, when, or by whom the leaves of Journal Day Book, containing pages 13 to 16 inclusive, were taken out; and that they were not removed by or with the knowledge or consent of the Board or any member of it.

In regard to item 2 we have to say that the statement of the two members of the Board referred to, was made with regard to the balances appearing upon the pages of Ledger B. and not to the items of current accounts; and that the excesses of \$1,039.75 and \$67.05 are made up from said items of current accounts and are elsewhere accounted for; as, for instance, items entered on Ledger B. on pages 2 to 29 inclusive, show an aggregate of \$1,234.28 upon the Dr. side of these current accounts, and of \$1,225.28 upon the Cr. side leaving a gain of \$9.00, resulting from a failure to credit job work with the amount charged to Herald Office, as we believe.

These amounts added to the findings by the committee of the balances at heads of Ledger accounts, make the totals of debits \$19,883.79 and the credits \$7,003.86, leaving the total of assets \$12,879.93, an excess of the \$9.00 above referred to, over the total of assets as entered upon page 1, Ledger B.

In regard to the item named in section 3, of \$1,788.00. It appears that the \$2,000 named enters into the statement of assets and liabilities found on page 1 of Ledger B. and the Board have not had time to trace its connection; and that it being a transaction before the Board assumed control, the Board does not feel that they should be held to explain under this report.

In reference to section 4. A large number of accounts had accrued on the several books of account, which by reason of errors, the death, or incapacity of the persons against whom they were charged, were considered not collectable; and were ordered closed out by cancellation. See order of Board on Minute Book for September 3d, 1873, page 18.

In regard to section 5 the Board offer that one item of said aggregate of assets was that of "accounts receivable of doubtful value" amounting to \$3,013.13, cash on hand \$168.41; inventory June 14th, 1872, \$15,567.97 making the total of \$18,749.51. An inventory taken November 16th, 1874, shows that the Editorial Room had in valuation \$142.35; Sales Room and Book Department \$1,936.17; Press Department \$11,825.08; making a total of \$13,903.60, and in February 15th, 1879 shows Editor's Room \$137.14; Sales Room and Book Department 2,436.00; Press Department \$10,329.88; making a total of \$12,903.02.

The discount in Press Department in 1874 was \$1,251.12; in 1879 it was \$1,147.78. These two inventories compared show a loss on Press Department by discount of \$2,398.90. On February 15th, 1873 there was reported a loss by uncollectable debts of \$503.55.

This showing, being all that the time permits us to examine and report, may explain satisfactorily how the loss named has occurred.

In regard to section 6. This being a liability to loss only, needs no explanation.

In regard to section 7 no explanation is offered. Sections 8 and 9 are evidently included in section 10, and for the findings of the committee the Board offer no explanation other than that such commission of errors was discovered by the Board and an investigation begun prior to April Conference of 1879; and that such investigation was not completed in time to report at said April Conference; and that believing that discretionary power to correct, and adjust such errors as were found, lodged with the Board, such correction and adjustment was effected during the summer of 1879 and before the change in the Board at last Fall Conference. That the note referred to as being worthless is not due till June 1st, 1882; and therefore whether it is good or bad remains for time to determine; therefore we are of the opinion that such reference to said note should be stricken from the report of the committee before publication.

In regard to section 11, we submit that the note of \$500.00 was given to Israel L. Rogers, and

by him transferred to the Board, and that the endorsements of payments on said note do not specify that such payments were made on the principal, but on the note as an entirety, as is usual in cases where amounts more than the accrued interest are paid; and we are of the opinion that said note is a valid and good asset, and that the item in the report referring to it should be stricken from the report before publication.

In regard to the note of \$200.00 referred to as an asset. This note is not due; and no proof of its worthlessness appears in the report; and therefore we are of the opinion that the Conference should not so declare, but leave its collection to the Board when it becomes due, or its worthlessness becomes apparent by non payment; and that said reference to it in section 11 should be stricken from the report before publication.

In regard to the note or due bill of \$40.00. This note was for an amount due upon settlement, and was made necessary by the exigency of the case, as we at the time believed; we are therefore of the opinion that reference to it should be stricken from the report before publication.

In regard to section 12, we submit, that there was an account current with the Bishop running upon the Herald Office Books, upon which settlement was made with the Bishop from time to time; and that the moneys referred to as paid out of current receipts were paid out without reference to the Bishop's account, as were all other moneys paid out in the Herald Office business.

Section 13 As to the prices at which books were sold at the Herald Office the Board of management were, at the time of affixing the prices and are now of the opinion that said report complained of in the committee's report, was correct, and we believe that our examination of the matter and our facilities for judging of it, warrant us in such statement.

Section 14 we think is sufficiently explained by our reply to section 13; except that which relates to the payment of too high salaries to employees by the Board; and in this regard, in the absence of specifications on the part of the committee, we submit that we believe that under the circumstances and conditions of the work, we did the best we could.

The system of appointing Book Agents of which complaint is made in section 15, originated before the Board took the management, and was rectified as rapidly as possible.

Section 17. We submit that the payment referred to, we believe was justifiable, as no final examination and adjustment had been had, and investigation was still pending.

Section 18. In regard to the fixing the invoice price of books at less than their cost; we submit, that it is usual to assess assets at what they might sell for if forced to sale—not what might be realized upon them if time for sale at retail were permitted.

All of which is respectfully submitted.

JOSEPH SMITH,  
W. W. BLAIR,  
JOHN SCOTT,  
HENRY A. STEBBINS,  
ISRAEL L. ROGERS.

April 13th, 1880.

The following was moved:

Resolved, that the explanation of the Board of Publication be and is hereby received and ordered spread upon the record, and published in connection with the report of committee.

This was spoken upon, and an amendment was moved, that the following words be added:

Provided that the conference does not adopt the recommendations to strike out.

The reading of the parts whose striking out is asked, was called for, and discussion followed, taken part in by Brn. E. L. Kelley, Patterson, Crawford, and questions were asked by Brn. Harvey, E. L. Kelley, Chatburn, Pitt, I. N. White and Yerrington. Bro. J. Smith said that the Board could give their reasons for asking that the items spoken of be stricken out, if the assembly required it. It

was moved that they be requested so to do, which motion prevailed, and Bro. Smith presented the reasons on each point.

It was then moved to amend the amendment with the words, "With the exception of the names of the makers of the notes."

This was spoken upon by Brn. W. H. Kelley, Cadwell and Lake, when the question was called, and, on separate motions both amendments were adopted, and also the original as amended.

Pres. Smith took the chair.

The following was presented by the auditing committee:

The expenses of the committee appointed to examine the report and books of the Board of Publication for railroad fare and board is as follows: P. Cadwell \$36, G. A. Blakeslee \$11, and W. H. Kelley \$16. What shall be done about it? This includes fare to and from Plano.

It was moved that it be paid by the Bishop, and a vote being taken the motion was declared to have been lost, but, by a rising vote when a division was called for, there were 17 found voting in favor and 10 against the payment of the bill.

On motion that the Board of Publication be sustained, Brn. Rogers and Blair said that they would much prefer to be released from the Board, but, by vote, the Board was sustained as now constituted.

[Some mission appointments were read, which will appear with the others.—Sec'y].

Adjourned with benediction pronounced by Bro. J. H. Lake.

At 7:30 p.m. Bro. Jobe Brown preached, assisted by Bro. F. P. Scarcliff.

#### WEDNESDAY, APRIL 14TH.

At 9 a.m., the conference assembled for business. The hymn beginning, "The fulness of the gospel shines," was sung and prayer was offered by Bro. J. S. Patterson.

The minutes of yesterday's session were read and amended, during which remarks, questions and statements were made concerning the Kirtland Temple property.

It was moved that Bro. Clarence St. Clair, of Chicago, be ordained an Elder. Bro. St. Clair expressed his willingness to labor for the Lord if it be required of him. The propriety of this ordination was discussed at considerable length, not upon the merits or demerits of the brother, but upon the matter of ordaining men recently received into the Church, or those who may not be sufficiently instructed in the doctrine and laws of the Church. Then the motion providing for his ordination prevailed.

The hymn, "O thou in whose eternal name," was sung, and the following ordinations were attended to, after prayer by Bro. W. W. Blair: Bro. Glaud Rodger was ordained as the president of the Quorum of Seventy, Brn. Columbus Scott and John L. Bear as members of the Quorum of Seventy, and Clarence St. Clair as an Elder, under the hands of Brn. W. H. Kelley, J. H. Lake, and M. H. Forscutt, Bro. Kelley being spokesman in the case of Bro. Rodger, Bro. Lake in that of Bro. Scott, and Bro. Forscutt in ordaining Brn. Bear and St. Clair.

#### MISSIONS.

The subject of missions was considered, and it was resolved that the recommendations presented yesterday and to-day by the First Presidency and Twelve be taken up separately, and, upon so doing, the appointments made by authority of the Conference were as follows:

Thomas Taylor continued in charge of the European Mission.

John R. Gibbs in charge of the Welsh Mission.

Peter N. Brix in charge of the Danish Mission.

Odin Jacobs and R. Peterson to Norway and Sweden.

John L. Bear in charge of the mission to Germany and Switzerland.

James W. Gillen in charge of the Australian Mission.

William W. Blair in charge of the Rocky Mountain Mission, which mission was created by vote of this Conference, embracing Wyoming, Utah, Idaho, Montana and Eastern Nevada.

Josiah Eills was appointed to Ohio, Pennsylvania, Virginia, and West Virginia.

Edmund C. Briggs was requested to labor as circumstances permit.

John H. Lake was appointed to Central and Southern Illinois and Southern Iowa.

Joseph R. Lambert, Minnesota and Northern Iowa.

James Caffall, Nebraska, Kansas, and Colorado.

Zenas H. Gurley, as circumstances and wisdom may direct.

Thomas W. Smith, Eastern and New England States.

Wm. H. Kelley, Michigan, Indiana, Ohio, and Canada.

Alex. H. Smith, Missouri and South-western Iowa.

Charles Derry, the Rocky Mountain Mission.

Mark H. Forscutt, Northern Illinois.

Robert C. Elvin, Nebraska.

While still considering the subject of Missions, a motion was made to adjourn till 1:30 p.m., which prevailed.

Benediction by Bro. W. W. Blair.

At 1:30 p.m. a hymn was sung, and prayer was offered by Bro. J. S. Patterson.

Pres. Blair in the chair.

Privilege was granted to Bro. I. L. Rogers to sign the reply of the Board of Publication to the auditing committee, as read yesterday, he not having been present to sign it then, but agreeing with it wishing now to do so.

#### MISSIONS CONTINUED.

Glaud Rodger, California.

Bradford V. Springer, W. H. Kelley's field.

Edmund C. Brand, Rocky Mountain Mission.

Robert Davis, W. H. Kelley's field.

Joseph C. Clapp, Oregon and Washington Territory.

John H. Hansen, Scandinavian Mission, if practicable.

John C. Foss, Eastern States.

John T. Davies, South-western Missouri and South-eastern Kansas.

John S. Patterson, Northern Illinois and Eastern Iowa.

Joseph F. McDowell, Northern Illinois and Eastern Iowa.

Heman C. Smith, W. H. Kelley's field.

R. J. Anthony, Rocky Mountain Mission.

Charles N. Brown, New York and the Massachusetts District.

Davis H. Bays, as his circumstances permit.

Morris T. Short, W. H. Kelley's field.

Isaac N. Roberts, Kansas.

Gomer T. Griffiths, W. H. Kelley's field.

Geo. S. Hyde, Western Iowa and Central Nebraska.

William T. Bozarth in charge South-western Mission, embracing Western Louisiana, Texas, Arkansas, and Indian Territory.

Columbus Scott, W. H. Kelley's field.

Gordon E. Deuel, Rocky Mountain Mission.

Robert M. Elvin, Nebraska, Kansas, Iowa and Missouri.

James W. Bryan, Texas.

James Brown, Pennsylvania, Virginia, and Ohio.

Alex. J. Cato, Missouri, Kansas and Indian Territory.

Joseph A. Crawford in charge of South-eastern States, embracing Kentucky, Tennessee, Eastern Louisiana, Mississippi, Alabama, Florida and Georgia.

James Perkins, Western Kansas.

Geo. S. Yerrington, Massachusetts District.

Frank P. Scarcliff, South Eastern States.

J. Lamoreaux, Ohio.

Hiram L. Thompson, Texas.

Geo. H. Graves, South-eastern States.

Hiram Robinson, Pennsylvania.

John Eames, referred to president of Rocky Mountain Mission.

E. W. Tullidge, under direction of W. W. Blair.

Daniel S. Crawley, Kansas and Missouri.

Jobe Brown, Iowa, Minnesota, and Southern Wisconsin.

Clarence St. Clair, with M. H. Forscutt in Chicago, should it be decided to continue the work there.

Daniel McPherson, with J. R. Lambert in Minnesota and Iowa.

Rudolph Etzenhouser, with I. N. White in Iowa.

Charles Wickes, Texas and Western Louisiana.

Geo. F. Weston, W. H. Kelley's field.

During the appointment of missions it was moved that Bro. J. H. Lake be sent to Australia. Bro. Lake expressed his views that, unless the Spirit of the Lord plainly directed that he should be sent, he did not consider that he ought to be sent by the conference, nor would he consider himself under obligation to go on this distant and important mission without a divine authorization for his being sent. He thought it was time for more of this kind of direction in the matter of missions, so that the right men might go to the right place, as God may himself direct.

In considering the name and mission of Bro. D. H. Bays, Bro. Joseph Smith gave the following explanation:

In regard to Bro. D. H. Bays, it is due to him to state that the inquiry provided for last fall, upon the releasing Bro. Bays, has been made, and the result of such enquiry exonerates Bro. Bays from censure in leaving the Texas Mission; for the statement made by Bro. Bays that he was driven out of that field by the drouth that prevailed in that region, and that he was literally starved out and could not stay, is fully corroborated by others. Bro. Bays answered all questions without hesitancy, and, though Pres. Smith had felt that Bro. Bays was in fault for leaving the field without a recall by conference, he having agreed to stay from two to three years, his feelings were changed, and he believes that Bro. Bays was not to blame, and takes pleasure in stating such fact, that no further misconception to the prejudice of Bro. Bays may be had, for he fully believes that Bro. Bays was compelled to leave the field by circumstances over which neither he nor the church held control, and that Bro. Bays should not be held censurable in the matter, and that he be free to exercise the functions of his calling in the field, as wisdom, the Spirit and opportunity may direct.

Bro. H. L. Thompson, of Texas, confirmed the statement in regard to circumstances having forced Bro. Bays to leave, and he thought that Bro. Bays did extremely well in remaining even as long as he did.

Pres. Smith also gave an explanation regarding Bro. A. J. Cato and the action of the last General Conference concerning him, stating as follows:

In behalf of the Presidency to whom was assigned the duty of making inquiry respecting Bro.

A. J. Cato, silenced by the act of last conference, to report to his quorum, he at once instituted the necessary inquiries, and by a correspondence with Bro. Cato and with the persons aggrieved, the matters complained of were properly arranged, Bro. Cato making proper acknowledgments, which had been accepted and forgiveness extended; upon which adjustment Pres. Smith had returned Bro. Cato's license to him and directed him to labor in the field, as wisdom might direct, until conference should sit. Pres. Smith further stated that he felt it to be due to Bro. Cato to state that he has borne the ordeal like a man, and had answered freely all questions asked him, had not attempted concealment or evasion, but had done all that he could to facilitate a proper inquiry and adjustment of the matter complained of; and, what was very rare, he had not in his replies recriminated any one else, or found fault with any one regarding his difficulties, for which he certainly deserves credit. In Pres. Smith's experience it was a rare thing for one accused of wrong doing to refrain from self-justification, and counter accusations, and he felt to commend such an instance when it occurred. He felt that Bro. Cato had done what he could to make proper restitution and should be held free from further blame.

President Smith stated in regard to the matter of appointing an officer to preside over the Pacific Slope Mission, that the Presidency considered the matter and decided not to appoint any one, for no one could be appointed who would be satisfactorily received except one, who declined the appointment. It was therefore left unfilled.

On separate motions the Conference sustained the authorities of the Church, namely, the First Presidency, the Quorum of the Twelve as a quorum of the Church, the High Priests' Quorum (including the High Council as far as organized), the Bishopric, the Quorum of Seventy, and the several Quorums of Elders as well as the general body of Elders not yet enrolled, the Quorum of Priests now organized and the Priests as a body, also the Teachers and Deacons. Bro. Henry A. Stebbins was sustained as Church Secretary and Recorder, and Bro. John Scott as Church Librarian.

In regard to the mission to the Society Islands, the chair stated that affairs there were not very encouraging; also, that Bro. William Nelson wishes to get away, and promises to reimburse the Church if it will advance the means for him to return to America. Another letter from there does not speak favorably of his work and influence there.

Upon motion this joint matter was referred to the Twelve and Bishopric for consideration and action.

A vote of thanks was given to the citizens and Saints of Plano and Sandwich for their hospitality and deeds of kindness to the visiting brethren and sisters during the Conference.

By permission Bro. M. T. Short made a statement to the assembly which reads as follows:

I own a farm of 130 acres in Labette county, Kansas, within seven miles of Oswego, the county seat, where the great Missouri, Kansas and Texas Railroad crosses, at right angles, the St. Louis and San Francisco Road.

It has an orchard, two houses, besides out-houses, a well, a pasture and about eighty acres under the plow. It has plenty of timber, rich soil and is near a village in which is a fine mill, a post office, stores, etc., etc. It has a mortgage of \$700 00 running at 8 per cent interest, which will be due in 1883. If any one will pay into the coffers of the Church \$1,000 I will make them a war-

rantee deed, clear of all incumbrance except the one above named.

It being called for, the Secretary read the preambles and resolutions adopted two days ago about conference representation to do business for the Church, and the chairman appointed as the committee provided for in said document, Brn. H. A. Stebbins, E. L. Kelley, M. H. Forscutt and J. R. Lambert with President Smith.

A question was asked regarding the progress made in the Synopsis of the Scriptures, which was answered by Brn. Blair and Stebbins, who stated that some of the Elders called on had rendered the aid asked of them and some had refused, while others had neglected to or not found time to attend to the requests for assistance. All that had been received was in hand, and it remains with the Board of Publication to finish the work and publish on opportunity.

The following was adopted:

Resolved, that the recommendation of the Musical Editor respecting finding out how many will purchase the "Harmony" tune book, when printed, be adopted, and that he be instructed to secure the names of those who will.

Being permitted, Bro. F. C. Warnky made a statement regarding the meeting-house at Independence, Missouri, as follows:

The Saints have commenced to build a house, 36 by 50 feet, of brick. The walls are up and paid for; also some lumber for the roof. But the Saints are poor and not able to finish it; therefore I am sent here to see if the Church and also members of it will contribute so that the building may be finished and become Church property. All who wish to aid in this matter can send their mites to J. J. Kaster, Bishop's Agent, Independence, Missouri.

Bro. W. W. Blair gave some instruction to the Elders in regard to preaching, advising that they preach in simplicity and in plainness the first principles, presenting the milk and not the meat so much, not the deep and distant things. He also urged upon the ministry the living of pure and spiritual lives; such were most successful in their work, and they should avoid the abstruse things and the perplexing theories, and then those who come to hear once will come again. Bro. Forscutt asked a question on the subject which was replied to by Bro. Blair, and further remarks were made by him as to using discrimination in preaching to the world and to the Church, and according to the wants or needs of the people.

Following this a motion to adjourn to the time and place provided for prevailed, namely, to meet at Council Bluffs, Iowa, Sunday, September 12th, 1880.

The closing hymn was "The time is far spent, there is little remaining," and the dismissal prayer was offered by President Smith, in which he invoked the blessing of Almighty God upon the Church and its authorities, and upon the ministry who are about to go forth, or who are already in the missionary fields to which they have been assigned or continued.

In the evening Bro. F. C. Warnky preached to those remaining, assisted by Bro. H. A. Stebbins, and thus closed the April General Conference of 1880.

JOSEPH SMITH, }  
WM. W. BLAIR, } Presidents.

HENRY A. STEBBINS, Secretary.  
JOHN SCOTT, Assistant Secretary.

## The Original Indians.

In an article in the current number of Potter's American Monthly, General Brisbin attempts to prove that the Indian is of Asiatic origin. In summing up his facts he says: "Perhaps the strongest proof that our Indians are from Asia is in the fact that the nomadic tribes of Alaska are related to the Kamtchatkans, and even now pass and repass Behring Straits. A tribe has lately been found in Alaska, speaking the same language that is spoken in Kamtchatka; and still further, as if to remove all obstacles to the belief that the North American Indians is from Asia, I am assured many tribes on both sides of the straits are identical in manners, habits and customs. While the geography of the western hemisphere was unknown, the origin of our Indians could not be otherwise than a matter of conjecture; but now that the locality of tribes and the characteristics of our country are known, we can with almost certainty establish the nativity of the Red Man. It is not within the scope of this article to enter into further particulars concerning this interesting subject, but I will remark that sixty-nine authorities examined, all point to the same conclusion, and it can be satisfactorily proved our Indians are Asiatic: First, by their similarity of features and complexions. Second, by similarity of languages. Third, by similarity of religion. Fourth, by similarity of dress and ornaments. Fifth, by similarity of marriages. Sixth, by similarity of methods of making war. Seventh, by similarity of dances. Eighth, by similarity of sacrifices. Ninth, by similarity of funeral rites. Tenth, by similarity of festivals and beliefs concerning dreams. Eleventh, by similarity of games. Twelfth, by similarity of practice in naming children. Thirteenth, by similarity of dwellings. Fourteenth, by similarity in forms of government."

## The Mohammedan Religion Making Headway.

DR. DOLLINGER, authority in such matters, makes this interesting statement:

"At Sierra Leone, Africa, a Moslem university is flourishing, in which are being educated a thousand young men whose lives will be as absolutely surrendered to the cause the school represents as were the lives of the early soldiers of the Crescent, who counted it joy to fall in its defence on the field of battle. In China the followers of this ancient symbol have increased beyond computation, 50,000 residing in Tonquin alone. Among the Malayans and the islanders of the eastern archipelago it is reported that 18,000,000 have been won over to its support; and still one-fifth of the dwellers on the earth are enrolled as its army, of whom 50,000,000 at least are subjects of her Majesty Queen Victoria."

In thy silent wishing, thy voiceless, unuttered prayer, let the desire be not cherished that afflictions may not visit thee; for well has it been said: "Such prayers never seem to have wings." I am willing to be purified through sorrow, and accept it meekly as a blessing. I see that all the clouds are angels' faces, and their voices speak harmoniously of the everlasting chime.



# Saints' Herald.

JOSEPH SMITH, - - - EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, May 15th, 1880.

## CHAPEL BUILDING.

AT our late Conference, there was presented for the consideration of the brethren assembled, and for the brethren at large through the HERALD, the fact that the Saints at Independence, Missouri, had begun to build a house of worship, and were now at a standstill for lack of means to proceed, and an appeal was made to the Saints elsewhere for aid to this enterprise. This, in addition to those already presented for aid heretofore, makes some four or five that are in a similar condition; either in process of erection, or done and in debt. We might mention them all, but cite only one, that at Salt Lake City. This was begun by consent and direction of the Conference, and was deemed a necessity to the success of the mission. It is not yet built, but is dragging along. The expenditure of Church moneys, that is from the funds in the Bishop's hands, whenever there happens to be any, for such purpose, must be upon a specific order of Conference, or the Bishop would not feel warranted or safe in expending it. The brethren, of course, may pay individually what they may choose, and to which of the several calls they please. But it is decidedly bad policy for the Saints to set to build a house, and trust to luck only to get through with it. The commencing should be a matter of forethought, and any failure of means to finish be the result of an accident, something out of the control of those engaged in the matter of building.

There is nothing unlawful in presenting the claims of such and such an enterprise to the Saints, but the precedent is not a good one; it is multiplying the calls upon the resources of the people and encouraging carelessness in calculating the chances of building in given localities. To begin to build, and trust to an appeal to the general church to finish, is to create a probability of overloading the treasury with claims that can not be liquidated, or making a liability to build churches where they can be used only for a season and then be abandoned; or to ensure certain losses of the amounts put in at the beginning, with a loss of credit to the general Church by a failure, or a denial to aid as expected or desired.

The law makes provision for the expenditure by the Church of moneys for building, &c., but in every case before a building is begun an express order from the Conference should be obtained, or an understanding and agree-

ment with the Bishopric be had. The Bishop is under no obligation to heed a call made for help for such building purposes unless he is previously advised with, and consents to the necessity and feasibility of its erection; nor will any amount of local distress or special pleading avail with him, his bounds are set by the law and we believe that he will not transcend them, nor do we think he should.

We sympathize with the brethren at Independence in their financial distress, as we do with all the Saints elsewhere similarly situated; but our sympathy can not be estimated in dollars and cents, for these we have not; nor can we coin our tears and sighs and groans of distress into money and buy things and labor to build with.

It must be seen with half a moment's consideration, that the chances for help to any, or all of the local enterprises, from the general purses of the Church is not very good from the very nature of the case; so constant and urgent are the calls for the missionary arms of the service.

We do not intend this as a censure upon any one, and we hope no one will for a moment think so; but we do intend it as a word of caution to the Saints, and especially the Elders. We teach that men must be honest and pay their just debts according to contract; and that no man is justified in contracting a debt without known reasonable provision for its payment. If this is true, and we believe it to be sound principle, it is strikingly out of character to contract debts for buildings devoted to the worship of God, without adequate provision for payment; to our mind it is as reprehensible to run in debt for God and neglect payment as it is to run in debt for self and do the same thing—indeed it is much worse, for in the one case it not required by command or necessity, but in the other it may possibly be. It is as bad to rob for God as to rob from him.

In all the cases coming to our knowledge, no intentional wrong has been done by the brethren; they are simply mistakes in foreseeing and providing for contingencies that were likely to occur.

## THE WORD MORMON.

BRO. R. SCOGIN, writes from Cokerville, Alabama, April, 1880, stating how much need there was of returning Bro. H. C. Smith to the South-eastern Mission. He also wants to know whether the Church believes in Mormonism. Is that the name of the Church, Mormon Church? What is the meaning of Mormonism? Ought the Elders to preach Mormonism to the Saints? and if so why did not Christ preach Mormonism.

Mormonism means the doctrines of the

Mormons. We are not Mormons, and therefore do not believe in Mormonism, in the sense of that definition. The name of the Church is not the "Mormon Church." The Elders ought not to teach Mormonism, so called, to either Saints or sinners. Christ did not teach Mormonism, so far as we comprehend the meaning of the word in the spirit in which these questions are asked.

We sometimes use the word Mormonism as applied to the doctrine and faith of the Church to indicate its connection with the Book of Mormon, at the first; or as we sometimes say, "primitive Mormonism," but we do not use this term as properly belonging to us or our faith.

## THE WORK IN CHICAGO.

THERE is now quite a favorable opening for the preaching of the gospel made in the City of Chicago. An excellent hall in a good locality, close to Union Park, has been secured at a moderate rental, and a year's effort will be maintained if nothing transpires to prevent. The leading papers gave notice of the dedication of the hall, and nearly a hundred and fifty persons were present at the services. Bishop Israel L. Rogers led in prayer at the opening, he pronounced the sermon and Bro. M. H. Forscutt, in charge, offered the dedicatory prayer. Bro. George A. Blakeslee, from Michigan and some thirty or forty Saints and their friends, all friends to the cause, were present. A good spirit was present, and the opening was auspicious. Mr. Castle, the owner of the Hall, converted to Christianity not many years ago, was also present, and was invited to a place upon the stand, and gave at the close of the services a short account of his being led to Christ. The hall fell into his possession not long ago, and was used for almost all sort of miscellaneous gatherings, but he feels now that it has fallen to better uses, and will help the Lord's work. He will attend services there and give his influence to make the effort a success. The hall is located on West Lake street, number 619, and not far from Union Park. Saints visiting the City to stop over Sunday will have opportunity to worship with their brethren. Bro. Mark's address is at the hall.

## FROM ENGLAND.

THE following notices we clip from the Staffordshire, England, *Sentinel*, of March 22nd and 30th, respectively, sent us by Bro. C. H. Hassall, will explain themselves:

"Reorganized Church of Jesus Christ of Latter Day Saints.—On Saturday and Sunday, 27th and 28th March, 1880, the Birmingham District Conference of the above church will be held in the Saints' Meeting Room, near

Daniel's Limekiln, Pelham street, off Litchfield street, Hanley. On Sunday, the 28th, at 2:30 and 6 p. m., discourses will be delivered by preachers of the gospel from various parts of the country. All are kindly invited. Seats free. No collection. Bring your Bible with you, and compare what you hear with the Written Word.—N. B. Services are held every Sunday; time and place as above. Seats always free. Never any collection."

"Latter Day Saints Conference.—The Birmingham District Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, was held on Saturday and Sunday in the Saints meeting room, Pelham street, Mr. John Seville, of Birmingham presiding. Officers from Stafford, Birmingham, and Hanley, presented encouraging reports of the different branches, and likewise of personal effort. The business of the district was got through so as to admit of preaching twice on Sunday. The attendance was fair, and addresses were delivered by Thomas Taylor of Birmingham, and G. S. Greenwood of Stafford. Mr. Caton preached in the evening. On the motion of the Conference the boundaries of the district were enlarged to include Derbyshire."

BRO. JAMES COLLIER of Connecticut, sends some newspaper clippings, among them the following, dated New York City, April 23rd. We suppose it is quite a fair sample of a modern evangelist's way of doing what they think to be the Lord's work, but it does not happen to be the Bible method, nor the Apostles' doctrine that he preached:

"AN EVANGELIST'S METHOD.—Mr. Talmage introduced to his congregation at the Tabernacle, last night, Thomas J. Harrison, a young evangelist, who was formerly a pupil of his. He took his text from Joshua, and Mr. Talmage smiled from ear to ear as he saw his pupil rushing up and down the pulpit platform showing how Joshua rode up and down the line of his army and noted the number of deserters. Mr. Harrison told what sort of helpers he wished during his protracted meetings in Brooklyn. 'I want,' he said, 'all the Baptists here to be dipped and all the Methodists to be fired up, and all the Episcopalians to be formalized, and the Presbyterians to be strengthened. Ah, now how we are going to enjoy ourselves! We will open the meetings at six o'clock, and keep on until we stop. To-morrow afternoon we have a meeting. We want a crowd, and by Sunday night we want this place so that not another one can get in. Now, all you who will pray for me, raise the hand. Ah, how good you all are! Next week I shall start my two praying bands—one of young men and one of young women. Now I want you to raise your hands if you want to be saved. Ah, there they come! One—two—six—ten. Ah, how they come! Now, just one more in this left tier—there it is. Oh, I'm in clover, I am! What a meeting we are having! I can't help running about. You'll soon get used to that. It'll improve your eyesight to watch me. Let me see. Some one raised their hands at the rear end of the church, under the gallery there! Ah, I see you, my silvery-haired old friend, and you, dear young man! And now for two minutes of silent prayer."

### "DISORGANIZATION."

UNDER the above caption we have the following from Elder Edward L. Page, secretary of the North-east Missouri District:

"Brother Stebbins:—While laboring in the affairs of Bevier Branch, the question of disorganization and reorganization, has been much dwelt upon by some, as a panacea for all evils; and it has occurred to me, that if it be a measure of Church polity, that is to obtain currency, it should be authoritatively set forth, so as to be properly understood by the Saints. I for one, would like to have light from the proper source. What is disorganization? Is it not a return to the original elements either by a speedy or slow process; leaving no appearance of the organized structure, either as applied to the body corporate, or the body physical? In other words, death. If this be true, and a branch of the Church puts itself to death, or commits suicide, does virtue remain in the particles, through which they may assume organic proportions, without the intervention of an overruling power?

"If this is to be established as a precedent, what is to prevent a branch from disorganizing and reorganizing every full moon, in order to get rid of real or fancied impediments. Would it not be well to give the Saints instruction in this matter through the *Herald*, before mischievous results follow its frequent application?

"I would like to see the above, with editorial comments in the *Herald*; for it foreshadows an evil that crops out, and which, in my judgement, should be nipped in the bud, lest factions in other branches, as well as Bevier, make confusion worse confounded."

The evil complained of is a grave one, namely that of the disorganization of branches for the purpose of getting rid of offending or displeasing members, and then reorganizing without them, perhaps many of whom are just as honest and good as the others, though differing from them on something that causes a division of sentiment, and not appearing at the time and place which the disorganizers set, because they do not believe in this summary way of doing, and hence are thenceforth "counted out," and have no rights or privileges in common with the majority.

This custom, if inaugurated, would be a very dangerous one for the interests of the Church, as well as for all parties immediately concerned, being subversive of law and order, which properly grants the right to all men of being heard, the minority as well as the majority, with no ignoring by simply setting aside. And we state that the authorities of the Church have ever been strongly opposed, and still are so, to such movements, believing, as they do, that this method is an entirely unnecessary one, and that it is uncalled for and unwarranted by the law of the Church.

There is a legal way to deal with all real transgressors and recreant ones (if they can not be reclaimed), and division of sentiment and feeling, difference of views on any matter,

and personal animosities or ill will, should never be allowed to go to the extreme that two parties are created, antagonistic to each other, and ultimating in the stronger one effecting such a change as the complete overthrow of a branch organization and the reorganizing of themselves into a separate branch, ruled and governed to suit themselves, and to the disregard of the minority whose names they take from the record that belonged to the body, namely the old branch as a total. So likewise, were this the correct thing, might they do towards all thus left off the record, as regards a chapel, or other Church property in branch use; and, without a hearing and without a chance to be heard, unless they subscribe to the views of the party in possession, are the minority literally "left out in the cold," untried for offenses or unjustly accused, as the case may be, but all summarily "dropped," with their hearts wounded, and feeling sore, irritated and, perchance, despairing, waiting the time when they may have an opportunity, through the intervention of higher authority, to be heard, and the time when the adjustment of the branch may take place, in that order and system that is according to the letter and spirit of the law.

Hence we publish the above from Bro. Page, supplemented with an earnest protest against any further action of this kind anywhere, and also in hopes of seeing the special matter referred to properly re-adjusted, and all things once more working harmoniously, with all wrongs righted and with good feelings and good fellowship restored, and none lost from the fold.

### EDITORIAL ITEMS.

THE itemized reports of the Bishop's Agents will probably appear in a supplement sheet with the *HERALD* for June 1st.

Changes in the mailing lists will not be made until next issue.

Bro. J. D. Bennett wrote from Cuba, Kansas, April 23rd, quite cheerfully concerning the labor and prospects of the cause there. He is of the opinion that his late opponent, Rev. M. T. Case, is a lover of the truth. Bro. G. W. Chute, and G. W. Beebe both aided the work to the best of their ability. In three localities threats of mobbing have been made, but as yet no breach of the peace has been committed.

Bro. G. W. Pilgrim writes from Independence, Missouri, that the Spring is opening fine in that country. Wheat, grass, fruit are all looking fine and promise bountiful things. Wind did a great deal of damage through the "regions round about" lately, "fences and fruit trees blown down, and one church demolished."

We record elsewhere the death of Sr. Angelina Robinson, an early and always fervent disciple in the Latter Day Work. Those who have long known Bro. Ebenezer Robinson, will feel to sympathize with him in his loss of so long time a companion. A life-time of joys and sorrows passed together make a severance of companionship a loss indeed.

Bro. John A. Scott, of Scottsville, Indiana, wrote us April 24th, announcing the death of Bro. Vardemon Scott, after years of suffering. Bro. Scott states also that there is great need of some one to work in that field. He deplores the influence that sectarian teaching has upon the minds of some of the Saints.

Bro. Wm. Hart of San Francisco, Cal., has suffered some loss by taking the notes of those who should have been his friends, and honest, but who have failed to keep faith with him. Bro. Hart is not alone in this sort of affliction, by any means. There is a grain of comfort, however, in the thought that sometimes honest men are by stress of circumstances kept from keeping their contracts to the letter.

Bro. James Collier at Bridgeport, Connecticut, writes that, as a laboring man in these trying times, he has but little chance to go and proclaim to the people the everlasting gospel as it ought to be done to impress them and fix their attention, but he does what he feels he can, and thinks that if one could come and do some steady service in a course of sermons, good could be accomplished, and he feels anxious to be visited by the traveling ministry. We hope that some one can and will go.

In the minutes of the General Conference in the last issue, the name of Thomas J. Phillips as one of the Seventy reporting, should have been John T. Phillips; also, the same change in a credit in the Bishop's quarterly report, April 15th HERALD.

Sister Hettie E. Hess, at Eureka, Nevada, (daughter of Bro. John Cobb of Lake county, California), thinks that part of Nevada would be a good field for our ministers to labor in. A few of the Utah believers are there, but none of the Reorganized Church besides Sister Hess, so far as we know.

Bro. R. Etzenhouser writes from Eldenville, Iowa, that he was well pleased in laboring with Bro. I. N. White. Since their arrival there from Conference, they have been out on one tour and baptized six, the fruit of former labors. They were to go into Powesheik county, May 7th. We are glad to know of the activity of these brethren, as well as of many other laborers for Christ.

Bro. Chauncy Loomis of Madison county, Nebraska, does what he can for the cause, and hopes to be at liberty this summer to do considerable more. May he so do, and rejoice in accomplishing much.

Bro. Joshua B. Prettyman, living in Stark county, Indiana, writes of having done something in that county in the way of telling the people what his faith is concerning the gospel, though he seems to have forced the laboring oar with the hands of Bro. Francis Earl whenever he could, but we would like to hear of his having to take it himself frequently, and like a good many others, be compelled by circumstances and by the promptings of the Spirit, to be actively engaged. May he be encouraged to press onward, and be blessed in so doing. There is evidently a wide field there that needs a cultivating and seed-sowing time.

A late letter from Bro. Roderick May, dated at Kansas City, states that Bro. William Newton has met with quite a loss by the blowing down of a two story frame building, in process of erection upon a twelve foot high stone foundation, belonging to him. Bro. May states that the Saints are trying to live becomingly before God, in the "regions round about."

Bro. Thomas Millard of Carson City, Nev., sends us a number of notices of his efforts in that city, cut from the several local papers. They indicate an awakened activity in Bro. Millard that we are pleased to see. May he ever increase in the knowledge and power of the Spirit.

The *Atlantis*, Glendale, Montana, gave Bro. E. C. Brand a most impudent and scurrilous editorial notice, in which it is stated that the only difference there is between "Brighamites and the Josephites, is that the one comes out above board and defies the laws of civilization, while the other sneakily professes obedience to them. One set is made up of bold outlaws; the other is a band of double dealing knaves. Both oppose free government, and advocate by secret oath, theocratic government. The least objectionable feature of Brighamism, is polygamy, and Lord knows that is bad enough. Josephism possesses all the other criminal phases." Very comforting—and yet the Josephites meet no opposition; O, no!

Bro. A. J. Cato wrote from Oronogo, Jasper county, Missouri, April 30th, that he expected to begin the active ministerial labor for the season on May 1st.

Bro. E. L. Kelley sends us a copy of the *Glenwood Opinion*, Iowa, dated April 17th, which contains a notice of a lecture by Mrs. Ann Eliza Young in that city. In it the editor says of Mrs. Young: "We do not understand that she attacks Mormonism as a religion in any manner, and in that she is wise. It is that which, as we understand it, has attached itself to Mormonism like a barnacle, and now claims a right to existence as a part of their religion, polygamy. \* \* \* Her

'In and out of Utah' will be an important factor in creating a tide of public sentiment in favor of the abolition of sensual slavery in Utah, and we wish it may."

Brethren C. Scott and M. T. Short wrote from Lawrence, Michigan, May 1st. They had been engaged six nights in a debate, and more of the same kind of work is to come. Having truth on their side, and being defenders of the gospel of Jesus Christ, as preached by him, these brethren rejoice in having the armor on.

Bro. Isaac Harris of Deer Lodge county, Montana, gives assurance of his love for the gospel, and hopes to be ready for his coming Lord.

Bro. John Pett of Galland's Grove, Iowa, mentions his labor in the ministry throughout the past winter, and says that he has enjoyed fair liberty and has been blessed and encouraged in all his labors. He speaks of the new chapel they are building at Galland's Grove, near the old one, and which they expect to finish this summer. May Bro. Pett's faithful work in the ministry and as district secretary and recorder be amply rewarded.

Bro. Willard Smith writes from Port Sanilac, that Bro. Cornish and himself have been laboring together in the field thereabouts, and that good success was attending their efforts. Bro. Cornish was contending against great odds, so far as humanity goes, but the spirit of the work was aiding him.

Bro. Hiram Robinson wrote April 24th from Ellwell, Pa., that he found on his arrival there some people desirous of hearing the word of God preached, and the evening before he had a good sized congregation.

Bro. Moses R. Scott of Clark county, Ind., says that he is striving for the advancement of the work of the Lord as much as his circumstances will allow of his doing, and he feels assured that God is with him and the Saints in that country. He has preached at various places around about, and though the ministers of the Methodist and other orders warned their flocks not to hear or investigate, still the gospel news spreads, and some believe that they ought to "prove all things" before condemning. We hope that Bro. Scott and the Saints of Southern Indiana will prosper, and the cause increase greatly in that country. They need some traveling ministers all the time.

Bro. Arthur Lovell, of the Chariton Branch, Iowa, says that they are blessed by the Holy Spirit's presence, and find some who are interested in the gospel message, and some who acknowledge that it is the truth; but they are slow to obey. It devolves upon the laborers in the Lord's vineyard to wait patiently for the result, as well as to work for it.

Bro. John Edmunds, president of the Wyoming Valley District, Pennsylvania, writes quite an account of his labors in the ministry in the Wyoming Valley District, from February 14th to March 29th. He rejoiced with the Saints in the manifestations of God's Spirit at their conference, held in Danville, February 21st. After that he was at Scranton, and reorganized that branch, so that now they seem in good working order. At Plymouth he labored to confirm the members and to build up the work of God. In both branches excellent meetings were held, and peace prevails. We regret very much to hear from this letter of Bro. Edmunds that Sr. Mary Howell of Hyde Park, Pa., is dead. She died of a fever very suddenly, some time in March last. The Saints will remember her telling articles upon the doctrines and practices in Utah, of which we published some and copied others from eastern papers that she wrote for. Bro. Edmunds expresses his thanks to all who so kindly cared for him during his circuit through his district. May much good result.

Bro. Eli T. Dobson speaks of the labors of Bro. W. Whiting and himself in Pochahontas county, Iowa, late in March. Mr. Carlson and Mr. and Mrs. Chatfield, mentioned in former letters of the brethren, were baptized this time, and Bro. Eli thinks that others will obey and a branch be organized ere long. May their hopes be realized.

Bro. G. T. Griffiths and Heman C. Smith are still laboring in and around Galien, Michigan, and along the lake shore west of there. Bro. Griffiths baptized one on April 26th and three on May 3d, near Galien, and there is a prospect for more to follow. Rather of a new interest seems to be awakened in that region.

Bro. Aaron Brintnell of Sanilac county, Michigan, rejoices in the truth of the gospel, and in the power of God through which, since he received the word of salvation, he was healed instantly from a severe illness, for which mercy he praises his Redeemer, and desires also to do good in his cause.

On April 7th last we received the minutes of a conference held in the city of London, England, December 12th and 19th, 1879, for the purpose of organizing the London District. This was effected, and the presiding elder and the secretary were called by the voice of the Spirit through other Elders of the body, and unanimity and excellent feeling appears to have prevailed throughout. It also seems by the intimations of the Holy Spirit that a good work is likely to be done by that district, and as though many people may be added to the present numbers. Charles D. Norton was chosen as president of the district, R. Kendrick as secretary, and Thomas Bradshaw as treasurer. An adjournment was had to

March 10th, 1880. It is pleasing to note this evidence of the spirituality and zeal of the London Saints, and we pray that indeed their membership of true and noble ones may increase greatly.

We thank Bro. O. E. Cleveland for a copy of the *Valley Virginian*, Bro. T. R. Allen for a *Pittsburg Telegraph*, Bro. T. R. Hawkins for Nevada papers, Sr. Eliza E. Mitchell for a *Salt Lake Tribune and Herald*, and Bro. W. Rumel for an *Omaha Republican* and a *News*. The *News* contains a notice of a lecture on "Mormonism" by "Rev. Dr. H. D. Fisher, who has been stationed at Salt Lake City." He gave a description of Utah and one of the Mormon people and their faith, justly giving the evil doctrines introduced after the first founding, but ignorantly and unjustly charging that "Mormonism is the result of deep-laid schemes of wicked designing men." He also repeated the same old false charges against the character of Joseph Smith, like all others who do not take pains to inform themselves of facts, repeating the story of some one else, unproved and unprovable, and telling it as truth. They give histories of the "rise and progress" of the latter day work from the same hearsay, from prejudiced and enigmatical persons and books, while they themselves are ignorant, personally, of anything whereof they affirm, although they may have had some acquaintance with the perversions of the faith and doctrine, as visible in Utah. Bro. Rumel did not know of the lecture so as to be present. The *Republican* contains a sermon on the theory that is extant, that the year 1881 is to be a time of great physical disturbance, sickness, drouth, pestilence, etc., highly favoring the said-to-be scientific views looking for these things "to come upon the earth."

We call especial attention to the action of the April General Conference of 1880, found in this issue, concerning the names of absent members of branches remaining on the records instead of being removed by voting them off because of absence. It is well to advertise absent members that the branch would like to hear from and of their faith, and if these absent ones live near other branches they should be advised to take letters, or, with their consent, they may be sent to them to join other branches; but otherwise according to the resolution, they should be left upon the branch record, and in each quarterly report a statement of how many absent members there are can be given, so that none need to over-rate the resident membership of any branch in reading of its total membership.

We have received several papers of late sent us by Bro. W. R. Calhoun, of Cortland, DeKalb county, Illinois, for which our thanks are hereby tendered.

Bro. John Pett wrote from Dow City, Iowa, May 3d, mentioning some of the conditions of things now that mark the signs of the times, as follows: "We are having a very dry time; there has been but little rain for more than a year, grass and grain are beginning to need it now; the trees, too, put forth their leaves very slowly, sloughs are dry, streams are very low and wells are beginning to fail. Men's hearts begin to fail them, and a feeling of anxiety and uncertainty seems to rest upon them. How different now to what it was a few years ago, when a person could make his calculations almost to a certainty. How unmistakably can we see the word of the Lord fulfilling continually in the events that should precede his coming. May we be prepared."

Bro. Henry Grim of Cheeseland Branch, Texas, feels that the Saints there are growing in grace and in the knowledge of the truth.

### News Summary.

April 6th.—Later reports from the Kansas cyclone of Friday night show its effects to have been more destructive than at first reported. At Ottawa a number of buildings were destroyed, and many persons injured. The appearance of the cloud is pronounced to have been fearful in the extreme, and the noise made by the tornado struck terror to the hearts of all observers. Six miles east of Marysville, Missouri, a tornado struck the house of Martin Doran, completely demolishing it. Mrs. Doran was carried about twenty yards away and dashed to the earth, killing her instantly.

7th.—A block of buildings was totally destroyed at Minneapolis yesterday. The loss is estimated at \$166,000. The insurance is \$82,000.

Twenty-seven vessels bound down are lodged in the ice at the Straits of Mackinaw.

A dynamite explosion at Downeytown, near Reading, Pennsylvania, killed two men and seriously injured 12 others.

8th.—Three flour mills and one flax mill were burned at Dixon, Illinois, yesterday. By an explosion in one mill two men were killed and seven others seriously wounded. Loss of property about \$150,000.

10th.—A steamer on the river Danube has been sunk by a collision, and 11 of the passengers and 5 of the crew perished.

A correspondent at Constantinople reports a terrible famine at Mosul, Turkish Koordistan. Four thousand inhabitants have fled to Bagdad, and hundreds have died on the road.

Gen. Grant is at Vicksburg on his way north from New Orleans.

11th.—On yesterday a furious gale did great damage to property at Buffalo, New York. The waters of the lake rose perceptibly and were dashed over the stone piers with such force as to submerge many low-lying districts beyond. A train of cars, approaching the city, ran into four feet of water and was abandoned.

Reports from Cincinnati indicate that the fruit tree buds throughout Kentucky, Southern Ohio, and Southern Indiana have been severely injured by the frosts of last week.

12th.—A dispatch from Rangoon, Burmah, reports that 700 men, women, boys, girls, priests, and foreigners have been buried alive under the towers of the city walls as a sacrifice for the restoration of the king's health. The panic in Mandalay is frightful, and hundreds of people are leaving the city. The king's illness is said to be leprosy.

13th.—The Liberals in England have gained 106 seats in Parliament, and the Beaconsfield ministry will go out of power.

14th.—A dispatch from Berlin, Germany, says:

From the 4th to the 11th inst., 5,800 persons left Bremen for England and the United States. The emigrants come from all parts of Germany, and include many skilled workmen. The decided increase of emigration is evidently connected with the new army bill and entails a very serious loss upon the country.

Eleven persons were killed by a creosote explosion in London, England, yesterday.

Osborne and Smith counties, Kansas, have been terribly scourged by prairie fires, destroying property, cattle, and human lives. One fire extended nearly twenty miles around and traveled faster than a man on horseback.

In our News Summary of April 1st, we noticed the chances for war between China and Russia. It is now said that the former power is extremely anxious to avoid a war.

15th.—Five thousand persons in the province of Orenberg, Russia, are starving, the long winter having exhausted their supplies.

Forest fires in New Jersey have burned over a tract of country fifty miles long by ten wide, suffocating thousands of birds and considerable stock.

A severe shock of earthquake was experienced at San Francisco, yesterday noon. Buildings rocked, but no serious damage is reported.

16th.—The destructive fires which have been raging since Tuesday in the forests of New Jersey are still beyond control, and are lying waste some of the finest parts of the state. Although fires in the forests are not uncommon at this time of the year, yet nothing like the present conflagration has taken place within the memory of the oldest inhabitants. Miles upon miles of valuable timber land, mostly pine, oak, and cedar, have been turned into vast ash-beds. It is estimated that in Ocean and Monmouth counties 27,000 acres of timber land have been destroyed.

A British steamer was scuttled at the mouth of the River Elbe, Saturday last, to prevent an explosion, the vessel taking fire, and having 100 tons of powder as part of her cargo.

At Sedalia, Mo., Wednesday night, a cattle drover who was about to take the train was assaulted by four men and robbed of \$5,200 in money and a draft on a Chicago bank for about \$2,000. The victim had some \$2,500 more in money, checks, drafts, and notes representing \$15,000, which the robbers did not discover.

At a meeting of the Dublin Mansion House Committee to-day letters were read showing that the distress was increasing. The Lord Mayor said that if more money was not received they would have to appeal to the Government for aid.

Some seventeen students have been convicted of political offenses at Odessa, Russia, and sentenced to various terms of imprisonment at hard labor. The trials took place before a court-martial.

The Jesuits are not the only persons the French Government are desirous of driving out of France. The Socialists are also giving trouble, and nineteen of them have been obliged to leave the country.

17th.—Forest fires have done very serious damage in Sussex, Chesterfield, Dinwiddie and Prince George counties, Virginia.

Wheeling, W. Va., and some of the neighboring towns were yesterday visited by a violent wind-storm, which did considerable damage to buildings, blew about signs indiscriminately, and leveled trees and fences with the ground.

18th.—Lord Beaconsfield, the Prime Minister of England, and his colleagues in office at the head of the Government of England have sent in their resignations, as the Liberal party will come into power. It is thought that Mr. Gladstone may become the Prime Minister of England now.

20th.—The blockade caused by the recent snow-storm on the Union Pacific Railroad has ended, and trains are now running on time.

Murderous outrages are becoming frequent in Lewis county, West Virginia. The dead bodies of two victims have been discovered since last Friday, and several cases were previously reported. The people of the district are talking of forming vigilance committees, but are yet at a loss as to whom to bring to justice.

Manufacturing machinery, stock, and the build-

ings containing them, were destroyed by fire at Beaver Falls, Pennsylvania, yesterday. Loss \$400,000, and 200 men thrown out of employment.

On Sunday afternoon and evening, the 18th, a terrible storm of wind, rain and hail extended everywhere over the Western States, doing fearful damage to life and property in various places. Marshfield, a Missouri village about twenty-eight miles from Springfield, in that State, was almost entirely demolished by the storm. About eighty persons were killed and 200 wounded. The houses were leveled with the ground, trees torn up by the roots, and havoc spread in every direction. In a place of twenty-five hundred inhabitants not twenty buildings were left standing uninjured. In several places the ruins caught fire from the stoves that were in the destroyed houses, and this added terror to the scene that awful night, when the whole place was filled with lamentation and woe. Along the James River, in the same region, six persons were killed and twenty-five were wounded. Also at Findley twenty-nine houses were destroyed, and a few people were killed and wounded. Pineville and Cassville were also damaged, and throughout the country great destruction of life and property ensued. In the vicinity of Janesville, Wis., the storm played general havoc with dwellings, barns and out-buildings. Cattle and horses were killed by the score, fruit trees rendered perfectly worthless, and pieces of growing timber reduced to kindling wood. The storm also visited Rockford, Champaign, and Clinton, in this State, and Milwaukee, Manitowoc, White-water, and Beloit, in the State of Wisconsin.

21st.—Further news comes to hand about the great storm of last Sunday evening. At Marshfield, Webster county, Missouri, at least eighty-five people were killed, and it is thought the number will reach one hundred by the time all are found. The legs and arms of others have been amputated. Many of the wounded have been sent to Springfield and elsewhere, and a car load of provisions have been sent in, also freight cars for the people to live in temporarily. Along the James River more damage was done than was known yesterday. Also at Flat Creek six people were killed, and at Crow Creek settlement ten were killed. Barnettsville, Morgan county, was torn to pieces and some were killed and wounded, and houses, barns and all other kinds of property destroyed along the track of the tornado. Licking, Texas county, was nearly destroyed and several hundred people are homeless, and one man was killed and others were injured. At Shawnee Mission, Kansas, injury was done. Fayetteville, Arkansas, was nearly wiped out, and numbers of people were killed and wounded. Thus the path of the storm was a very long one and everywhere it is a scene of devastation and ruin. Cattle, horses, hogs and sheep, lie dead everywhere.

22d.—Additional news of the storm says that El Paso, Arkansas, was also destroyed, and eight persons were victims.

The English have met with another reverse in Afghanistan. The garrison of Dabruj has been annihilated by native bands, and the determination of the Afghan tribes to fight England to the bitter end is made more clear every day. Some 12,000 native troops are now massed in front of Gen. Hughes' army, and only wait the arrival of a reinforcement of 6,000 Sepoys before commencing the attack. As it is the desire of the Liberals to withdraw the English troops from Afghanistan as soon as they can honorably do so,—at least so the *Spectator* says,—it is likely that the pluck and spirit exhibited by the Afghans will be rewarded with ultimate success.

The walls of a large building in New York City gave way yesterday and three persons were killed and twelve wounded. A hospital fair was in progress, and forty couple were dancing in the hall.

The city of Hull, on the Ottawa River, Canada, was nearly destroyed by fire yesterday. Eight hundred buildings were burned and about four thousand people are homeless. Loss in property about half a million dollars, and it is thought that two or three people perished.

Seven men who left Point St. Ignace, Mich., in a sail boat were drowned in the severe gale on Monday.

23d.—Queen Victoria has accepted the resig-

nation of Beaconsfield and his ministry. Lord Hartington is called by her to form a new cabinet.

During a gale yesterday on the Scottish coast nineteen fishermen were drowned.

Trains on the Central Pacific have been blocked again by a heavy fall of snow among the mountains.

A boiler explosion near Memphis, yesterday, caused the death of three men. The unfortunate victims were frightfully mangled and died in the most torturing agony.

A heavy rain-storm prevails in the lower Sacramento Valley, California, and an equally heavy snow-storm prevails on the adjacent mountains. The river and its tributaries are rapidly rising, and a serious flood is threatened. Already considerable damage has been done, and it is feared that, should the rain and snow continue, the injury to property, if not life, will be unprecedentedly great.

24th.—Lord Hartington declined to undertake the responsibility of forming a new cabinet, and the Queen sent for Mr. Gladstone, the acknowledged leader of the Liberal party, and he has accepted the task. The speculation as to who the honored ones will be, equals that in this country upon the election of a new President as to who his counselors shall be in the nations affairs. Enthusiastic crowds greet Mr. Gladstone at this added honor done to him.

It is reported that Gen. Stewart, in command of some British forces in Afghanistan, has sorely defeated a body of fifteen thousand and slain one thousand in battle. The English at Bombay think it the end of Afghan resistance to England's iron rule.

The Montenegrins are invading Albania, and a severe battle has taken place, resulting in the defeat of the invaders. Both provinces are in western Turkey, along the Adriatic Sea.

The Pope intercedes with President Grevy and the French Government in behalf of the Jesuits and other expelled societies.

The son of Mayor Kallouch of San Francisco, (who was so seriously wounded August 23d, 1879 by one of the De Youngs, editors of the *Chronicle*), has now shot and killed Charles De Young, thus avenging his father's wound. Much excitement exists in that city and probably the end is not yet.

25th.—A tornado occurred in Macoupin county, Illinois, last night. Some people were killed and many cattle and hogs, and much property was destroyed.

[No space for more news this time.]

## Correspondence.

JONESPORT, Maine,  
April 15th, 1880.

*Brethren Joseph and Henry:*—Three weeks ago I arrived home from the Western Maine District. I was there with Bro. T. W. Smith and wife five weeks. While at Green's Landing I baptized two, Joseph Eaton and Lovina Knowlton. The former is the head of a family, and he bids fair to make a useful man in the cause. May God bless him. The latter, since baptism, has passed away into the great beyond, dying with the consumption. I have visited all the branches in Eastern Maine since I arrived home, and I find them striving for the kingdom of God.

I visited the Sea Side Branch two weeks ago. I must say they are happy members. One old brother, whom I baptized last fall, (a cripple), has received deliverance in a great degree of his lameness, and he praises the God of heaven for the blessing. He related a vision that he had recently. He has doubted Joseph Smith being a prophet, and the Book of Mormon being a revelation from God. He said:

"As I lay upon my bed at midnight, my wife being asleep, I was praying to my heavenly Father that if Joseph Smith was a prophet, and the Book of Mormon a revelation from heaven, then I wished for him to let me know these things in his own way. Just then I saw a light in the shape of a star, between the two front windows. I looked at it, and it was very bright. Then I saw a very bright rainbow, which encircled the star, and inside of this rainbow appeared a half bow. I then saw a handsome, dark complexioned man, having a scar on his left cheek.

He was standing in one corner of the room. He held in one hand a book close to his bosom. In his other hand he held something else. The star moved along toward him, also the bows, until the star rested over his head, and the bows encircled him. He said to me 'Fear not; for the cause you belong to is of God.' Then I spoke to my wife, that she might see the lovely sight, but it then disappeared. I never shall forget the sight, no never, thank God."

I expect T. W. Smith and wife on next Saturday boat, from the Western Maine District.

Yours truly,

J. C. FOSS.

TAYLOR, Red River Co., Texas,  
April 16th, 1880.

*Dear Herald*.—Since December, 1879, I have been here. The branch numbers twenty-four members, and they meet twice a week, and we are all encouraged realizing that God is with us by his holy Spirit. But we are surrounded by those who love to speak all manner of evil. It has been said that a mob was ready to wait on any Elder of the Latter Day Saints that would come into these parts again. But since that time my husband has been preaching here unmolested. Yet there is so much misrepresentation and prejudice, that it is hard to get a congregation together. We have just been attending a series of lectures delivered by a Christian minister named S. R. Ezzell, who claimed that faith, repentance, and baptism are all that are now essential to salvation. We got some good ideas, and heard a great deal we could not endorse. He says that he has a brother in Kansas who is an Elder of the Latter Day Saints, with whom he has labored very hard, trying to turn him, but with no effect. We listened to a learned clergyman of the Christian Church on last Lord's day upon the gifts of the gospel, and it was a complete failure. He claimed that faith, hope and charity have taken the place of the gifts, and that miracles and signs were given to produce faith in the unbeliever, but that they were not needed now; faith, hope, and charity having taken their place, and these are now working their mission. After he closed Bro. Billingsley announced that he would be at that place next Lord's day, to reason with them from the Scriptures upon the same subject. This made quite an excitement. Some claimed that Bro. B. had broken the peace, but others were in favor of hearing all.

I write these lines that all the Saints may sympathize with and pray for those whose lot is cast in a country where there are but few to cheer. I thank the Saints and friends for kindness to me during our travails.

Your sister in the gospel,

S. S. CATO.

MALAD CITY, Idaho.

April 26th, 1880.

*Bro. Joseph Smith*.—I returned to this place on the 23d, inst. Most all the Saints have moved out of town to their farms, some six miles away. We met yesterday at the usual hour; the attendance was small, yet we had a spirited meeting. At night I spoke to the people the congregation was not large.

John Taylor's move at the last conference has had a wonderful effect upon the people; the donations to the poor, throwing off the tithing and emigration, all has the desired effect. It seems generous, but most likely in time they will find it a burden they have not realized before. When they pay the salary allowed the Twelve and other church officials a few years, and keep up the revenues of the church, I think they will only find it removing the burden from one shoulder to the other. I am of the opinion the measure will militate against us for a time at least, but we shall not be discouraged if we do but little here; it will, in my opinion, have an influence abroad; every stroke we make here for good will be felt wherever our Elders may go.

I attended the discussion between Bro. Luff and Elder Rupert Brown, of the Utah Church, held at Sandy, the 17th and 18th, inst; the subject was "Polygamy; naturally, socially, and scripturally." Bro. Luff met him on every proposition and completely refuted every argument he advanced; in fact the truth prevailed. I

never saw a more complete victory. The attendance was large, and the clear and forcible arguments of Bro. Luff, supported by Scripture, was felt in a very marked degree. Our young brother did nobly. I pray God he may retain his influence, and that he may have the favor of the Master, that his usefulness may increase for good for ever.

I expect to remain in this valley for two or three weeks yet. The brethren want me to remain here during the session of court that will convene the second Monday in May. They think good may be done at that time. I shall then try to make an extensive trip, and for that I would like to be supplied with an assortment of tracts suitable for the occasion, as I think that they will do more preaching and better than I can do.

We had a pleasant time at our conference in the city; the preaching was very good, I thought. We all felt loth to separate; it seemed good to meet, and we all felt that it would be good to travel two and two together.

R. J. ANTHONY.

ROD EAU, Ontario,

April 26th, 1880.

*Bro. Joseph*.—We are doing some better here now, and my prayer is that we may continue until that perfect day does come. On the 11th, three were baptized, and yesterday two more, and I think others will come soon.

Your brother in Christ,

SAMUEL C. REYNOLDS.

EDENVILLE, Iowa,

May 3d, 1880.

*Bro. Joseph*.—Bro. Etzenhouser and I commenced our two-days' meeting in the Valley Branch, April 24th, and continued to the 28th. Bro. Knox assisted us during Saturday and part of Sabbath exercises, when he was called home on account of sickness. On the 25th, two gave their names for baptism, and Bro. Etzenhouser attended to the ordinance, it being the first of the kind he ever done.

On the 29th, commenced meeting in Warren county, and continued up to May 2d, and Bro. Etzenhouser had the pleasure of baptizing four more. We returned to the Valley Branch and held three more meetings. We had a good time, and our Father was with us by his Spirit, which indited our minds and gave force to the word spoken. Many have said, "I am sorry to see them go." We leave to-day for Marshall county, where we will preach on the 7th, and go to Powesheik county, and commence a series of meetings on 8th. Commence a two-days' meeting on the 22d at Walnut Grove, in Powesheik county. Brn. Nirk, D. C. White, Knox and others have offered to assist when called upon. We can see a greater determination on the part of local authorities, and hope by these timely "helps" to keep the good cause rolling in our district.

Yours in the faith,

I. N. WHITE.

SALT LAKE CITY, Utah,

April 26th, 1880.

*President Joseph Smith*.—Debate came off on the 17th and 18th, in Sandy, and I feel satisfied. I wanted the Elder to fulfill his promise by coming to Salt Lake City and repeating it, but he said that he had been considering the matter since making that promise, and circumstances forbid it at present. He postponed it indefinitely. I arose and offered him two months in which to make good his promise, during which time, I would hold myself in readiness to appear at his call, and re-discuss the subject—Polygamy.

Hoping for ultimate success, I remain as ever, yours in bonds,

JOSEPH LUFF.

GAINESVILLE, Florida,

April 25th, 1880.

*Bro. Henry*.—I cordially invite one or both of the brethren who were assigned to the southern states, to visit us at as early a period as possible. They will find at my house a home as long as they will stay. Come brethren and revive us. I will also be glad to talk to you through or by the pen. Address

M. O. HOWARD.

SPRINGERTON, White Co., Illinois,

May 4th, 1880.

*Bro. Henry*.—I have preached here in the Saints' chapel four times, and I for one, have realized the fulfillment of the word received in conference, that we "should receive the Spirit as never before." We had fair congregations, and close attention was paid by many, and we believe some were impressed, but there is a great deal of opposition among certain parties, yet it is of that character which we like sometimes to see; for, when men noise the matter around by using flimsy arguments and unsound reasoning, the work is kept before the people, and then when we present the truth the contrast is seen. I am happy to say that there are noble-hearted Saints in this locality, those who love the cause they have espoused; and, although through the noble efforts of Bro. G. H. Hilliard and others, a good work has already been done, there is yet more good work to be done. Much depends upon the faithfulness of the Saints in showing by "a good walk and conversation," a practical illustration of the truths we preach. Kind regards to all.

Your brother in Christ,

FRANK P. SCARCLIFF.

BRAIDWOOD, Ills., May 5th, 1880.

*Bro. Henry*.—I am still trying, by precept and example, to let the people know that there is more in life than what is seen, and though many times since coming to this place it seemed as if my efforts were in vain, yet now and again fruit would appear, and so I was encouraged. Last week I baptized five, four men and one woman, the youngest twenty-one years old. I have the names of two more, a man and woman; will go to the river this week. All well. My trust is still in the Lord, and I feel very thankful to him for inviting me too.

Your brother in the knowledge of the truth,

JOHN S. KEIR.

ELKADER, Iowa, April 4th, 1880.

*Joseph, Dear Nephew*.—It is always good to commune with friends, and more especially if they are Saints by practice as well as by profession.

I notice in the last *Herald* a letter from Bro. William Anderson, of St. Louis, Missouri, in which he states that he thinks that they of the St. Louis District have been misunderstood as it regards elders coming into that district to labor. They do not want flying visits from brethren abroad, &c. As to the misunderstanding that has gone out, the conference held last October will explain. And what of the resolutions that were passed at that conference. I do not demur particularly against what Bro. Anderson has written, but enquire why my name was referred to in connection with the finances of the Church in St. Louis. And laboring, as I am, under the impression that many of my friends may form some erroneous ideas about the matter injurious to my influence among the Saints abroad. I also ask to have this misunderstanding corrected.

If there was anything in my department, or preaching, distasteful to the Saints in St. Louis while I was there, I am ignorant of it. My visit to St. Louis last Spring was mainly to visit a niece living in that city; but on being introduced to Bro. Anderson, he being the presiding Elder of that branch of the Church, I was requested to speak to the Saints, which I did accordingly; preaching three discourses, and as I supposed from the friendly spirit manifested that all were well pleased, as several invitations were extended for me to remain longer in the city. But as I had been from home on a mission, in northwestern Missouri, some five months, and the time drew nigh for my return home; and as I had exhausted nearly the last dollar in expenses coming down from Far West, I did not think it improper to speak of this subject before the Saints, asking them to assist me in my expenses to my home. If this is my offending, I will say to the Saints in the St. Louis District, that if I ever come that way again, that I will try to do better next time, and say nothing about money.

I will say, however, for the credit and kind generosity of the Saints at St. Louis, and in other branches of the Church that I visited in that dis-

trict, that in their contribution for my expenses I had no reason to complain. And as to my cordial reception among them, I could not wish to enjoy myself better, or to meet with more kindly spirits than I found in the short time I was with them; and I hope dear *Herald*, that the publication of this letter will correct mistakes about this matter, and affect a restoration of good feelings again, and I wish further to state that to the Saints in the St. Louis District, and at St. Louis, for their kindness and for the generous aid which the Bishop's Agent handed me on the morning I left the city, my thanks are extended. May God, the father of all mercies, bestow most abundantly of his grace and spirit upon all those generous hearts.

I am truly yours in gospel bonds,

WILLIAM B. SMITH.

MONMOUTH, Illinois,  
May 10th, 1880.

*Bro. Henry*:—Bro. Sollenberger rented the Temperance Hall for four evenings. Friday and Saturday evenings we had limited audiences. Yesterday, Sunday, at 5 p.m., I spoke on the corner of the public square; three hundred people out; talked for nearly one hour. The audience was an intelligent one. Made an announcement to give my Utah Mormon lecture at the Hall to-night.

I was invited to speak in the 2nd Colored Baptist Church last night and did so. A goodly number of white people followed and gave us another hearing. Some stir is now made. The chapel is a neat structure, very tastefully arranged within, and cleanly. Some students from the United Presbyterian College go there once in a while and chat to the colored friends. There is some talk of the "Liberals" letting us have their hall free. They want me to stay a time and talk to them, the people in general.

J. F. McDOWELL.

CAMERON, Mo., April 7th, 1880.

*Bro. Henry*:—As I sit down to write I think of God's servants being assembled in General Conference, and my heart yearns to be with you. But I will try to patiently wait until I shall some other time enjoy the pleasure of attending one. I still labor for the spread of the cause, and, having some spare time, I accepted an invitation, and went into Grundy county, Missouri, some sixty-five miles away, into an entirely new field. On Saturday, March 20th, I arrived at the house of Mr. and Sr. McVay, where I was received with warmth. Sr. McVay is a sister of I. N. White.

We decided to commence on Sabbath evening at their school-house. There were to be Baptist meetings in the neighborhood on Saturday night and Sabbath morning, and on Saturday night we attended the Baptist service. I was introduced to the minister, and he invited me to take a seat with him. Among the first questions asked was, "Are you a Baptist minister?" I told him what body I represented, which no doubt surprised him, and the next day I had the privilege of remaining with the audience, and listened to quite an interesting funeral discourse. I was accorded the privilege of announcing our meeting, and you may judge of the ignorance of the people when I tell you the first inquiry made concerning me was, "How many wives has he?"

Sabbath evening came, and with it a good houseful of anxious listeners, and the following night brought an increased audience, people coming for six or seven miles to hear the "new doctrine." I held nine meetings at the same house, and most of the time was listened to by crowded houses of attentive listeners. Being alone, I had no other reliance for strength than upon the great Author of the work, but that source was all-sufficient, and God blessed me in telling the "old, old story." And, seeing the anxiety of the people, I felt to cry out, "Lord, send forth more laborers, that the ripened grain may be reaped." During my stay several urgent calls came for labor in other localities, only one of which I responded to, believing that a concentration of labor was more advisable. I was treated with the greatest hospitality. Mr. McVay and family showed me especial kindness. Mr. Robbins, an old-time Methodist, and his family, Mr. and Mrs. Morrison, and

others, are worthy of mention as showing great kindness. May the Lord bless them. Circumstances demanded my attention at home, so I came away. However, I spoke once in a Methodist Church in another neighborhood, and to an attentive audience. With an earnest desire for the welfare of the cause, I am yours for truth,

J. M. TERRY.

WILBER, Nebraska,  
April 14th, 1880.

*Bro. Henry*:—The cause of my disappointment about being at the General Conference, is now past. I do not write of the merits of the discussion; I will leave that for others. But I give some notes that may be overlooked by others. I find the following pen-picture of Elder D. R. Dungan, (in a pamphlet sold by him), "Is a bilious, sanguine, vital temperament; \*\*\* a large gentleman, and possessing more of the motive. \*\*\* He has a pleasant expression of countenance. He has keen perception, large order, is intuitive, self-complacent and self-reliant, a pleasant talker, cool, careful, and a clear reasoner."

The foregoing is a fair representation of the ablest debater of the Christian Church. He stated that he had held nineteen public discussions. No truth was compromised or the faith of any Saint weakened, while friends were made for the cause, which fact will appear hereafter. The evil and bad reported about Joseph Smith was the main line of warfare. The New Translation, Book of Mormon, and Book of Doctrine and Covenants, were held up to ridicule in every speech. After the close of the debate I permitted my mind to rest, and dismissed the question from thought as to the particular result, and on the evening of the 12th arrived and lodged in Lincoln on my way here. That night I dreamed as follows:

I saw a very large and beautiful stone building, several marble steps leading to the front door. There was a burglar-proof lock on the door, such as are upon safes. In the face of this lock was an open space, about three by five inches, and in this open space was seen an "Inspired Translation;" and to every one who was entitled to enter the house was granted a key. But there came a man who did not have a key, but he had a very sharp knife, and he undertook to cut the book to pieces; and take it out of the lock, for when this would be accomplished any and every one could go in and out at pleasure. While the keen edge of the knife passed clean through the book, it was strange to me that the incision would close, as if the book had been water, and the effort to remove the book was in vain.

I have used the Inspired Translation in preaching for two years, and am confident of its purity and acceptance, with God's approval, and am continuing in the right. In haste,

ROBERT M. ELVIN.

LEADVILLE, Colorado,  
April 26th, 1880.

*Bro. Henry*:—I am well and still feel an interest in the latter day work. I left Council Bluffs two weeks ago in the interest of a mining company of Council Bluffs. I intend to stay in this country six months, to prospect, and locate claims. While thus laboring for the things that perish, I hope I may not forget the cause of God that I love. I do not know of one in this great city of the mountains who is of the same faith that I am. This city contains thirty thousand inhabitants, and hundreds more are coming every day. I have attended one meeting of the Young Men's Christian Association. The one who had charge requested that if there was a minister present he would come and take the stand. No one responded, and the meeting was made free to all who wished to take part. I felt moved by the Spirit and I rose up and bore my testimony to the gospel, and said that there was enough evidence in the prophet who prophesied of the coming of the Savior to create a faith in God's word. The Sabbath here is only respected by a few. The stores and saloons are open, and also the mills, but there is an effort being made to close all places of business on the Sabbath, and I hope it may succeed.

DANIEL K. DODSON.

ANTELOPE, Antelope Co., Neb.,  
April 11th, 1880.

*Dear Brethren*:—I wrote a letter to the *Herald* which was put in April first, concerning homestead land, etc. I have had letters from several Saints making inquiries concerning it, and I thought to write an account for the *Herald*. To the Saints at large, all who wish homestead, pre-emption, or timber claims, now is the time, for people are coming in very fast. While Uncle Sam gives land so cheap, I would like to see the Saints benefitted as well as others. Our branch is small, only eight members at present, and we would welcome all who desire to locate with us. Our land is a black, sandy loam, mixed with clay. There is no timber here to be taken under the homestead law, but wood is cheap, \$3.50 to \$4 per cord; cedar posts 12cts each, and plenty of coal. Railroad is within nine miles of us. Plenty of water; a very healthy and good stock country. We also raise all kinds of grain. The grasshoppers have not been here for three years or so.

Your brother,

J. H. SMITH.

## Conference Minutes.

### MASSACHUSETTS DISTRICT.

Conference convened at Dennisport, Mass., Feb. 21st; Wm. Bradbury, president; G. S. Yerrington, clerk; John Smith, assistant.

Eleven Elders reported in person and 9 by letter and proxy: 2 Priests in person and 2 otherwise; 4 Teachers in person and 1 otherwise, and 2 Deacons in person.

An auditing committee was appointed, also a committee to examine branch reports.

At 6 p.m. preaching by G. S. Yerrington and Thomas Whiting.

Business resumed at 8:30 p.m. Branch reports: Fall River, last report 100, present 108; 7 baptized, 1 received. Dennisport 83; no change. Douglas, last report 25, present 24; 1 received and 2 removed by letter. Boston, last report 33, present 38; 4 baptized, 1 received. Pawtucket 9; no changes. Plainville, last report 18, present 31; 11 baptized, 2 received. Providence, last report 121, present 133; 16 baptized, 1 received and 3 removed by letter, 2 expelled.

The resolution concerning Elders licenses being forfeited was rescinded.

Sunday 22d. At 10 a.m. preaching by Elders John Smith and C. E. Brown. At 1:30 p.m. prayer and testimony meeting, Elder Bradbury in charge. It was a harmonious and profitable season. One baptized by Bro. Bradbury. Evening preaching by Elders Gilbert, Bradbury and Webster. Many went away for want of room to stand within the door.

Monday 23d. The president reported \$6 00 received and \$6.30 expended. The Bishop's Agent had received \$8.00 and expended \$3.00. The treasurer had received \$22.70 and expended \$11.20.

The case of Amos D. Moon was laid over until next conference, all parties interested to be notified to attend.

A sacrament and testimony meeting was held, in which the gifts of the Holy Spirit were manifested.

Adjourned to Providence, May 22nd, 2:30 p.m.

### MONTANA DISTRICT.

A conference was held at Reese Creek, Gallatin county, Montana, March 6th and 7th, 1880; E. C. Brand chosen to preside; Gomer Reese to act as clerk.

Branch Reports:—Willow Creek 16. Gallatin 31; 11 baptized, 8 received. Butte 9.

Five Elders, 5 Priests and 2 Teachers reported. Proceeding to organize the district, A. B. Moore was chosen as president, and Gomer Reese as clerk.

The Utah Mission was presented, and the Saints were urged to sustain the same, and it was resolved that the matter be referred to the branches.

A resolution was adopted requiring the president to labor with scattered members, and that he, personally, or by others appointed, or by letter,

urge upon them the necessity of attaching themselves to the branches.

Bro. Lewis Gaultier was recommended to Bishop I. L. Rogers for appointment as his Agent in Montana.

Resolved, that we receive the Inspired Translation of the Scriptures, the Book of Mormon, the Book of Doctrine and Covenants, and the revelations given to the Reorganized Church through Joseph Smith its President, as the standard by which we are governed, and esteem no one worthy to represent us who have not faith in the revelations contained therein.

That E. C. Brand represent the district at the General Annual Conference of April, 1880, and that we request said conference to continue Elder Brand in the Montana Mission, and that Elder Brand request said conference to associate another Elder with him in Montana, to come as soon as possible.

At 7 p.m. a prayer and testimony meeting was held, and the gifts of the gospel were enjoyed.

Sunday 7th:—Prayer meeting at 9 a.m.; preaching at 10:30 a.m., by Elders Lewis Gaultier and A. B. Moore; 2 p.m., preaching by Elder E. C. Brand; 7 p.m., a sacrament, prayer and testimony meeting; the gifts of the Spirit were enjoyed.

Adjourned to Willow Creek, 10 a.m., May 29th, 1880.

Miscellaneous.

KEWANEE DISTRICT CONFERENCE.

To the Saints of the Kewanee District, Brethren and Sisters:—Please remember that our conference meets at Henderson Grove Church, first Saturday and Sunday in June. I hope the branches will all be represented. Can not you make an effort in that direction? I also hope the clerks of branches will have correct reports made out, and submitted to the branches for their approval and forwarded, according to the law, to the conference. Finally, brethren, come with zeal, tempered with wisdom, and bring the spirit of peace and love with you, J. A. ROBINSON,

PEORIA, ILL., May 5th, '80. President of District.

KENT AND ELGIN DISTRICT.

A conference of the above district will be held in the Wellington Branch, June 5th, 1880, as per adjournment. A report from all the branches in the district is herewith solicited. Brethren, be prompt. Be sure and put in all items of birth, baptism, etc., as it will save time hunting up afterwards. RICHARD COBURN,

Secretary of District. ROND EAU, Ontario, April 26th, 1880.

FIRST QUORUM OF ELDERS.

Allow me to state to Elders Eli Clothier, B. B. and J. W. Brackenbury, George Walker, John D. Jones, James Kemp, Charles Williams, and C. C. Reynolds that their reports were forwarded from Plano to my home address; and as I was prevented from attending the General Conference, and during its session I was engaged in discussion some seventy miles from home, their reports were not presented to the quorum. I thank them for the spirit expressed toward me and the cause. I hope they will be able to stand firm and continue to the end, doing much good, is the prayer of their fellow laborer in Christ.

ROBERT M. ELVIN.

MARRIED.

VORCE—POWELL.—At the residence of the bride's father, near Easton, Clinton county, Missouri, February 29th, 1880, by Elder Wm. Lewis, Mr. Isaac Vorce and Sister Martha Ann Powell.

SHAW—PETT.—On Thursday, March 18th, 1880, at the residence of the bride's parents, near Dow City, Crawford county, Iowa, Mr. Frederick N. Shaw to Sister Mary Ann Pett, Elder John Hawley officiating. May peace and love be ever theirs to enjoy.

LEACH—WOOD.—At the residence of the bride's father, near Stewartsville, Missouri, March 21st, 1880, by Elder Wm. Lewis, Bro. George W. Leach and Sister Mary Eliza Wood.

DIED.

ROBINSON.—Near Pleasanton, Decatur county, Iowa, April 8th, 1880, Sister Angeline E. wife of our esteemed brother, Ebenezer Robinson, a veteran in the latter day work. Sister R. was born at Aurelius, Cayuga county, New York, August 22d, 1814. She taught school in Kirtland, Ohio, in 1835, received and obeyed the gospel the same year, though very much opposed by her father. The gift of prophecy was here enjoyed to a remarkable degree, and discernment also was her endowment. She proved faithful to her trust through the days of persecution and darkness, and never allowed the family altar neglected for want of a supporter. She was an invalid forty-four years, and patience seemed to have its perfect work. She continued firm in the faith of the Lord Jesus to the end of her days, and departed perfectly resigned to the will of God with his smiles of peace resting upon her.

ADDRESSES.

Heman C. Smith, Galien, Berrien county, Michigan.  
A. J. Cato, Oronogo, Jasper county, Missouri.  
William Hart, 823 Henry street, West Oakland, California.  
Hiram Robinson, Elwell, Bradford county, Pennsylvania.  
Gomer T. Griffiths, Galien, Berrien county, Michigan.  
Mark H. Forscutt, 619 West Lake Street, Chicago, Illinois.

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15 May 80.

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# The Saints' Herald

O. J. Bailey  
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Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 442.

Plano, Illinois, June 1st, 1880.

No. 11.

[Selected.]  
**ONLY A WHILE.**

Only a little while to work,  
And a long, long time to rest;  
Then drive the cloud from the aching brow,  
The sigh from the troubled breast.

Up! with a strong and hopeful heart;  
Up! with a sunny face;  
Shoulder your trouble cheerfully—  
Bear it with patient grace.

Only a while—what matters it  
If our life be short or long?  
If we only sing a few faint notes,  
Or the whole of the changing song?

The missing notes will all be found,  
And the song will be wholly sung  
In Heaven, where God's own hand will tune  
The harp He has unstrung.

## The Two Covenants.

"But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."—Heb. 8: 6-11.

Although the Jews rejected, and still reject, (as a nation) the new covenant, yet Paul, in writing to them, gives them to understand that a new covenant has been made, and that Jesus Christ is its Mediator. John says that Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God;" which power is the Holy Ghost, promised in the new covenant. "For as many as have been baptized into Christ have put on Christ." "For by one Spirit are we all baptized into one body." Thus becoming the members of the one common family of God. "Heirs of God, and joint heirs with Jesus Christ." Jesus called and ordained his servants, and their first mission was only to "the lost sheep of the house of Israel." But the commission that was given by the Lord after his crucifixion and resurrection, was, "Go teach all nations." "Go and preach the gospel to every creature."

From the preceding quotations, we learn: *Firstly*, That the gospel is a covenant.

*Secondly*, That it is a covenant that God designs to make, and has made with all who will enter into it.

Webster defines the word *covenant* as being "a contract," or "an agreement." The terms of the new covenant, so far as the ministry are concerned, are, "Teach the people to observe all things whatsoever I have commanded you." And upon the strict observance of the terms are the promises made, "And I will be with you always, even unto the end of the world." If those servants that were sent out eighteen hundred years ago realized the fulfilment of the promise made, it is an evidence that their teaching was in harmony with the instructions given. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

The teachings of those men were as follows: Faith in the Lord Jesus Christ: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16: 31. Repentance: "Repent and be baptized every one of you."—Acts 2: 38. Baptism by immersion for the remission of sins: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." "Know ye not so many of us as were baptized into Jesus Christ, were baptized 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. 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. "Arise and be baptized, and wash away thy sins."—Acts 22: 16. Baptism of the Spirit: "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, 39. "But the manifestation of the Spirit is given to every man to profit withal."—1 Cor. 12: 7. The laying on of hands for the gift of the Holy Ghost. Heb. 6: 2; Acts 19: 1-7; Acts 8th chapter. Resurrection of the dead. 1 Cor. 15; Rom. 8: 11; 1 Thess. 4: 15-18. And eternal judgment. 2 Cor. 5: 10; 2 Pet. 2: 4-17.

It is certainly through a strict adherence to these principles that the promises are made. The apostle says that the "new covenant" is made upon better promises than the old; the "old" only promising temporal blessings, such as "entrance into the land of Canaan," "triumph over their enemies," "good crops," etc.; while the new promises a "knowledge of God." It promises that we "shall know of the doc-

trine." "These signs shall follow them that believe."

We find by tracing the history of that people, with whom the "old covenant" was made, that when they complied strictly with the terms of said covenant they realized the fulfillment of every promise made them; but when they ignored the terms of said covenant they brought sorrow and distress upon themselves.

Dear reader, can not we who are living under the covenant that was established upon "better promises," claim every promise made therein, if we only comply with the requirements of said covenant?

Some people have taken the responsibility of saying that the promises were made only to those living in the apostolic age. But this assertion is without scriptural proof. To the contrary, the teachings of Christ are, "This gospel of the kingdom shall be preached unto all nations and then shall the end come" "Go ye into all the world, and preach the gospel to every creature. \* \* \*. And these signs shall follow them that believe."

What do the theological teachers of the day mean? Do they want us to believe that Christ was an impostor? Do they want us to believe that he has made promises that he can not, or will not fulfill? O! ye blind guides! Why do ye seek to establish your own righteousness, and not the righteousness of God. Does not the apostle Paul teach us to believe that God is true, although it should seem to make every man a liar? And the idea that the gifts of the gospel are not needed in this enlightened age is a false one, not according to God's word. The Scriptures warrant us in the conclusion that the promise of them was only a reiteration, and the enjoyment of them was only the fulfillment of the promise made in John 7: 17: "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Surely there never was a time when the people of God needed the promised blessings more than now. We are living in the day when there was to be "perilous times;" when there were to be people "having a form of godliness, but denying the power thereof; when there were to be "strong delusions," and "false prophets," and "false Christs." Are the honest in heart to be left at the mercy of these delusionists, with nothing but a belief to cling to?

The so-called "Christian world," look upon the infidel with an expression of mingled scorn and pity, as one without hope and without God in the world. And yet they tell us that the God whom they profess to love and adore, will not give us the "sure anchor" that he gave to others; but that we must remain at the mercy of the conflicting creeds and doc-

trines of men, with nothing but a *belief* to shield us from the ten thousand temptations of this corrupt world. And if our frail bark of *belief* should be upset, we are consigned to a state of endless punishment. Thomas Paine says: "Infidelity does not consist of belief, or unbelief; but in professing to believe what you do not believe." The theological teachers of the day ask us to believe the Bible, and tell us that it is God's will to man, and where a class of people believe and advocate the doctrine it teaches they regard them as fanatics and deceivers. They extol the name of God, as a being who is full of love, justice, mercy and truth; they tell us that he is no respecter of persons, and a being who can not lie; and, at the same time, the doctrine they teach make him out to be a "respecter of persons;" an unkind father, and a *covenant breaker*. And like the Pharisees of old, they tell us that "God heard Moses and some of the prophets, we know; but he will not hear us."

Dear reader, let us take the Lord at his word; let us conform to every principle of righteousness; let us comply with every requirement made in the "new and everlasting covenant; and He who is faithful can not deny himself.

GEORGE S. HYDE.

### A Common Error.

SOME of the brethren and sisters as soon as one offend them, go and tell it to every one but the right one, and if they go to them they are offended because of the way they have acted towards them. Now, the Doctrine and Covenants says, on page 147, par. 23:

"And if thy brother or thy sister offend thee thou shalt take him or her between him or her and thee alone; and, if he or she confess, thou shalt be reconciled; and if he or she confess not, thou shalt deliver him or her up unto the Church, not to the members, but to the Elders; and it shall be done in a meeting, and not before the world. And if thy brother or sister offend many, he or she shall be chastened before many; and if any one offend openly, they shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God that the Church may not speak reproachfully of him or her, and thus shall you conduct in all things."

There are many in the Church who do not read the Doctrine and Covenants, and for that reason they do not know what their duties are. Now, brethren and sisters, you who have any hard feelings toward one another, in the name of the Lord, straighten it up, and start a new year with a new leaf, and God will bless us more. Stop that pulling back. The eyes of the world are on you watching every move you make. If you step aside they are ready to cry, "There, I knew that he or she would not stay very long!" "That is a good Latter Day Saint for you!" Look out for Satan. He is on every hand to tempt you. Be careful in your conversation with each other, and especially with the world. In the name of the Lord would I exhort you to reconcile yourselves to one another, and go to work in earnest. The Saints are a peculiar people; they have peculiar ways. Lay aside your backbitings and slander, and push the work on to Zion. Do not let the wheels become clogged with the black mud of calumny.

That is pulling the sectarian churches down to-day. If troubles round you gather take it to the Lord in prayer. He will every comfort give; he will strengthen you, and lead you on to heaven. Now, brethren and sisters, let us be up and doing. To-morrow may be too late.

Commending you the care of the Father, Son and Holy Ghost, I remain your brother in hope of a resurrection.

L. N. BROWN.

SACRAMENTO, Cal., March, 1880.

### The M. E. Church.

CINCINNATI, April 27.—Churchmen of the genius Methodist seem to have a monopoly of the name Conference. Find them where you will, and they have it. Throughout the world, the annual gatherings of their ministers are known by that name. In Australia, India, Canada, and the United States there are nearly a dozen General Conferences of as many branches of the Methodist stock. Then they have a Quarterly Conference in each pastoral charge, a district conference in many Presiding-Elder districts, and ministerial appellate courts known as judicial conferences. Evidently, if there be discord it is not for lack of conference.

There are of actual enrolled members about 4,700,000 Methodists in existence. About 3,500,000 of these are in the United States; and, if figures were given of population, as in the case of Lutherans, Roman Catholics, and others, this 3,000,000 might safely be multiplied by four.

The Methodist Episcopal branch reports about half of all in the United States,—out of which about 11,500 are pastors, while the lay preachers number 1,000 more than the pastors, and of these nearly 1,400 have pastoral charges.

The general conference of this great church meets in this city next Saturday, and will probably continue in session about a month.

In October, 1766, the fruitful seedling of this remarkable religious development was planted in New York by a local preacher and five adherents. In 1773 the first conference was held in Philadelphia, ten preacher comprising the entire force. The church continued to grow rapidly, and by the close of the War for Independence it had multiplied into eighty-three preachers and about 15,000 members. Soon after,—1784, at the Christmas conference,—at the suggestion of Mr. Wesley, under whose direction the work had been prosecuted up to that time, they organized themselves into the Methodist Episcopal Church. There were then three Annual Conferences. That Christmas Conference in 1784 was the first General Conference.

As the denomination continued to spread and important matters arose, the need was sorely felt of a central body to examine and determine. This was attempted to be supplied by a council, proposed by Bishops Coke and Asbury,—the latter being especially favorable to it. This council was composed of the bishops and presiding elders. They were to "have authority to mature everything they should judge expedient" for the unity and

progress of the work; but only its unanimous decisions were to be presented to the Church, and these were to be binding "in any district" only when approved by a majority of the conference held in that district. The bishops were to have authority to convene the council at their pleasure. A majority of the preachers approved the plan, and two sessions were held in 1789 and 1790; but so decided became the opposition to this attempt to rule the church with a heavy Episcopal hand,—for the presiding elders were the creatures of the Bishops,—and to organize diversity, if not disunion, that the session appointed for 1791 never met, and the next year the Bishops were compelled to consent to a general conference. This was the second such gathering in the history of the Church, and was held at Baltimore, Nov. 1, 1792. All Methodist preachers in full membership in the Annual Conference were entitled to seats in the General Conference. About nineteen years had passed since its first conference in Philadelphia. Then it reported six circuits, reaching along a narrow line from New York City to Petersburg, Va., manned by ten preachers. It now reported 126 circuits, extending from beyond the St. Lawrence—for Methodism was permanently established in Nova Scotia and Upper Canada—to Savannah, Ga.; and from Lynn, Mass., to the most western settlements of Kentucky and Tennessee. Seventeen conferences were held this year, and twenty were appointed for the next, at least five of them west of the Alleghenies. The membership of the church had swelled to 66,000, its pastors to 262. Thus the great pioneer work spread.

This General Conference of 1792 arranged for regular successors to be held every four years; and so they have continued to be held ever since. In 1808 the membership of the church was over 150,000, and, with the 540 ministers, was scattered over seventeen States, besides the Canadas and several Territorial settlements. The General Conference of that year was held at Baltimore; and, as it was evident that it could no longer be a mass convention of the ministers, it was arranged that henceforward the conference should be a delegated body. Under six restrictions it clothed its successors with plenary power to make "rules and regulations" for the Church, and decree that it should meet on the 1st day of May every four years in perpetuity. At the first session under the new order, there were ninety members on a one-in-five basis of representation.

In 1836 the first General Conference ever held in the old Northwest Territory convened at Cincinnati; and since then, or during forty-four years, no other session of this body has been held here. Naturally the recurrence of the event suggests a few comparisons. Cincinnati was then a city of about 36,000 inhabitants; it now has probably about 300,000. About one-third of the population of the city at that time were Germans; probably two-thirds are Germans to-day. Then Methodism had a membership here of 1,600; now it has nearly 6,000. Then there were 147 members of the conference, on a representation of one to fourteen. There will now be 250 clerical members on a basis of one to forty-five, besides 150 laymen. Then the leading topic of discussion was slavery. This question had agitated the church from the

beginning. For fifty years there had been nothing but uncompromising hostility to the institution, though brought constantly face to face with it. The pro-slavery party at the Cincinnati conference had risen to the strongest position they had ever occupied. Two representatives from the New England conference attended an anti-slavery meeting, and were rebuked by vote of the conference,—the foulest blot on this subject that was ever made in a general conference. This very action, however, served to rekindle the opposition. The next conference in Baltimore in 1840, saw vehement resistance to the further advance of the slave-power; and at the conference, in New York in 1844, rather than longer submit to its dictation, they suffered a rent of the church, whereby was lost over one-third of the membership, and the Methodist Episcopal Church South was organized. Now, thank God, that wretched subject is dead, buried, and stinketh!

Among the multitude of important subjects that will come before the approaching conference may be mentioned the proposed extension of the pastoral term. At present this is limited to three years. Many favor the removal of all limit save the judgment of the appointing bishop. This, however, is so improbable that few openly advocate it, and these are compelled to support their positions by the arguments for the settled pastorate which for over a century have been voted a non-sequitur by nearly every shade of Methodism. It is, however, urged with considerable force that the time-limit be extended from three to five or six years. Some, who do not see the need of any change, say they are willing to accept this, if the voice of the church lay as well as clerical demands it; but, in order to know its will, they favor the submission of the question to a popular vote. Others acknowledge the need of an extension in rare cases, and are willing to lend pliability, so as to permit the bishop to extend the time, by annual appointments, as now, up to six years, on the request of three-fourths of the quarterly conference, of the church desiring the services of the minister, and also two-thirds of the Annual Conference of which he is a member. Even then it would only be a "may appoint" with the bishop, who would still be free to refuse. This is surely a homeopathic dose; and yet even for this they have to go to the ends of the earth, as it comes from Melbourne, Australia. It is probable that the advocates of a broader measure may spurn this; and so those who fear even this very "thin" end of the wedge, though willing to yield it, may shut down and refuse any change whatever. At the first, changes were made most every two years, while some changed every six months, or even every three. In 1864 the limit was extended from two to three years. The drift is to change again before long.

Until 1872 the General Conference was composed wholly of ministers. The resistance to admitting laymen had more or less entered into several of the schisms which have befallen the church. After a heated controversy, and on a singularly immature plan, the measure of lay representation at last received the necessary majority, and at Brooklyn, in 1872, the laymen were admitted to membership in the conference. Wherever

an annual conference is entitled to but one or two delegates; there the lay delegates are of equal number; but, if an annual conference be entitled to six ministerial, it is still restricted to two lay delegates, as two is the highest number of laymen admitted from any conference. This causes the disparity in numbers at this session already mentioned. It is now urged that laymen must be admitted to membership in the annual conferences, even though, as at present constituted, these have no legislative powers whatever. It is not probable that this step will be taken with quite the precipitation of the other, as is indicated by the last general conference referring the whole matter to a committee to report at this session. This report will, of course, bring the matter squarely before them; and, as a majority of the committee at least will almost certainly favor some measures of acquiescence in the clamor, it will cause probably one of the liveliest debates of the session. From present prospects, it is likely to receive favorable consideration to at least a homeopathic extent, like the extension of the pastorate; yet, like that, its friends fight chiefly for the privilege of getting the camel's nose into the tent.

The matter of making district conferences universal and obligatory will be presented and pressed by the national local preachers' association. The measure has in it, if wisely arranged and used, immense power for good in working up new territory in old fields, and in increasing the efficiency and usefulness of the over 12,000 local preachers of the Church.

At the last session of the New England conference, the recommendation of Miss Annie E. Oliver—the sprightly, fascinating, and devout pastor of a snatched-from-the-grave Methodist church in Brooklyn—for ordination was presented in due form by the presiding elder. The presiding bishop refused to put the motion, as it was outside the authority and business of the annual conference. It should be explained that no person can be ordained to the ministry unless first elected to the order proposed by an annual conference; and, when so elected, it is the duty of the bishop presiding to ordain the party so elected. In the present case, when the bishop refused to put the question, the presiding elder appealed from his decision to the general conference, which alone can review a bishop's decision on a law question. This carries the whole question of the ordination of women to the ministry to the General Conference; and this, too, will no doubt be the occasion of some music.

The probabilities are, that the old question, whether the presiding elders shall be elected by the conferences, or, as now and heretofore, appointed outright by the bishops,—which has with varying fortunes been up for eighty years,—will not have much of a hearing. Lately the church has been in a pro-Episcopal oscillation, and it is in no way certain that, far as it swung in that direction at the last conference, it has yet reached the maximum. Some indeed think they see public signs of a return to the historic position. A month or even five weeks from now, the keen-eyed world will be better prepared to judge. This much is certain: there seems little reason to look for any serious change in the mode of appointing presiding elders while they form at

least two-thirds of the clerical members of the body that must make the change. And yet the ground swell of sentiment that broke down the old council project in 1791 may be repeated, and even at no distant day.

The probability is, that four or six new bishops will be elected at this conference. The names of parties favorably mentioned would indicate that at least a hundred could be chosen without exhausting the material. After Foss, Hurst, Warren, Fowler, Mallieu, and others East, and Hatfield, Walden, Ninde, Fuller, and a dozen others West, there are some, not now so often named, that may, about the 16th of May, show a support that will be a surprise. In this list let Dr. J. H. Vincent be noted; then don't forget Dr. Reid,—both well known in the North-west,—the latter as the recognized leader of the Sunday-school work of the land, and the other formerly as editor of the *Northwestern Christian Advocate*, and latterly as missionary secretary. Another in this list is Dr. Kynett, of the Upper Iowa conference, and now secretary of the board of church extension.

There are about twenty-two offices in the gift of the Conference, besides the episcopacy, the various boards of managers, fraternal delegates, and book and missionary committees—making altogether rather a formidable array, and suggesting some reasonable apprehensions for the ability of the average delegate to avoid the curse of politico-ecclesiastical trading in electioneering. It is a sober question, well worthy of consideration, whether many of these officers might not more safely be filled by local Boards.

There seems just now to be a strong tendency to have the General Conference take action unifying the educational work of the church. It is a surprising fact that to-day the thirty-four colleges or universities and eleven theological seminaries, besides the multitude of female colleges and seminaries of this church, are practically independent of all general conference control. This will not much longer be so. Here is a fine chance for some man, as secretary of the board of education, to distinguish himself. The missions of the church will be another fruitful subject for this conference; but it is not possible to mention more than half that will absorb its attention. It is one of those gatherings that it will pay one to carefully follow.

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The London Missionary Society has over a thousand congregations in Madagascar, and 45,000 children are taught in the mission schools. Paris has upwards of eighty-eight Sunday-schools, 8,400 scholars, and 760 teachers. London has 951,063 scholars and 103,669 teachers. The United States has a Sunday-school membership of over 7,300,000. If every member would contribute one cent a week, we should have an annual income of three and one-half million dollars. Boxes are to be procured, and each Sunday-school asked to give this amount to establish similar schools all over the world. The money can be sent to C. B. Davenport, Treasurer, 487 Broome, St., New York, or to Albert Woodruff, President of the Foreign S. S. Association, 130 State St., Brooklyn.

He that falls into sin is a man; that grieves at it may be a saint; that boasteth of it is a devil.

## Elvin and Dungan Debate.

ON Tuesday evening, April 6th, 1880, a debate was begun at Clear Creek, Saunders Co., Nebraska, between Elder R. M. Elvin of the Latter Day Saint Church and the Rev. D. R. Dungan, of the Christian or Campbellite Church. The subject discussed was: "Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is the only true church;" Elvin affirming, Dungan denying.

The general rules of debate were read by the chairman, Mr. Runyan; also the articles of agreement between the speakers, in which the Bible was to be the standard of evidence, and Webster's Unabridged Dictionary was to settle the meaning of English words.

I will not attempt to give the discussion in full, for I have but a few brief notes to write from; neither will I attempt to follow the order of the discussion, or to give the language of the speakers, but will briefly give, as I understood them, the points aimed at and made by the speakers. I have numbered them for the sake of convenience.

### ELVIN'S POINTS.

1. The law of the Lord is perfect.—Ps. 3: 10; 19: 7-10.
2. That law is the end of all religious controversy.—Isa. 8: 20; John 5: 39.
3. There is but one true church.—Eph. 1: 22; 4: 4-6.
4. Its foundation is revelation.—Matt. 16: 18; 11: 27.
5. Its laws are Faith, (Jude 3; Heb. 1: 6). Repentance, (Acts 2: 38; 17: 30). Baptisms, Heb. 6: 2; John 3: 5.
5. The laying on of hands for the reception of the Holy Ghost, (Acts 8: 14; 19: 6); for the healing of the sick, (Mark 16: 17; Jas. 5: 14); for ordination, (Num. 27: 18-23; 1 Tim. 4: 14). A belief in the resurrection of the dead and eternal judgment, (Heb. 6: 2).
6. Baptism is necessary, (Matt. 3: 13; John 3: 5). Its object, (Mark 1: 4; Acts 2: 38).
8. Its mode, (Col. 2: 12; Rom. 6: 3-4).
9. There is a baptism of the Spirit, with its accompanying gifts of tongues, healings, prophesyings, casting out of devils, etc., (John 3: 5; Joel 2: 28; Mark 16: 17).
10. The officers God placed in this one church consisted of High Priests, (Heb. 3: 1; 8: 3); Apostles, (Matt. 10: 1-4; Eph. 4: 11); Bishops, (Phil. 1: 1); Seventy, (Luke 10: 1); Elders, (Tit. 1: 5); Teachers, (Acts 13: 1-3), and Deacons, (1 Tim. 3: 10).
11. These officers were to be continued, (Acts 1: 23-26; 14: 8; 1 Thess. 2: 6).
12. There was a baptism of the dead, (1 Cor. 15: 29).
13. A blessing of little children, (Matt. 19: 13-15).
14. A washing of feet, (John 13: 14, 15).
15. The Eucharist, or Lord's supper, (Luke 22: 19, 20).
16. The Reorganized Church of Jesus Christ of Latter Day Saints is identical with that established by Christ, having the same officers, the same laws, performing the same ordinances, and manifesting the same fruits.

### DUNGAN'S POINTS.

1. The whole question depends upon the character of Jos. Smith, and the books he produced.
2. The character of Jos. Smith is bad, as recorded in history, and as proven by the Kirtland Bank swindle, and the many other bad acts of his life.
3. He was a false prophet, as demonstrated by the failure of his predictions relative to the Jackson County Temple, and to himself in a sermon in Nauvoo,

when he said, "They can't kill this chicken." 4. The Lord never deals in abbreviations, as, "My servant Jos. Smith, Jr." Jos. Smith was a polygamist, he had, "twelve adopted daughters." His wife, Emma, once left him on their account. 6. Records of baptisms for the dead were strictly kept to prevent baptizing for the same person more than once. 7. There was a secret order of Danites in the Church. Had seen a copy of the oath they took himself. It was found in a trunk in Iowa. The party taking the oath swore by his neck, ears, nose, mouth, arms, etc., to stand by J. Smith, right or wrong. 8. Mrs. M. Harris burned 116 pages of the manuscripts of the Book of Mormon. Jos. Smith was afraid to re-translate, because he knew he could not produce the same again. 9. The Book of Covenants was not of God, because it encouraged the saints to steal.—B. of C. 64: 6. 10. It made J. Smith head of the church instead of Christ.—B. of C. 104: 42. 11. It is a grammatical botch. 12. It contradicts the Bible in saying that John, the beloved, should tarry on earth. 13. It could not be of God, because it says, "Barley is for mild drinks." 14. It takes two paragraphs (11 and 12, sec. 85), to tell us that the sun shines by day and the moon by night. 15. In 76: 7, Esaias and Isaiah are spoken of as two distinct persons. 16. It contradicts the Book of Mormon and the Bible, in saying that it did not matter if certain persons were baptized an hundred times, they could not be saved.—Sec. 20. 17. The Book of Mormon is a miserably patched up job. It is ungrammatical in its language, and contains over 5000 errors. He could trace the writings of three persons in it, S. Spaulding, S. Rigdon and the bungling, dribbling style of "My servant Joseph Smith, Jr. Sidney made some splendid hits upon the questions then agitating religious circles; said he loved to read after him. 18. It speaks of baptism and has men performing it, ages before Christ instituted it. 19. It contradicts the Bible as to the birth place of Christ, locating it in Jerusalem instead of Bethlehem. 20. It states that while coming to this continent in the barges a certain person had said to his sons that "they would bring his hairs in sorrow to the dust." Bad place for dust. 21. Joseph' translation of the Bible is a terribly tinkered up affair. Gotten up expressly to have evidence for the Book of Mormon, as shown in Isa. 29. It shows the same bungling hand as the Book of Covenants and parts of the Book of Mormon; that of "My servant Josph Smith, Jr." 22. God never inspired any man to write such a chapter as Gen. 1, where the words "I God" are repeated thirty or more times. 23. It changes many facts in Bible history, as also the meaning of many passages of Scripture. 24. There is no original text to warrant such a translation. 25. The foundation of the whole structure is the Solomon Spaulding romance, as proven by Mrs. Spaulding's letter to the *Boston Recorder*.

### DUNGAN'S REPLY TO ELVIN'S POINTS.

4. Revelation was not the foundation of the Church of Christ. Christ himself was that foundation.—1 Cor. 3: 11.
9. There is but one baptism as proven by Eph. 4: 5. The "baptisms" spoken of in Heb. 6: 2 is only a repetition of the one. Being "born of water and the Spirit" is but one op-

eration. When a person is born of water he is also born of the Spirit.

11. There never was to be but twelve apostles. The twelve foundations of the New Jerusalem were named after them. No one took the place of James when he was killed. Paul took the place of Judas. The original meaning of the word "apostle" was "sent," and when it is applied to persons other than the apostles of Christ, it simply means "one sent." The church of Christ was built upon apostles and prophets, but Latter Day Saints have built their church and then thrust in the apostles as a foundation as they are needed. There was an order of High Priests, but never but one acting at a time. When Christ took his seat at the right hand of his Father, he entered upon his High Priesthood, and there were to be no more on earth. All members of the church constitute a priesthood in one sense.—1 Pet. 2: 9.

12. All there is about that baptism for the dead is: "If there is no resurrection of the dead then are ye baptized for the dead, but if there is a resurrection of the dead, then there is no need of it."

14. The "washing of feet" was merely an act of Christ to teach humility.

16. If the members of the Reorganization would work miracles he might accept their claims, but would rather see more and hear less about them. Why did not my opponent heal his brother's eyes yesterday. Christ worked miracles whenever there was a demand for them. Mormon logic is like this, (linking his two little fingers together, then turning his hands from side to side), we are the Church of Christ because we work, miracles; we work miracles because we are the Church of Christ.

### ELVIN'S REPLY TO DUNGAN'S POINTS.

He would not attempt to reply to all that his opponent had said, for many of his arguments were outside of the agreed rules of the discussion; however, justice demands that some of them be noticed.

1. Joseph Smith's character was just as good among his enemies as was that of any of the ancient prophets or apostles. Those histories referred to were works of his enemies. Such a course of reasoning would destroy the entire Bible. Look at what is recorded of many of the principal actors in the Bible. Bad deeds are related of many of them, not only by their enemies, but by their friends. Abraham was a polygamist, as was also Jacob. Jacob swindled his father-in-law out of his herds. Lot became drunk and so did Noah, and both did unclean things. David, the man who at one time was after God's own heart, became a murderer, polygamist, and a cruel and tyrannical king, (2 Sam. 12: 31). Moses, "the meek man," the great law giver, and the one through whom the Lord revealed the ten commandments, which are to day the basis of all ecclesiastical and political governments, killed a man, and, at times, was cruel and vindictive. Solomon, the wisest man of ancient days, What was his conduct? Peter denied his Savior, with cursings, and Paul aided, by his testimony in killing the Saints. The enemies of Christ said of him that he was a deceiver, a Sabbath breaker, a wine-bibber, a glutton, and an impostor generally.

Now if we reject Joseph Smith on account of what his enemies say of him, what shall we

do with this array of ancient worthies? Consistency would say to reject them too. (In refutation of the bank swindling story, the testimony of a prominent banker in Kirtland was read from *The Saints' Herald*).

2. There is plenty of time for the prediction concerning the Jackson county Temple to be fulfilled yet, as there are upwards of forty years of that generation still remaining.

5. Emma Smith's dying testimony was read to offset the story of Joseph Smith being a polygamist and having adopted daughters;" she knew nothing of the kind.

7. There was an order of Danites in the Church, but not by order or sanction of Joseph Smith. There were many secret societies during the rebellion to assist the government, but not by command or approval of the government.

10. Christ is the head of the Church, Joseph Smith was only *at* the head here on earth, and received such blessings as had been received by Christ *the* head.

11. Grammarians differ widely as to what are the true principles of the English language. There are, at least, a dozen authors all contending for different rules. If revelation must be strictly grammatical, which one of the various authors would the Lord adopt? And if he did speak according to either one of them, could not the others find the same fault with him, as my opponent does with Joseph Smith?

16. This section refers to persons coming into the Church on baptisms performed outside of the true Church, which amounted to nothing.

17. The Book of Mormon is just as grammatically written and contains less errors than the Bible. The Dunkards claim to have found 144,000 errors in the latter.

18. The Bible is abundant in proof that baptism had been performed ages before Christ came. Paul declares (Gal. 3:8) that the gospel had been preached to Abraham; that it had been preached to the Israelites in the wilderness, (Heb. 4:2); that they were all baptized unto Moses in the Red Sea (1 Cor. 10:2).

The Book of Mormon does not say that Christ should be born in Jerusalem, but at Jerusalem. One meaning of the word "at" is "near by." In this sense it is to be used here. The prophet was a long way from Jerusalem at the time of the prophecy and as it was a noted place and Bethlehem unnoted, the language is perfectly appropriate. I live at Nebraska City but not in Nebraska City. My opponent has read over two dozen texts where the word at means in, and he defies me to find one where it means "near by." In Luke 9:31, we are told that Christ should die at Jerusalem. He did not die in Jerusalem (John 19:20) but "near by." Again Jesus came to his disciples as they sat at meat, (Mark 16:14). According to Bro. Dungan's rendering they did not sit "near by" the meat but in it. And as breeches were not invented at that time it must have been a palatable dish.

21. Smith's translation of the Bible a terribly tinkered up job! Well, I will take his translation and read certain passages, if my opponent will take King James' and read the same; and let the congregation judge as to which is plainer, more chaste or reasonable.

22. The first chapter of Joseph Smith's translation is no worse than the one hundred and thirty-sixth Psalm, King James'.

24. That Joseph Smith had no original text to translate from is very true, from the fact that there is no original text in existence, I am informed none earlier than the tenth century. These manuscripts being very incomplete, (having been changed to suit the fancy of the transcriber).

In reply to my opponent's remarks concerning miracles, I will say that the devil was the first individual asking a miracle. A wicked and adulterous generation seek a sign. I do not know why my brother's eyes could not have been healed; probably they could. I know they could if he had had the requisite faith. But as he was raised in the Campbellite school his faith no doubt is weak. Paul had a thorn in his flesh and left Trophimus at Miletum sick. Why was he not healed himself with this sick brother? If Christ worked miracles whenever there was a demand for them, why did he not come down from the cross when the Jews said they would believe on him if he would? My opponent has spoken against the continuation of apostles and prophets all through this discussion. There is, however, one kind of prophets he firmly believes in, and is very willing to have continued. It is not spelled like the other, but this way, "profits." (Mr. Dungan got \$12 50 a day for his labor in this debate).

The debate was largely attended, good order prevailed and a gentlemanly spirit manifested between the speakers. As to the result, who can tell? None but the great searcher of hearts. Mr. Dungan is a highly educated man. Probably the best debater his church can afford, having had nineteen public discussions in his time. The opinion we formed was this: If there is any virtue in sticking to a person's subject, going by the rules agreed upon, and abiding by the testimony of those books to be taken as evidence, the affirmative speaker was victorious; but if there is no virtue in such things and the testimony of Tom, Dick, Harry, Beadle, Ann Eliza and the dogmatic, sarcastic, bombastic "I say so" of the speaker is to be considered, the negative certainly had it. A pretty fair idea of the effect can be drawn from an expression made use of by a Mr. McKay, one of the staunchest members of the Christian Church in Clear Creek, "Robert, you did well in a poor cause."

The debate lasted five nights with an extra session on Saturday afternoon, being six sessions of two hours each, divided into half hour speeches made alternately. Bro. Elvin wanted to continue the debate, but Mr. Dungan was "tired."

We have thus presented the subject matter of this debate and have done the best we could in presenting the arguments used by the speakers. If there are mistakes, they are of the memory and not from design.

THOMAS J. SMITH.

Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business. But those who are moved by a genuine desire to do good, have but little time for murmuring or complaint.

If by losing any thing we gain wisdom, we are gainers by the loss.

## The Tongue.

THE most influential member of the human body is the tongue. The overthrow of nations have been started by a single word from the tongue. Many a name has been ruined, and many are the hopes which have been blasted for ever by a single word from the tongue.

But *my* tongue is not of the character of any of these. O, no! I do not say anything disrespectful or hurtful of any one. I bridle my tongue; it is some one else who does the talking, the slandering, the backbiting. Thus thinks almost every one.

But we must not lay every thing to the tongue after all; for it would not have uttered a thought if the mind had not first presented it to it. So the mind is first to blame, and we must first govern the mind, and that will govern the tongue.

If persons allow themselves to do so, they can always find fault with some one. There is, to my knowledge, at least one sure way to prevent this thinking wrong of others. I would not say that I am any better than any one else, but I will tell you my experience in this matter: I was never much of a talker—that is I never said much—but used to think a good deal. At one period in my life, I was always thinking of something some one else had said or done, and that I wouldn't do as such an one had done, etc. One day, in thinking of something that another had done, I stopped and thought, "Do I do right in all things? Have I not my faults as well as they? And perhaps they can see something in me just as distasteful to them." Thus I reasoned with myself, and then I resolved that, whenever I found myself finding fault with others, I would ask myself these questions. And then came to my mind the words of Jesus: "Judge not, that ye be not judged." Since that I have always tried to remind myself, and have endeavored to keep from thinking of others failings. But after all, even if I have made this improvement, probably I do my share.

What does the Bible say of the tongue? James says:

"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among the members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. \*\*\* But the tongue can no man tame; it is an unruly evil, full of deadly poison."—Jas. 3:5, 6, 8.

And we may see how our own tongues can defile our whole bodies, and may witness that the tongue can indeed set on fire the course of nature, which fire is from hell; and, being from such a source, we must have a nature of hell, or the devil in order to be thus controlled.

By the following event in Jesus' life it may be plainly seen who has the right to judge or condemn:

"And the Scribes and Pharisees brought unto him a woman, taken in adultery; and when they had set her in the midst of the people, they said unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned; but what sayest thou? This they said tempting him, that they might have to accuse him. But Jesus stooped down,

and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, *He that is without sin among you, let him cast the first stone at her.* And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out of the temple, one by one."—John 8:3-9.

And when the accusers had departed from the temple, and none had condemned her, Jesus said, "Neither do I condemn thee;" and he told her to "go her way and sin no more." Thus we see that all that was necessary was a repentance on her part; she did not need chastisement. How forgiving we should be, when we know of a wrong; and how much more we should be free from judging a brother or a sister. But if we think they are in the wrong we should try and lead them in the right way.

OBSERVER.

### Pre-Aztec Mexico.

In about ten days the expedition for the exploration of Mexico and Central America, planned by Mr. Pierre Lorillard, the expense of which will be borne conjointly by that gentleman and the French Government, will start for the plateau Anahuac. M. Desire Charnay, who is in charge of the expedition; will be accompanied from here only by his secretary, M. Albert Lemaire, and one American assistant. The needful help in making the excavations will be secured on the spot, and as M. Charnay is an expert in the arts of photography and molding he dispenses with the services of special artists in these departments. The main object of the expedition is to search by excavations for traces of the race of people who preceded not only the Aztecs but the Otomies, Chechimeques, and Olmeques. M. Charnay, being specially commissioned by the French Government, will make the best terms he can with the Mexican Government as to the sharing with the French of any movable relics of a bygone age and people that may be discovered. Models will also be carefully made from the originals, and of these the French Government and Mr. Lorillard will each receive duplicate sets.

Mr. Charnay, the leader of the expedition, is a well known savant and explorer. He is a member of the geographical societies of Paris and Lisbon. This will not be his first visit to the scene of the projected excavations, as he visited Mexico in 1858 and again in 1860, in the interests of the French Government. It is but ten months since he returned from a protracted tour of exploration in Australia, New Guinea, and Java, whence he took back to Paris valuable collections illustrative of the flora and the fauna of these far away lands.

On inquiring for M. Charnay, at the Brunswick hotel last evening, the *Herald* reporter was introduced to a sturdy, middle-aged gentleman with a carefully trained gray mustache, who was seated in the corridor engaged in conversation with a young Frenchman, M. Albert Lemaire, who, while acting as his chief's private secretary, is also an expert draughtsman, having studied at the Ecole des Beaux arts, in Paris. M. Charnay, who speaks English fluently, in reply to a request for information as to the objects and prospects of the expedition

said: "There are six provinces, in all of which I propose to search for traces of the unknown people who existed there long before the time of the Aztecs, or, indeed, before those other races or tribes known as Otomies, Chechimeques, and Olmeques, about whom traces hitherto found have been most vague and fragmentary. I go to Washington, I think, to-morrow, where I shall confer with the President and others, and in ten days I think we shall make a start. My outfit, scientific appliances, etc., are already en route. When I was there in 1858-'60 I marked various spots on the plateau Anahuac as likely to prove valuable in my researches, and at these points the first excavations will probably be made." In answer to an inquiry as to the length of time expected to be engaged in his search M. Charnay went on to say: "We may be away from eighteen months to three years. The length of time will greatly depend on the success that attends our labors. I will make no suppositions as to what we may discover. I have, of course, high hopes, but until we have commenced our labors I am as much in the dark as yourself as to what we are likely to discover. With regard to the disposition of relics we may find I shall make the best treaty I can with Mexico. I will take one-half, or one-third, in fact, all they are willing to give. But I shall prepare accurate models of everything discovered both for the French Government and for Mr. Lorillard. He is a great and generous man on this question. The expense is borne about equally by France and Mr. Lorillard. If there is more money on one side there is an equivalent. I mean the French Government have furnished the outfit. In about two or three weeks' time will be published, I expect simultaneously in France, Germany, England, and America, a detailed statement of our projects. Beyond what I have told you, I really myself am not in a position to say any thing more at present."

Mr. Pierre Lorillard was found at his house at Thirty-sixth street and Fifth avenue. "Oh! you have seen M. Charnay, have you?" said he; "well, I was just going to refer you to him. This has been a pet project of mine for ten years past, and I should have carried it out long since but for the difficulties encountered in the search for a suitable man to conduct the affair. When my friend Mr. Rice, of the *North American Review*, went abroad recently I asked him to look out for some suitable man; he heard that M. Charnay was then negotiating with the French Government, and as I had resolved to put my long cherished ideas into shape, and M. Charnay appeared the very man, after some negotiation, we joined forces rather than have two expeditions in the field. All preliminaries will be settled on M. Charnay's return from Washington, and he will start at once. With regard to the expense, which, as at present estimated, will be about \$60,000, the French Government and myself share it about equally. If I find more cash than they do they furnish the outfit, so that equalizes matters." In reply to an inquiry as to whether or no Mr. Lorillard contemplates accompanying the expedition, he smiled and said: "Oh, no; I don't think my engagements will possibly admit of my doing so."

The actual relics discovered that revert to the French Government will be deposited in

a separate department of a museum in Paris, which department, as a graceful act of courtesy in recognition of Mr. Lorillard's liberality and enterprise, will be known as the "Musée Lorillard." Articles on the progress of the expedition will appear from time to time in the columns of the *North American Review*, and any books that may be written by M. Charnay on the result of his labors will be published by Mr. Lorillard and Mr. Rice.

### Suggestions of Reason.

MAN in the scale of created intelligencies occupies a position paramount to every other creature associated with earth life; this pre-eminence was given him in the creation. But while his superior endowments made him the lord of creation, they made him also the most responsible of all created beings; and as a sentient being he became amenable to law—divine law.

We conceive that law is essential to the preservation of order, and perpetuity of government; and in the conflict between right and wrong, its presence is necessary to the detection of wrong, and to oppose the negation of evil. The power to discriminate between good and evil, has, and always must exist pre-eminent in the mind of the Infinite.

Without the revelation of law, defining the boundaries of right and wrong, man would be shut out from the light and certainty of truth—a helpless mariner upon a shoreless sea, tossed to and fro, by the wind and waves of uncertainty—engaged in endless conflict—attended by all the evils accruing from a benighted condition. And in the eternal fitness of things, this condition must ever exist, in the absence of correct principles of government. God's government is, therefore, essential to true happiness. Its products are unity and love; and these elements are essential factors in the constitution of happiness, whether applied to angels or men.

The cause which has disturbed the equilibrium of Jehovah's government, has been a breaking away on the part of the creature from the obligations of divine law, which has resulted in a condition of things in this lower world over which Jesus and angels have wept.

God's government is founded in justice, love and mercy, and these three principles have a claim upon all mankind. When the claims of justice are executed upon sinful creatures, in their punishment, love and mercy plead their pardon and deliverance. The boon they ask is given, because their claims are founded in the Infinite and are a part of his nature. Love then leads the freed captive from a state of condemnation and degradation to a higher plane of moral purity and goodness, their dross is all washed away, through the atoning merits of the Redeemer, and his love has set them free; and they will enjoy (*i. e.* all mankind) the indwelling of Christ's love in eternity.

These three qualities, justice, love and mercy, constitute a trinity of heavenly principles, standing out in every part of God's government. They accompany the administration of his laws in every part of the universe, and they must stand or fall together. If the sinner goes "where hope and mercy can never reach him," he is consequently cut off from divine justice, love and mercy; for these principles are inseparable as existing in the Deity.

If the destiny of those who die unregenerated is to be annihilated, or to suffer the pains of endless punishment, it must be a terrible God indeed, that executes this sentence. Such doctrines transform the character of God from a being of justice, love and mercy, to that of the most hideous monster which does, or can exist. His injustice would excel that of a Nero, or the most degraded despot that ever ruled a throne; and justice, love and mercy would be banished from the universe. Justice and love constitute the basis of divine punishment, hence punishment is administered as a corrective, and under the influence of justice, love and mercy, it is redeeming, and purifying. Hence its application to fallen man is essential to the removal of the errors and evils which sin has engendered in his nature.

Divine punishment is clothed with infinite capabilities. Thus it will be able to accomplish the end for which it is administered; after which all of its subjects purified and cleansed will rise to a higher plane of life consonant with the laws of divine government. In the final consummation, there will be nothing lost by the fall. Infinite wisdom looked through and beyond the gloom of sin and death, to a world redeemed and purified. The "fall" was permitted; and grand will be the results accruing therefrom. Man, with a regenerated and redeemed nature, possessing an enlarged and nobly developed mind, will be able to hold in endless contrast the results of good and evil. His experience in earth-life, as well as his experience in the spirit-state, in an unregenerated condition, will clothe his mind with the fadeless gems of knowledge and truth, which would have been forever beyond his reach, if he had never fallen. He will then have progressed to that degree of knowledge which will enable him to live forever in consonance with those laws which are essential to the continuity of his happiness and glory. Temptation can never invade the domain of man redeemed; the object for which sin and death were permitted to disrobe him of his primal purity, will have been attained. His mind will be inspired with a love for the pure and good; he then will appreciate God's love and redeeming grace. And in the end love's golden chain will bind all hearts together in a union which will be immortal. With earnest longings in our souls for that higher and better life, we can say in the language of the poet:

"Our longing hearts cry out, O, come!  
Creation groans for thee;  
The weary pilgrim sighs, O, come!  
Bring immortality."

F. M. C.—R.

### I Wish I had Died When a Child.

Its not unusual to hear some folks express themselves when in trouble, thus: "I wish I had died when a child," and it can be heard once in awhile by some when they have no particular reason other than they would not have so much to answer for in the day of judgment. It is evidently a very unwise expression. The expression itself indicates either ignorance or guilt. It is true that we have many trials to bear and griefs to endure, but the man who lives uprightly before the world, pays his debts, and does all the good he can to his neighbors, endeavoring to make the world better by his being in it, has no reason to wish he had died when a child; for,

if he has fought a good fight, being a good husband, a kind father, a wise counselor, and has sacrificed for the salvation of others, he has done a work that will give him reason to thank his God that he was privileged to manifest to the world that he was a benefactor indeed, and especially if he assisted in bringing souls to Christ. EVAN.

### Letter From California.

*Dear Herald:*—Materials for a first-class letter are rather scarce, but I hope what few items I can find will be of interest to your readers. This month has been unusually wet—for April—so unusual that the oldest inhabitants say, "they have never seen the like." Over twelve inches of rain fell in forty-eight hours, and in some parts of the State there were fears of floods; but, so far as heard from, the damage from rain is very light, in proportion to the amount of good done to the crops. The farmers are jubilant over the bright prospects, and the indications favor a prosperous year.

There is a mistaken idea prevailing outside of California; that in mining and agriculture we find our greatest success. Such is not the case. California's manufacturing capacity is unequalled. True, it is not as far advanced as some of the older states; yet, in proportion to population and age it is in the lead. Woolen, paper, rolling, and other mills are constantly being erected, giving employment to thousands of men, and making us independent of imported goods.

#### "HARD TIMES."

I suppose our Eastern friends think our situation rather dubious; for I see by the New York and other papers that we are in danger from riot, etc. There has been a great deal of noise and bluster made by chronic growlers and office seekers, and that is all. Most of the complaints of "hard times" come from San Francisco, from the so-called "unemployed." You can see how much confidence can be placed in this complaint by reading the following extract from a letter of David Bush's, founder of the fund to give work to the unemployed:

"To the Editor of the Chronicle, Sir:—As the subscriptions to the 'Golden Gate Park Labor Fund' have all been collected, it perhaps would not be out of place for me to give an account of my stewardship. My object was two-fold. First, to help the truly deserving and needy that would try and help themselves when the opportunity presented; and, secondly, segregate them from the turbulent and noisy agitators who have so disgraced our city for the past two years, in order to show to the people of our own state and our Eastern friends how few in number they are, and how hollow are their professions. The total number of those who have applied for work is nine hundred and seventy five, of which number only about six hundred can probably be credited as belonging to San Francisco, not a large number considering we have a city of over 300,000 inhabitants, and I doubt very much if there is any city in this country of like population which can present a more satisfactory exhibit in this respect."

#### ACCIDENTS, ETC.

We hardly began to realize the fearful loss

of life and property from hurricanes east of us, when an explosion at the Giant Powder Works, at West Berkeley, this county, occurred, killing twenty-five persons and destroying over twenty thousand dollars worth of property.

The shooting of Charles DeYoung, of the *San Francisco Chronicle*, by the Rev. I. M. Kalloch, son of Rev. J. S. Kalloch, mayor of San Francisco, has been the general topic of conversation since its occurrence. The sympathy of the community, generally, is on the side of the Rev. shootist, except, of course, the immediate friends of the deceased. The shooting was the natural outgrowth of a bitter family feud. The *Stockton Independent*, referring to it, says:

"If this dreadful example ends the unbridled license of the press in San Francisco and elsewhere, it will be well. Many a man of honorable record and many a shrinking woman of spotless life, has had reason to deprecate the shafts of editorial malice; repeated and more venomous if defied. No honest or decent aim of journalism is subserved by such vituperation. It is foreign to the legitimate sphere of a newspaper, a curse to the community, and a blight to the defenceless objects of Bohemian wrath or cupidity; and when it ends as in this instance, it is not alone the mob who hastily collect at the news who approve the deed, for many thoughtful and conservative men will say, or think, 'It could not have ended otherwise.'"

The California conference having divided the Pacific Slope Mission into districts, the next thing on the programme will be the calling of conferences for permanent organization. In the election of presidents it behooves the Saints to be very careful in their selection; for it needs men of executive ability and intelligence, and those who will do their duty without fear or favor. In the Northern California District, (the one I am particularly interested in), there are several men of known ability. There is a better feeling prevailing among the outsiders towards the Reorganized Church, than at any former time. They begin to see the difference between the true Latter Day Saints and the so-called "Latter Day Saints" in Utah.

W. A. H.

OAKLAND, Cal., April 30th, 1880.

### Proper Burials.

*Good Company*, a New England magazine, says that the clergy of one of the Eastern cities recently passed the following excellent resolutions: "1. That burial services be limited, so far as practicable, to Scripture reading, singing and prayer. 2. That we deprecate the appointment of funeral services for Sunday. 3. That we also deprecate the public exposure of remains. 4. That before the arrangements are made as to the time and place of the burial service, the convenience of the officiating clergyman should be consulted." All these recommendations, says *Good Company*, are wise; especially the first one. The extreme difficulty of making "remarks" at funerals which shall be at once acceptable, truthful and profitable is often felt by every conscientious minister. If the deceased is not spoken of at all the omission is sometimes felt to be a disparagement; eulogy is seldom wise, and a discriminating estimate of the character can scarcely be uttered on such an occasion.

It would be vastly better if the funeral services were uniformly limited, as the resolving ministers advise, to Scripture reading, singing and prayer. Above all the horrible custom of exposing the face of the dead ought to be at once and forever abolished.—*Selected.*

## Saints' Herald

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, June 1st, 1880.

### EDITORIAL ITEMS.

At Lucas, Iowa, on April 30th and May 1st and 2d, brethren Z. H. Gurley and Joseph S. Snively held a series of meetings, and had a pleasing time of grace and peace from above in declaring the gospel and in associating with the Saints, among whom hospitality abounds, and an excellent spirit exists. Also among the people without there was a manifest desire to hear the truth preached. The branch appeared to be in good working order, as well as spiritually alive; and in administering to the sick the faith that prevails with God was found. The above items we received at the Herald Office, on May 15th, from Bro. Gurley, who came to Sandwich, from Lamoni, Iowa, the 11th, upon the sad errand of burying his brother Samuel, whose body was that same day laid to rest by the side of his first wife, his father, brother and two sisters, in the Fox River burying ground, where so many of the Saints await the resurrection day, and the coming of their Lord. We mourn over the departing, as one by one they go; but not with the thought that this endeth all, for He "shall swallow up death in victory," and the graves shall give up the dead, whose glowing, living forms of immortality shall abide forever with each other and with God.

Bro. Blair baptized three married ladies at Galland's Grove, Iowa, on the 8th May. He expected to reach Salt Lake City the 20th.

Bro. G. T. Griffiths wrote from New Troy, Michigan, May 12th, that he baptized three others on the 9th, near Galien.

Bro. F. P. Scarelliff reports that he preached twice at Tunnel Hill branch, Johnson county, Illinois. He was at Marion, Williamson county, when he wrote. His health was improving.

Sister Mary E. Beebe sends a clipping from the *Record-Union*, of Sacramento, Cal., concerning a sermon preached by "Joe Smith," the "Apostle Joe Smith," upon the notorious Porter Rockwell. We suppose it to be the funeral sermon delivered at the time of the death of the man. Sr. Beebe wishes to know the meaning of the reference to Joseph Smith. We reply, that the "Apostle Joe Smith" men-

tioned by the *Record-Union* is Joseph F. Smith of the Utah Church, and one of their Twelve, and that it was not Joseph Smith, the President of the Reorganized Church, who delivered the sermon eulogizing Porter Rockwell.

Bro. D. L. Shinn of Clarksburg, W. Va., writes cheerily of his hopes, and says: "I have great confidence in the power now ruling to move all things into proper shape. We see the fulfilling hand in every event of our times. Let us hail the signs with gladness, the coming better day."

Sister Martha Billingsky, living at Webberville, Ingham county, Michigan, formerly of London, Ontario, expresses her gratitude for God's goodness to her, in both spiritual and temporal ways. Notwithstanding trials she feels strong in the faith, especially because, in answer to the prayers of the Saints, she was raised from a bed of sickness unto health, some months ago. But one other member is there, but the people promise to attend and hear, if the elders will come and preach to them. Will some of the ministry who are appointed to Michigan please try and call when passing east or coming west. Lansing is in the same county. Address her as above.

Bro. F. P. Scarelliff wrote from DeSoto, Jackson county, Illinois, May 17th, speaking of having the pleasant companionship of Bro. Isaac M. Smith, and they had been preaching in Williamson and Jackson counties, where large congregations listen to the word, and some believe but are not yet ready to obey. May the spirit of truth and peace go with these brethren, and to those who hear them.

Bro. T. W. Chatburn writes from Shelby, Iowa, as follows: "We have as cosy a little chapel as there is in the country, and it is paid for." On both these accounts we are glad, and congratulate the brethren, hoping that peace and love may ever have their home within its walls and with the body of disciples that shall worship therein.

Bro. Charles Wicks wrote from Taylor, Red River county, Texas, May 17th. He had arrived all right; but found that Bro. W. T. Bozarth had gone from there, under the pressure of a notice, a copy of which is elsewhere given. Bro. Wicks was referred to in the notice as a "pet;" but thinks he will remain for a time. The branch is in fair condition; the Saints feeling well, and enjoying the truth. Bro. Wicks preached to them, and held sacrament service with them.

Bro. N. Stamm wrote from Exira, Iowa, May 18th, where he had been called to visit a lady, sick nigh unto death. He had been preaching at Des Moines, and elsewhere, with good liberty and some success. He asks that the saints remember him in faith.

A Cadillac (Michigan) *News* for May 6th, is received. In it is a letter from Shortsville, Ontario county, N. Y., written by Rev. C. C. Thorne, pastor of the Presbyterian Church of Manchester, N. Y. From the reading of this letter we conclude that it is an easy thing to darken a man's character from the hearsay evidence of respectable, reverend enemies. The letter was written in reply to one from Rev. A. Marsh, we presume of Cadillac. We really wonder at the logic of it: Joseph Smith and his relatives were bad; they became exponents of the gospel, according to the New Testament, according to the world called Mormonism; therefore, Mormonism is false and Joseph Smith and others imposters.

Bro. W. T. Bozarth wrote from Hearne, Robertson county, Texas, May 20th, that he was preaching there. The branch was organized sometime during the past year, and Bro. Bozarth is laboring to instruct them and build them up in the faith and doctrine of the Church. May he and they rejoice and be edified together by the Lord.

We thank W. O. Thomas for a copy of the *St. Louis Republican*. Thomas Henning for copies of the *Irish World*. C. D. Seely for a copy of the *Christian*. B. F. Boydston, for a *Christian Messenger*, of Bonham, Texas. William Street for a *Pittsburgh Dispatch*.

Card from Bro. Nicholas Stamm, May 20th, states that he baptized one at Exira, Dallas county, Iowa, Monday the 17th, a lady, so ill that she was carried to the water; but who bore the fatigue of the baptismal ordinance well. Bro. Stamm states that at the confirmation she received the Spirit and felt at peace.

Bro. Richard Ferris writes from West Oakland, Cal., but is not yet assured that the division of the mission into districts will be so productive of good results as it was supposed.

A bundle of English newspapers received from Bro. C. H. Hassall, on the 18th May, for which we thank him.

Some one sends us copies of the *National Citizen Soldier*, published at Washington, D. C., and is the organ of the citizen soldiers of the United States. It is devoted to the interests of the soldiers; is monthly, and twenty-five cents per year.

Papers are received from Br. B. F. Boydston, Rockwall, Texas, the *Christian Messenger*, containing a letter from Bro. B. T. St. John, replied to by the editor, on the spiritual gifts. Joseph Smith and his spurious revelations are the usual arguments against our view.

Bro. Thomas W. Smith, wrote May 21st, from Boston, that he had baptized three at Jonesport, Maine, recently, two young women and one an elderly man. The cause was in fair condition in the Eastern Maine District. His present address is 191 Hampden street, Boston Highlands, Massachusetts.



## QUESTIONS AND ANSWERS.

*Ques.*—To whom does the term, "Sons of God," occurring in Gen. 6:1, 2, refer, seeing that Christ is called the "only begotten son of God?"

*Ans.*—It means the people of God who lived upon the earth in those days, and who are there spoken of as turning away from the body so far as to affiliate with the families of those who were not numbered with the people of God by the acceptance of the gospel, and obedience thereunto. This intermarriage marked a stage of apostasy from the pure ways and godly government of Adam, Abel, Enoch, and men like them, and the culmination of this was a time of great wickedness and unbelief that preceded the deluge. The Inspired Translation gives a plainer history of those times and events. The term, "sons of God," is used in numbers of places in the Old and New Testaments to designate the Lord's people. In John 1:12 we are taught that Christ's purpose at his personal advent among the Jews was to give power unto men whereby they might "become the sons of God." In 2 Cor. 6:17, 18, we are given this commandment and promise of God: "Come out from among them, and be ye the separate, \* \* and ye shall be my sons and daughters, saith the Lord Almighty." See also Romans 8:14, 19. Gal. 4:5, 6. Phil. 2:15. Heb. 2:10; 12:7. 1 John 3:1, 2. Job 1:6. Hosea 1:10. Paul speaks of the spirit of adoption whereby they are made the "sons of God," and can cry "Abba, Father," to him.

*Q*—In the Book of Mormon, Ether 1:8, it reads that the Lord said unto the brother of Jared, "And never have I showed myself unto man whom I have created; for never has man believed in me as thou hast." Yet we read that he appeared unto Abraham, and also to Isaac, as recorded in Genesis 17:1, and 26:2, 24. One disputes the other. Which is correct?

*A.*—There is no contradiction between the two books in this matter, for the Lord's interview with the brother of Jared occurred hundreds of years before Abraham's day. From the tower of Babel, at the time of the confusion of languages, went out the people of Jared, led by the Lord's revelations, as related, and they had been established on this continent long before Abraham (who was the tenth generation from Noah) received the visit from God that is recorded in Genesis seventeenth chapter, which, according to the generally accepted chronology, occurred about four hundred and fifty years after the deluge, or 1898 B. C., the deluge having been 2348 B. C. Thus the word of God to Jared that he had never before shown himself to mortal man we find

no reason to disbelieve from the history of Abraham, who lived so long after the confusion of languages and the days of the scattering from Babel.

*Q.*—Is the city spoken of by John in Revelations 21:2, as coming down from God out of heaven, to be a literal city, or is it a figure of speech merely?

*A.*—We have understood, by the written word and by the assurance of the Spirit, that the city spoken of will be a literal city, "a city which hath foundations, whose builder and maker is God," as says Paul of the one that he expected to inhabit, and which John thus saw in vision, as something that was to be "hereafter," as the angel at the beginning informed him. It is to rest upon the redeemed and glorified earth, and the glory of God "shall lighten it."

*Q.*—What was done with the plates from which the Book of Mormon was translated, and with the Urim and Thummim, after the translation?

*A.*—They were taken by the angel of God, with the promise that, in the due time of the Lord, and when the people should be righteous enough to receive and be benefitted by them, the sealed portions should be made known to them. Until that time comes, they are hidden from men, according to the will of God who gave his reasons for so doing as follows: "That I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom to reveal all things unto the children of men."

*Q.*—Is it right for a Priest, or any officer of the Church to serve as a jurymen?

*A.*—Yes, as much as it is the duty of any other citizen. Though it may not be pleasant yet it is one of the duties appertaining to citizenship.

We have two questions concerning whether it is right to give the sacramental emblems to those not of the Church, some desiring to partake, and some having companions in the Church, who can partake, while they themselves are forbidden. To these we reply that the emblems are only for baptised believers, those who have been baptized for the remission of sins, and who, by the Spirit, discern the virtue and power in these emblems; and who by the same, look forward to Christ's tangible and real coming again to the earth, to meet and dwell with his Saints, and to partake of the fulness of the blessings of the redeemed and glorified earth with them. The withholding it is not done because of assuming to be better or worthier as individuals, but because of the commandment being from God to his Church and people, not to those who refuse or neglect to comply with the means provided by Him. Hence it is not a matter

for which the ministry are responsible to men, but a kindly explanation may be given before administering the bread and wine, so that no reasonable person can take offense, or feel slighted.

*BRO. W. T. BOZARTH* received the following notice to quit the country, sent him while he was at Taylor, Red River county, Texas. It speaks for itself.

A open notis

W Bozart. Sir this is may & you And yor sort has Bin her long Anuff. You now well Anuff that the popel of this country Dont want you her. And we Respectfully Recuest you and yor other littel pett to leav her in 3 days or you may come up misen A hint to a Dam fool is anof this is the Voice of the hold country

tak heed & mak spead this has got to Be Don,

*BRO. M. H. FORSCUTT* wrote from Chicago, May 17th, as follows:

"The interest is certainly increasing, and the prospect is quite encouraging. There is a demand for tracts, and I have several applications for the Book of Mormon, but I have none to loan. Our prayer meeting has doubled in number. Commence Bible lectures, followed by Bible class next week."

THE following, sent us by Bro. Collier, is a dispatch dated at Evansville, Indiana, April 19th, 1880. It shows the tendency of modern beliefs (unbeliefs) in Christ and his gospel. The churches have no criterion of truth, no demonstration of it, and not the light and the knowledge that Jesus promised through the Holy Ghost to the obedient. See how infidelity works in the pulpits and everywhere else:

"LOSING HIS FAITH.—Last night, Rev. George Chaney startled his congregation by incorporating in his resignation the statement that he was not a Christian. The condition on which he would remain was that he should not be expected to pray or pronounce a benediction. He recommended the sale of the hymn books for waste paper. The sermon which preceded is quite as remarkable as the resignation. It renounces all supernaturalism, and declares the worship of God, as usually conducted, as much idolatry as bowing down to a stick or stone."

FROM the Cincinnati *Commercial*, of Sunday, May 16th, 1880, we clip the following in reference to the General Conference of the Methodist Episcopal Church, now in session in that city.

"The Committee on Place and Entertainment of the next General Conference submitted their report, stating that the estimate for entertainment was usually made on a basis of about \$46,000.

"Report No. 1 on the Book Concern was submitted. They recommend that the deficiency in the Episcopal Fund be charged to profit and loss at the request of the Agents. Governor Evans moved to distribute said deficiency among the Conferences, and raise the same and pay back to the Book Concerns. Dr. Lanahan said: "You

might as well distribute among the moon and stars," and moved to lay on the table, and it was quickly done.

"The deficiency is a pretty big thing, amounting in the aggregate for both Book Concerns to the neat sum of \$120,000.

"Philadelphia was fixed upon as the place for holding the next Conference, and resolutions were adopted calling on Congress and the President to enforce the law against polygamy in Utah."

The paper was sent us by a brother.

THE following from the *Laramie Times*, for May 18th, shows how a man with vim in him may work for the cause he loves, if he will.

"Mr. Eames, from Cheyenne, gave the citizens of Cummins City three lectures, or sermons, on Sunday. A large and attentive audience listened to his remarks with pleasure. He is an agreeable speaker, and advances convincing arguments, and is evidently sincere in his statements. Mr. Eames has erected a large and commodious hall, which he proposes to use for school purposes, and which is to be open to all speakers, irrespective of religious beliefs, previous condition of servitude, or otherwise. He is one of Cummins City's most enterprising citizens."

A BROTHER sends us the *Pittsburgh Dispatch* for May 18th, 1880. In it the reasons for the existence of unemployed preachers are given in an editorial summary taken from the field of discussion of the different religious convocations being held in the United States.

The following editorial, cut from the same paper, bears its own comment on the face of it.

"Some of the outsiders who attend the Methodist General Conference, at Cincinnati, criticize the brethren for their lack of devotional habits. It is said that during the hour when the Conference engages in prayer and praise, there are from eighty to one hundred and fifty of its members in the lobby, chatting on miscellaneous matters; and it is further said that just before the election of bishops, most of these brethren were lobbying and pulling wires for their favorite candidates. This being done, they could cheerfully go inside and join in asking the Lord to direct the casting of the vote, so that it might result in the selection of men who would be acceptable and well-pleasing in His sight. Many of the brethren are unhappy over the way the election has resulted, especially as the four new bishops are all from the east, instead of being taken from the central and western states. It is thought that there may yet be another election for three or four bishops. The colored people are clamorous for a bishop of their own complexion, and the Germans want one of their own nationality."

It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us fat. It is not what we read, but what we remember that makes us learned. All this is very simple, but it is worth remembering.

Chemists tell us that a single grain of the substance called iodine will impart color to seven thousand times its weight of water. It is so in higher things—one companion, one book, one habit may effect the whole life and character.

## News Summary.

April 26th.—A steamer arrived in Baltimore, yesterday, having on board nearly two thousand emigrants from Germany, Austria, Sweden and Norway. They are bound for Wisconsin, Minnesota, Iowa and Nebraska.

Another destructive cyclone, this time in Mississippi, at Macon and vicinity, on Sunday night, 25th. At Macon eighteen people were killed and the rail-road depot, machine shops, round houses, and many dwellings were blown down. Tennessee and Alabama were also visited by storms that did much damage and destroyed some lives. On Saturday night the 24th in Christian county Illinois, a terrible wind destroyed property, killed four people and wounded thirty two others, and at Decatur, Carlinville, Clinton and elsewhere in Illinois, the storms damaged much property, the lightning aiding in the work. The Saints' chapel at Sandwich was struck the same evening and damaged \$100 to \$150 in value. In various places churches were completely destroyed.

Cleveland, Ohio, has contracted for an electric light of 10,000 candle power to be placed in the dome of the county court house. It will cost \$1,800, and is warranted perfect.

27th.—Premier Gladstone does not progress fast in forming the Cabinet. The advanced Liberals are rather hard to satisfy and demand of him as many of their kind as is possible to have. The following appointments have been made: Earl Granville, Secretary of State for the Foreign Department. The Marquis of Hartington, Secretary of State for India. H. C. E. Childers, Secretary of State for War. Lord Selborne, Lord High Chancellor. William E. Forster, Chief Secretary for Ireland. Lord Northbrook, First Lord of the Admiralty.

The Afghans are considered to be now thoroughly whipped into submission.

Last night eighteen stores and residences were destroyed by fire at Adrianville, Ky. The losses are very considerable.

28th.—Famine and pestilence are raging throughout many of the Russian provinces, and hundreds of the peasantry are dying daily. The granaries in some districts are all empty, and there is neither money nor food. The condition of the unfortunate people is dreadful to contemplate, yet the Government has not taken any steps to alleviate the distress. Its time is taken up with political trials and schemes for territorial aggrandizement.

An earthquake at Yokohama, Japan, on the 22d of February is accounted the severest which has occurred there for many years. Several buildings, including the United States Naval Hospital at that point, were seriously damaged.

Theebaw, King of Burmah, is not dead, and more's the pity. His disease is very peculiar, and on some occasions he has all the appearance of being dead, but it turns out that he is only unconscious. During one of these trances, which lasted three days, the priests who prescribe for the Royal patient recommended that 225 virgins be sacrificed to the gods in order to procure his recovery. The recommendation was carried out, and the reverend gentlemen of Burmah doubtless take due credit for their prophetic insight.

29th.—The Afghans have again been defeated by the British. Their cause seems now to be a hopeless one.

30th.—The British Parliament opened yesterday under the new government.

Indian depredations are reported from New Mexico. On Monday last thirteen Mexicans were killed near San Jose by a band of red men. Other outrages have also occurred.

Over 6,000 persons were yesterday liberated from Russian prisons, or which is the same thing, relieved from the espionage of the Russian police. Yesterday was the 62d anniversary of the birth of the Czar.

May 1st.—A large number of Nihilists have left Russia.

In China business is quite unsettled in consequence of war with Russia being anticipated.

An \$80,000 fire at Jacksonville, Illinois, yesterday.

A storm on Long Island Sound and the Hudson River did damage to shipping.

3d.—It is reported that there were three genuine cases of yellow fever at New Orleans last week.

The British troops have once more reached and occupied Cabul in Afghanistan.

Cremation of the bodies of suicides is refused by the trustees of the Le Moyne furnace at Washington, Pa. Two bodies have been refused already on this account.

4th.—In the French Chamber of Deputies a discussion is going on relative to the validity of the decrees concerning the unauthorized religious bodies in France, but thus far the government action in enforcing them is being sustained by the majority.

Callao, Peru, has been bombarded by the Chilians and badly damaged.

One steamer that arrived in New York yesterday from Liverpool brought fifteen hundred emigrants. A few days before that four thousand six hundred arrived by various steamers. The six thousand brought more than four hundred thousand dollars with them, averaging about seventy-five dollars a piece.

5th.—Over 7,000 men are on a strike in the North of England in consequence of the iron manufacturers having reduced wages five per cent. The cotton manufactures at Burnley, Blackburn, and other Lancashire towns, have agreed on a uniform reduction of wages and a strike is imminent.

The total arrivals of foreigners in the port of New York from Europe on seventy-one steamships during April were 46,148.

6th.—A despatch from St. Petersburg says that the Jews are being greatly persecuted by authority. The police measures against them are stringently enforced. Those in business are required to leave the city, and Jewish strangers arriving are ordered to depart within twenty-four hours.

An enormous deficit of fifteen to twenty million dollars has been discovered in the English government accounts in the East India. Of course the outgoing government is charged with the blame. Just how it will prove is yet uncertain.

7th.—Destructive fires are raging in the oil region in the neighborhood of Bradford, Pa. The fire originated by an oil well overflowing and catching fire. The fire spread rapidly, and six distinct fires, covering an extensive territory, are now in progress. The tackle of 900 wells, consisting of engines, engine houses, boilers, tanks, belt-houses, and derricks, has been already destroyed. Each tank contains about 250 gallons of oil, and most of them were full at the time. Rew City, a village of some 500 inhabitants, in the oil region, was entirely destroyed, and two women and five children were burned to death.

In the mountains of New Mexico, Victoria and his Apache band killed thirteen herders last week, and run off many thousand sheep. They also killed some miners and attacked a farming settlement but were driven off.

A heavy wind, rain and hail storm has visited the state of Minnesota, doing considerable damage, especially at Maaato and Fairbault. Some hailstones measured six inches in circumference.

8th.—There is still much in the papers concerning the destitution in Ireland. In County Galway great distress prevails, hundreds being near to starvation, and will die if not soon given relief.

The Gladstone government intends to closely investigate the East Indian deficiency affair.

At Roubaix, France, sixty cotton factories have been closed, and fifteen thousand persons are idle. Higher wages and less hours are demanded. At Rouen many silk factories are shut because of a strike of workmen.

The volcano of Colima, Mexico, is now in active eruption. The inhabitants of the villages near it are in a state of terror. There are thunderings in the earth beneath, and fire, ashes and hot stones in the air above.

A despatch from Salt Lake states that six daughters of Brigham Young have been excommunicated, the specifications against them being for prosecuting a suit, charging the authorities of the church with defrauding the heirs of the late President Young out of \$1,000,000, and for causing the imprisonment in the penitentiary of the executors,

and jeopardizing the liberty of John Taylor, President of the church.

10th.—James Redpath, who has recently visited Ireland, is lecturing in New York City upon the want and misery that exist in that country. He shows the evils of the land system as they are, that the landlords get the major part and the tenant barely keeps from suffering even in good seasons, and, when bad ones come he starves.

Mr. Forster, Chief Secretary for Ireland under the Liberal party of Britain, has arrived at Dublin and an official deputation of citizens is conferring with him upon the troubles in Ireland and the need of aid.

Gen. Roberts is following up the recent victories over the Afghans by subduing and settling the country.

A telegram from Europe says that a hail-storm has devastated the greater part of West Hungary. Almost all the windows and roofs of houses in towns and villages were destroyed, and vines, fruit trees, and green corn crushed to the earth.

Further destructive fires in the oil regions near Bradford, Pennsylvania. A fire in the dry timber lit two 25000-barrel tanks of oil and also burned a portion of the town of Rexford. A high wind prevails.

A fire at Allegheny City, Pennsylvania, burned three tanneries and twenty-seven dwellings; loss \$125,000.

A tornado at Marion, Iowa, evening of 8th, did a good deal of damage to buildings, trees, fences, etc.

11th.—Several hundred men are fighting the fires in the woods and about Coleville and Barnum, twelve miles from Bradford, Pennsylvania. At Bradford and Rexford tanks containing over one hundred thousand barrels of oil are burning and no power to save them.

Eighteen persons were killed at the Mount Gothard tunnel works the 9th by a powder explosion.

At 7 p. m. Sunday the 9th a storm struck the village of Alsey, Scott county, Illinois, and in three minutes wrecked twenty buildings, valued with the contents at twenty thousand dollars. At 9 o'clock the same evening in McLean county, Illinois, much property was destroyed, about one hundred thousand dollars worth, and several persons were badly injured, also five buildings were destroyed by the lightning setting them on fire.

At Fayette, Michigan, the Methodist Church and forty other buildings, including a hotel, stores, offices, etc., were burned on Sunday morning.

It is feared there will be trouble with the thirty thousand strikers at Roubaix and vicinity, in France.

12th.—At Blackburn, England, about thirty thousand persons are out of employment because of a strike. A protracted struggle between them and the manufacturers is expected, for the latter are determined to lock up all the mills unless the former withdraw the demand for an increase in wages.

Nearly four thousand Irish emigrants intend to leave Liverpool the 14th for America.

The Montenegrins are suffering greatly from shortness of food and from actual starvation, and the Albanians are making ready to invade their country right in their seeding time.

In Persia the famine increases. In one district alone six hundred deaths from starvation have occurred since January.

A village of three hundred houses on the Island of Cuba destroyed by fire. Three thousand people homeless and seven persons killed.

18th.—From Pennsylvania comes news of still other and terribly destructive fires. Hundreds of oil wells and several small villages have been burned or are now in flames. Other villages are surrounded by vast forest fires that are devouring the timber lands. Also in New Jersey fires are sweeping through some forests towards the coast.

The Albanians are doing their best to prepare for a long and bitter struggle with Montenegro in defense of their territory.

A band of Bulgarians have been pillaging some villages in Roumelia, Turkey.

The clans of Afghanistan do not seem willing to give up the fight against the British invaders but are reported to be again preparing for war.

A town in Rhenish Prussia, destroyed by fire, and one thousand people are destitute.

14th.—A London dispatch says that the late Afghan war cost England sixty-five million dollars.

A \$300,000 fire at West Liberty, Ohio, and a \$200,000 fire at Fond du Lac, Wisconsin.

15th.—The entire business portion of the small city of Milton, Pa., was destroyed by fire at noon yesterday. The space this burned over is seven blocks long and two wide, including hundreds of buildings, among them all of the six churches in the place, all the hotels, the car shops, railroad depot, gas works, the banks and the academy of music. About two hundred and fifty families are homeless. One lady lost sixty thousand dollars in government bonds. At least one million dollars worth of property was destroyed. Several people killed and others injured.

A dispatch from Milford, Pennsylvania, says "The terrible forest fires continue. Over 3,000,000 feet of lumber, a vast amount of valuable timber, and several dwellings and barns have been burned. Six thousand acres are ablaze this morning."

A dispatch from New Jersey reads: "The forest fires now raging about Allison are reported to have destroyed over one hundred square miles of valuable berry bogs, timber-lands, and vineyards. Scarcely an acre of timber land can be found in the vicinity of Hanover, Whittings, and Woodmancie; all have been destroyed by the fire now sweeping to the sea. The population was all out last night turning the flames from the direction of the thickly inhabited places. The losses in Ocean, Burlington, and Cumberland counties will be very heavy. In the vicinity of Piqua River nearly seventy acres of choice cranberry bog burned, besides some hundred acres of valuable cedar and oak forest and a large quantity of cordwood."

A \$20,000 fire at Glendale, Ohio.

17th.—The Russian government has modified the recent decree for the expulsion of the Jews. This change is believed to have been made because it might hinder effecting the loan that Russia is compelled to raise in her emergency.

Another Mexican revolution is said to be in progress.

A Russian nobleman shot his own son who was being arrested by the government as a Nihilist. The father then shot himself.

19th.—The famine in Northern Persia is very bad. An American missionary writes that grain is selling for eleven times its usual price, and the people are living largely on roots. Robberies are alarmingly frequent. In Kurdistan and other regions the distress is also very great.

At Pittsburgh, Pennsylvania, another great fire. A planing mill and four acres of lumber, about four million feet, destroyed.

The town of Cowdersport, Pennsylvania, was burned yesterday. Loss about two hundred thousand dollars.

## Correspondence.

PAICINES, San Benito Co., California,  
May 3rd, 1880.

Bro. Joseph Smith:—Believing that I have good news to communicate, I write to say that we are not yet forsaken of the Lord in this part. I left home April 13th, and returned the 30th. I held meetings on the 13th and 14th at San Juan, in the Plaza Hall; participated in a Saint's meeting at Watsonville on the 15th, and preached in their chapel on the 18th. Again on the evening of the 22d had another feast with the Saints there, in a prayer and testimony meeting. The 25th I preached three miles south of San Juan, being assisted by Bro. Richard Smith. He preached at Watsonville on the 18th. On the 25th I again spoke in the Plaza Hall, San Juan. On the 26th, held a meeting at Bro. Silas Twitchell's, and on the 27th baptized six into the kingdom. We enjoyed a good time at the confirmation, sacrament and testimony meeting following. The Saints of San Juan have taken hold of the work with renewed energy; and, although the little flock is surrounded with strong opposition, yet I feel that if they are faithful they will be able to overcome the adversary in whatsoever form he approaches them. Others there are about ready for the water. I am to meet with them again the

9th, if nothing prevents. I had good liberty in presenting the truth, for which I bless his holy name. He leaves us not alone, if we put our trust in him. I am pleased with the division of the Pacific Slope Mission. Now, if each of the four missions is blessed with a good energetic president, I think the work will move rapidly onward. Crops are looking well, prospects bid fair for a bountiful harvest.

Yours in the covenant of peace,  
J. H. LAWN.

GALIEN, Berrien Co., Michigan,  
May 10th, 1880.

Dear Herald:—Since writing for your columns some changes have taken place, and I will again report progress.

After writing from Farmington, Kentucky, I preached a few times in that vicinity. Though the spiritual condition of the branch there is not very flattering, yet there are some noble people in that country, both in and out of the Church. As far as I was able to judge, Bro. Hansen has nobly done his part, but his labors have not been attended with as much success as he and others might wish. He is surely entitled to credit for much patience, for laboring so long and earnestly with so little encouragement. He loves the cause.

With Brn. D. G. McPherson and I. N. Gore I visited the Eagle Creek branch, in Henry county, Tennessee, where we had a very pleasant time, and did what we could for the advancement of the cause, I seldom find so generous, warm-hearted Saints. Their kindness will not soon be forgotten.

We returned again to Farmington and vicinity, and March 18th, Bro. Jefferson Turnbow took Bro. McPherson and I to Fulton, where, with Bro. L. P. Clapp, we took train for Belleville, Illinois. Soon we were crossing the Ohio River, the boundary line of my mission. Many and I trust profitable have been my experiences since I crossed the line into the mission, November 6th, 1877.

I do not regret the two years and a half I spent in the South. And O, how sweet was the consoling assurance that God had accepted my work there. May God bless the dear Saints of the Southeastern Mission, who nobly helped and encouraged me in my arduous labors. And to them I would say, Let us not slacken our endeavors until all obstacles are surmounted, our labor is over, and we peacefully enter into our rest, to reap the fruits of our labor. May God bless our worthy brethren Crawford and Scarcliff as they go to lift the standard of liberty in the South, and may they find the same warm hearts to cheer and help them that made my mission tolerable there.

Arriving at Belleville we received a hearty welcome from the Saints whose kindness of two years ago was still fresh in my memory. We found them as kind and genial as ever, and enjoyed a week's labor among them, and then on to the great city of St. Louis, where we met again generous hearts and congenial minds, who welcomed us, and did all they could to make our stay pleasant and agreeable. I do not just see how heaven could be all it ought to be if we could not meet there those we have associated with here. We also visited Gravois, Alma and Cheltenham, where we were kindly cared for and found a warm-hearted people. While in St. Louis District we met Brn. M. T. Short, and A. J. Cato, and heard them speak. We also heard the great evangelist, Moody, and, at the risk of being unpopular, I must say I could not pronounce him a reasoner nor an orator. He is simply a wild, rattling talker. Sankey is a superb singer.

April 4th attended conference in St. Louis, and after having a very pleasant day, we left them at 8 p. m., and at 8.40, Brn. Short, Hicklin, Roberts, McPherson and I took train for Plano, arriving the next day. Met many familiar faces, and made the acquaintance of some new ones.

It is needless to say that I enjoyed the conference, after my long isolation from the body of the Church. I had a pleasant and agreeable home at Bro. Conover's during conference, where I roomed with my companion of former years,

Bro. Joseph R. Lambert. I could not have been more favorably situated or more kindly treated. Bro. and Sr. Conover know just how to make one feel at home.

After conference, Brn. M. T. Short, G. T. Griffiths and I came to this place, and commenced work in our new field.

Bro. Short remained a few days and labored acceptably. He then joined Bro. Scott in Allegan county. Bro. Griffith and I have been laboring at Galien and vicinity. He has preached once at Green Bush and I five times at Troy. We have been blest with the Spirit and have good interests in different localities. Bro. Griffith has baptized seven.

I am making my home at Bro. Blakeslee's, visiting other Saints in town, and occasionally spending an agreeable time at Bro. Thurston's in the country. At Troy I was well received by Saints and friends and have been well treated by all here. My stay has been quite pleasant. I begin to feel the spirit of the mission.

I will stay awhile and then go home, and tarry until fall conference. Will the Saints pray for this mission and its laborers. In the faith as strong as ever, I am

HEMAN C. SMITH.

COLDWATER, Michigan,

May 11th, 1880.

Bro. J. Smith.—Some seem to have not found out my address. Can you announce in the *Herald* for an issue or two that the address of Wm. H. Kelley is Coldwater, Branch county, Michigan, Box 596?

I spent Sunday the 9th, in Steuben county, Indiana. Held two meetings with an excellent attendance. The Saints have their church house inclosed. It will be ready for conference if not entirely completed. Everything is favorable here for an abundant crop. Saints well.

"Sebastos" of Cadillac is out again and James is after him to-day. He and Bro. Bond are trying to surround the "varmint" and they have driven him back among his sympathizers and friends here; he has fortified, and invites battle in a weak way for the third time.

May 17th.—Though now late, I communicate a few items of experience that may be of interest to some of the *Herald* readers.

February 7th, last, I left home to visit the north-west part of Michigan. At Grand Rapids I met with friends, and was kindly received. Five miles out from that place I held one meeting, and had a pleasant visit at the brothers Norton, all of whom either belong to, or are in sympathy with the faith, and are indeed a pleasant and happy family. At sundown, on the 13th, I arrived at Custer, Mason county, and, leaving my valise at the depot, started north in search of the Saints, one of whom was said to live three miles away. I soon found myself out in the woods, without a road and enveloped in the darkness of the night. It is said that bear frequent those woods but I did not see any. Toiling on, I arrived at Bro. Vanbront's, where I met a kind reception and rested for the night. They were in deep grief, however, having buried that day their only child, died of the scarlet fever. This disease was raging in the neighborhood, the families of Brn. Baily, Shelly and Drown being afflicted. Several, mostly young people, died from its effects in the neighborhood. On Sunday the 15th I held two meetings with a small but attentive audience. The circumstances being unfavorable, on account of the contagion, we thought it wise to postpone further efforts. The brethren there are in the faith and devoted to it. Their surroundings, however, are not the most inviting and cheering. I did not have time to revisit them.

Monday the 16th, I returned to Reed City and stopped with Sister Elizabeth Trout and family, where I was made welcome while in the city. Bro. Wheaton's family reside there and stand for the faith. They and others cared for me. I arranged with the trustees for the use of the Baptist church, and made announcements, but, a few hours before the time of meeting, the preacher in charge publicly announced, "There will be no preaching in the church to-night; that fellow is a Mormon, and we want no such in there."

A large number came out to find the church closed against them. You will not be surprised to learn that this preacher's name is Wolf. What a surprising fitness there are in things! I could not procure a hall for less than \$5.00 an evening. So, fixing Mr. Wolf in my mind for future consideration, I went to Hersey, where I was kindly received by Bro. Joseph Shippy and the Saints. I held a number of services in their very neat and pleasant place of worship. A good interest was manifest. The Saints there are mostly from Canada and are putting forth a commendable effort to make themselves comfortable homes, having gone there for that purpose. They are respected by their neighbors, some of whom are becoming quite favorably impressed with their religious views. Bro. Shippy is in charge of the flock of believers, and is highly respected by all classes as an honest and industrious man and devoid of that little selfishness peculiar to most men. On the road to success these brethren have only to live their profession, be consistent and industrious, in order to win honor and respect for themselves and the cause they represent. I am indebted to some of the citizens as well as the Saints for manifest interest in my welfare. Thanks.

Bro. Saleda Shippy procured the use of the Court-house and I preached three evenings with fair interest. The Saints paid for the use of the hall. I enjoyed my visit among the Hersey Saints.

Thursday 26th I went to Cadillac, and was kindly received by Bro. Bond and household. Bro. Bond and I called on the Methodist and Presbyterian ministers, and we passed a little time agreeably. Mr. Barrett, the Methodist minister occupied a cozy apartment, was trimly dressed, sociable, liberal, and did not object on his own account to us using his church. This was the feeling of a number of the Methodist friends; but some of the more superstitious, less enlightened and irreligious ruled us out of the house. We found the Presbyterian minister, Mr. Marsh, in his study, with his morning-gown on. He is more reserved and guarded, but sociable, and is a de facto Presbyterian. We discussed the nature of the inspiration of the Bible, he affirming that it was wholly inspired, from Genesis to Revelation. I called his attention to the statement of Paul, "I have no commandment of the Lord," "I give my judgment," etc., 1 Cor. 7. To this he replied that he believed the historian was inspired to write that Paul wrote on the occasion referred to without inspiration. As Bro. Springer says, "Here light began to dawn," and, considering the bottom knocked out of the theory opposed to the plenary inspiration of the Bible, after referring him to 2 Samuel 24, and 1 Chronicles 21, which were explained in the same easy manner, we bade him good day, receiving an invitation to call again.

We also attended the Free-Methodist quarterly meeting. Some dozen ministers were in attendance. After listening attentively and watching the manner of conducting services, we concluded that if eccentricity of speech and manner, incoherent expressions, noise, and loud cries of "Amen," bordering on tumult, were indications of religion, they were the most highly endowed of any class of worshippers we have yet met. We requested them on one occasion to announce our meeting, but they refused to read the notice, saying they would rather have the devil in their pulpit than one of our faith. We thought that it was because they were better acquainted with that gentleman than with us, and knew they could dwell together in unity. After some effort, Holbrook and May's Hall was secured at an expense of \$5.00 an evening. We occupied it five evenings, and an intelligent and attentive audience was present every evening. When the weather was favorable the hall was full. As a rule, the Cadillac people try to pass upon questions upon their merits, and are not controlled by the prejudicial influences so common in older places. A few tried to influence the people (so we learned) not to attend, but they came after all and listened attentively. Some aided in meeting the expenses of the hall, but the main burden fell upon Bro. Bond, who is ready and willing to do much to move the cause and get the truth be-

fore the people. Himself and wife are the only Saints who live in the town, and their lives have been such as to coin respect for the cause. Bro. Bond is in business in Cadillac, and has his share of trade from both professors and non-professors. They esteem him as a man of honor whatever may be his peculiar religious faith. So Latter Day Saints can live among Gentiles, (for Bro. Bond takes pleasure in telling people what he is), and in business, have their confidence, and socially, their respect, of course allowing a margin for religious bigots and the superstitious. For the bold stand taken by Bro. Bond for the truth, and for the sacrifices made for its success, he deserves not only favorable mention but the esteem of the Saints.

Mr. Chapin, editor of the *Cadillac News*, gave notice of our meetings. Since I was there Bro. Bond and Mr. Marsh, the Presbyterian minister, have kept up a discussion through the columns of the *News*, the editor giving both parties equal chance. It is not necessary to say that such an editor deserves respect and his paper patronage.

With Bro. Bond, I visited and held meetings in two places in the country and had a respectful hearing in each place. A good work can be done in that vicinity, with proper effort, for the people want to hear. I am indebted to Mr. Sandage and his kind lady for a home part of the time while at Cadillac. Thanks.

Having procured the use of the Lutheran church at Reed City, (where Mr. Wolf is in charge of the Baptist flock), on Thursday, March 11th, I returned there and held five services, Bro. Bond being with me over Sunday, the 14th. Prejudice ran high, but, under the circumstances, we had a good hearing. A number are favorable to the faith. We dined on Sunday with a Mr. Martin, Free Thinker, who is much of a gentleman. Himself and lady attended our meetings.

On the 16th I returned home and commenced meetings on the evening of the 18th in the Court House in Coldwater. Held four services, with a respectable attendance. Some became quite interested in investigating the faith. On the 22d I preached the funeral discourse of a Mr. Buck in Steuben county, Indiana. He was killed on the railroad. A large audience was present, and I enjoyed talking on the future state of man.

Friday, the 25th, found me in Plano, Illinois, and Bro. P. Cadwell and I entered upon the delectable (?) task of examining the books of the *Herald* Office. On Saturday following, went with President Smith to Hinckly, twelve miles from Plano, where he had two appointments for Sunday. Just as we started, one of the horses became frightened at a passing train—stuck his ears straight out in front—the driver reined them down another street, but that horse kept pulling on the bit and prancing up and down in the mud, and finally gave a lunge forward, snapped the whiffle-tree, then the other horse followed suit, and in a twinkling President Smith was going headlong over the dash board into the mud. He held on until he made his impression, for two rods, then let go the lines. I call that a pretty gritty president. No serious injury having occurred, a team was arranged and all ready, we made the trip safely to Hinckly, where we were pleasantly entertained at the home of Alexander and Emma McCallum, son-in-law and daughter of President Smith. On Sunday President Smith preached a pleasant discourse in the morning and I preached with some difficulty in the evening. The audience was small.

Monday morning we returned to Plano by a new route, passing over a beautiful country. I enjoyed my trip. This brings us to April, 1880.

As ever,

WM. H. KELLEY.

OAK ISLAND, Bexar Co., Texas,  
April 1st, 1880.

Bro. H. A. Stebbins.—The outlook for crops is much better this year than for the last two years, and we are in hopes that we will be able to pay a preacher to come here this fall, for we do want to hear some preaching again. I feel our poverty so much now when it debars us from the company of an elder. With best wishes I remain,

Yours fraternally,

JOHN BARBER.

FARMERSVILLE, Merrick Co., Neb.,  
May 10th, 1880.

*Bro. H. A. Stebbins:*—Perhaps you, with others, thought it strange that I did not report to conference. I had hardly realized that a report was expected from one apparently doing so little in the kingdom of God.

I have been endeavoring to prove faithful to the trust that God's Church has reposed in me. I came from Iowa to Nebraska in March, and I have been trying to do my duty as one holding the priesthood of God. I have visited the Columbus, Cedar Creek, and Clear Water branches. The former were in a slumbering condition, judging from their own testimony; but they are a band of noble hearted Saints, and I love them. They seemed blessed by my presence, which was and is a testimony to me that I am doing the work of a loving father. The Cedar Creek branch seems to be improving some. The "Mormon" question has been agitated there considerably in the past winter, infidels and Christians (?) joining hands in the conflict. The latter, upon seeing that a close examination of the books was going to prove disastrous to their belief, deserted the ranks, leaving their colleagues to fight the battle alone. (No doubt they aided them with their prayers).

Agreeably to the advisement of the March conference, and by consent of the branch, I ordained Bro. Hyrum Smith to the office of Elder. He hopes to make the ministry a vocation for life. I believe he desires to be a meek bearer of the cross. May God bless him. I was favored with his company while visiting the Clear Water branch, where a few noble souls are struggling for the mastery. (Two of them are daughters of the deceased Thomas Dobson). We ordained Bro. James Smith to the office of Priest; and he was chosen president of the branch, their only officer before being a Teacher. On the 6th and 7th I came to this place with Bro. C. H. Derry, and have officiated in the marriage ceremony that joins him and Sister Katie Pemberton.

May their happiness flow as a river,  
And their courage be as a wave of the sea;  
May they look unto God as their Giver,  
And from all evil practices flee.  
Be with them, our Father, forever;  
Direct them, and guide them aright;  
May none, those sacred bands sever,  
But fill up their lives with delight.  
And when time's warring dial,  
Shall point to the time of their rest,  
May they bid farewell to earth's trial,  
And go to the home of the blest.

I intend to remain in Nebraska until harvest time, unless conference has otherwise ordered. I expect the company of Bro. Smith while here. Since the Fall Conference I have only baptized one. I feel that I am one of the least in the kingdom of God, but I have the assurance that my offering is acceptable. God has blessed me with the Spirit and illuminated my soul. I desire to be a meek and humble follower of the Lord Jesus Christ, and I intend to thrust in my sickle till the harvest is done. Thanks, Bro. Henry, for your kind advice. May God bless you, is the prayer of your brother,

GEO. S. HYDE.

BOSTON HIGHLANDS,  
May 12th, 1880.

*Bro. Joseph:*—The Church in Boston is, I am happy to say, growing in grace, numbers and a better knowledge of the ways of the Lord, and He is blessing us. Bro. T. W. Smith labored with us some three weeks, which was productive of good. One young man, a Mr. Townsend, who with his wife has been baptized, dates his conviction of the truth from his preaching. Bro. Chas. N. Brown has preached for us a number of times. Brn. Yerrington and John Gilbert have been with us one Sabbath each; also Bro. Glover of Providence, (Priest), once. The labors of all these brethren have been gratefully received and were productive of good. May the Lord reward them. We have a hall number 176 Fremont street; services at ten and a half A.M. and two and a half P.M.; prayer meetings at our houses Sunday, Wednesday and Friday evenings. Also Sabbath School at one P.M., Sundays. Pray for us.  
Your brother,

E. N. WEBSTER.

MERTHYR Tydvil, Wales,  
April 12th, 1880.

*Bro. Henry:*—The work goes on fairly in Merthyr and Aberdare. There are some good meetings; the Spirit of God and the manifestations thereof are enjoyed. There is some preaching done with interest increasing; prospects brighten a little; some are added to the Church by baptism; others revived and joined the above branches; likewise the Saints are steadfast in the work of the Lord; and are willing to do their endeavors to roll on the little stone that was cut out of the mountains, so that it may prosper through the land and souls saved in the kingdom of the Almighty, and the seed of Ephraim be gathered to the land of their inheritance; so that they may worship the true and living God unmolested. This is the desire of your humble brother in the bonds of love,

J. MORGANS.

GAINESVILLE, Alachua Co., Florida,  
May 15th, 1880.

*Bro. Stebbins:*—I have long been looking for news concerning an Elder coming to visit us, but I fear that my expectations will be blighted, for I hear nothing encouraging. We hold prayer meetings at my house, and the blessed Spirit comes and revives us, thank God for it. One thing I am satisfied about, and that is the doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints is perfect and pure, that it is right and true. This I have witnessed by the power of the Spirit. Dear brother, pray for me, that I may be an instrument in God's hands in doing good in his blessed name, and that in the near future a good Elder may visit us. Bro. W. L. Booker of Missouri wrote some time ago as though he thought strongly of moving here. Will you try to encourage him to do so. May God bless you and all those who have taken hold of the cross, that they may bear it meekly and endure to the end.

Your brother in the one faith,  
M. O. HOWARD.

HARTFORD, Michigan,  
May 17th, 1880.

*Bro. Henry:*—Thank the Lord for the light which is revealed through the gospel of the Son of God, in these latter days, to lead men from darkness to light, from error to truth as it is in Christ Jesus.

Brn. C. Scott and M. T. Short have been preaching in Hartford and vicinity, to good and attentive congregations, who appeared to be well pleased. Some were deeply interested, while some, since the meetings are over, have said all manner of vile and wicked slanders about us, and especially about Bro. Short. But thanks be to the Lord, these things do not move us. As a little band we stand united and firm in the faith that was given eighteen hundred years ago, and, if faithful we expect by and by to dwell with our blessed Lord and master in that kingdom that he has prepared for the faithful. Pray for us that we may live in obedience to all the laws and commandments of our Savior Jesus Christ.

Your brother,  
H. O. HATCH.

ELWELL, Bradford county, Pa.,  
May 1st, 1880.

*Brn. Joseph and Henry:*—I have held five meetings, and the interest increases. I have some opposition, but the majority are well pleased. Some came to me after meeting and said, "You have the truth, stick to it, you have friends here."

May God's work prosperis the prayer of your brother,  
H. ROBINSON.

COLUMBUS, Kansas.

*Bro. Joseph:*—I arrived here at Bro. W. Taylor's, on my way westward, last night. Expect to preach at school house "63" to-night and to-morrow night. Also at the branch place of meeting over Sunday, and go west on Monday. Bro. Taylor will go also. For a long time I have been compelled to work at home, doing but little, as it were in the ministry, but this summer I hope to put in the most of my time. I am glad

Bro. A. J. Cato has come. Shall try all I can to push the work forward. Reviewed a slanderous discourse of Elder Claine (a Campbellite) last Sunday, at Pleasant View branch; good liberty and good effect. Myself and family are enjoying good health and hope and think by united effort to devote my time mostly to the ministry. Our kindest love to all.

Your brother in one hope,  
J. T. DAVIES.

SYDNEY, Australia,  
April 23d, 1880

*Bro. Henry:*—I have hired a hall here, and have delivered six discourses. The attendance was small, although I advertised the meetings in the daily papers. But I shall continue them as long as I can get the money to pay for the use of the hall, providing that some one has been sent to my assistance. Kind regards to all in the office, and believe me as ever,

Your brother in the gospel,  
J. W. GILLEN.

HUTCHINSON, Jefferson Co., Colorado,  
May 12th, 1880.

*Dear Herald:*—Into the dashing cold waters of Colorado, on Sunday, May 9th, 1880, we led and baptized Bro. H. Ray, a very promising young man, and four children; others thereabouts declare they believe. Though cold the water, and somewhat disagreeable through a pelting snow-storm during baptism, we were much warmed and cheered at the confirmation meeting in the afternoon, for heaven seemed near. The Saints rejoiced and some friends were affected. What a precious boon is the gospel. Why do we not better appreciate it.

In hope,  
JAMES CAFFALL.

SAMISON, Shelby Co., Iowa,  
May 11th, 1880.

*Brn. Joseph and Henry:*—I hope this may find you well and rejoicing in the gospel. I feel to rejoice in the good work, and feel thankful that I have heard the sound of the everlasting gospel. I wish to do something for the good of the cause. I am poor in this world's goods, but desire to do what I can in keeping up the Church publications. There is a Sunday School organized in our school district. It is mostly composed of Campbellites and Disciples, and they invited me to take a part with them; so I told them I would do all I could to help people rightly understand the Scriptures. In choosing Sunday School papers I was one of the committee to get papers and books, and we divided the papers, half and half. I am not inclined to hide my light under a bushel, but what little I have I feel like imparting it to others, and then if I can not persuade them to see the gospel in its purity, it will rest between them and God. But I think the Sunday School will result in good, for all have a right to ask and to answer questions. Pray for me, brethren, that I may have the Spirit of the Lord to direct me in all that I may say or do.

Yours in the covenant,  
W. F. D. BRANDON.

AUGUSTA, Wisconsin,  
April 9th, 1880.

*Dear Saints:*—I am one of the lonely ones, but I write to express my increasing affections for the Saints. Although I am a good ways from any of them, my prayers are that if I do not have the privilege to be with them in this life, that I shall be in the life to come. We live over one hundred miles from a branch, and we hear no preaching. All we have to comfort us is the *Herald*, Bible, and Book of Mormon. We wish some good Elder would come up here and preach. Some good might be done.

Your sister in Christ,  
CATHERINE WHITAKER.

Dandies, to make a better show, wear coats stuck out with pads and puffing; and this is surely apropos, for what's a goose without the stuffing. A mischievous cur must be ticed short.

## Conference Minutes.

### DES MOINES DISTRICT.

A conference assembled at Newton, Iowa, March 27th, 1880; I. N. White, presiding; John Sayer, clerk.

Branch Reports:—Independence, 58; 4 baptized, 2 removed, 1 died. Newton, 54; 1 received by letter. Sheridan, 37; 23 baptized. Pleasantville, 9; 1 died. Des Moines and Des Moines Valley, not reported.

Elders J. X. Davis, J. H. Lake, I. N. White, N. Stamm, Wm. C. Nirk, Bartly Meyer, T. E. Lloyd, George Smith, and Priests D. C. White, R. Goreham, E. Batty, and Rufus White reported in person.

Resolved that this district be represented to the April General Conference of 1880 by the president, I. N. White, and that the district bear his expenses.

Some two-day meetings were provided for.

I. N. White was sustained as president of the district, John Sayer as secretary, J. X. Davis as Bishop's Agent, and A. White and Brother as book agents.

Preaching Saturday evening by I. N. White, and on Sunday forenoon and evening by J. H. Lake. In the afternoon a testimony meeting was held, presided over by I. N. White and J. X. Davis.

Adjourned to Newton, 3 p.m., June 19th, 1880.

### PITTSFIELD DISTRICT.

A conference convened in Pittsfield, Pike Co., Illinois, March 20th, 1880; J. Goodale, presiding; E. E. Johnson, clerk.

Branch Reports:—Pittsfield and North Bend branches same as last report; Alma and New Canton not reported.

High Priest J. Goodale, and Elders C. Mills, D. Wetherbee, Henry Huffman and R. C. Hendricks reported; also Priests H. Wetherbee, J. Miller and Josiah Lizenbee reported.

D. Wetherbee of the committee to investigate the difficulty in the Alma Branch stated that circumstances had prevented the committee getting together, consequently nothing had been done. After deliberation it was resolved to discharge the committee, for one of the number has moved away, and no other person can be supplied who can conveniently act.

The case of J. C. Avery was then brought up, he not belonging to any branch. His conduct in leaving his wife and family in a suffering and helpless condition was deemed sufficient to cut him off; therefore it was resolved that he be cut off from the Church.

Resolved that the district report to the Annual Conference by letter.

At 7:30 p.m., preaching by Bro. D. Wetherbee.

Sunday at 11 a.m. and 7:30 p.m., preaching by J. Goodale; at 3 p.m., a prayer meeting; a good measure of the Spirit was enjoyed.

Adjourned to North Bend Branch, June 19th and 20th, 1880.

### WELSH MISSION.

The quarterly conference of the Western District of the above mission was held at Llansamlet, Wales, March 28th, 1880; Alma N. Bishop, pres.; Benjamin Davies, clerk.

Prayer by Elder David Lewis; an opening address by Elder Richard Thomas. The president then addressed the conference, and instructed the Elders.

Branch Reports:—Llanelly, 12 Elders, 4 Priests, 1 Deacon, 42 members, total 59; 1 died; Alma N. Bishop, president. Ystradgynlais, 3 Elders, 1 Priest, 2 members, total 6; Wm. Bassett, pres. Llansamlet, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon, 19 members, total 28; 1 received by letter; Richard Thomas, president.

Elders David Lewis, James Bishop, J. R. Gibbs, Benjamin Davies and Richard Thomas reported.

Bro. Evan Morgan was released (on his own request) from the responsibility of his office as a Priest.

Resolved that we suggest to the Mission the necessity of having a Bishop's agent in Wales.

The authorities of the Church in America were

sustained; also T. Taylor in charge of the English Mission; J. R. Gibbs, of the Welsh Mission; Alma N. Bishop, of the Western District, and all the presidents of branches, with all the officers and Saints of the Mission.

The time was then given for testimony and praise, and the Spirit of God was poured out with power in the various gifts.

At 6 p. m., preaching by Elders James Bishop and Alma N. Bishop.

Adjourned to Llanelly, June 27th, 1880.

### SOUTH-EASTERN ILLINOIS DISTRICT.

A conference was held in the Deer Creek Branch, March 20th and 21st, 1880; G. H. Hilliard, presiding; I. A. Morris, clerk.

Branch Reports:—Brush Creek 70; 1 baptized. Deer Creek 21. Tunnel Hill 78. Springerton 53. Dry Fork and Elm River not reported.

Elders Thomas P. Green, B. S. Jones, Joseph Palfreyman, Henry Walker, M. R. Brown, Herbert Beaumont, G. H. Hilliard and I. A. Morris reported in person, I. M. Smith by letter.

At 6:30 p.m., preaching by H. Beaumont, assisted by B. S. Jones.

21st.—I. M. Smith and H. Beaumont were assigned a mission to Marion and Richland counties.

G. H. Hilliard was chosen to represent the district at the Annual conference of 1880.

On Sunday, Bro. I. A. Morris preached, and also a sacrament and testimony meeting was held. One was baptized in the morning.

Adjourned to Brush Creek, June 12th, 1880, at 10 a.m.

### CENTRAL NEBRASKA DISTRICT.

A conference met at Columbus, Neb. March 27th, 1880; Geo. W. Galley, presiding; Charles Brindley, clerk *pro tem*.

Elders G. W. Galley, H. J. Hudson, Moses Welsh, G. S. Hyde, Chas. Brindley, —Pemberton and Shefford reported; also H. O. Smith by letter.

Branch Reports.—Columbus, at last report 42, present 42; no changes. Cedar Creek, at last report 16, present 16; no changes. Clear Water, 9. Deer Creek, not reported.

Sunday 28th.—Geo. N. Derry, clerk. At 10:30 a.m., preaching by H. J. Hudson; at 2:30 p.m., Brn. Geo. Hyde and Moses Welsh in charge of the sacrament and testimony meeting.

District missions were appointed to G. S. Hyde, C. H. Derry and H. O. Smith.

The Clear Water Branch organization was recognized as in this district, and permission given to Bro. Hyde to ordain Bro. Aaron Hollenback to the office of Priest, if it seems wisdom to him to do so, and he was also authorized to ordain an Elder in the Cedar Creek Branch.

At 7:30 p.m., preaching by Geo. Hyde.

Adjourned to Newman's Grove June 26th, 1880.

### NORTH-EAST MISSOURI DISTRICT.

A conference met in the Saints' Chapel, Bevier, Mo., May 1st, 1880. In the absence of Brn. Taylor and Page, president and clerk, Bro. Robert Thrutchley was appointed president *pro tem.*, and Bro. John T. Williams, clerk *pro tem.*

Branch Reports.—Salt River, last report 21; no changes; 1 marriage. Renick, last report 15; no changes. Hannibal, last report said 28, should be 27, an error of one; no changes. Bevier, not reported.

Elders D. D. Jones, Charles Perry, J. T. Williams, Edward Bennett and Robert Thrutchley reported in person, and J. T. Phillips and John Taylor by letter; also Teacher J. Waltenbaugh in person.

Elder Edward L. Page arriving at this period, made his report, and assumed his duties as clerk.

The clerk read a letter from Pres. John Taylor, regarding the difficulties in the Bevier Branch, and then addressed the Saints on the unfortunate condition of affairs. He referred to the views expressed by the district president in his letter, regarding the action of certain members of the Bevier Branch, and his refusal to endorse them.

At 7 p. m., Bro. Thrutchley exhorted the Saints to work together for the good of *all*, and not to encourage strife, but to sustain each other in love

and harmony. He expressed his desire that the time might come when *all* the Saints in Bevier would dwell together in harmony.

Reference being made to a former letter from Bro. Taylor in regard to the late action of some of the Bevier Saints, wherein he stated that, "according to the statements he had received, he saw nothing wrong in their proceedings." Bro. Page was called upon to explain, which he did by saying that Bro. Taylor had said to him that he had since become satisfied that he had not been fully informed in the matter.

Criticism was indulged in by some, when Bro. Page spoke in vindication of Bro. Taylor's course as a man of God, and of his reputation as an honorable and just man, and his long services for the good of the cause. Some confusion ensued, when a motion was made to adjourn.

The district president will appoint time and place for holding the next conference; of which due notice will be given through the *Herald*.

### GALLAND'S GROVE DISTRICT.

A conference convened at Harlan, Iowa, March 13th, 1880; Eli Clothier, president; Worden Whiting, assistant president; John Pett, secretary.

Branch Reports:—Galland's Grove 225; 3 received and 1 removed by letter. Pilot Rock 32; 4 baptized, 2 expelled, 1 died, 1 ordination. Franklin 7. Union 55. North Coon 21; 3 baptized. Camp Creek 19; 2 baptized. Salem 77; 2 received by letter, 1 removed. Shelby, (a new branch), 16;

2 Elders, 1 Priest, 1 Teacher, 1 Deacon; Thomas W. Chatburn, president. Mason's Grove 81; 7 baptized, 4 received, 12 removed by letter, 2 expelled, 3 ordinations, 1 marriage.

Notice of appeal was given in the Mason's Grove report, in case of John D. Newcomb, expelled. The report was ordered re-read, and, after some discussion was accepted.

Fifteen Elders reported in person, 2 by letter, and 1 by proxy.

Bishop's Agent's Report:—"On hand Nov. 29th, 1879, \$30; received since \$194 08; paid out \$200 76; balance \$23 32. John Pett, Agent."

The Mason's Grove report was reconsidered, and, after some discussion, it was tabled, to be taken up after the appealed case of J. D. Newcomb is investigated, to attend to which Brn. J. W. Chatburn, I. Hanson and D. H. Bays were appointed.

A series of two-days' meetings was appointed.

At 7 p. m., the committee in the case of J. D. Newcomb reported. The report was received, the committee was discharged, and the motion to adopt was discussed at considerable length, and, being put upon its passage the motion to adopt prevailed. Notice of appeal from the decision of the conference was given.

Bro. Eli Clothier was released from the presidency of the district, and a vote of thanks tendered him for the efficient manner in which he had presided over it, and Bro. Jonas W. Chatburn was chosen president, and Bro. W. Whiting to assist him.

Sunday, 11 a.m., Bro. D. H. Bays preached, and also in the evening. The attendance and attention were all that could be desired, the speaker enjoying good liberty in presenting the word.

Adjourned to Deloit, Iowa, Friday, June 18th, 1880, at 2 p.m.

### NORTHERN MINNESOTA DISTRICT.

A conference of the above district met at the house of H. Way, Oak Lake Branch, December 20th, 1879, and proceeded to organize the conference, but as the brethren, for fear of prevailing sickness, did not attend, it was thought best to adjourn. While administering to the sick one of the brethren had a vision of an angel, and the Lord bestowed great blessings. The conference adjourned subject to the call of the president.

The Earthquake Catalogue of the British Association contains between 6,000 and 7,000 earthquakes between 1606 B. C. and A. D. 1842. The one occurring in Calabria, in 1783, caused the death of 100,000 persons; in Lisbon, in 1755, it is thought that 60,000 persons perished within the space of six minutes.

**Miscellaneous.****REQUESTED TO REPORT.**

The following members of the Chariton Branch, Iowa, are absent and are requested to apply for letters if they are in the region of other branches, or at least to let the branch know of their whereabouts and condition, namely: Elijah and Henrietta Spencer, Hannah and Emma or Elizabeth J. McCoy, James Villars, John M. and Mahala Anderson, Lorenzo D. Batty. Address: Alfred Lovell, Chariton, Lucas county, Iowa.

The following, whose names stand on the record of the Palmyra Branch, Nebraska, but who have left without letters, are hereby notified to report, and letters will be issued to them on application: Washington E. Miller, Adaline Chamberlain, Gertrude Burton, Bethuel W. and Harriet Greenfield, and Eunice Kemp. Address: William H. Frost, box 173, Bennett, Lancaster Co., Nebraska.

**CHURCH LIBRARY.**

On behalf of the Church, we thank Bro. A. J. Cato for five volumes he has sent to the Church Library by express, namely:—Science of Life (Fowler); The End of Religious Controversy; The True Christian Religion (Swedenborg); The Apocalypse Revealed (Swedenborg); Heaven and its Wonders, and Hell (Swedenborg).

JOHN SCOTT, Librarian.

**INFORMATION WANTED.**

Will some Saint who lives near San Gabriel, Los Angeles county, California, be kind enough to give me their address, stating the distance they live from San Gabriel. Any one who will respond immediately will greatly oblige. Address

MELISSA J. KEAGLE,  
Jefferson, Union Co., Dakota.

**SEVENTIES, ATTENTION!**

I am pleased to state to the quorum, that, after having spent considerable time on the quorum record, I can present to you the most complete record that the Seventies have had in the Reorganization.

Through the kindness of the Church Secretary and Recorder I obtained from his General Quorum Record a complete list; and, Mr. Editor, let me here say, that the present Church Secretary and Recorder is an honor to the Church; he has system and order about his work.

We have the names, with items, of 131 men who have been ordained into the Seventies Quorum since 1853. Of this number we have the names of 80 men who stand upon the record free, or to whose names there is attached no information as to their having died, been ordained to higher quorums, or expelled. Of the latter number (80) we have knowledge of 37 who are missionaries and active local laborers. Nine from the whole number have been ordained apostles, thirteen to the High Priest's office, eighteen have died, of which we know, ten have been expelled, and one released.

We desire to receive information directly or indirectly, reliable, (directly if possible) from the following brethren whose names are attached to our quorum record, and to be apprised of their desires to labor, ability &c., and whether age, ill-health, etc., may or does interfere with their filling the office of Seventy; and if so, what is their desires respecting their names being left upon the record. Let us hear from you in good season. Do not delay. We wish to present these names to the quorum at the Semi-Annual Conference, and if the quorum has any pleasure respecting the matter it can be executed. They are as follows:

Wm. Newkirk, Ira Guilford, Ethan Griffiths, Wm. Griffiths, Wm. Smith, Benj. R. Tatum, Sam'l. Blair, Geo. W. Harlow, Isaiah Harlow, Wm. Harlow, Horace H. Ovitt, John A. Butterfield, Edwin C. Wildermuth, Wm. H. Hartshorne, Wm. White, Henry B. Lowe, Eli M. Wildermuth, Isaac Newkirk, Daniel Bowen, John W. Roberts, John Thomas, Benj. L. Leland, Walter Ostrander, Wm. D. Lewis, James M. Waite, Chas. H. Jones, Albert

B. Alderman, Isaac A. Bogue, Nathan Lindsay, James Burgess, Joseph Speight, Riley W. Briggs, Thomas Revel, Samuel M. Hough, Abednego Johns, Henry H. Morgan, Samuel Ackerley, Geo. W. Shaw, David Wilding, Richard H. Atwood, Thomas Job, John B. Lytle.

Address, J. FRANK McDOWELL,  
Plano, Illinois.

**BORN.**

LANYON.—At New Buda, Decatur Co., Iowa, on Easter Sunday, March 28th, 1880, to Bro. W. C. and Sr. Emma Lanyon, a daughter.

"There must be another world to mature these opening flowers,"  
Where immortal never dying souls may expand in fairer bowers. W. C. L.

**MARRIED.**

DERRY—PEMBERTON.—At the residence of the bride's father, Merrick county, Nebraska, May 9th, 1880, by Elder George S. Hyde, Bro. Charles H. Derry, and Sr. Catharine Pemberton, both of Nebraska.

Let us sing of the oak and the vine:  
The latter her loving arms twine  
Around him, whose strong oaken arm  
Protects and shields her from harm.

PEARSON—JENKINS.—At Dorchester, Ontario, at the residence of the bride's parents, December 29th, 1879, by Elder R. Davis, Bro. Isaac Pearson, of Bayham, and Sr. Charlotte Jenkins, of Dorchester.

**OBITUARY.**

Elder Jesse W. Nichols, was born in North Dartmouth, Mass., May 17th, 1791, and died April 30th, 1880. In his childhood he became interested in the subject of religion, having the fear of God in his heart. An instance showing his unselfishness I will relate: When he was thirteen years of age his father was sick and the physician pronounced him past recovery, Jesse could not endure the thought, believing that God would hear his prayer, went into the orchard and kneeling down poured forth his soul in prayer, telling the Lord that they could not spare their father as the family was large and they needed a father's care, but "I am young and can be spared, therefore take me in the place of him;" only asking a few days for preparation. Returning to the house he found his father much better, and he soon recovered. Bro. Nichols said, "I as much expected to die at the end of the time appointed as I ever expected any thing in my life." About this time he united with the Christian Baptist Church, and afterwards became a deacon. Yet he was not satisfied. Early in life he went to sea, and before he was twenty-five years of age he became master of a vessel in the merchant service. He crossed the ocean a number of times; sailed up the Mediterranean, visiting many places of interest, and was able to teach navigation thoroughly. Leaving the seas he became commander of a military company, and rose to the office of colonel, and was also chosen by his townsmen to represent them in the state legislature. Studying medicine he became a very successful botanic physician, and settled in Newport, R. I., where, near the year 1840, he heard, for the first time, the fullness of the gospel. He then found what his heart had so many years desired; he believed, was baptized, and rejoiced in a full salvation. He was ordained an Elder, and was ready to leave all the honors of the world to be a messenger of salvation to his fellow men. Following the guiding of the Holy Spirit he went forth administering to the sick, who oft times saw him in vision as an angel of mercy coming, and, led by the Spirit, he would go to them, no matter how long and wearisome the way, and, laying his hands upon them in the name of the Lord, they would be healed. The palsied have been restored; those having inward tumors, such as the art of the most skillful could not reach, were healed by the power of God through his ministrations; while many others, in and out of the Church, having various diseases, were made to rejoice in the power and mercy of God in being restored to health. After the death of Joseph and Hyrum when the apostasy began to show itself, our brother would not endorse the pernicious doctrines, but faithfully proclaimed against them, for which he was cut off, but not legally so; for the same heavenly blessings continued with him.

Then, for long years, he watched and waited for the restoration, believing the time would come when Zion's scattered children would be gathered, and when the Reorganized Church was established in Massachusetts, Elder Nichols was among the first to unite himself with it, and immediately he began to labor for the advancement of the cause. No sacrifice was esteemed too great, no labor too wearisome. Even when the weight of eighty-five and more years was upon him, he still went to do the Master's work. Only this last summer, when in his eighty-ninth year, he preached to us an excellent discourse of over an hour's duration. Bro. Nichols was of a singularly firm nature, and he could not be turned from the path of rectitude, and, through all the vicissitudes of the Church, his name remained untarnished. He was twice married. Of his first wife I can not write, only have heard him say she was a most excellent and devoted woman. His second wife was one of those whom heaven sends to administer comfort and consolation to earth's afflicted and sorrowing children; ever found at the bedside of the suffering. Bro. Nichols had quite a large family, seven or eight are now living, who are most excellent members of society, and noble representatives of such honorable parents.

About the first of last November our brother was stricken with paralysis, from which he partially recovered, so that he was able to visit his children, who tenderly and lovingly ministered to his every want. I visited him some three weeks before he died, and found him cheerful and happy. His mind was clear, and all his faculties good; he could read without the use of glasses. His conversation was principally upon the gospel. The latter day work was as dear to him then as at former times; the fire of the Spirit burnt upon the altar of his heart. As he approached the end, the Spirit manifested to him that his time was short, and he sent for his eldest daughter to come and see him, for he wished to communicate to her his wishes. She being sick, sent word she would come on the morrow. He said, "I am sorry, for tomorrow I shall not be able to talk." Hearing this, she ordered a carriage and went to him. He conversed freely of all he wished, told them he should not live till May, even indicating the hour of his departure. The next day he received another shock, and as he had said, he was not able to converse, and at 6:30 Friday evening he calmly fell asleep in Christ. Bro. Albert Nickerson of Boston was with me. The Church will miss him, and at our conferences there will be one aged and loved form missing, and we shall feel it. His children will now contemplate the teachings of one they so ardently loved, and we may hope that they will yet embrace the truth. And may the lessons taught by the faithfulness of our aged and honored brother, teach us like faithfulness and trust.

Bro. Nichols died at the house of one of his daughters in Fairhaven, Massachusetts, where he has lived many years. E. N. WEBSTER.

**OBITUARY.**

Elder Samuel H. Gurley died at Lamoni, Decatur county, Iowa, at 3:15 p.m., Saturday, May 8th, 1880, of bilious typhoid fever, aged 49 years, 1 month and 21 days. He had been failing for several months, and was confined to his bed for the last five weeks of his life. He passed very easily and peacefully away, having the full possession of his mind to the end. The funeral sermon was preached at Lamoni, on the 9th, by Elder Henry C. Smith, and the body, accompanied by his widow and brother Zenas, was brought to Sandwich, Illinois, and laid in the burying ground three miles south-east of that place, by the side of his first wife, his father, his brother and two sisters, as he had requested. Thus after two years of congenial married life his wife (a daughter of Bro. B. V. Springer) is left to feelings of desolation and grief.

Bro. Gurley was born March 17th, 1831, in Canada, and, in 1838, went with his father and mother to Missouri, where they passed through the trials incident to that time, and in 1839 they settled in Hancock county, Illinois, where Samuel was baptized the same year. In 1850, while the family was living in Lafayette county, Wisconsin, he went to California, and from there in 1852 to

Australia, whence he returned to Wisconsin, late in the year 1853. He was baptized into the Reorganized Church in 1854, and was ordained as one of the Seventy, October 7th, 1855. In 1856, by the call of the Spirit, he accompanied Bro. E. C. Briggs to Nauvoo, to interview Bro. Joseph Smith concerning his feelings as to the position and work of the men seeking a reorganization of the Church, with himself at its head, as revealed to them from God that so it should be.

His last illness was borne with marked patience and resignation. Two days before his death he made disposition of his affairs, and from that time failed rapidly. About noon of the last day he fell into the sleep of death, from which he was aroused by the lamentations of his wife. He spoke words of comfort to her, and requested her not to weep. His brother Zenas asked him if he realized his situation, and he replied, "Yes, perfectly." "Have you any fears?" He smiled and said, "None whatever; I am fully prepared to go." He conversed with his friends till nearly three o'clock, when he fell off into sleep again, from which he was again aroused by his wife pleading for him to speak to her. He looked up, his eyes lit up with fire, and he seemed re-energized. He said, "Don't cry, Mollie; it does me no good and can not benefit you. \* \* I have tried to do the best I could under the circumstances surrounding me, and have tried to do some good. \* \* My father preached this gospel; I have preached it, and if my life was spared I would preach it again, for I know it is true; but if I live, I live unto God; if I die, I die unto him; so, whether I live or die, I am his. I have told you the truth and why should you weep?" Then Zenas asked, "Samuel, do you feel that our faith concerning the future is true, and have you an assurance that when we say farewell to you here, that angels and those gone before will meet and welcome you?" He replied, "Yes, I do," and then spoke several successive sentences, words confirmatory of the faith of the Saints, adding "Amen!" at the close of each one, and also to the words of Zenas when the latter commended his soul unto God. He also spoke other words, but too faintly to be understood in plainness, and at the last said that the righteous Judge would give a just reward to every man, closing again with the word, "Amen!" and with this sentence, he yielded up the ghost.

Thus has passed away another one of those whose family name is so intimately associated with the history of the Reorganized Church, as well as partially so with the former days before the dispersion and apostasy that followed Joseph's death.

H. A. S.

## DIED.

ROGERS.—At State Center, Iowa, April 30th, 1880, of dropsy of the heart, George L, son of George W. and Lydia Rogers. He was born at Earlville, LaSalle county, Illinois, April 14th, 1877. He retained his faculties till the last; and wished to die and be at rest. W. C. Nirk preached funeral sermon.

HANKINSON.—Charles Robert Hankinson, son of William and Sarah Hankinson, born March 9th, 1877, died December 5th, 1879. Funeral services by E. C. Brand. Also George Alfred, son of the above, born November 4th, 1872, died December 11th, 1879. Funeral sermon by Elder Spencer.

FABUN.—At San Bernardino, California, April 27th, 1880, of heart disease, Clark Fabun, aged 63 years, 8 months and 25 days. He was born August 2d, 1816, in New York state. Funeral services by Elder H. L. Holt. Illinois and Michigan papers please copy.

PATTERSON.—At Newton, Iowa, April 16th, 1880, Sr. Agnes Patterson, aged 67 years, 6 months and 1 day. She was the wife of Bro. Wm. Patterson; was born at Lanark, Scotland, Oct. 15th, 1812, and came to this country in 1856. She was baptized April 4th, 1869, by Elder G. Walker, and has proved a faithful Saint.

FAUL.—Near Stewartsville, DeKalb county, Mo., January 13th, 1880, Bro. Jacob Faul. He was born December 9th, 1854, at Buffalo, N. Y.; was baptized December 16th, 1872, by Bro. Matthias Lambert, at Appleton, Wisconsin. He leaves a wife and child. Funeral sermon by Elder W. T. Bozarth; text Job 14: 14.

HECKLER.—George E., infant son of Bro. Jacob and Sr. Mary Heckler, departed this life March 31st, 1880, aged 11 months and 20 days. Another "light in the window" to guide their weary feet to the mansions above. Services by W. S. Loar.

WILEY.—Robert Wiley, who emigrated from Scotland in 1853, breathed his last on April 29th, 1880. The last two weeks of his life were rendered bitter by the disease known as pneumonia. A goodly number gathered to pay respects to his remains. Services by Elders Caffall and Kemp. He expired at the house of Bro. John Ellis, Hutchinson, Colorado, where he had resided many years, (being a brother of Sr. Ellis). Nothing that mortals could do, or money purchase, was withheld, but, despite all efforts, death triumphed. No dazzling or costly monument may designate the spot where he sleeps, but, 'tis believed that during the seventy-six years he sojourned on the earth as a son of toil, through virtue, honesty, sobriety, temperance and integrity, as a church member, he made a record which will shine when monuments, and other works of men's hands will crumble and decay. He leaves two sisters, a brother, with many friends to mourn his loss. Nor is their sorrow increased through evidence that any suffered through wrong doing during his earthly career. So far from this, that they believe that the Church has lost a worthy member, and the world an honest citizen, whose aspirations were to live by honest toil, loving mercy, doing justly, and walking uprightly.

JAMES CAFFALL.

KLAPP.—Died in Oxford, Goodhue county, Minnesota, March 8th, 1880, Bro. David Klapp, aged 78 years, 1 month and 4 days. He was born in the county of Gilford, North Carolina, February 4th, 1802; baptized in the town of Geneva, Jennings county, Indiana, October, 1835, by Elder Joseph C. Rose. He was always found a faithful witness for Christ, and died in peace, praising the name of the Lord. He leaves a wife, two children and a number of grandchildren. Like the "shock of corn that is fully ripe," this brother has been gathered in. "Praise the Lord all ye Saints; praise the Lord."

DAVIES.—At Carbon, W. T. January 24th, 1880, Elder Thomas R. Davies, (formerly of Nortonville, California), from an accident received by the falling of coal in the mines, aged 59 years 1 month and 18 days. Leaves a wife, nine children, and nine grand children. He was first baptized by John T. Philips at Myrther, Wales, in 1846; emigrated to Pennsylvania in 1848, where he labored under the direction of Elder Dan Jones, and with Elder Thomas Richards. They were earnest workers and baptized many. In the year 1853 he went to Utah, where he remained three years; became disgusted with their practices and went to California, where he remained, not identified with any order until he was convinced of the truth of the Reorganization, by the preaching of Orrin Smith. He was baptized November 15th, 1868, and was ordained an Elder, and presided over the Nortonville Branch; was much loved by the Saints and respected by the world. In his last hour he bore testimony to the truth of the cause, and that he was not afraid to die, but was prepared to meet his God; admonished his sons to be kind to their mother, and desired that his body be taken away from there for interment; in compliance with which wish he was brought to Lucas, Iowa, and buried January 28th, 1880, Funeral discourse by Elder John Watkins, Sen.

EVELAND.—At Vincennes, Lee county, Iowa, March 30th, 1880, after a protracted illness of lung disease, Sr. Clarinda, wife of Bro. Jasper Eveland, aged 39 years, 9 months and 26 days. Funeral services by Elder John Matthews.

WALKER.—Near Oberlin, Decatur county, Iowa, April 28th, 1879, Bro. James R. Walker, son of Bro. Charles and Sr. Harriet Walker aged 19 years, 9 months and 3 days. He was baptized by Bro. Zenas H. Gurley, confirmed by Brn. Samuel Ackerly and Zenas H. Gurley. The Lord gave and the Lord has taken; blessed be his holy name.

GORDON.—At Nebraska City, Neb., April 24th, 1880, of inflammation of the brain, John William, son of Bro. Jackson Gordon, aged 6 years, 7 months and 24 days. Funeral sermon by Elder Robert M. Elvin. Text, Hosea 13: 14.

RICHARDSON.—At Montrose, Iowa, April 19th, 1880, of lung fever, Mary F. Richardson, wife of Smith O. Richardson and eldest daughter of D. D. and Eliza E. Babcock, aged 23 years, 9 months, and 20 days. Funeral discourse by Elder R. Lambert. Her illness was quite protracted, of some three months duration, but her time of dislocation was most quiet and peaceful, passing away without a struggle. Shortly before her death she expressed a willingness to go, if it was the will of the Lord, and expressed also having a hope of coming forth in the resurrection of the just. She leaves a husband, two children, parents and other relatives to mourn.

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 The same, for smaller branches.....\$2 00  
 District Records, printed headings and ruled for 1,248 names, and bound same as above.....\$3 00  
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 Baptism, Confirmation, and Ordination Certificates bound in flexible covers.....40c  
 Sunday School Class Books, 10c. each.

1 June 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

THE 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, should be directed to Joseph Smith, Plano, Kendall County, Illinois. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.



# SUPPLEMENT TO

# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
 "HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 442.

Plano, Illinois, June 1st, 1880.

No. II.

## REPORTS OF BISHOP'S AGENTS.

According to the order of the General Conference of the Church, I herewith present the itemized reports of the Bishop's Agents who have been appointed in the various districts, so far as they have been sent to me, for the year ending March 1st, 1880.

**Elder Thomas Taylor, Agent in the English Mission, reports:**

	Cr.	£	s	d
In hand July 1, 1879	.....	.....	3	1
Received on subscription to the Heralds and Hopes supplied by the Church for the benefit of that mission	.....	14	16	0
From the Mission Fund	.....	7	6	
John Haywood, tithing	.....	1	0	0
Matilda Newey, tithing	.....	10	0	
Bro. McCue, tithing	.....	3	1	
English Mission Fund for the Utah Mission	.....	5	0	0
<b>Total receipts</b>	.....	<b>£21</b>	<b>19</b>	<b>8</b>
<b>Dr.</b>				
Paid Herald Office for extra papers ordered	.....	£4	15	0
Epitomes, tracts, &c.	.....	1	18	9
Postage, stationery, &c.	.....	3	2	1
Traveling expenses	.....	3	10	0
To the poor	.....	1	10	0
Bishop I. L. Rogers the above amounts of tithing...	.....	1	13	1
To Utah Mission account	.....	5	0	0
<b>Total payments</b>	.....	<b>21</b>	<b>9</b>	<b>1</b>
Balance in hand (about \$2.56)	.....	10	7	
<b>Total</b>	.....	<b>£21</b>	<b>19</b>	<b>8</b>

**Elder James Robb, Agent in the Kent and Eigin District, Canada, reports:**

	Cr.	Dr.	
1879. In hand Mar. 1st	\$0 00	Jun. Paid Rich. Coburn	50
Jun. Margaret Robb	1 00	" William H. Kelley	6 00
" Robert Buck	1 00	Dec. Richard Coburn	50
Aug. Helen Kimball	50	" Wm. H. Kelley	4 00
Dec. Mary Miller	3 00	" Columbus Scott	2 00
" Nath. McDonald	50	1880.	
" Agnes Shaw	1 00	Jan. Robert Davis	2 00
" Phelan Shaw	8 00	<b>Total expended</b>	<b>15 00</b>
1880. Jan. Manuel Eaton	5 00	<b>Balance in hand</b>	<b>16 50</b>
Feb. Olive Branch	2 50	<b>Total</b>	<b>\$31 50</b>
<b>Total receipts</b>	<b>\$31 50</b>		

**Elder Samuel Brown, Agent for the London District, Canada, reports:**

	Cr.	Dr.	
1879. Oct. By Saml. Hartnall	5 00	1879. Dec. Paid J. J. Cornish	\$1 35
" Margaret Brown	75	" Wm. H. Kelley	1 50
Nov. John Thorby	5 00	" Columbus Scott	1 50
1880.		" Robert Davis	1 75
Jan. Jane Howison	25	" Columbus Scott	4 00
" Willie Howison	25	1880.	
" Wm. H. Gray	1 50	Feb. Columbus Scott	9 00
Feb. Robert Fish	1 00	<b>Total expended</b>	<b>19 10</b>
" Hannah Bearss	2 00	<b>Balance in hand</b>	<b>8 50</b>
" Alfred Clow	60	<b>Total</b>	<b>\$27 60</b>
" Jane Clow	3 00		
" Janet Falkner	5 00		
" Joseph Pearson	25		
" St. Thomas Branch	3 00		
<b>Total receipts</b>	<b>\$27 60</b>		

**Elder John Roberts, Agent in the Northern California District, reports:**

	Cr.	Dr.
1879. Mar. By balance	.....	\$ 5 98
" Books on hand as tithing, as previously reported	116 00	
April Owen Dinsdale, tithing	.....	25 00
" John Holmes	.....	1 00
" Henry Lawn	.....	70
" Sr. Cremer	.....	1 00
" Sr. Page	.....	1 00
June J. G. Young	.....	13 00
" Sarah Chester	.....	500 00
" " one share of Stock in the Order of Enoch company	.....	100 00
July Rhoda A. Lawn	.....	3 00
Aug. John C. Holmes	.....	25 00
Dec. Sr. A. L. Robinson	.....	10 00
1880.		
Jan. Sarah Chester	.....	5 00
" Oakland Branch	.....	6 75
Feb. A. C. Bryan	.....	5 00
<b>Total receipts</b>	.....	<b>\$818 43</b>
1879. Mar. Paid J. R. Cook	.....	\$ 6 00
Apr. D. S. Mills	.....	10 00
" A. Haws	.....	5 00
" J. R. Cook	.....	5 00
May A. Haws	.....	2 00
June H. P. Brown for William Nelson	.....	20 00
Aug. Sr. M. J. Haws	.....	5 00
" I. L. Rogers	.....	500 00
" " (Order of Enoch Stock)	.....	100 00
Sept. D. S. Mills	.....	7 60
" Sr. M. J. Haws	.....	10 00
1880.		
Jan. Sr. Ann Bona	.....	11 74
Feb. H. P. Brown	.....	10 00
<b>Total expended</b>	.....	<b>\$692 35</b>
<b>Balance on hand</b>	.....	<b>13 83</b>
<b>Books as tithing</b>	.....	<b>112 25</b>
<b>Total.....</b>	.....	<b>\$818 43</b>

**Elder Franklin Vickery, Agent in the Alabama District, reports:**

	Cr.	Dr.	
1879. Mar. Balance	\$5 25	Dec. J. F. McPherson	3 00
" By J. M. Pickens	2 25	" J. H. McPherson	50
" J. G. Vickery	5 50	" G. W. Wiggins	50
June T. W. Vickery	2 00	" Thomas Minard	25
" A. M. Vickery	1 00	" Sr. S. Drake	1 00
" Franklin Vickery	6 00	" Julia Sellers	1 00
Dec. Warren Allen	1 00	" Sr. S. A. McPherson	50
" J. M. Pickens	50	" G. E. McPherson	50
" Martha Pickens	50	" Sr. M. N. Baldwin	50
" Ellen Graydon	25	" Prudence Parker	50
" Nancy Vickery	1 00	" Sr. M. McPherson	60
" Elizabeth Vickery	1 00	" James Parker	50
" T. W. Vickery	1 50	" James McPherson	50
" J. K. Vickery	50	" J. Weaver	25
" J. G. Vickery	5 00	" Sr. L. Wiggins	1 00
" A. J. Vickery	1 00	" Sr. M. Sellers	25
" F. L. Vickery	1 00	" Wm. D. Clark	1 00
" A. M. Vickery	1 00	" Jesse Baldwin	2 00
" Butler Branch	2 00	<b>Total receipts</b>	<b>\$68 10</b>
" Henry Vickery	20		
" Alice Pickens	10	1879. May Paid H. C. Smith	\$ 2 25
" Peter Pickens	05	June " "	17 75
" William Pickens	05	Dec. " "	21 75
" Julia Vickery	10	" " "	24 35
" Franklin Vickery	5 00	<b>Total expended</b>	<b>\$66 10</b>
" J. J. Baldwin	5 00	<b>Balance in hand</b>	<b>2 00</b>
" W. F. McPherson	2 00	<b>Total</b>	<b>\$68 10</b>
" Dr. Brown	1 00		
" Mr. G. Sellers	25		
" Mrs. E. Sellers	25		
" D. G. McPherson	1 50		

**Elder John Ellis, Agent of the Colorado District, reports:**

	Cr.	Dr.	
By John Ellis	\$15 00	Paid James Kemp	\$28 50
R. Standering	25 00	James Caffall	20 00
G. O. Kennedy	10 00	Hall rent in Denver	15 00
J. A. Kemp	5 00	J. Kemp and J. Caffall	29 70
Thomas Stewart, Sen.	20 00	<b>Total expended</b>	<b>93 20</b>
Joseph Graham	6 50	<b>Balance on hand</b>	<b>55 95</b>
Albert Bishop	10 00		
Peter Adamson	1 00	<b>Total</b>	<b>\$149 15</b>
Agnes Ellis	15 00		
M. Standering	3 50		
J. Dennison	7 00		
E. Rowland	5 00		
E. Elliott	7 50		
M. Kennedy	2 50		
C. Tomlinson	5 00		
Friends	3 00		
Rocky Mountain Branch	8 15		
<b>Total receipts</b>	<b>\$149 15</b>		

**Elder R. J. Benjamine, Agent for the Kewanee, Illinois, District, reports:**

	Cr.	Dr.	
1879. Jun. By L. Benjamine	5 00	1879. Mar. Due Agent	\$4 65
" R. J. Benjamine	2 00	Apr. Paid J. H. Hopkins	3 00
Aug. do.	2 00	Dec. C. G. Lanphear	2 50
" Jane Bevins	1 50	" J. A. Robinson	5 00
" Bryant Branch	75	" J. H. Hopkins	3 00
" Peoria	86	1880.	
" Thomas France	5 00	Jan. J. S. Patterson	5 60
" District Conference	6 52	<b>Total expended</b>	<b>23 15</b>
1880. Feb. L. Benjamine	2 25	<b>Balance in hand</b>	<b>4 73</b>
" A. L. Benjamine	2 00	<b>Total</b>	<b>\$27 88</b>
<b>Total receipts</b>	<b>\$27 88</b>		

**Elder A. W. Head, Agent in the Nauvoo and String Prairie District, of Illinois and Iowa, reports:**

	Cr.	Dr.	
1879. Mar. By balance	37	Feb. Richard Lambert	50
May Maggie J. Head	40	" G. P. Lambert	50
July Keokuk Branch	2 90	" Samuel Seigfried	25
" Susan Thornton	3 00	" Caroline Ellar	4 50
1880.		" Charlotte Pitt	1 00
Jan. Henry T. Pitt	1 85	" J. Swigart	50
" Charlotte Pitt	50	" Elizabeth Swigart	50
" Elizabeth Swigart	95	" Annie Marshall	25
" H. Ellar	50	" George Terry	25
" W. T. Lambert	1 40	" Wm. Stevenson	40
" T. Stevenson	50	" Martha C. Kendall	1 00
" L. U. Parsons	50	" L. U. Parsons	1 00
" J. Stevenson	50	" J. H. Lambert	25
" W. McGahan	2 00	" H. L. Lambert	25
" Don Milliken	50	" Maggie J. Head	25
" L. Wells	1 00	" Mary McGahan	45
" Don Salisbury	2 00	<b>Total receipts</b>	<b>\$39 62</b>
" W. Stevenson	1 25		
" Alfred McGahan	1 00	1880. Dr.	
" Maggie J. Head	60	Jan. Pd J. A. Crawford	\$17 70
" D. Milliken	2 00	Feb. " "	15 50
Feb. John Matthews	2 00	<b>Total expended</b>	<b>\$33 20</b>
" W. T. Lambert	50	<b>Balance in hand</b>	<b>6 42</b>
" H. Ellar	50	<b>Total</b>	<b>\$39 62</b>
" W. J. Richards	45		
" T. Stevenson	1 00		
" Jane Lambert	50		

**Elder Benjamin S. Jones, Agent in the South-Eastern Illinois District, reports:**

	Cr.	Dr.	
By William Rossen	.....	.....	25
Minta Rossen	.....	.....	50
Joseph Palfreyman	.....	.....	2 00
Benjamin S. Jones	.....	.....	1 00
<b>Received and in hand.....</b>	.....	.....	<b>\$3 75</b>

**Elder J. S. Christie, Agent in the Southern Indiana District, reports:**

1879.	Cr.	Feb	Mr. Jacob Ford	50
Mar.	Due Church	\$1 15	" Sr. Woodburn	50
	" By J. Eulett	75	" J. M. Eulett	50
	" J. S. Lemon	30	" D. O. Stites	25
	" Hannah Shaw	30	" Abigail Stites	25
	" William Gilliland	35	" Ada E. Stites	25
	" Annie Gilliland	35		
	" Mary J. Lemon	30	Total receipts	\$24 40
Sep.	Mary Chappelow	3 00		
	Nw Trenton Branch	5 00		
Oct.	Emma Sutor	1 00		
	Br & Sr Christie	60		
1880.				
Feb.	Hannah Shaw	30	1879. Dr.	
	Andrew Fisher	1 00	Sep. Pd B. V. Springer	\$5 00
	Anna M. Mayhew	5 00	Dec. Sr. W. H. Kelley	3 00
	Mary Lee	1 00	1880.	
	William Foster	25	Jan. B. V. Springer	2 00
	E. C. Mayhew	50	Feb.	
	Mr. Wm. Dickson	25	"	10 00
	P. S. Jolly	25	Total expended	\$20 00
	Mary A. Ford	50	Balance on hand	4 40
			Total	\$24 40

**Elder David Dancer, Agent in the Decatur District, Iowa, reports:**

1879.	Cr.	Mar.	By a Friend	50
	" William Wright			25
	" Lewis Fowler			3 00
May	Martin Turin			1 50
	Sale of pony left by George Newton at his death			23 00
	George Newton, cash left			2 00
June	Samuel H. Gurley			5 00
	Peter Harris			3 00
	Bishop I. L. Rogers			200 23
Oct.	Phineas Cadwell			5 00
Dec.	Jane Coppes			2 00
1880.				
Feb.	Henry C. Smith			1 00
	Martin Turpin			10 00
	Total receipts			\$256 48
	Balance due Agent			165 37
	Total.....			\$421 85

1879.	Dr.	Mar.	Due Agent	\$32 66
	" Paid board of Bro. Plum's family			12 00
	" Goods and provisions for Bro. Duke			9 75
	" Sr. Gland Rodger			20 00
	" George Newton			5 00
	" Bro. Abbott, for care of Bro. Newton			5 00
Apr.	Sr. B. V. Springer, goods.....			10 00
	" Bro. Abbott, for care of Bro. Newton			5 00
	" W. C. Lanyon, goods			9 88
	" Sr. B. V. Springer, goods.....			17 88
	" Sr. Gland Rodger			20 00
May	Bro. Abbott, for care of Bro. Newton			5 00
	" Sr. B. V. Springer			5 00
	" Coffin for Bro. Newton			6 00
	" W. C. Lanyon, provisions			3 60
	" Bro. Abbott, caring for Bro. Newton			6 00
	" Sr. B. V. Springer			16 00
June	Alexander H. Smith			20 00
	" Sr. B. V. Springer, goods.....			17 16
	" Alexander H. Smith			11 00
Aug.	"			10 00
	" Sr. B. V. Springer, goods.....			17 00
Sept.	Alexander H. Smith			10 00
Oct.	"			15 00
Nov.	Sr. B. V. Springer			8 50
Dec.	"			48 46
1880.				
Feb.	Bro. Rew, boarding Hugh Snively			7 00
	" W. C. Lanyon, provisions			9 28
	" Sr. B. V. Springer			5 00
	" goods			35 93
	" W. Bissell, boarding Hugh Snively			18 75
	Total expended			\$421 85

**Elder John X. Davis, Agent in the Des Moines District, Iowa, reports:**

1879.	Cr.	June	By Independence Branch	4 40
	" Newton Conference collection			11 75
	" Brethren D. C. White and F. W. Barbee			85
	" Independence Branch			75
	Total receipts			\$17 75
1879.				
	Paid for coffin for Brother Tally Clark			\$17 00
	Balance on hand			75
	Total			\$17 75

**Elder M G. Maudsley, Agent in the Eastern Iowa District, reports:**

1879.	Cr.	1879.	Dr.	200 23
	Balance from 1878		Paid out in 1878	\$6 00
Aug.	By James Bradley		W. W. Blair	12 75
	" E. Kelsall		Agents acc't book	25
	" E. Larkey		Oct. C. G. Lanphear	1 25
Jun.	L. Russell		Jerome Ruby	6 75
Oct.	Sr. E. Maudsley		Total expended	\$27 00
	" Walter Myatt		Balance in hand	1 60
Dec.	Mr. Little			
	" Mrs. Myatt		Total	\$28 50
	" Sr. Myatt			
	" Sr. E. Maudsley			
	" Nancy Larkey			
	Total receipts			\$28 50

**Elder William Leeka, Agent in the Fremont District, Iowa, reports:**

1879.	Cr.	Mar.	By J. V. Roberts <th>10 00</th>	10 00
	" E. B. Gaylord			5 00
May	Bishop I. L. Rogers			50 00
Jun.	G. F. Schenk			5 00
	" John Leeka			10 00
	Total receipts			\$80 00
1880.				
Mar.	Balance due Agent			203 62
	Total			\$283 62
1879. <th>Dr.</th> <th>Mar.</th> <th>Due Agent last report</th>	Dr.	Mar.	Due Agent last report	18 45
	" Sr. R. J. Anthony, goods			2 00
	" do do groceries			10 00
Apr.	do do goods			10 94
May	do do goods			50 00
June	do do goods			10 00
	" do do groceries			5 00
Dec.	do do provisions			6 25
	" do do provisions			10 00
	" do do provisions			1 80
1880.				
Jan.	do do do			3 75
	" Sr. G. E. Deuel			10 00
Feb.	Sr. R. J. Anthony, goods			145 43
	Total paid out			\$283 62

**Elder John Pett, Agent in the Galland's Grove District, Iowa, reports:**

1879.	Cr.	Mar.	On hand <th>2 00</th>	2 00
	" By Mary Hawley, tithing.....			3 00
Apr.	Henry Halliday			1 00
	" William Williams			1 00
May	Stephen Perry, tithing			3 00
	" William Williams			1 00
	" Eleanor Snyder			5 00
	" Mary Chatburn			5 00
June	Mary A. Pett, tithing			14 00
	" David Hall,			16 00
	" W. M. Kendall			1 50
Aug.	David Hall			50 00
Sept.	R. Ballantyne			5 00
Oct.	Mary A. Pett,			10 00
	" Thomas Bell			5 00
	" H. C. Holcomb			1 00
	" David Hall, tithing			8 25
	" A. M. Newberry			20 00
Nov.	R. and H. Farmer			15 00
	" William Pett			25 00
	" Thomas Chapman			10 00
	" William Williams			5 00
	" H. C. Holcomb			1 00
Dec.	Alexander Barr			5 00
	" Abinadi Hawley, tithing			25 00
	" John Hawley			50 00
	" Alma Hawley			25 00
	" Boonsboro Branch			3 13
	" Josephine Barnes			1 00
	" John Clark			25
1880.				
Jan.	David Hain			50
	" M. B. Skinner			1 00
	" W. H. Carroll			1 00
	" E. M. Reynolds			1 00
	" George Beebe			60
	" A. L. Rudd, tithing			10 00
	" Jane Hiron			2 00
Feb.	Mary Hawley			4 00
	" Jonathan Bullard			10 00
	" Thomas Bell			1 00
	" William Bullard			5 00
	" Judson Small			5 00
	" Henry Halliday			6 00
	" David Brewster			5 00
	Total receipts			\$369 13

1879.	Dr.	Mar.	Paid James Caffall	\$1 00
	" J. R. Lambert			1 00
	" The Bishopric, tithing			3 00
June	"			8 00
	" Eli Clothier			8 00
	" The Bishopric, tithing			31 50
	"			55 00
	"			10 00
Oct.	" James Caffall			1 00
Nov.	" The Bishopric,			43 25
Dec.	"			125 00
	" Eli Clothier			5 76
1880.				
Feb.	D. H. Bays			10 00
Mar.	Eli Clothier			10 00
	" The Bishopric			50 00
	Total paid out			\$362 51
	Balance on hand			6 62
	Total.....			\$369 13

**Elder Andrew Hall, Agent in the Pottawattamie District, Iowa, reports:**

1879.	Cr.	1879.	Dr.	May	Paid Jas. Caffall	\$24 20
	and On hand last rpt.			Aug.	"	20 00
1880	By a Friend	\$30 10		Nov.	"	32 00
	" A member	11 00		1880.	"	30 00
	" Andrew Hall	3 00		Feb.	"	Stationary for dis.
	" William Guess	25				2 00
	" J. C. Bassett	20				Total paid out
	" William Strang	4 00				\$108 20
	" H. Hansen	2 00				Balance on hand
	" Eleanor Wild	25				2 00
	" Peter Rasmussen	50				Total
	" M. W. Christensen	50				\$110 80
	" H. N. Hansen	3 00				
	" Mary A. Lewis	1 00				
	" Matilda Steenburg	3 85				
	" A. J. Fields	3 00				
	" D. K. Dodson	15				
	" Mary Ward	50				
	" J. D. Hayward	20 00				
	" Alfred Bybee	15 00				
	Total receipts	\$110 80				

**Elder Mahlon Smith, Agent in the North-Western Kansas District, reports:**

1879.	Cr.	1879.	Dr.	July	Pd I. N. Roberts	\$21 35
	July By N. Vanfleet	\$21 35		Sep.	James Perkins	5 00
	Aug. M. Smith, tithing	24 34		"	John Landers	5 00
Sept.	"	4 00		"	James Perkins	5 00
	" E. M. Wildermuth	5 00		"	I. N. Roberts	5 00
Nov.	J. F. Jamison	5 00		"	G. W. Shute	9 34
1880.				Nov.	"	5 00
Jan.	Nobletown Branch	1 27		Dec.	I. N. Roberts	4 00
Feb.	S. S. Andes, tithing	1 50				Total paid out
	Total received	\$62 46				\$59 69
						Balance due
						2 77
						Total
						\$62 46

**Elder Isaac R. Ross, Agent in the Spring River District, Kansas, reports:**

1879.	Cr.	Dec.	R. Bird	1 00		
	Bal. from R. Bird		C. Bird	50		
Mar.	By Rich. Bird	1 07	1880.			
	" Wm. J. Davies,		Feb.	William Lees	5 00	
	" tithing	100 00		Total received	\$154 05	
Apr.	C. P. Jones	3 00				
	" Ellis Short	2 00	1879.	Dr.		
	" E. Deupe	2 00		Paid M. T. Short	\$18 00	
	" R. Bird	1 00		" J. T. Davies	5 00	
May	K. Mobley	5 00		Nov.	M. T. Short	2 00
July	C. Bird	5 00		"	Eliza J. Williams	1 70
	" J. H. Thomas	50				Total expended
	" John Ross	50				\$42 95
Aug.	C. Bird, Jun.	50		1880.		Bal. on hand
	" C. M. Fulk	3 00		Feb.	M. T. Short	15 00
	" Sep. C. P. Jones	1 00		"	E. J. Williams	1 25
Oct.	I. R. Ross	10 00				Total
Nov.	Ellis Short	1 00				\$154 05
	" Mound Val. Branch	6 55				

Elder Geo. A. Blakeslee, Agent in the Michigan District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

May G. A. Blakeslee, Agent in the Michigan District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder J. R. Anderson, Agent in the Northern Minnesota District, reports:

Table with columns for On hand last report, Received and on hand, and Total. Lists financial details for the Minnesota District.

Elder E. W. Cato, Agent in the Central Missouri District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder Robert Thutchley, Agent in the North East Missouri District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder R. D. Cottam, Agent in the St. Louis District, Missouri, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder Charles Brindley, Agent in the Central Nebraska District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder Hans Nielson, Agent in the Northern Nebraska District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder J. W. Waldsmith, Agent in the Southern Nebraska District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder T. R. Hawkins, Agent in the Nevada District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder Thomas Matthews, Agent in the Southeastern Ohio District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder J. H. Lee, Agent in the Oregon District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder W. W. Jones, Agent in the Wyoming Valley District, Pennsylvania, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Elder Edwin C. Wildermuth, Agent in the Western Wisconsin District, reports:

Table with columns for 1879 Cr., 1879 Dr., and 1880 Cr. Lists various branches and individuals with their respective contributions.

Respectfully submitted, ISRAEL L. ROGERS, Presiding Bishop. Per H. A. S., Sec'y.

[Selected.]  
FORGET ME NOT.

I once had money and a friend,  
By both I set great store;  
I lent my money to my friend,  
And took his note therefor.

I asked my money of my friend,  
He said he had forgot;  
I lost my money and my friend,  
And sue him I would not.

If I had money and a friend,  
As I had once before,  
I'd keep my money and my friend,  
And play the fool no more!

Dedicated to my particular friend.

P.S.—I have no doubt but what this will meet a great many more cases than mine. W. HART.

### Conference Minutes Supplement.

By request of Bro. M. H. Forscutt the following questions, answers and remarks, which were made during the late General Conference, at the time the subject of the Kirtland Temple was under consideration, are published. They ought to have appeared in their place in the minutes of April 14th, as found in the third column, page 149, HERALD for May 15th, 1880, but were not received in time, the writing for them to Bro. Forscutt having been overlooked. They therefore appear supplementary to, but as a part of the minutes.

Brother Forscutt inquired whether it was a legal measure, and if legal, whether it was morally right to institute a suit against parties whose residence was known, and yet never notify those parties of such suit?

The attorney, Bro. E. L. Kelley, replied that he had taken the steps required by the laws of the state of Ohio, in which the property was situated, and advertized in the papers there of the intention to institute such suit. He had notified the other parties interested in the suit; but did not know whether he had notified Bro. Forscutt, or not.

Bro. Forscutt stated that he had received no such notification; that if he had known of the suit, he should have felt it to be his duty to interpose objections, as his honor was partly at stake in the disposal of the Temple. He owed money which he was expecting the sale of the Temple to enable him to pay, and had given a note to a brother for \$100, said note being payable when the Temple should be sold. For the Temple to pass out of his hands, and he make no effort to prevent its passage, make no claim upon it, looking to the liquidation of debts promised to be paid when it should be sold, laid him open to suspicion of wrong intentions, or carelessness, unless the facts were made known. Besides this, the party who owned the Temple before it came into the possession of those from whom the Church now obtains it by decree, had expended twenty five hundred dollars in repairing it; and as his rights were vested in his successors, Bro. Forscutt thought it morally wrong and unjust to him and to them to take the Temple from them with such repairs made—repairs necessary to its preservation, and such too as that had they not been made, would have left the temple useless to the Church now—he thought the least the Church could in justice

do would be to remunerate the recent holders of it for the expenses incurred in its preservation. In his case, it was necessary to free him from debt and reproach. He did not regret the decision of the Court decreeing the Temple to the Church, and the Reorganized Church to be *the Church*; but he thought a church of twelve or fifteen thousand members could better afford to pay for repairs which the Court decrees was made on their property, than either the former holder, Bro. Russell Huntley, Bro. Smith, or he could. His proportion of such repairs was twelve hundred and fifty dollars, and after giving nearly all his life to the ministry of the Church, and being now almost penniless, he doubted both the wisdom and the justice of a policy that should take what little he thought he had in reservation in that property, without at least returning the amount expended by the former holder to preserve it from destruction. The legal aspect might be all right; but now and hereafter the moral aspect will certainly be bad. In conclusion, by permission of the chair, he asked the Bishop to state whether any measures had been adopted or contemplated looking to reimbursement for this outlay.

Bishop I. L. Rogers said no measures had been taken with this view, further than to reimburse Brethren Smith and Forscutt for the amount of taxes they had paid on the building.

Also, it was probably noticed, in reading the reply of the Board of Publication to the auditing committee, as found in the Conference minutes in HERALD, page 150, that the names of David Dancer and Elijah Banta did not appear with the other signatures of present and former members of the Board, and it has been thought proper to state that Bro. Dancer had returned home before the reply was written. Bro. Banta was not present during the Conference, and so had no opportunity to be acquainted with the legislation on the matter.

HENRY A. STEBBINS, *Church Secretary.*

### The Jews in Germany.

Professor Heinrich von Treitschke, the eminent German historian says that the Jews are much more numerous in Germany than in the other countries of the West. In 1871 there were in Spain 6,000 Jews; in Italy, 40,000; in France, 45,000; in Great Britain, 45,000; in Germany, 512,000. The rate at which they have increased during the present century is very striking. In 1816 there were in Prussia 124,000 Jews. In 1846 there were 215,000; in 1875 there were nearly 340,000. Notwithstanding 8,000 conversions to Christianity the proportion of Jews to the whole body of inhabitants in Prussia rose between 1816 and 1846 from 1 in 83 to 1 in 75. At Berlin there was in 1816 1 Jew to every 59 inhabitants; in 1846, 1 in 49; in 1871, 1 in every 23, and now there is probably 1 in every 20.

Nor do these figures give any adequate notion of their influence. The average of wealth among them is very high, and the average of education still more remarkable. In 1875 the proportion of Jews in the Prussian Gymnasien was 1 in 9.5, and in the Real-schulen of the first class, 1 in 10.26. It is notorious that quite a disproportionate num-

ber of Jews are members of the learned professions, and that the press in Germany is almost wholly in their hands.

There is further, it is alleged, an important difference between the quality of the Jew in Germany and in France, Italy, or England. The German Jews are very largely immigrants from the Slavonic East, while the Jews in other Western countries are in great part descendants of the Spanish and Portuguese Israelites—in other words, of the aristocracy of the race. The fact of this superior quality causes them to be treated with more respect, and this respectful treatment reacts on their own feeling toward the countries they live in. A Jew in England, France or Italy feels himself an Englishman, Frenchman, or Italian; while a German Jew, Herr von Treitschke declares, feels himself simply a Jew, not a German at all, and looks on his Teutonic and Christian fellow-citizens with aversion and contempt.—*London Saturday Review.*

### THE JEWS IN PALESTINE.

The land of their promised inheritance is becoming their own in fee. If we compare the present time with eighty-three years ago, when the Sublime Porte permitted only three hundred to live within the walls of the Holy City, the change is remarkable. Forty years since the Porte modified this order so that a large number could abide there; but they were shut up in narrow and filthy quarters, next to the dog and leper quarters, the objects of contempt and cruel oppression. But even this quarter restriction was removed ten years ago. And now the ruling power is in the hand of Great Britain, and the sceptre itself is in the hand of an Israelite, and Baron Rothschild holds a mortgage on Palestine as security for two hundred million francs loaned to the Sultan of Turkey. It looks very much as if accomplished fact had put itself in place of prophecy.

The Jews, after the quarter restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses without the gates. With the improvements inevitable from liberty and the possession of homes have come kindred progressions in provisions of charity for the destitute and afflicted. The German Jews have sixteen of these. Two journals have been started, and in the Rothschild and other Jewish hospitals six thousand patients are under constant treatment. The Venetian Jews have given sixty thousand francs to found a school of agriculture; and, in evidence of a progress that shows divine care and intervention, the number of Jews has doubled in about ten years. In 1869 there were not more than seven thousand Jews, shut up in their quarters, and though a vast improvement on the past, still they appear to us wretched enough to make the most careless sigh over the mighty fallen. But in the five succeeding years they increased to more than thirteen thousand.—*Selected.*

### FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 443.

Plano, Illinois, June 15th, 1880.

No. 12.

## LATTER DAY SAINTS HYMN, No. 49.

*From the old Hymn Book.*

What fair one is this from the wilderness traveling,  
Looking for Christ, the beloved of her heart?  
O, this is the Church, the fair bride of the Savior,  
Which with every idol is willing to part.  
While men in contention are constantly howling,  
And Babylon's bells are continually tolling,  
As though all the craft of her merchants was failing,  
And Jesus was coming to reign on the earth.

There is a sweet sound in the gospel of heaven,  
And people are joyful when they understand.  
The saints on their way home to glory, are even  
Determined by goodness to reach the blest land.  
Old formal professors are crying, Delusion;  
And high-minded hypocrites say, 'Tis confusion;  
While grace is poured out in a blessed effusion,  
And saints are rejoicing to see priestcraft fall.

A blessing! a blessing! the Savior is coming,  
As prophets and pilgrims of old have declared;  
And Israel, the favored of God, is beginning  
To come to the feast for the righteous prepared.  
In the desert are fountains continually springing;  
The heavenly music of Zion is ringing;  
The saints all their tithes and their offerings are bringing;  
They thus prove the Lord, and his blessings receive.

The name of Jehovah is worthy of praising,  
And so is the Savior an excellent theme;  
The Elders of Israel a standard are raising,  
And call on all nations to come to the same.  
These Elders go forth, and the gospel are preaching,  
And all that will hear them, they freely are teaching;  
And thus is the vision of Daniel fulfilling—  
The stone of the mountain will soon fill the earth.

## Bennett and Johnson Debate.

SYNOPSIS of debate between Elder J. D. Bennett, Latter Day Saint, and Rev. Cyrus Johnson, Congregationalist, held in Clay county, Kansas, March 1st, 2d, 3d, 1880. Reported by H. R. Harder.

*Question*:—Resolved, that Joseph Smith, the founder of the Latter Day Saint sect, was not a true prophet and saint, but an impostor, polygamist and thief, and that his immediate followers were no better than himself.

Mr. Johnson was the framer of the question, and, no doubt, thought himself a competent composer of debateable questions.

The question being divided into three heads, Mr. Johnson led off with the assertion that he did not propose to arraign "Joe" Smith for trial, nor to introduce that class of evidence which would convict him or his followers before a court of justice. He then read his review of the history of the rise and progress of Mormonism, stating that Joseph Smith was born December 23d, 1825; and, after repeating the threadbare medley of contradictions about "low cunning," "superstition," "well digging," "indolence," "water witching," "divining stones," etc., he stated that Joseph was ordained by John the Baptist in 1829, (four

years after birth), and in answer to prayer got his sins forgiven, which the speaker thought an absurdity!

He next arraigned Joseph for digging up the plates where he had previously buried them, and from which the Book of Mormon is claimed to have been translated, but which is finally proven to be the production of Solomon Spaulding. This remarkable book was to reveal unknown (?) truths. It is very explicit in denouncing polygamy, and it refers to the Indians as the remnant of an intelligent race of beings once inhabiting this continent, but, because of their sins, cursed with dark skins, etc. The book is verbose in style, and contains some six hundred quotations from the Old and New Testaments. Its coming forth was announced in 1813. It repudiates the *ancient ordinance* of infant baptism. The three witnesses and Sidney Rigdon confess the "golden bible" story to be a fraud. In 1838 the Mormons fled from Kirtland, Ohio, to Missouri. In 1838 an army was organized contrary to law, Smith placing himself at the head. Smith was "General," "Mayor," "Prophet," "Seer," and embodied in his person all the titular dignities of the highest rank of nobility. Jesus never assumed any titles.

Bro. Bennett replied by reading parallel facts of history from Lardner's work, vol. 1, page 240: "That, besides Atheism or impiety to the established deities, they [ancient Christians] were charged with having their wives in common, with promiscuous lewdness, with incest and cannibalism; \* \* \* that they were generally hated for their wickedness." And Mosheim vol. 1, page 73: "That they were said to be unsupportably daring and arrogant, enemies to public tranquility, and exciters to civil wars and contentions; haters of mankind," and their doctrines were called "a destructive superstition." Lardner, vol. 9, page 225, represents them (ancient Christians) as "worse than heathens, with only a shadow of virtue." He says, vol 8, page 19, that Jesus was born of "a poor woman, who subsisted by the labor of her hands, condemned of adultery, cast off by her husband, wandering about in a shameful manner, and giving birth to Jesus in an obscure place; and he, [the child] being in want, served in Egypt for a livelihood. Becoming familiar with some Egyptian charms, he returned home and set himself up for a God." Then "taking to himself ten or eleven vile publicans and sailors, he went about getting his living in a base and shameful manner."

The speaker showed the harmony in historical facts between the first planting of the gospel and its restoration in the last days, and

then thanked the gentleman for having represented persecution's cause so well.

Leaving the affirmative to untangle his own knotted skein of dates, Bennett read from O. Pratt's Work the description of "digging" the plates. ("Remarkable Visions," pages 4 and 6). Then taking the affirmative's strong witness, (Beadle's "History of Mormonism"), he read therefrom the prophecy of Joseph Smith given December 25th, 1832. He analyzed carefully its import and fulfillment, thereby proving Joseph's prophetic mission from a witness of the affirmative, much to that gentleman's disgust. Then turning to the last half of paragraph 10, page 270 Doctrine and Covenants, and paragraph 12, page 271, he read the sequel to the revelation (on the war) which proved to be the controversy of Zion.

If Joseph's answer to prayer, resulting in forgiveness of sins, is ridiculous, what shall we say of our Orthodox friends, who claim to obtain pardon in the same way now a days?

As for the Book of Mormon, it is no addition to the Bible, but is, as it purports to be, the history of God's dealing with a people who descended from the house of Joseph, who left Jerusalem some six hundred years prior to the birth of Christ, and who settled on this continent. Consequently it bears the same relation to that people that the Bible does to the Israelites, or that the New Testament does to the Christians. Hence, as these people were of the Israelitish nation, and had some of the Israelitish records in their possession, it is not surprising if "six hundred quotations" should be swelled to thousands.

The reference to Revelations 22: 18, 19, can not refer to anything beyond the Patmos writing, for the present form of the Bible was not then known. Similar language occurs in Deut. 4: 2, and must be equally imperative. And if it referred to all the books, in their present form, then Ezekiel 14: 6-12 would condemn the author as an interpolater and would anathematize the author of John 12: 49, 50, and 13: 34, as well as the Revelator and all the New Testament writers.

That Mr. Smith held more honorary titles than Jesus is far fetched and lacks foundation in fact. "Mighty Prince," "Immanuel," "Lord," "King of kings," "Son of God," "Son of man," etc., are some of the titles which he bore; nor are they insignificant in point of import. Mr. Smith held no titles beyond those authorized by the statutes of his country.

Mr. Johnson claimed that Joseph Smith was an impostor, and complained that the negative "had not sifted the evidence as a man who dealt with facts. The subsequent action of the three witnesses in apostatizing shows much, and goes to prove that the Mormons were a low

licentious set of beings. In proof of which he produced the written testimony, under guise of affidavit, of a Mrs. Ann Eliza Windsworth, who claimed that "Joe Smith was a thief because, after holding a meeting in New Lisbon, he did steal, abduct and carry away from her home a Mrs. Cross."

Moses Snider testified that "Joe" Smith had attempted to walk on water, but a concealed plank being removed; or misplaced, the miracle ended abruptly, discomfiting the modern prophet to the great amusement of the spectators. He did not remember positively where this occurred. "Joe," as per previous appointment, on another occasion, placed himself close to the outer wall of a very high building and called out, "Come, Holy Spirit, heavenly dove," but the dove didn't come. Presently a loud whisper from an upper window conveyed the discomfiting intelligence that "the cat had caught the dove."

Joseph was a powerful mesmerist, and this was the secret of his success as an impostor. He was arraigned for murder and other irregularities.

Mr. Gibson was then called up to testify. At Mr. Johnson's request witness was sworn, by his moderator administering a sort of non-descript, evasive oath, under which he testified that Smith was a bad character; that the Mormons would steal, etc. Witness was called upon to help hunt horses that had been stolen. Persons had been lurking near the premises just before the theft. "We went toward Nauvoo. When within half mile of the city, saw some men and horses ahead, the objects of our pursuit. Lost sight of them. Went to Smith and asked aid to hunt property. Smith hesitated; owner became indignant and wordy. Smith gave them limited time to leave the city." Wheat and wagon near Versailles had been stolen by the Mormons. With these testimonies concluded that Joseph Smith was an impostor.

Bennett replied by quoting Doctrine and Covenants, page 93, par. 1, that the Church was "organized and established agreeably to the laws of our country," which demands that the organization, in claiming the privileges and protection of the government, shall respect and be subject to all its requirements.

On page 177, par. 5, we read, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." This was and is an imperative command to the members of the Church, given by Joseph the prophet. "Wherefore be subject to the powers that be, until he reigns whose right it is to reign, until he subdues all enemies under his feet."—D. and C., page 177, par. 5. "The powers that be," are the laws we live under, and under which they were living, *to wit*, general, state and county laws and governments. "Until he reigns whose right it is to reign," has reference only to Jesus Christ, who shall be made King of kings and Lord of lords. The quotation here from the Doctrine and Covenants (or Latter Day Saints' discipline) are the laws of God to the Church, whether in the States, in Utah, or in foreign lands.

We will now examine Rev. Johnson's witnesses! First Mrs. Ann Eliza (No. 2) Windsworth, upon being called for cross examination, refused to respond and reported "Not present." On inquiry the woman reported to

have been stolen (Mrs. Cross) was found to have been over fifty years old, and, consequently, old enough to choose her own course. Further, if stolen, as represented, she must have been kidnapped, an act contrary to the law, and for which the kidnappers were amenable to the laws of God and man. Mr. Snider's statements of such an unreasonable character that the writer will not give it notice.

Bennett then called Mr Gibson and had him sworn before the audience by a Justice of the Peace, for cross-examination. He testified as follows: "Lived sixty miles from Nauvoo. Was some acquainted with Mormonism. Had heard his neighbors say Smith and followers were bad character. Horses had been stolen in witness' neighborhood, and suspicion rested on men who were "seed" in the neighborhood about the time of the theft; did not know whether they were Mormons or not. Witness went with others in pursuit towards Nauvoo. When near the city saw men and horses about half a mile ahead of them, which they thought were those sought. Pursuers demanded of Smith to assist in search. Smith hesitated; the party became indignant and wordy, whereupon Smith gave them limited time to leave the city. Thought Smith ought not to have done so. Did not know who stole wheat and wagon; supposed Mormons did. Had heard Smith preach; had never heard him use unchaste or improper language or doctrine; was not personally acquainted with him.

Mr. Johnson arose and said that, concerning J. Smith as a polygamist he should quote nothing but authentic history. Even our school-books teach us of the abominable practices and teachings of J. Smith. He then quoted largely from "Belcher's History of All Denominations," as evidence of the general opinion on the subject of Mormonism, then from Ann Eliza Young as his chief witness, stating that she was born of honest and conscientious parents, though deluded in Mormonism. She, herself, was a conscientious woman, born at Nauvoo; consequently she was a competent witness of the abominable doctrine of spiritual wifery and polygamy, taught and practiced at Nauvoo by Smith and followers. Emma, Joseph's wife, discountenanced these principles from the first, which was the cause of no little difficulty between her and her husband. In consequence of his prostituting Julia, the adopted daughter, and bringing in others as spiritual wives, Emma became indignant, and said that these women had got to leave the house or she would, and Joseph said that she might go. She then, at a late hour of the night, left the house. No sooner had she left than he relented and followed after her, persuading her to return, and turned the others out. He said that Joseph began to teach polygamy in 1840. About this time J. C. Bennett, a prominent man among them, (did not know whether his opponent was the man or not; if so had changed the C. to a D.), became an earnest advocate of the new doctrine, and, by some means was teaching it to a lady whom Joseph thought to reserve to himself. This resulted in a quarrel, which ended by severing Bennett from the Church. In retaliation, Bennett exposed the whole thing. Joseph still persisted in advocating the spiritual wife doctrine. Emma opposed and this caused frequent and bitter quarrels between them, which so wrought upon her mind as to reduce

her to an almost helpless condition. These are facts that neither Joseph nor his brothers, the sons of the dead prophet, have ever been able to controvert. Had Joseph but shaken his little finger he could have put an end to all this confusion.

Bennett answered by stating that Belcher only wrote as he had been "told," or that which he "believed." Consequently he had presented the idea of those not intimately acquainted with the Saints. As to the testimony of Ann Eliza, she was too young to be a competent witness, and her conscientiousness and chastity we shall question, because, in order to place her father in a position of comfort, she consented to become the nineteenth wife of Brigham Young, contrary to the laws of both God and man, thereby selling her virtue for a mess of pottage for her father to lap. And, further, to her absurd statement that J. Smith counselled a man to go down the river and steal lumber to make coffins and raft it up to Nauvoo, as if the Mormons had such mesmeric power as to cause lumber to float up the rapids, against a current of six miles per hour.

Now we ask, Which is the most competent witness, Ann Eliza or Mrs. Emma Smith? Ann Eliza claims to have been born in Nauvoo, hence she could not have been more than five years old at the time of Joseph's death in June, 1844, as the city began to be built in the spring of 1839. Now we will compare the testimony of this mere child (at most) with Emma Smith's, who, in her last testimony, declared that there was no revelation on either polygamy or having spiritual wives; "nor was any such doctrine publicly or privately taught before my husband's death, that I have now or ever had any knowledge of." She says that her husband assured her "that there was no such doctrine, and never should be with his knowledge, or consent." "I know that he had no other wife or wives than myself, in any sense, either spiritual or otherwise." So much for her testimony about the teaching and practicing of polygamy. And in answer to the question, "Were you in the habit of quarreling?" Emma answers, "No; there was no necessity for any quarreling. He knew that I wished for nothing but what was right, and as he wished for nothing else we did not disagree."

Now for J. C. Bennett's testimony: Under date of May 17th, 1842, he made the following oath before Daniel H. Wells, alderman of the city of Nauvoo, namely, "That he was never taught any thing in the least contrary to the strictest principles of the gospel, or virtue, or of the laws of God or man, under any circumstances or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; that he never knew the said Smith to countenance any improper conduct whatever, either in private or public, and that he never did teach to me in private that an illicit intercourse with females was, under any circumstances justifiable, and that I never knew him so to teach others. John C. Bennett."—*Appendix to O. Pratt's Works.*

The Saint Louis *Times-Journal* for Sept. 22d, 1879, contains the following: "I believe that, up to this time, [Joseph's death], polygamy was not openly practiced among them. Brigham Young advocated the doctrine, but it met with no favor at the hand of the proph-

et and leader, Joseph Smith, who, I am informed by good authority, never advocated the doctrine nor practiced it during his life."

Again, we see in *Times and Seasons* of February 1st, 1844, less than five months before his death, a notice citing Hiram Brown to appear at a special conference to answer to charges for preaching "polygamy and other false and corrupt doctrines," in the county of Lapeer, Michigan. Signed: Joseph Smith.

In *Doctrine and Covenants*, page 101, par. 3, we find: "And again I command thee, thou shalt not covet thy neighbor's wife." Also page 142, par. 7: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else, and he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit, and if he repent not, he shall be cast out."

In section on Marriage, page 330, par. 2, appears the following ceremony: "You both mutually agree to be each other's companion, husband and wife, observing the *legal rights* belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives." Again, in par. 4, same section: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man shall have but one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

Also Rigdon's testimony, *Times and Seasons*, Sept. 15th, 1842, as touching the character of Joseph Smith. Elder Rigdon observed "that there had been many idle tales and reports abroad concerning himself, stating that he had denied the faith, but he would take the opportunity to state that his faith was and had been unshaken in the truth. It has been rumored that I believed that Joseph Smith was a fallen prophet. In regard to this, I unequivocally state that I never thought so; but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time. Signed, S. Rigdon."

Also read extract from Hon. O. H. Brown's speech, delivered in Warren county, Illinois, June 9th, 1839.

Rev. Johnson said that a follower of Mormonism was an enemy to Christianity. Mormons and Ku-Klux are alike as to evading justice. He claimed the two churches, Brigham's and Young Joseph's, were still only one. Delusion is robbery, by taking a man's intellect. Who is responsible for all the suffering? Quoted from Ford's History, representing that there was a feud existing between the State authorities and J. Smith and followers. He was indicted for murder. Called young Joseph the dumb prophet; only two revelations! The Book of Covenants represents that the earth, and the fullness thereof was the Lord's, hence the Saints claimed the right to take things where they found them, and appropriate them to their use.

Bennett read extract from the *Juliet Courier*, Monmouth county, Illinois, from the Appendix to O. Pratt's Work, page 48, as follows: "Since the trial I have been at Nauvoo on the Mississippi, in Hancock county, Illinois, and have seen the manner in which things are conducted among the Mormons. In the first place I can not help noticing the plain hospi-

ality of the prophet Smith to all strangers visiting the town, aided as he is in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious; engaged in their usual avocations of building up a town and making all things around them comfortable. On Sunday I attended one of their meetings in front of the Temple now building, one of the largest buildings in the State. There could not have been less than 2500 people present, and all as well appearing as any number that could be found in this or any other State. Mr. Smith preached in the morning, and one could have readily learned the magic by which he has built up this society; because, as we say in Illinois, they believe in him and in his honesty. I wanted to hear Elder Rigdon, of whom so much has been said by the talkers and slanderers of this society. His name is closely identified with Mr. Smith as one of the persecuted and builders up of the Mormons, a word I am happy to learn is no longer a word of reproach in this free land. It has been a matter of astonishment with me, after seeing the Prophet, as he is called, Elder Rigdon, and many other gentlemanly men, any one may see at Nauvoo, who will visit there, why it was that so many professing to reverence the sacred principles of our Constitution, which gives free toleration to all, have slandered and persecuted this sect of Christians."

This shows that the Latter Day Saints did nothing but what was open to investigation, while the Ku-Klux do theirs in secret. "He was indicted for murder." Yes, thirty-nine times for various things alleged, but was every time honorably acquitted.

Then quoted from Rev. Mr. Caswell's History, as found in "Appendix" to O. Pratt, page 49, showing how J. Smith was sometimes tried and who by, as follows: "A court martial was next held upon the prisoners, under Gen. Lucas, the members of the commission consisting of nineteen militia officers and *seventeen preachers* of various sects, who had served as *volunteers* against the Mormons."

In answer to the charge that "the Saints claimed the right to take things wherever they found them, and appropriate them to their own use," Bennett quoted *Doctrine and Covenants*, page 269, par. 9, "Let not your gathering be in haste, nor by flight; but let all things be prepared before you; purchase all the lands by money which can be purchased for money." Also par. 10: "And let honorable men be appointed, even wise men, and send them to purchase these lands." Also page 271, par. 12, entire; and page 331, par. 1, 3, 5, 6: "We believe that governments are 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 in administering them for the good and safety of society."

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, (if a republic), or the will of the sovereign."

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their

inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as, in their own judgments, are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience."

"We believe that every man should be honored in his station; rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference; as, without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."

To the charge that "because the earth was the Lord's the Saints claimed right of possession," Bennett quoted *Doctrine and Covenants*, page 144, par. 14: "Thou shalt pay for that which thou shalt receive." Also page 146, par. 21: "And it shall come to pass that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land." Also par. 22, same page: "And if any man or woman shall commit adultery, he or she shall be tried before two Elders of the Church, or more. \* \* \* He or she shall be condemned by the mouth of two witnesses, and the Elders shall lay the case before the Church, and the Church shall lift up their hands against him or her, that they may be dealt with according to the law. \* \* \* And if any man or woman shall rob, he or she shall be delivered up unto the law of the land. \* \* \* And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she shall do any manner of iniquity, he or she shall be delivered up unto the law."

Bennett then asked the reverend gentleman to state to the congregation when his authentic, conscientious, honorable witness Ann Eliza Young, was born, that they might judge her worth. Mr. Johnson refused, but showed the place, and Bennett read her own statement, as having been born in September, 1844, some four months after Joseph Smith was killed. (Much laughter).

FRUIT CROPS.—The value of fruits in the United States is estimated by the government Statistician at about \$140,000,000 annually, or about half the value of the wheat crop. The value of the annual crop of Michigan is put down at \$4,000,000. California has 50,000 acres of vineyards, producing 10,000,000 gallons of wine annually, besides vinegar, raisins, brandy, and fresh grapes. The other States produce 5,000,000 gallons of wine annually. The single port of Norfolk, Va., reported 3,000,000 quarts of strawberries last year. Illinois, whose fruit growing is of recent origin, now has 320,000 acres of orchards.

## The Blues.

Who is there that has not had them? Like all other epidemics, they affect different people in different ways. There is one kind that preys upon those who are subject to this weakness in cloudy or stormy weather, not confined to any particular season of the year. But the kind I have reference to is more prevalent at this season of the year; in fact it is periodical in its attack, but not so regular in going off.

I am sorry to say, I have heard of instances, where this malady continued to pray upon and afflict the patient all the year round. In such cases the victim bears up under this troublesome disorder with wonderful fortitude, and some even with cheerful contentment, persistently disregarding, or turning a deaf ear to all the hints or suggestions that are made concerning their relief. Perhaps this is because they are Saints; for this species of blues is peculiar to the Saints. "What! Saints have the blues?" It does sound rather strange; and may be something of a confession too; nevertheless, there are many strange things in this world.

I can truly say that I am sorry for all who have "the blues," and I can sympathise with them, that is, with one class, those who droop most under the affliction and exert themselves most to get rid of it. For I, myself, have had several attacks. It is true they were of short duration; but, oh, how depressing and annoying they were! How they crushed out or blurred over every ennobling thought or aspiration! Often, while reading or meditating concerning the great and glorious work of the latter days, in which every Saint should be engaged, (not simply members of), my heart's desire would go out towards it; and, with renewing zeal, the determination would spring up in my mind to do my part towards building up the kingdom. Yes, I would sacrifice, and suffer if need be, for the good of the work; but my good resolutions never benefited me very much, so long as I had the blues; for there was always a secret whispering within, "Be consistent; don't talk of doing or sacrificing while you have the blues."

Yes, the inward monitor never failed to make me painfully aware of that fact; and all my determinations were to me as sounding brass or a tinkling cymbal. So they were crowded back, and I was left to the reflection that I never could take the second step until I took the first one, namely, to rid myself of this thralldom that held me captive, that made me feel so mean and uncomfortable. And, if I am willing to sacrifice, begin now and make the sacrifice that is necessary to throw off this shackle, the which I believe deprives many of the blessings they might enjoy. This is my own experience, but perhaps all are not wrought upon in the same manner.

"Blues" would not be so much dreaded if they were confined to the parties afflicted, but others are always made more or less uncomfortable; and I suppose there is no shade of this disorder that affects others so materially as that of which I have been treating. So brothers and sisters, for the comfort and peace of others, as well as the duty to ourselves, let all who are thus afflicted seek the remedy. But, says one, can not this state of things be avoided? Yes, I believe, in almost every in-

stance it could be, if the necessary precaution were taken. Perhaps, with some, it would call for the sacrifice that we often hear Saints speak of as being so willing to make.

Now for the remedy: Since it is allowed to be much easier to give medicine than to take it, all will agree with me that the terms are easy, simply to give instead of take, a small decoction of not "Iron drops," but silver, and the cure is complete, for these, the worst of all blues is a blue mark on your *Herald* and *Hope*.

E. B. BURTON.

## Our Cyclonic Visitors.

USUALLY the first accounts of disasters are more or less exaggerated, but in the case of the recent cyclone the latest developments are the worst. The deaths at Marshfield—counting those already dead and those whose injuries are likely to prove fatal—will hardly fall short of one hundred; while other towns, with isolated settlements, will probably add twenty-five or fifty more. The number of persons permanently disabled can not be estimated, nor is it possible to calculate the loss of property. Enough is known however, to justify the statement that it is the severest calamity of the kind that ever visited this country since the European occupation, and no flood or fire in this country has ever caused such loss of life. We must go to the tropical regions to find a parallel for it, either in meteorological peculiarities or in destructiveness.

The *Republican*, in its notices of former cyclones, has taken the ground that their frequent occurrence indicates important changes in what may be termed our atmospheric surroundings; but the assumption that cyclonic visitations are more frequent has been disputed by some whose opinions are entitled to high respect. It is claimed that the seeming frequency is due to the more thickly settled condition of the rural districts, enabling us to hear of everyone that occurs, and that the occurrence of many unreported ones is proved by the "windrows," or areas of fallen timber, often discovered in the virgin forest. This objection, we think, is deprived of much of its force by the fact that the sections in Illinois, Missouri, Kansas and Arkansas, where cyclones have latterly been so disagreeably abundant, have been at least tolerably thickly settled for twenty-five or thirty years. During that period there have always been enough people scattered through these localities to know what was going on; and a cyclone, whether near or remote in its point of attack, could not be overlooked or forgotten. Tradition, if nothing else, would have transmitted the story. But up to 1860, the stories are very few and very far between. Our files from 1808 to 1860 do not furnish a dozen; but since the last mentioned year, when a cyclone struck Alton, they have been numerous, so that now scarcely a season passes without two or three disturbances of this sort—not all of them serious in their consequences, but all having the same distinctive and unmistakable characteristics. Previous to 1860, gales or hurricanes sufficiently strong to blow down fences and unroof houses were not uncommon; but the funnel-shaped cloud with its vibrating tail whirling trees, stones, buildings, animals and men into the air, and

sweeping the earth like a demon of wrath, was never seen or heard of in northern latitudes.

Therefore we think there can be no reasonable doubt that our atmospheric surroundings are changing, or have already changed—and not for the better. Whether the scientific investigation which the Marshfield calamity may provoke will throw much light upon an obscure and all-important subject, is extremely doubtful. But any light, however small and feeble, is better than total darkness; and we trust the investigators—who ought to have the aid and encouragement of the federal government—will do their work as thoroughly as possible.—*St. Louis Republican*, April 25.

## St. Paul's Old Age.

WHEN Paul the aged said, "I have kept the faith," he was remembering how, from the time his Master called him, he had served that Master all his days. As he wrote it, he must have seen Damascus and the open sky again. The voice of Jesus must have been once more in his ears. From that time on, he had served and loved his Lord. "What wilt Thou have me to do?" had been the question of all his life.

His faith in Christ he had kept only by obedience to Christ. If it is impossible to keep a conviction, still more is it impossible to keep a feeling, a personal devotion, without setting it into action. You can keep a faith only as you keep a plant, by rooting it into your life, and making it grow there. So it undergoes the changes that belong to growth, and yet continues still the same.

It was a noble end, certainly. Men lose their love and trust and hope as they grow old. Here was a man who believed more, and not less, as he knew more of God, and of himself, and of the world. His old age did not come creeping into port, a wreck, with broken masts and rudder gone, but full-sailed still, and strong for other voyages in other seas. We are sure that his was the old age God loves to see; that the careless and the hopeless and the faithless are the failures. To such men as Paul alone, is God's promise to David fulfilled: "With long life will I satisfy him, and show him my salvation."

JACKSON COUNTY.—The county of Jackson, that contains Glendale, Kansas City and Crisp, owes a duty to the rest of the State. Law-abiding people who inhabit the rest of Missouri are compelled to bear the odium of Jackson county robbers. That is the county in which Gen. Ewing issued his Order No. 11. It was then the hiding place of Quantrell. The people were friendly to the guerillas, and fed, harbored and sheltered them. Since the war the same county has been the rendezvous of the James Boys and the Younger Brothers. These wretches sally out and rob railway trains and shoot innocent travelers, and then find protection and welcome in the jungles of Crisp. But we do not expect any aid from that county. The large rewards offered by railroad and Express companies may lead to the arrest of the last band of cut-throats and bushwhackers, but the "power of the county" is only too happy when a Yankee safe is broken open and plundered.—*St. Joseph Herald*.



WE present the following letter from the correspondence column of the *Christian Standard*, a Cincinnati, Ohio, religious paper; and offer an opportunity for some one to examine the how the other side regarded their evidences in the late Elvin, Dungan debate. Bro. E. Rannie, jun. sends us the clipping.

### Debate on Mormonism.

For something more than a year the Reorganization of Latter Day Saints, has been represented in our town and community. During this time tracts were freely distributed, the first principles were thoroughly preached, and miracles were shown to be within the easy reach of the representatives of the "only true Church."

Last winter a protracted meeting was held here by Elder Robt. Elvin, of Nebraska City. In this meeting, as in others, success attended their efforts. Nightly, the man of holy calling challenged the Christian people to furnish a man to meet him in public debate.

This challenge was accepted, and in a reasonable time thereafter, Bro. D. R. Dungan, of Mt. Pleasant, Iowa, was booked to meet the valiant knight, April 6-10. The proposition was as follows:

Resolved, that the Reorganized Church of Latter Day Saints is the only true Church of Christ.

The debate has just closed. To give even a synopsis of the argument *pro* and *con* would be impossible. Elvin seemed to evade the subject from first to last. He read copious extracts from the scriptures, most of which had no bearing upon the topic. He only approached their peculiarities on the subjects of laying on of hands for the gift of the Holy Spirit, the ability to work miracles, and a very slight attempt to find their priesthood in the word of God, including a continuation of the apostles.

It was clearly evident from the first that Bro. Dungan was intimately acquainted both with the doctrines and history of Mormonism. Indeed it would appear that he knew more of the teaching of their books than the defender of the faith himself.

The following is an outline of Bro. Dungan's negative argument:

1. Joseph Smith is the head of the Mormon Church (D. C. p. 110, 273). But Christ is the head of His Church (Eph 1:21, 22; Col. 1:17, 18).

2. Christ is the High Priest of His Church (Heb. 3:1, 7, 12). But Joseph Smith is the high priest of the Saints' Church.

3. Christ's Church was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief-corner stone (Eph. 2:19-22; 3:5; 4:11-13; 1 Cor. 12:28). But the Mormon Church has apostles stuck into its building all the way up to the top. Besides the organization at Kirtland, Ohio, April 6, 1830, had no apostles for two years.

4. The Constitution and By-Laws for the acknowledgment and discipline of the Church of Christ, were to be found in all the things that Christ had taught the apostles, and the additional truths taught them by the Holy Spirit. The Spirit was promised to guide them into all truth. The scriptures announce that the whole counsel was made known by

them (Acts 20:20, 27; Rom. 15:24). These scriptures being true, all valuable truth was revealed through them (2 Tim. 3:16, 17; Jas. 1:25.)

But the Mormon Church has given us two new volumes of revelation, and, in addition, has greatly changed and corrupted the Bible itself—which it now publishes with its subtractions and interpolations. The following points were made against these pretended revelations:

1. Sinister motives are almost everywhere apparent. How to tithe, collect money, get a house built in which the prophet should have a share, to start a bank, get Martin Harris to shell out his money into the hands of the bishop, that Sidney Rigdon should live as seemed to him good, and that the Lord would, by his people *take when he please and pay as seemeth him good*—were among the evidences produced from their own revelations, with power.

2. False Prophecies. Many of the prophecies had been suppressed; but of those that remain that looked to the future for fulfillment, many had been untrue. The Lord had promised too many Zions, and had not kept one of his promises. See Deut. 18:22.

3. The style of the communications. Bad grammar, made words, words used in another than their authorized meaning, circumlocution, and senseless drivel, were exposed to view in a way that was very amusing, and showed that the Lord had nothing to do with those things. The Book of Mormon, page 156, even has the Savior born at Jerusalem.

4. False Doctrine. The spirit and body make the soul; Esaias and Isaiah being two different persons; feet washing as an ordinance; the Lord had kept many of his records back, contrary to Paul's statements in the matter; a miserably inspired interpretation of 1 Cor. 7:14; John had a promise that he should never die, contrary to John 21:21-23; baptism for the dead; beer or light drinks to be made from barley and other grains, etc.

5. The character of Joseph Smith proves that he was not a man of God. Bro. Dungan indicted him for theft, fraud, robbery, plundering, house burning, murder, adultery and polygamy, etc., etc. His proofs were direct, and many of them not even challenged.

6. Their Book of Mormon and their more recent work in interpolating the Bible, were examined without mercy. In their publication of the Bible, many chapters are taken out and many others inserted in their place, making it another book than the one God gave to the world.

7. They do not have the same officers and church polity that Christ established in his Church. Here Mr. Elvin made no show of response.

8. They differ in the ordinances, as already seen in false doctrines.

9. Their discipline is low and unwholesome to spiritual purity. Especially was this true under the guidance of the founder of the movement.

They have added two hundred and ninety-eight words to the Book of Revelations, and have subtracted eighteen or twenty therefrom, entirely changing some of these prophecies, and bringing upon those who did this thing, and those who are upholding it the anathema of the Almighty.

The debate passed off pleasantly, and has done for the cause of truth here a great deal of good. There was a complaint that their man was not a match for Bro. D.; but this was their own fault, as they had warning of it before hand. Besides, as he is a presiding Elder over ninety-six other elders, he ought to be regarded as a fair representative of their views.

R. W. BIVINS.

CLEAR CREEK, Saunders county, Neb.

### Love.

I think there will never be any thing that will cause my love for the work and for the Saints to cease. We should all love one another. Nothing contrary to love can live in that holy place. All ranks and orders of celestial spirits are full of love, both to God and to one another; and that love has no interruptions, no foolish partialities, and no decays. Heavenly charity, or love, never faileth. It runs on in a sweet and even course, and will run on forever. "God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John 4:16.

"Both angels and Saints live in the elements of love, and constantly enjoy all its salutary and balmy influences, and it is to them a perpetual source of sweetness and the highest delight. It is the distinguishing quality of their nature, communicated by the God of love, to promote and establish their everlasting felicity; and it will remain with them while life, and thought, and being last, or immortality endures."

And, as it is an essential property of their being, they could not exist without it in the blissful region of eternal day. There will be no fraud, no injustice, no oppression, no cruelty in heaven; for love will produce pure affections, sweet concord and mutual good-will, widely extending to every individual in the great family of God. The reign of pure love makes heaven a happy place. Who would not desire to dwell in the courts above, where the pure fire of celestial love burns and glows in every heart; where, like the fire on the Jewish altar, it will never go out.—Lev. 6:13. Surely such a place must be happy beyond description.

O how this world sinks when compared with that! What are all its riches, all its honors, or all its pleasures but vanity and vexation of spirit. We talk of the pleasures of religion, but where love is wanting all is an aching void. But love is found in perfection, and pleasures are perfect in the realms of glory. These observations on love are verified both by the Old Testament and the New. Moses commanded the children of Israel to love the Lord their God with all their hearts.—Deut. 6:5. Jesus assures us that the two great commandments of the law are love to God and love to our neighbor.—Matt. 22:37, 39. And Paul affirms that love is the fulfilling of the law.—Rom. 13:10. All religious sects have their favorite dogmas, but there is no real religion without love. I feel very lonely and would like the correspondence of some brother. Ever pray for me that I may grow in grace and in the love of God. May our names be written in the Lamb's book of life.

M. O. HOWARD.

GAINESVILLE, Fla.

## In Search of Knowledge.

ON my return from Coon Creek church I found my wife Betsy, waiting to learn the result of my visit. After supper, and while she was wiping the dishes, she said, "Phil, tell me what you saw to-day?"

"I saw some things which you can explain better than I, as women can understand many acts of their sex which men can not explain."

"And what did you see in the conduct of the women that is such an inexplicable mystery?"

"Well, when I reached the house of worship, by mistake, I entered on the ladies' side, and found quite a number of sisters with their heads together in earnest conversation. Supposing that they were discussing some important measure to advance the interests of the church, or perhaps speaking of the goodness of God in delivering them from some impending danger, a subject well calculated to awaken devotional feelings ever proper in the house of God; judge of my surprise when I found them talking of dresses, ribbons, jewelry and bonnets. Now, Betsy, I want you to tell me why it is that dressing and external ornaments have taken such a hold upon woman's heart that they predominate over her nobler instincts, even in the courts of the Lord."

Knowing that Betsy was a woman of thought and that she was always ready to put a reasonable and charitable construction upon the conduct of her sex, I feared that her reply would put me to my wits to answer; so I was not surprised to hear her say:

"Phil, you must make some allowance for constitutional tendencies. It has pleased the Creator of woman to imbed in her inmost soul an earnest longing to appear attractive to the opposite sex. Away down in the innermost recesses of her heart lies concealed this insatiable desire which can only find its appropriate expression by adorning the body in tasty dressing and showy ornaments. No man can long love and respect a woman who has no regard for her personal appearance. Go where you will on the face of the whole earth and wherever you find a woman, you will find one fond of external ornaments. So universal is this that it may be laid down as an axiom that women and ribbons are inseparably connected. With this sovereign desire ever present in woman's heart, it is not so surprising if at times it should express itself even in the courts of the Lord."

"Well, Betsy, you make out a strong case for your sex. I suppose you justify the conduct of those sisters who made an emporium of fashion out of the house of God. How can persons be in a proper frame of mind to worship God who up to the time the minister announces his text, are engaged in discussing the latest fashions?"

"You do not understand me, Phil. I do not justify them but make some allowance for constitutional tendencies when I was called upon to judge them."

"And I," I replied, "would never censure woman for having a regard for her personal appearance. Nice, neat dressing is all very proper, but the ornaments most to be desired by a Christian woman are the graces of the Holy Spirit. So thought both Peter and Paul. Says Peter speaking of Christian women, 'Let their outward adorning, not be in

plaiting the hair and wearing of gold and putting on apparel, but the ornament of a meek and quiet spirit, which is in the sight of God of great price.' And Paul says, 'Women should adorn themselves in modest apparel with shame facedness and sobriety, not with braided hair, or gold, or pearls, or costly array, but with good works.' Mark you, a meek and gentle spirit are the good works. These are the ornaments with which Christian women are to adorn themselves that they may be accounted daughters of Sarah."

"True," said Betsy, "these graces should be assiduously cultivated as the proper ornaments of female character; but woman has no right to neglect her personal appearance. Now as we have settled this point tell me what the men were doing before preaching commenced."

"Well, Betsy, they too had yielded to the impulses of constitutional tendencies, as they were talking of wheat, corn, cattle and hogs."

"And do you see anything in those subjects to awaken reflections?" enquired Betsy.

"By no means, and those who make one side of the house of God an emporium of fashion and the other a merchants' exchange ought to be driven out with the whips of the Divine Master, just as the money changers were driven out of the courts of the temple."

"Phil" said Betsy, "I fear your indignation has carried you beyond the bounds of Christian propriety."

"Perhaps so, but a minister might as well preach to the whistling winds as waste his breath upon an audience whose minds are converted into millinery shops and marts of trade. No, Betsy, God's people can only be benefitted by the services of the sanctuary when they come to its courts with praying hearts and a devout frame of mind."

"Let us leave this topic" said Betsy, "for I perceive you are becoming excited."—*Central Baptist.*

## Retrenchment.

"PLEASE stop my—what? Times are hard, money scarce, business dull, retrenchment is duty—Please stop my—beer? No. Times are hard, but not quite hard enough for that; but there is something that costs me a large amount of money which I wish to save. Please stop my—tobacco, cigars and snuff? No, no; not those, but I must retrench somewhere;—Please stop my—ribbons, jewels and nameless trinkets? Not at all; pride must be fostered if the times are ever so hard; but I, really,—I can see a way to effect a quite a saving in another direction.—Please stop—my tea and coffee, and other needless unhealthy luxuries? No, no, no. These I can not think of doing without. Such a sacrifice—no, I must have something else—Ah, I have it now, my *Herald*. That two dollars will carry me through the panic easy. I believe in retrenchment and economy; especially, in brains."—*Hamilton Freeman.*

If a man can have everything, it takes a great deal to make him happy. The appetite is dulled when the table is overloaded with delicacies. When, on the other hand, a man is so poor that he can't have anything, it takes very little to make him happy. An enormous appetite and humble fare is better than the choicest viands when dyspepsia sits at the head of the table.

## Unknown Peoples.

Of that vast dark continent of Africa little is really known. It is a mystery to the rest of the world that explorers have only just lifted the veil of. It is of such immense extent, inhabited by so many different nations, and its topography so completely a matter of guesswork that gaining of anything like accurate information of its population, its history, and the habits of its people is all but impossible. Some guesses, however, are made at the number of inhabitants, which though not reliable are pretty intelligent estimates and will give an idea of the immensity of the population. Some authorities accord to Africa not more than 100,000,000 inhabitants; others less still. German geographers suppose that Africa contains somewhat more than 200,000,000 inhabitants; the latest English publications estimate the population at 186,000,000, which for an area of 11,500,000 square miles, gives an average of sixteen inhabitants per square mile, or a specific population 11½ times less than that of France. Africa, which has 57 times the area of France has scarcely eight times the population. The suppression of the slave trade and the influence of European civilization may lead to an increase of population very rapid and very great. According to Behns the negro regions are by far the most populous parts of the continent. If the populations are sparse in the desert parts, they are very dense in other regions. Thus, in the Soudan the population is estimated at 80,000,000, or about 53 per square mile; the town of Bida, on the Niger, has a population of 80,000 inhabitants. The population of Equatorial Africa is estimated at 40,000,000. One of the latest authorities divides the population of Africa as follows among the great families into which ethnologists have divided the peoples: Negroes, 130,000,000; Hamites, 20,000,000; Bantus, 13,000,000; Fulahs, 8,000,000; Nubians, 1,500,000; Hotentots, 50,000. This would give a total population of 172,550,000. These figures are, of course, only approximate, and may be much modified by new and more precise information.

THE SINS OF THE DAY.—If we were called to point out the most alarming sins of to-day—those which are most deceitful in their influence and most soul-destroying in their ultimate effects—we would not mention drunkenness with its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousand to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshippers of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute, is not deceived by such a thought for a moment.

LEARNING FROM A DOG.—"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't."

### Sun-spot Cycles and Epidemics.

It may be safely asserted that, from the earliest ages, no subject has filled the minds of men with so much astonishment and terror as that of the frequent and awful epidemics which have so often depopulated empires or ravaged the known earth; and it is not a little curious that in the very dawn of medicine they should have been attributed to the wrath of the sun.

It is generally known that spots of rapidly-varying shape and size occur on the sun's disk; that these increase and diminish periodically; and that they are simultaneous with changes in the solar activity as felt on the earth. In a very valuable article in the *Nineteenth Century* for November, 1877, Messrs. Lockyer and Hunter show that these variations are periodical, recurring in cycles of eleven years and a fraction; that they differ as to amount in different cycles; and that they are coincident with terrestrial cycles of variations in—

1. Terrestrial magnetism and electric activity;
2. Temperature;
3. Wind-disturbances, hurricanes, and cyclones;
4. Rainfall, with which the writers show that all the famines in India during this century have been connected,—the famines following after a drouth occurring at the minimum of sun-spots.

The increased heat, rainfall, and electrical activity occur, then, periodically with the maximum of the sun-spot cycle; this, of course, means, in Temperate Zones, mild but stormy winters, damp, stormy springs, and unfruitful summers,—the rain falling seldom, but, if at all, in large amounts. That article suggested the thought that the irregularity of the seasons of such a year would coincide closely with that described by Hippocrates as the Second Epidemic Constitution; and, *a priori*, one would suppose that such weather would be very favorable for the development of germs of low forms of organic life, and very unhealthy for man, and disastrous for crops.

Here, then, are four series of pestilences showing a marked periodicity of about eleven years, and a decided tendency to fall on years near what we suppose with reason to have been those of sun-spot maxima. The apparent exception of the epidemics of the sixth century is easily explicable. If we take 529 for the first maximum, although apparently three years too late, it is not more so than 1529 and 1829,—one of which we know and the other of which we suppose, to have been a maximum year. This year was followed by great floods, etc., during which it is fair to suppose that the pestilence was generated which reached Constantinople in 531-542, Germany in 552, 53, Gaul in 565. Looking at all the other great epidemics of the plague, and comparing the calculated data of sun-spot maxima with the historical accounts of the natural phenomena, the weather, heat, storms, floods, etc., recorded in connection with these epidemics, the coincidence becomes very striking, and it seems clear that the great epidemics of the Oriental plague have appeared, increased, and diminished coincidentally with the tides of solar energy corresponding with the maximum years of the sun-spot cycles.

Now, what can these general influences be,—this general cause,—this morbid influence of an unknown nature? Does the earth itself change periodically? No. Does the mass of the air or water change? No. What can change, then? The force, the heat, the energy which is derived directly from the sun. Does this change regularly, periodically, and at intervals corresponding with those of this pestilence? It certainly does; and all these strange natural phenomena which we have seen to have been observed in all ages as the forerunners or accompaniments of epidemics are now known to depend on, or at least to coincide with, the changes of solar energy corresponding with the sun-spot cycle. Here is certainly the *post hoc*, shall we not admit the *propter hoc*?—*International Review*.

### Saint Margaret.

A tramp was passing through a little village in the night, and seeing a cat in the street he knocked her over with his walking stick and threw her into a gentleman's yard. In the morning the man was highly incensed at finding a dead cat before his front door, believing that some neighbor had thrown it there to insult him. So he carefully concealed the carcass until the next night, and then carried it to his next neighbor's doorstep, where another angered man found it the following morning. Thus the dead cat was passed along from night to night, until she had lain at nearly everybody's door, and had become a stench in the nostrils of nearly the whole village. Every man had become at first suspicious of, then angry with his neighbors. Sweet smiles, and pleasant words had given place to frowns and expressions of hatred. These led to quarrels, sometimes to blows, and from these to law suits.

At last the loathsome carcass of the dead cat was left at the door of a good widow. This lady was a Latter Day Saint. The only person of the faith in the village. What did she do with the cat? Did she pass the carcass along to her neighbor? Not she. She was astir in the morning while most of her neighbors were yet in bed. Going to the door she saw the miserable object upon her threshold and said, "So, poor pussy, you have visited me at last. You have caused a world of trouble in our little village; but the fault was not with thee, but with those who carried thee. I will find thee a quiet resting place; and hide thee away forever." So saying she dug a little grave under the shade of her rose bushes, and, taking the evil-looking, and loathsome cause of evil upon her spade she gently laid it in its last resting place and said: "Rest, poor creature, at the roots of my rose-tree; enrich the soil and cause this bush to thrive and yield hundreds of fragrant flowers, and when they bloom I will send a bouquet of roses to every family that has been mortified by thy visits."

A week later, a man at the post office said to a few of his neighbors who were present: "I have not heard of any one being angered by a visit from the old cat for the past few days. Where was she last?"

None could tell. At last a little boy came in, who a few mornings before had started early to drive the cows to the pasture, and had chanced to hear the widow's soliloquy,

and related it as well as he could remember. "Just like her," said the deacon of the village church; I have heard that that woman never speaks evil of a neighbor; but she is ever ready for any deed of kindness or charity. I will tell my wife to visit her and learn the cause of her being so very different from most of her neighbors."

That evening the good deacon and his wife both called upon "Aunt Maggie," as the widow was familiarly called by both old and young in the village. After friendly greetings and a few common place remarks, the deacon finally alluded to the troubles that had of late existed in the village, and then said "I hear, Aunt Maggie, that you hid the cause of all these ill feelings beneath your rose bushes. I also heard your soliloquy of that morning repeated, probably almost in your own words.

"Well, now," said the good widow, "I had almost forgotten that I said anything. I wonder who has been peddling my nonsense?"

"No nonsense, I assure you," replied the deacon. "I took the lesson home to my heart, and now I have come to ask where you learned it."

"I learned it," she replied, "from my discipline, and God's Spirit bears witness with my spirit that it is true;" and turning to Sec. 42: par. 7, Book of Covenants she pointed to these words: "Thou shalt not speak evil of thy neighbor, nor do him any harm."

"Would to God," cried the deacon "that all the world might live by that item in your creed. I must look deeper into your faith and become better acquainted with your doctrines. What denomination do you belong to?"

"I am a member of the Church of Jesus Christ of Latter Day Saints; but were you acquainted with our members in general I think you would find them far better than myself, for most of them enjoy privileges which I do not."

Happily, the deacon was not aware that the name "Mormon" was ever applied to the Church to which "Aunt Maggie" said she belonged, or it might have soured his mind; but he replied, "Well, sister, I really like the name and wish to know more of the doctrine. Come and visit us. Good night."

On the way home the deacon said to his wife, "It is too bad that such a good christian woman should be called "Aunt Maggie," she ought to be called "Saint Margaret," for, if there is a saint on earth, she is one."

"And 'Saint Margaret' we will call her" replied his wife.

A few days after our sister called upon the deacon and informed him that an Elder of the Church of Jesus Christ wished to preach in the village and asked for the use of the chapel over which the deacon had control.

"With all my heart," he replied, I long to hear a doctrine preached that brings such blessed principles home to the soul."

The result was the deacon and his wife with many others heard, embraced the work, a branch was raised up, the deacon ordained an Elder officiated as president.

A few years later he preached the funeral sermon of the good widow; and then erected a stone to her memory upon which he caused to be engraved these words.

"Sacred to the memory of 'Saint' Margaret

Elwood, who died June 12, 18—, aged 65 years and 3 months. She was beloved for her many virtues; and these are the golden texts by which she lived, "Thou shalt not speak evil of thy neighbor, nor do him any harm;" and "Behold I tell you these things that ye may learn wisdom; that ye may know that when you are in the service of your fellow beings, ye are only in the service of God." H. S. DILLE.

## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, June 15th, 1880.

### EDITORIAL ITEMS.

WE visited Nauvoo, Montrose and Keokuk, last month, being gone from the office for a little over a week. We had business at Nauvoo, but took occasion of the opportunity offered and spoke to the Saints of Montrose, Lee county, Iowa, in their own neat chapel, on Wednesday and Friday evenings of the week we sojourned at Nauvoo; on the Saturday and Sunday, May 15th and 16th, met the Saints of Keokuk, Iowa, in a two days meeting, also held in their own house of worship. We preached to them twice on Sunday, with some degree of liberty. There was a fair attendance; and we were permitted to renew some of our old-time associations with those who bore the brunt of the battle in Hancock county, Illinois, and Lee county, Iowa, during the years 1860, 1-5, when there were heaps of scorn and contumely, and but little consideration for Latter Day Saints. We boasted a little, but of this the Saints there will forgive us; as we are but human, and not over much given to wisdom. Warm hearts and bright faces of welcome greeted us both at Montrose and Keokuk. At Nauvoo, one, a most excellent man was baptized during our stay there, Bro. Thomas Revel performing the rite of baptism. One, the son of Bro. S. Farris, was baptized at Keokuk during the two days' meeting.

We saw a notice, a day or two since, of the sickness of Ex Governor Wood of Quincy, Illinois, which sickness it is believed would terminate in death. Gov. Wood is, we believe, the man, who as Mayor of Quincy, at the time the Saints were driven out from Hancock county and were congregated on the Iowa side of the Mississippi river sick, destitute and helpless, visited them; and at his own expense distributed a large quantity of flour among them, relieving their most urgent necessities. Now at the age of eighty-one, he is passing on to his reward; and having done more than to offer the "cup of cold water" to perishing disciples, we can but express the conviction that

his reward shall be consistent with his unsolicited and timely charity. No Saint, nor child of a Saint who remembers the distress of those trying times can fail to do Governor Wood the honor of grateful remembrance. Since the above was written, we notice that he died on June 4th, 1880, aged eighty-two. So pass the honorable men of the earth.

Bro. E. T. Dobson writes from Deloit, Iowa, May 24th, concerning a tour of his into Pocahontas county. He baptized five adults, all of the best class of citizens, the results of the labors of brethren Whiting, Carroll, Salisbury, Brown and Dobson. More will follow if further labor can be done. Bro. Dobson by accident met a Baptist minister, (some of whose flock are now of the true fold), but the man was not willing to discuss the questions of doctrine upon which he took exceptions to our faith, and so nothing serious came of the encounter. It is a pity how often such ones are pressed for time somewhere else!

Bro. J. C. Clapp, wrote from Brownsville, Oregon, May 24th, that he baptized three there that day, and two a few days before; also, three or four more were intending to be baptized the following Sunday. That is good news from his field, which all are pleased to hear, and from Bro. Clapp too.

Bro. Briggs Alden, Fontanelle, Iowa, writes that Bro. N. Stamm gave a series of discourses at that place early in May, and they were enjoyed very much. Bro. Alden states, the Saints only regretting that Bro. Stamm could not stay longer.

Bro. J. B. and Sister Mary Fisk live at or near Guide Rock, Webster county, Nebraska, which county adjoins Smith and Jewell counties in Kansas. They are the only ones of our faith there, and have aroused an interest in the minds of some, so that they greatly desire a visit from a gospel minister. One gentleman offers to entertain one as long as he can stay. Can some one in Northern Kansas or Southern Nebraska go there. For further tidings address as above.

By an error the General Conference minutes for April, 1880, failed to show the appointment of Bro. Joseph Luff to the Rocky Mountain Mission in connection with the other brethren under charge of Bro. Blair. The error was in copying, for which we, the Secretary, hereby apologize to Bro. Luff.

Bro. Thomas Matthews wrote from Syracuse, Meigs county, Ohio, May 27th, that during the month eight had been baptized into Christ, one by Bro. David Hopkins and seven by Bro. L. R. Devore. Early in the month brethren Matthews and Devore held meetings at Reedsville, Meigs county, where live Bro. and Sr. Spann, when two were baptized and confirmed. Then, on May 22d, 23d and 24th, they, with Bro. T. J. Beatty, preach-

ed at Morgan Center, Gallia county, where they received special marks of favor from the Christian society of worshipers, in whose house our Elders preached, and who otherwise showed their generosity and kindness, for which the brethren express their thanks, and the event we are glad to record. The house was also filled full by an attentive band of listeners on each occasion, of one sermon on Saturday, three on Sunday, and one on Monday. They also administered to a sick one who called upon them to do so, and good appeared to be done thereby. The brethren mention all as being very kind, and especially Elders Smith and Eblin of that society. May much good result.

Bro. Hiram Robinson wrote from Plymouth, Luzerne county, Pa., May 28th, that he came there from Bradford county, to attend the Wyoming Valley Conference, which he says was a good and spiritual one, and his joining labor with them was very acceptable to the Saints. In Bradford county the interest had continued to increase prior to his leaving.

Bro. James Buckley writes of the excellent state of affairs in the Centralia, Kansas, Branch of the Church. They are united, and seem to be spiritual minded, as also they enjoy the gifts of the gospel of Christ, such as prophecy, revelation, tongues and the interpretation thereof. The district (Central Kansas) held its quarterly conference there, May 22d and 23d, and a good season was enjoyed in business, in preaching, and in other meetings. Bro. David Williams preached an effective discourse, followed by Bro. Henry Green. The Holy Spirit's power was manifested in the promised ways, and all rejoiced under these various blessings.

Bro. W. S. Taylor wrote from Columbus, Kansas, May 29th, that Bro. John T. Davies and himself had been to Mound Valley, and also into Elk county, where Bro. Davies preached five times. Bro. W. S. Loar has charge of the Indian Creek Branch there, and appears to be doing a good work, resulting in occasional baptisms. The people were kind and hospitable to the visiting brethren. Bro. Taylor considers that Elk county is a very fine country for live stock, having rich valleys, and being well watered. They returned home via Montgomery county and Mound Valley, and then attended conference at Columbus. Bro. Taylor reports that Bro. D. S. Crawley is very ill with a lung affection, which we much regret to hear, and we pray for his recovery.

The Standard, a Clarksville, Red River county, Texas, paper for May 7th, 1880, was received by us, supposed to be sent by J. P. Branahan. Thanks.

There will be a conference of those saints who held and now hold to the teaching of James J. Strang, held at Manchester, Jackson

county, Wisconsin, near Warren and Rudd's mill, on the railroad that runs from Chicago to St. Paul, on July 8th and 9th. Should any of the Saints wish to attend said conference, they will know from this where and when it is to be held. The time and place are given us by L. D. Hickey, of Coldwater, Michigan, in a letter dated May 29th, 1880.

The Dallas Daily *Herald*, of Texas, sent us by B. F. Boydston, contains a lengthy and interesting account of a cyclone that destroyed the town of Savoy in Fannin county, that state on Friday night, May 28th. It was an awful time of ruin, of darkness and of death. About twenty persons were killed or mortally wounded and some forty others were injured, many severely so. Churches, business houses and dwellings were torn to pieces, all within five minutes time.

Bro. T. F. Stafford, of Lewiston, Illinois, still continues to preach in the country round where he dwells. He wrote very cheerily on June 3d of his work in that region.

Bro. Jobe Brown is away again at Maquoketa, striking stalwart blows for Christ. He feels well in the work. Card from him May 27th.

Bro. N. Stamm wrote on June 2d that the lady whom he reported as having been lately baptized, departed this life on the 23d May, in full hope of the life beyond.

Bro. Thomas E. Thompson, of Chauncy, Lawrence county, Illinois, writes that the people are anxious for more preaching and to have Bro. Isaac M. Smith come to them again, and he was expected this month. Bro. Thompson says that there will be an uncommonly large wheat harvest in that country.

Bro. Denslow Loomis writes from Sheffield, Franklin county, Iowa, that he has not seen any of the Church for about ten years. He says: "It is so lonely that I almost despair. Can you not send some elder this way? There are hundreds here, I may say thousands, who never heard the doctrine preached. I live at East Sheffield, on the Iowa Central Railroad." Can some of the brethren go to see Bro. Loomis and family? He is not so very far from some of the scenes of labor of brethren I. N. White, N. Stamm, E. T. Dobson, W. Whiting and others, or perhaps Bro. J. R. Lambert in passing from Iowa to Minnesota, or on his return, at some time may be able to come that way and stop awhile.

Cheyenne Sun, sent by Bro. John Eames; please accept our thanks. Also, a copy of the North Missouri Register, from Bro. W. Pond, containing a terrible prediction of horrors yet to come, because of the conjunction of the planets, a prophecy by Prof. A. C. Grimmer.

We express thanks to the following brethren for papers received: John Ellis for Liverpool Mercury; T. R. Hawkins for Territorial

Enterprise, of Virginia, Nev.; Joseph Hammer for Kansas City Times, daily and weekly copies; D. K. Dodson, for Leadville Democrat; D. W. Thomas, Davis City Commercial; William Street, Parish Visitor and Christian Herald; a brother in Plymouth, England, sends Christian Herald, Banner of Israel, and Reynolds' Newspapers.

#### QUESTIONS AND ANSWERS.

WHAT shall be done with members who will not come to meeting; when there is nothing to hinder?

The loss of absenting from meeting is clearly that of those staying away, and we see no good in compelling attendance. However, members should be visited and labored with, and enjoined to attend meetings. The addition to the question would seem to make the questioner the judge as to whether there were anything to hinder, which is not always safe. It is always presumed that members absenting themselves from meetings have good reasons for so doing, until the contrary is shown.

#### FROM INDEPENDENCE, MISSOURI.

A PAPER called the *Christian*, sent us by Bro. H. R. Mills, of Pittsfield, Illinois, published at St. Louis, Mo., in its issue for May 27th, 1880, contains a letter from one signing himself J. W. Monser, who gives account of a visit made by him to Independence, Missouri, this Spring. We infer that his home is at Warrensburg, Mo. In his letter occurs the following paragraph, which contains some remarkable statements, as will be observed. He says:

"Independence is a city of some four thousand inhabitants, most picturesquely situated, and thronged with good schools and commercial enterprise, although but ten miles east of Kansas City. The Mormons have a prophecy concerning this city, that here the Lord is to descend and make welcome his saints. They will not relinquish the expectation that, by some means, the magnificent homes of the Gentiles there, will shortly fall into their possession. They rent the best of houses, annually, expecting that before the year expires, rent-paying will be swallowed up by victory. They have their site selected for the descent of the Lord, and the building of His temple, and they have been seen to wander about that sacred spot, kissing the earth with fervid rapture."

It is an impossibility for any one to calculate just where these falsifiers in the pulpits and public prints will prevaricate, or what next they may tell for truth that has no foundation in fact, but one would suppose that that last statement would have been considerable too much for any one to have believed, much less to have been so credulous, (if nothing worse), as to have written it for the reading public.

BRO. H. J. HUDSON sends to us a copy of the Omaha *Republican* for May 30th, which contains an editorial on "The End of the World," in which the editor reviews the various ways whereby theorists say that the earth may be destroyed. But he gives reasons against the possibility of such an annihilation, or its absorption by the sun. The following concerning the great wars and calamities so noticeable this century, and that are signs of the near coming of the "day of the Lord," will be interesting to our readers as a summary of events of the dispensation in which we live:

"At the commencement of the present century Napoleon devastated about half of Europe and probably over a million men lost their lives from the single first cause of the war; and then the South American states took up the bloody profession, and from 1820 till now there has been an almost uninterrupted succession of frays and revolutions.

In 1830 disturbances in France and Germany.

In 1848 disturbances throughout all of Europe.

In 1854 the Crimean war.

In 1859 the Italian, Austrian and French war.

In 1861 to 1865 the civil war in the United States.

In 1866 the Austrian and Prussian war.

In 1870 the Franco-German war.

From 1876 to the present there were Russo-Turk disturbances accompanied by epidemics and famines. In this resume we have taken no notice of the incessant wars in Asia and Africa, although scarcely a year passed without some European power being engaged in them. The record for famines and pestilences would be found to be similar if we had the data at hand. We need but mention the epidemics of cholera, yellow fever, eastern plague, etc., that within the present century have claimed their countless victims. In 1877 a famine scarcely heard of in Europe carried off half a million in India; then followed the Chinese famine, and a terrible famine is devastating Persia. Let the faint-hearted, therefore, remember that a comet can not possibly make the coming year more pestilential, more bloody, more a year of famine than have been many of its predecessors without comet or sun spots, and that human vices, carelessness and neglect produce more misery every year than have all the comets in untold ages."

#### News Summary.

May 20th.—The striking operatives at Blackburn, England, have decided to give in and commence work again.

In France the strike seems to be about over, and three thousand operatives have resumed work.

In a battle with Greek brigands near Salonica fifty of them have been killed by the government troops and others captured. They were armed with the best of modern weapons.

The famine in Northern Hungary is increasing. Hundreds of people are living on grass, weeds and roots.

21st.—Advices from Santa Fe indicate that there is much cause for alarm as to the movements of the Navajo Indians. A party of that tribe recently attacked the mail bus near Blue Water, ripped open the mail sacks, and threatened to kill the driver. The number of troops in the Territory is entirely inadequate to cope with the savages. The Indian Agent at Fort Wingate is exceedingly

unpopular with the Indians, and his withdrawal is petitioned for by the employes at the post.

The Staffordshire (England) coal miners have struck work, and the collieries are closed.

The forest fires in the southern portion of New Jersey Saturday night last destroyed property valued at \$100,000.

During the year, ending June 30th, 1879, 54,025,832 pounds of fresh beef, and 136,720 bullocks, were shipped to Great Britain, the total valuation being thirteen million two hundred and sixty-two thousand, two hundred and eighty dollars.

Lord Hartington, the English Secretary for India, announced in the House of Commons yesterday that the English troops would be gradually withdrawn from Afghanistan, as soon as a ruler was selected whose authority was likely to be permanent.

Ex-Queen Isabella of Spain is expected to make her home for some time in that refuge of political exiles, London.

There are immense fields of ice in the Atlantic off the coast of Newfoundland. Two Norwegian vessels were lost in the fields recently, although the crews were saved. Other losses are feared.

22d.—In Van Buren county, Michigan, on the 19th three persons were killed by lightning. Considerable damage was done by the storm in various parts of that state.

A revolt against the authority of the Porte is in progress in Bassora in Asiatic Turkey.

23d.—Tucson, Arizona, advices state that Lieut. Kramer and Capt. Tupper followed Victoria's band of Indians into New Mexico, captured twenty horses, and followed the trail beyond the line towards the Rio Grande, where they effected a junction with Gen. Hatch, who is now on the track of the redskins.

The Piegan, Blackfeet, and Sioux Indians are becoming restive. Horse-stealing in the vicinity of their reservation has already commenced. It is said they lack food, and serious trouble is anticipated.

A rooster attacked a little boy near Athens, O., a few days ago, and inflicted injuries which resulted in the child's death.

24th.—A Liberal party has been formed even in Spain, and recently one hundred and thirty-one senators and deputies have joined it against the government.

A dispatch from London tells of a riot of one thousand working men at Christiana, Norway. The soldiers charged the mob and wounded several, and nine soldiers were injured.

A revolution is rising in Burmah, India, against the British government.

By a rail-road accident yesterday near Santa Cruz, California, ten persons were killed and about fifty wounded.

The town of Edinburg, Pennsylvania, was burned night before last. Seventy buildings destroyed with a loss of about \$150,000.

Nearly \$60,000,000 worth of silk was imported into this country during the past year. This is 30 per cent. in excess of the amount imported the previous year. The United States revenue was enriched to the extent of \$15,000,000.

Three deaths have occurred at Moline Ill., from the use of partially cooked pork which contained trichinæ. Several others are reported sick from the same cause.

25th.—In Armenia, Asiatic Turkey, a terrible famine exists, so great that the living eat the dead. Such is the news from the United States Legation at Constantinople, Turkey, as received by them from the Archbishop of the Armenians.

The strike in Lancashire, England, was to end yesterday, and at Blackburn work has been generally resumed already.

Russia is vigorously preparing for a war with the Turcomans, so long talked of.

By the Santa Cruz, California, railroad accident fifteen dead ones are counted up to yesterday.

26th.—Forest fires near East Saginaw, Mich., burned two million five hundred thousand feet of pine logs last week.

The European Powers have agreed to act in concert in demanding that Turkey shall enforce the provisions of the treaty of Berlin. Force will be used if necessary to impress on the Porte the pro-

priety of complying. If the European Powers will now combine to compel Russia to carry out needed reforms in Poland, Austria to do likewise in Hungary, and Great Britain in Ireland, it will do away with the idea that the Powers are prejudiced against Turkey because it is weak.

A meeting of prominent citizens of Topeka, Kansas, was held yesterday for the purpose of taking steps to relieve the inhabitants of Western Kansas, who are suffering on account of the continued drouth.

27th.—A fierce tornado swept over portions of Carroll, Ida, Sac, Calhoun, and Hamilton counties, Iowa, doing great damage to farm property, demolishing many houses, and severely injuring several persons—two fatally.

The thermometer stood 94 in the shade at New York yesterday. The intense heat and long continued drouth in the city and vicinity are doing great damage.

No rain has fallen in the region around Pittsburg for two months, except a slight shower about ten days ago. As a consequence the ground is so dry and parched that farmers and gardeners have lost all their early crops, water is becoming quite scarce in the rural districts, and grass, grain and fruit-trees look as if they had been singed by fire. The drought region extends into the adjacent districts of Ohio and West Virginia. The thermometer for the past month has ranged high in the nineties, and an unusual amount of sickness, particularly among the children, has been the result.

Yesterday was one of the hottest days ever experienced in New Hampshire and Massachusetts. The thermometer ranged from 92 to 102 in the shade.

In Illinois the rains are thus far abundant, and though we have some hot weather, yet, generally, the air has been invigorating and refreshing.

28th.—Four women Nihilists have been sentenced to terms of imprisonment varying from fifteen to four years by the St. Petersburg authorities.

Deaths from sunstroke occurred in Jersey City, Newburg, New York, and Brooklyn yesterday. The heat in all these cities was intensely oppressive.

About 2,000 striking miners paraded the principal streets of Leadville, Colorado, yesterday.

A large band of Indians have appeared in the vicinity of the North Park, Colorado, about one hundred miles from their reservation. It is generally believed that they have already killed two men. Great consternation prevails among the settlers in the vicinity of the Park.

29th.—A most disastrous rain-storm visited Brackett, Tex., yesterday and continued all day. The rain came down in torrents, flooding the streets, so that towards evening the ground floor of every building in the town was from five to eight feet under water. Houses were swept away by the torrents, and in many of them were human beings. At least twenty persons are known to have perished in the floods. The storm also visited Calvert, and did serious damage.

The boiler of a sawmill at Toronto Canada, exploded yesterday, completely wrecking the structure, killing three men outright, mortally wounding two, and seriously injuring about five other persons.

31st.—The Chilians have taken Tacna, Peru, and are marching on Arica.

June 1st.—The newspapers are nearly all taken up with political news, the excitement among the Republicans over the contest being intense, one part being for General Grant as president of the United States, and the other part being bitterly opposed to it. Yesterday's Chicago *Tribune*, containing fifty-six columns altogether, had thirty-two on political matter, twenty columns of advertisements, and four (the remaining ones) of foreign, domestic news, marine matters, etc. An editorial note on it reads as follows, a very well put truth: "It has been a long-time custom of the *Tribune* to print in the Monday's issue the sermons of the leading Chicago ministers. To-day, and under the circumstances, we award that space to Satan and the politicians."

By reason of a four page supplement the paper to-day has one or two columns of news more than yesterday's issue had. But, as it has been for

some time past, so, until after the presidential election, there will be but little but political talk in the papers. The National Republican Convention meets at Chicago to-morrow, and there seems to be a crisis in the affairs of that party, a large number of prominent statesmen and others, as well state delegates, favoring General Grant as the candidate for the next President, and perhaps an equal number opposing him, and favoring neither Messrs. Blaine, Washburn, Sherman, or some other, these three being the most talked of. The choice lies not directly with the people but with the delegates, and it is altogether impossible to say who will be nominated, though there seems a large chance that the portion who favor General Grant have got the best of the matter, in which case a "bolting" party is likely to be formed that will convene somewhere and nominate one of the others.

The insurrection against Turkish rule in the Bagdad District has assumed very serious proportions, and it will take a considerable force to put it down. The insurgents demand self government under the protectorate of England. Mussulman rule does not seem to be more popular in Asia than in Europe.

A very severe hail-storm visited the country in the neighborhood of Clinton, Illinois, yesterday, doing great damage to the growing crops and the fruit-trees.

An Indian massacre is reported from Southern New Mexico. The dead bodies of five persons, including that of a driver of a stage-coach, were found in Cook's Canon, near old Fort Cummings, horribly mutilated, the Indians having tried to burn the bodies. The savages were attacked by Major Bird and a party of settlers whom he rallied to his support, but the redskins succeeded in making good their retreat towards the Florida Mountains. The latest accounts intimate that they are being hotly pursued by some companies of United States troops.

The people of New Mexico and Arizona claim that General Hatch's campaign against the Indians is a failure, and that his reports to headquarters of success have not been truthful ones. They claim that once recently he might have taken Victoria and his band, had he co-operated with another officer of his command, as requested. The Indians are spreading destruction and death. The whites in their protest state that two hundred and fifty people have been killed by the band within the past few months, twenty-two in one valley recently. Volunteer companies are being organized, armed and mounted for offensive and defensive operations.

At Texarkana, Arkansas, a few days ago a white man and a colored man had a fight about some property, in which the later was worsted. He afterwards assaulted the former's wife and was arrested and put in jail. A body of whites marched to take him out and lynch him, but were opposed by negroes, and bloody fights followed. Several negroes have already been killed or severely wounded.

Another Cuban insurgent leader has surrendered with thirty followers.

Excessively warm weather still continues at New York and vicinity. Seven persons were prostrated by the heat yesterday.

Yellow-fever has broken out at Havana, Cuba. Ten deaths from the pestilence occurred at that city during the week. Nor is yellow fever the only affliction from which the city is suffering. Eighteen deaths from small-pox have also occurred there at the same time.

3d.—About 250 persons have died in the provinces of Kurdistan and Armenia of starvation. Some 40,000 persons will have to be supported for the next two months if they are to be kept alive.

By the flood at Brackett, Texas, reported May 29th, it is now found that not less than twenty-five persons were drowned. Several hundred sheep also perished and crops were destroyed. At Brackett \$75,000 worth of property was destroyed, many poor people suffering great loss.

4th.—Sir Charles Dilke of England said in the House of Commons yesterday, that Egypt was taking stringent measures for the suppression of the slave trade, and that Great Britain would do all in her power toward the same end. A caravan

of slaves recently arrived in Upper Egypt were liberated by order of the Egyptian Government.

The Empress of Russia died yesterday morning, aged about 56 years. She was the daughter of a German Duke.

Statistics show that, from April 1st to May 15th, 1880, in the United States there was the enormous loss of twelve million dollars worth of property by fires, exclusive of the one million dollars worth of timber and other property destroyed by forest fires in New Jersey.

The Porte is about to issue a circular to the European Powers promising to carry out the reforms demanded by the terms of the Treaty of Berlin.

5th.—Yesterday (Friday) was the third day of the National Republican Convention, and the interest and excitement of the occasion is illustrated by the fact that the chief dailies are nearly filled with the account of the proceedings each day. For instance, the *Chicago Tribune* and the *Times* of yesterday each contained about forty columns of space besides that occupied by editorials. No nominations have yet been made, the time being occupied in debating and in discussing the majority and minority reports of the committees on rules and on credentials of those delegates the legality of whose election is questioned, or whose seats are contested by just or unjust claimants. The convention of 755 delegates sat till 2:20 o'clock this morning before adjourning.

It is reported that in Kurdistan the Chinese have driven the Russians out of some of their hold on the country by capturing many villages.

Two German emigrant vessels brought 2,500 passengers to Baltimore yesterday. The great bulk of them left immediately for the west.

St. Louis was visited by a terrific windstorm yesterday morning, which caused damages amounting to some \$250,000, the death of one man, and serious injury to about a dozen others. The storm was only of a few minutes' duration, but in that time it played pretty freely.

Ex Gov. John Wood, of this State, died yesterday at his home at Quincy, of which he was the founder, at the advanced age of eighty-two. He was the son of a captain of the revolutionary army, and he himself served in the Blackhawk War in 1832.

7th.—Two Russian iron-clads, carrying one thousand infantry, will leave Cronstadt in a few days for China, without its being intended to put into any port on the way. Other important shipments of troops will follow. War with the Celestials is considered certain here.

During a violent wind storm at Mount Cory, Hancock county, Ohio, the roof of a church fell in, covering the entire congregation. Twenty people were injured, three of them fatally.

The convention at Chicago began balloting today. The first vote stood, U. S. Grant 304, J. G. Blaine 284, John Sherman 93, E. B. Washburn 30, G. F. Edmunds 34, William Windom 10. These were all nominated at Saturday evenings session. To day 28 ballotings were had and with very little change from the above figures.

8th.—The news from Chicago to day, by telegraph direct, is that being unable to unite on either of the candidates previously nominated, enough of the delegates, principally those for Blaine and Sherman, united and have chosen General J. A. Garfield, of Ohio, as the Republican nominee for President of the United States, by 399 votes, the Grant men still holding 306 to the last ballot, the thirty-sixth one made.

All Jesuit establishments in France will be closed this month, by order of the French Government. The Jesuits seem likely to contest the matter in the courts.

A hurricane has destroyed \$75,000 worth of property in Scott county, Iowa.

High water continues on the rivers of Wisconsin. At Chippewa Falls twenty thousand dollars worth of property destroyed, and at Eau Claire three million feet of logs lost by the rise.

Gen. Hatch reports a fight between Maj. Morrow and a band of Apaches on June 5th, in which the troops were victorious, killing three savages, one of them a son of Victoria, and driving the remainder from the field.

Hon. C. A. Arthur of New York was nominated by the Republican Convention for Vice President.

## Correspondence.

OENAVILLE, Texas,  
May 26th, 1880.

*Bro. Joseph and Henry:*—On my return home from Conference I found all well, and after a few days of preparation for my mission field, I left on the morning of May 5th, at the dawn of day. As the sobs of tender, little voices went out in the air, it took all the courage I could muster to turn my face toward the south, but I breathed a silent prayer that God would bless and protect them and us.

Took train at Cameron, Missouri, at 6:30 a. m., and, without any hindrance, sped on to this state, arriving in northern Texas on the 7th. Preached one discourse there. Found the Saints well and trying to do the best they could, but the enemy was raging and threatening us with violence. So, all things considered, we thought it best to withdraw, for a time, to another field, as we were directed by the Lord to do. May He bless the Saints there and keep them from all harm. As for the mob, the Lord will reward them. I came to Robertson county and preached five times and baptized three good Saints; also left quite a number deeply interested, and I hope they may obey when I return. I had the help of Bro. Belcher and H. L. Thompson. Expect to preach in this vicinity until about June 15th and then go south to Bandera and Stockdale, if all is well. Bro. Thompson is to accompany me. I would say to the Saints of this mission that I shall try to visit as many branches as possible, and to aid them all that I can. I would like to hear from them, and especially from the Elders, and to labor with them for the best interests of the cause. My address will be Oenaville, Bell county, Texas, until further notice. The calls here are many, but only a few to fill them.

Bro. Wicks has arrived in the state. We have not met yet, but hope to soon. We find in Bro. Thompson a father and a friend, and one who is alive to the cause. We hear the best reports of Bro. D. H. Bays here, and both Saints and outsiders are fully convinced that he can do more good here than any other one man, for he has the full confidence of all. I love to follow such men, and shall try and not leave any stain on his good work.

We need tracts here, for one can not go into every place, and as the drouth injured the country last season they are not able to buy. So if any help can be furnished in that line we would be truly thankful.

Will all the Saints pray for us, and help us all they can; for I am satisfied that a good work will be done here in time, if wisely conducted. We have plenty of room here for Bro. Kelley and the army of Elders that he took from Conference. Bro. Gomer, we have not heard from you yet, nor from Bro. J. A. Crawford. How I long for your help, now, or the help of any others in the great cause. May the Lord bless his people, prosper his work, give strength to his laborers, till all can sing "Zion is redeemed." Yours in hope,  
W. T. BOZARTH.

MOSS POINT, Jackson Co., Miss.,  
May 30th, 1880.

*Bro Henry:*—On Tuesday May 18th I bid Bro. I. M. Smith good-by at DeSota, Jackson county, Illinois, and went to Cairo, and took a boat for New Orleans the same day, which I reached on the 24th, thus finishing my thousand mile trip down the father of waters and took the train for Mobile at 7:30 a. m. I was reminded by the scenery that I was in the "Sunny South." The impressions were pleasing. The grounds of some residences in the city were so adorned by nature and art as to be unsurpassed in beauty and loveliness by anything I had ever seen before.

We whirled rapidly along so that I only caught a glimpse of a few scenes, and then we were in the midst of the great salt swamps, twenty-five or thirty miles in width.

At the Bay of St. Louis, about fifty-two miles from New Orleans, I got off from the cars, and, after a variety of experiences, I reached, in the evening of the next day, the Saints living about

sixty miles from the bay; and, at the home of Bro. John Porter, I was kindly welcomed. The Saints here are for the most part "striving for the faith," although they know what it is to be despised and misrepresented.

It has been raining every day since I arrived, in consequence of which we have not held any meetings, but expect to commence work as soon as practicable, as considerable interest is manifested to hear the word. However, we will be obliged to labor under difficulties, as the Saints have no meeting house and services will be held in private houses. May God's blessing rest upon this glorious latter day work, is the prayer of your brother in Christ,  
F. P. SCARCLIFF.

AUSTIN, Nevada,  
May 23d, 1880.

*Editor Saints Advocate:*—I am on my way to Oregon. I was born and raised in Utah, and lived in Beaver City, when I subscribed for your most valuable paper, (Mr. Wm. W. Hutchings, a member of the Reorganized Church has been sending it to me since I left there, last fall), but I fell out with the Utah Church there; and as apostates are not at all liked, I thought I would leave and get out of reach of their sneers and abuse. They hate me worse because I was raised, or rather dragged up in their midst, and then would not adhere to their abominable doctrine.

I love the *Advocate* for its truthfulness and plain way of speaking concerning the wickedness of the church leaders in Utah. I fully realize that the system practiced in Utah is erroneous in the extreme. I hate the system. I hate those impostors who have wronged so many, and committed such awful crimes before God. If I was a scholar I could write you some horrible truths, not murder by shedding of blood, but fully as bad, if not worse. May you live to accomplish the great work you have undertaken—you and Bro. Joseph and your associates—and may I live to be a co-worker with you.

This is the prayer of yours,  
D. A. LEBARON.

THOMASTOWN, near AKRON, Ohio,  
May 16th, 1880.

*To W. W. Blair:*—Dear brother, Although a stranger to you, I take the liberty of calling you such because of our religious views being the same. My object in sending a few lines to you is to see if I can get the *Saints Advocate* sent to my address, with a price list of Book of Mormon and Hymn Book, and so forth. I may here state to you that it is not quite two years since my return from Salt Lake City. I went there in April, 1878. We were ten in number, and I was there three months without work. I had an opportunity of finding out the ways of the leaders of the Utah Church and the Saints in general. I found to my sorrow that we had been deceived, besides losing all we had. My wife begged of me to come again to Ohio, while she with the family would remain until I would be able to send for them. I left my wife sick with one dollar to keep a starving family on, and God only knows how I suffered while parting from them. I am a coal miner and our trade was very dull on my arrival home, and I found that I could do nothing towards their deliverance. Many of my well wishers advised me to get up a subscription list to help my family home. Being so persuaded, I started out with my paper and obtained about one hundred and fifty dollars. This sum was raised to three hundred dollars by borrowing, and a portion of this still remains to be paid. But I feel to thank God that my family is all home again and enjoy health and strength, and where the influence and effect of polygamy will not be likely to reach us. I may say likewise, that my daughter came home from Salt Lake City last Christmas, bringing with her the *Saints' Advocate*, and that excellent work entitled *Joseph the Seer, the Divine Calling of Joseph Smith, defended*; also Brigham's mode of tithing. There are churches in Thomastown, and in Akron, about four miles off, there are about sixteen churches, and yet none of these please me. I should like very well to see some of your traveling ministry come in these parts and let the people hear the true gospel of Jesus in plainness.

I am a native of Scotland, but I live in a Welch settlement in Thomastown. Please answer as early as you can, by letter, with instructions how to send the money. I remain yours affectionately, a well wisher,  
LUKE SHARP.

ORONOGo, Missouri,  
May 18th, 1880.

*Dear Herald.*—I thought that I would answer letters from various correspondents and write promised ones to others, but a few words through your columns may suffice for all; and I hope that all will be satisfied therewith.

When I last wrote to the *Herald* I was in the great "Lone Star" state. After that I was with the Red River Branch until March 25th, when I started for the General Conference. I stopped two days at Little Rock with two of my cousins; then to St. Louis, where I arrived the 31st, and that evening went with Brn. H. C. Smith and M. T. Short, to fill appointments at Caseyville and Alma. At Alma I addressed a large and attentive audience. On April 1st at Caseyville I listened to a good discourse from Bro. M. T. Short, and on the 2nd we returned to St. Louis. In the evening I started for Plano. And if Bro. Anderson's letter has a literal meaning, it is good that I did not stay longer; for it appears from his letter that if certain Elders come that way they will be welcomed by the Saints. From this I infer that while others may be treated courteously, they had better be some where else. But I can say that I never had better treatment by any people than I received from the St. Louis Saints. Therefore I do not believe the Saints are partial, notwithstanding the letter conveys that idea.

I arrived in Chicago on the 3rd, and found Bro. M. H. Forscutt who kindly invited me to tarry in the city until Monday, and I had the pleasure of listening to Bro. G. S. Yerrington on Sunday morning and to Bro. Forscutt in the evening. While in the city I visited Lincoln Park with Bro. C. Scott and wife, and Brn. Bond and Yerrington, and also the water works, where we saw the huge engines at work pumping water all over that great city to satisfy the thirst of thousands. Mr. Brooks, (a son of Z. Brooks who essayed to lead a portion of the Saints after the death of Joseph the Martyr), kindly piloted us to see these things. I hope ere long to hear that he has obeyed the gospel.

On the 5th, with Bro. Mark and several brethren and sisters from the east, I came to Plano, and was welcomed by the Plano Saints; also received many hearty shakes of the hand from visiting brethren. Conference convened on the 6th, and, as the time passed, I continued to feel better spiritually, and the society of such noble brethren as composed the conference, made me feel more at home than at any place I was ever in before. But on Saturday it pleased the Dispenser of all things to permit me to be afflicted, and I was deprived of meeting with the brethren any more except for about two hours. And I will state that I do not think that either time or adversity can ever erase from my mind, or cause me to cease to be thankful to the brethren and sisters for the kindness shown me during my hours of affliction, and especially Bro. Joseph Smith and family, at whose house I staid. The many faithful prayers that ascended in my behalf seem to be still fresh in my mind.

Upon the whole my visit did me good in many ways. Instead of having the cold shoulder turned upon me because of previous reports, the words of the "Wonderful Counselor" seemed to be, yea, were spoken by the actions of Saints. Yes, Saints! "As ye would that men should do to you do ye even so to them." Again, the prayer says, "Father forgive us our trespasses, as we forgive those that trespass against us." Then the good Samaritan who took the wounded man on his beast and carried him to the nearest inn and dressed his wounds. These are some things that are not only remembered but practiced by Saints of the Reorganized Church.

I left Plano on the 16th though I was still suffering with pain in the head and other parts of my body, yet fortune favored me, and I got a seat in one of those reclining chair coaches at Chicago, and did not have to change until I got to Kansas City. Arrived at Joplin on the 17th, and was

made welcome by Bro. and Sister Ellis Short. My health continued to improve, and on May 1st I began a series of meeting in the Methodist church at Oronogo. Continued there until the 4th. Went to Galesburg the 5th and held three meetings. Returned to Oronogo on the 8th, to fill an appointment that I had left, but the evening was so stormy and the people so badly scared that we could have no meeting. There was fierce lightning and the most terrible noise that I ever heard in the heavens. And what added to the confusion was that large hailstones began to fall, and then the people took to the cellars, like so many rats to their holes. After the storm passed I could not help being a little amused to see so many of all ages and sexes emerging through the cellar doors and looking around, as if they were expecting another hint from the same source.

On Sunday the 9th I preached at 11 o'clock, and then we repaired to the creek and I led one down into the water and buried her with our Savior Jesus Christ. Preached again at night and also the following Tuesday and Thursday. On Saturday I had an interview with the Methodist minister and he told me that if I would come to his meeting on Sunday evening he would show me where I was wrong. I then asked him if he would divide time with me and let me show where we were not wrong. He said he would. The time came and I went. He fired his gun, but it bursted, and, instead of hitting my errors, the shot flew in other directions and hit the "Mountain Meadow," "polygamy," "bogus miracles," "old Joe Smith," "the false prophet," &c., &c. But he didn't divide time; of course he forgot that? That is I think he did. But I reminded him that I would like to talk a little, and the right being granted, I spoke about ten minutes. The meeting resulted in good for us, i.e., the doctrine of Christ. Many believe, but we can not tell yet what will be done. The burden of the expenses here rests upon Brn. Sutherland and Hayton. They act nobly, and have nothing too good to sacrifice for the spread of truth.

Desiring the prayers of all God's people, I am still your co-laborer in the great cause of truth,  
A. J. CATO.

UNIONTOWN, California,

June 1st, 1880.

*Brn. Joseph and Henry.*—I am rejoicing in the work and hoping for it to go on. I now bear my testimony, as I have been strengthened by those of other brothers and sisters through the *Herald*. I hope mine will prove the same to those who read it. I was suffering terribly with a felon on my finger and I was administered to, and the pain left immediately and never came back. My hand is well, and not a scar on it. At another time I had a very sore throat and I was administered to at night, and my throat began to be easy right away, and in the morning it was quite well. O how I do rejoice in the work of God our heavenly Father. Your sister in the everlasting covenant,

MARY A. McBEATH.

GAYLORD, Smith County, Kansas,

May 27th, 1880.

*Bro. Stebbins.*—This part of Kansas is very dry; we have not had one rain to wet plow deep. Winter wheat is nearly all dead; farmers are plowing it up and planting the ground to corn.

The Saints here have come to the conclusion that it is high time to take (in full earnest) Christ, the model man, for their example and guide in all His characteristics, and so be virtuous, peaceable and industrious, thereby qualifying themselves to be gathered with the Saints in Zion and be protected from the disasters which are going forth and will continue to go forth over the earth till the coming of the Son of Man,—of whose approach everything bears witness.

The work here is progressing gradually. Two of our noblest citizens, Wm. Dixon and Wm. Young, were baptized into the Church four weeks ago, and both bid fair to be very useful. Others are investigating. We have preaching every Sunday, prayer and sacrament every other Sunday evening. I am still hoping and praying

for better health, that I may work constantly in the Master's cause, but if it is not so to be I shall continue to bear testimony to the truth, so long as I can make a distinct sound, and when I can not do so I will praise God for the privilege of dying a true Latter Day Saint. My health is much the same as in the past. Your brother in Christ.  
JAMES PERKINS.

SALT LAKE CITY, Utah,  
May 25th, 1880.

*President Joseph Smith.*—Having reached the field of labor assigned me by the last Annual Conference, I undertake to inform the *Herald* readers of the "situation," so far at least as I am connected with it, and also some of my views as to the outlook for the future.

April 23d left home for Kewanee, and preached same evening, to small congregation in that city on our work in Utah. From here went to Burlington, Iowa, 23d, and called to see Bro Wm. D. Morton, by whom I learned that a two-days' meeting was to be held in the city on the 24th and 25th insts., and that my services were likely to be in demand, as it was not certain any other Elder from abroad would be there, I staid, and was pleasantly surprised in meeting Elders Lake and Crawford, whom I assisted in conducting services. Our meetings were pleasant, spiritual, and, I trust, profitable. Here the Lord, through prophecy, spoke good to us concerning our mission to the west, informing us that He was pleased with the mission, and would raise up aid, and friends, and helpers. For all this we shall labor and pray.

We next called at Lamoni, Decatur county. Here we saw increased evidences of enterprise and thrift. We found the Saints increasing in numbers, and dwelling together in unity and love. Another branch of the C. B. & Q. railroad was being located south from this vicinity, to finally reach St. Joseph, or Kansas City. It is likely to be builded at once.

My visit here was marred by the somewhat protracted and fatal illness of Bro. Samuel H. Gurley. He was endeared to me by the tender ties of brotherhood in Christ, and by the further fact that he, (with Bro. E. C. Briggs), was the first to bring to me in November of 1856, the tidings of the Church of Christ Reorganized. While the Church, and society at large has sustained loss in his death, let us fondly hope he now enjoys the priceless association of "the spirits of just men" in the paradise of God. Oh, blessed hope! treasure richer far than gems and gold and earthly honors!

I was delayed at Lamoni till May 5th by loss of a satchel; recovering it, I went on that day to Cleveland, where I preached to a full and attentive congregation, and the next night preached in a new store room at Lucas, to a large number of respectful listeners. My next point was Harlan. Here I spoke twice, and at Pleasant Ridge, near by, once. Scarlet fever was quite prevalent and fatal here. The family of Mr. Davis, near the city, lost the mother and three daughters within a few days; the two remaining daughters, young ladies, at the same time were stricken down with it and by the physicians given up to die. At this juncture our noble brother and sister J. W. Chatburn, took the latter into their own home, at the peril of their own health and lives, and, by such care as they aided by Sr. Dennett, gave the suffering ones, they rapidly recovered to the joy of all. This is "pure religion, and undefiled."

From Harlan I went to Leland's Grove, where I spoke twice to congregations worn and wearied with farm labors, yet they listened patiently and intently, from half-past eight to near ten p. m.

I spoke at Galland's Grove on the 13th and 14th insts., to the usually large audiences there, and baptized three married ladies.

On the 15th at eight p. m., spoke to the Saints and friends at Crescent City, also at half past ten a. m. on Sunday, the 16th. In the evening of same day preached in Council Bluffs. Made brief call at Omaha, and on Tuesday 18th, met my daughter, Mrs. Nicholson, on her way to join her husband (who is located in business in Salt Lake City), and taking train at fifteen minutes past twelve p. m., proceeded on our way here, a



distance of near eleven hundred miles. Oh, how wearisome and distressing must have been the slow journeying of the poor hand-cart companies, as they toiled and hungered and thirsted and suffered, from wind and frost and snow, as they wended their way over these miles of rugged mountains and desolate plains!

Were those who planned this movement—this cruel, slavish servitude—were they inspired of God! or even by humanity and good common sense! The masses of Utah will yet answer, and in terms that shall cover with infamy the names of both those who planned, and they who abetted it. The just Lord will reward.

Well, we are here in our mission-field, and never felt better in the work of the Lord. The Elders connected with the mission are feeling well; and they are sanguine of more or less success. Many powerful influences are at work to break up and sweep away the priestly despotism whose chief seat is in this city, and which falsely claims to be the Church of Jesus Christ of Latter Day Saints.

Work is needed—faithful, patient, *loving* work. The people, the masses, are zealous, industrious, orderly, and religious. That many of their religious notions are false and hurtful must be admitted, but they are such only as have been grafted on to a once pure faith—they are the warp and woof of the spider's web that poisons and wounds the leaf and fruit of God's Church-tree; the foundation, the root, is sound and good. Pruning and purging are needed; charitable and patient culture is needed as well. To this, under the guidance of heaven, the ministry in this mission stand committed. Help us, then, with prayers and all needed aid. W. W. BLAIR.

ORNAVILLE, Bell County Texas,  
May 20th, 1880.

*President Smith*.—In looking over the minutes of General Conference we see, with surprise and regret, that Elder Bays had been resting under censure for having left Texas without being released by Conference. We know more fully than does Bro. H. L. Thompson, our father, the circumstances connected with Elder Bays' case, his most effective labor being in the neighborhood in which we lived at that time, and that before his family were brought to Texas.

If a fault was committed it was on the part of the Saints and friends, in their persistent solicitations (but unwise and unfulfilled inducements) for him to bring his family. Understanding, as we all did, the capriciousness of Texas crop seasons, and, realizing at that very time how very light our purses would be if there was a failure, we southern people (owing to the climate perhaps) are either too sluggish or too enthusiastic, and, under the excitement of the occasion, we were impulsive enough to think we could and *would* do anything to insure his return to Texas. Unacquainted with the people and their circumstances, and over-persuaded, he came. All know the sequel. Among the thousand regrets from both saint and sinner that followed his most uncomfortable manner of departing from Texas, we, belonging to the latter class, will venture to affirm that not one was unjust enough to blame him in the least, but think rather that he had the best reason to feel hard. Believing that you have heard the saints' side of the question, we thought it not improper to give you the sentiments of some who are not members. Very respectfully, &c., R. & FRANK McMAINS.

BOSTON HIGHLANDS, Mass.,  
May 31st, 1880.

*Bro. Joseph*.—

We had an excellent conference May 23d and 24d at Providence. All the branches in the district were largely represented except Dennisport. Two were baptized on Sunday by Bro. Bradbury, president of district, and three by Bro. C. N. Brown. One was baptized on Wednesday night by Bro. Bradbury. For a branch as large as Providence Branch is, there is an excellent degree of unity and peace.

On Monday morning a few assembled at the house of a brother who had met with an accident, in order to pray with and for him, others came in, being led, they said, by the Spirit to

come, until thirty-one were present, and the Spirit of God was poured out in a remarkable manner. Some ten spoke by inspiration of the Holy Ghost, and some twenty-six distinct revelations were given in tongues, interpretations and prophecy. A number were administered to, for divers diseases and afflictions. Some were immediately helped, and others have been rapidly getting better since. Among the testimonies borne, were several concerning unmistakable evidences, given in different forms, of the approval of heaven of the present presiding officer of the Church, that he is being led by the divine hand and has the care and teaching of angelic visitors, and will lead the Church safely, and honorably. The Elders of Massachusetts District are so circumstanced that some can not give more than Saturday afternoon for business in the conferences, and many can not get to the conference till Saturday evening, and the time devoted for business is so short that much of it has to be done on Sunday nights, after other services, when every one is tired, and indisposed to give the time and thought that should be, to the transaction of important business.

T. W. SMITH.

PILGRIM LAKE, Gonzales Co., Texas,  
May 22d, 1880.

*Bro. Stebbins*.—Those few of the faith who live here are trying to keep in the unity of the Spirit, and are striving in defense of the religion of our Lord and Savior. Many in this part seem to be anxious to hear our doctrine. I give my testimony to all who inquire of me and strive to let my light shine, both by word and precept. I desire the prayers of all, that I may be strengthened by the Spirit of God and blessed with wisdom. I also hope that a zealous and able Elder will come and preach here, where souls are perishing for the lack of truth. A church-house is open here for an Elder, and our house will be a home for him, and if our crops prove good, I hope to do something to spread the gospel. Your sister in the cause of Christ,  
NANCY V. PEARSON.

SHELBY, Iowa, May 23d, 1880.

*Dear Herald*.—With heartfelt thanks to the Giver of all good, and in order that others may also be thankful for the blessed promises received from our Master, do I write.

On May 17th I received a telegram from my brother William living at this place, saying that he was very sick and desired my presence immediately. I started on the first train and found him very low with some unknown disease. I remained with him until the 22d, without any marked change occurring. At times he would seem wild and very nervous. The disease seemed to be mostly in his mouth and lower part of face. Once he said that the Lord had done a wonderful work for him, in taking off his face and mouth, piece by piece, and scraping and cleaning them and replacing them all right again. On the 22d he seemed to be a great deal worse, and became very nervous indeed. His tongue began a serpent-like motion and moved wonderfully fast, and his eyes were wild and glassy. Being alarmed, I went down to Bro. T. W. Chatburn's and requested him to come immediately. He dropped his business, and, as soon as he stepped into the room, he seemed to take in the situation. He requested those present to come to order while he should administer to him. Bro. William put up his hands and beckoned him to desist from administering to him, and he said "Wait, Tom; wait, Tom; I want to talk to you." Bro. Chatburn paid no attention to this but asked Bro. David Hall and myself to lay our hands on with him, and then raising his hand to heaven, he rebuked that spirit and commanded it in the name of Jesus Christ to come out of him and trouble him no more. And from that moment his tongue ceased its serpent like motion, and the muscles relaxed, and he rested.

Shortly after this one of my brother's best calves was seen running and bleating in the adjoining lots. My attention was called to it and I went to see what the cause was. To my surprise I saw that the calf was entirely crazy, running against the wire fence, knocking itself

down, jumping and bleating, and its tongue had the same serpent like motion; that my brother's had. I watched the calf in its frantic motions until it fell and expired, with seemingly all the agonizing and excruciating pains possible.

This is my testimony, and I lie not, God being my witness; for I was an eye-witness to all that transpired. This evil spirit was cast out by the power of the living God, and it entered into the calf and destroyed its body.

Dear brethren and sisters, is not this good power the same spirit that manifested itself in Christ's day, and the same that was enjoyed in the days of the former-day saints? And, as this power and blessing was a characteristic of God's people in those days, what an evidence it is that Latter Day Saints stand in the same relation to God as they did of old. Then we can lift up our heads and rejoice in the glorious gospel of Christ; for we know it is the power of God unto salvation to all those who will believe and obey it. Yours in the bonds of peace,  
R. GOREHAM.

SPRINGVILLE, Utah, May 25th, 1880.

*Bro. Joseph*.—

On Sunday I organized a branch of seventeen members here, fourteen of whom were baptized by Bro. Deuel. There is some prospect of more good being done. I received a letter from Bro. Blair yesterday, he arrived in the city on Friday I think. I preach in Provo to-night, and perhaps more, in M. E. Church. My health is now good, thank God, I am doing what I can by pen (privately) and by tongue publicly. With love to yourself and all in the office, I remain your brother,  
CHARLES DERRY.

MONTROSE, Iowa, June 4th, 1880.

*Bro. Joseph*.—Have been here one week, preached seven times, full houses, audiences increasing. Have received names of some for baptism which I will attend to after I return from Rock Creek Conference. Closed the series until next Tuesday eve, when will resume. Have a band of singers called "Donors" to sing in our meetings, have sister Newberry's organ in church, quite a stir is made, if any more come we shall have to go to a larger building, which we have been requested to do.  
J. F. McDOWELL.

## Conference Minutes.

### NORTHERN NEBRASKA DISTRICT.

A conference was held in Omaha, Nebraska, March 27th and 28th, 1880; E. T. Edwards, pres. *pro tem*; H. Nielsen, clerk.

The minutes of last conference were changed thus: The names added to the committee on harness and wagon to read P. J. Brown and E. Rannic, instead of P. Brown and W. Rumel. The Bishop's Agent's report should read: "Balance \$2.00, received as freewill offering \$83.72, paid to the ministry and poor \$85.72."

Some expressed a wish to have in the *Herald* a more detailed report of conferences.

Branch Reports:—Omaha (English), last report 68, present 64; 2 removed by letter, 2 expelled. Omaha (Scandinavian), 31; no changes. Pleasant Grove, last report 24, present 28; 4 baptized, 1 received by certificate of baptism, 1 removed. Platte Valley, last report 33, present 33; 1 died, 1 received. Douglas, last report 27, present 31; 1 baptized, 1 received by certificate, 2 by letter. Elders E. T. Edwards, N. Brown, J. Andersen, J. Christensen and H. Nielsen reported in person, and T. J. Smith and J. P. Ogar by letter.

Committee on harness and wagon reported that they had received \$19.30. They were continued, with authority to collect means and purchase horses also.

Bishop's Agent's Report:—"Received \$48.27; paid to ministry \$38.60, to the poor \$5.00; on hand \$4.67. H. Nielsen, Agent."

All the Elders and Priests whose labors are not needed in their respective branches, were requested to labor elsewhere in the district, and all Elders not reporting to this conference were requested to report to the next, verbally or by letter.

The district president, Bro. T. J. Smith, reported by letter that sickness in his family had

prevented him from attending to the case of J. P. Thygesen, and an appeal received during the session from the latter was referred to Bro. Smith.

E. Boulson, being recommended by the Platte Valley Branch, was ordained an Elder by Nelson Brown, and E. Wunch, being recommended by the Douglas Branch, by J. Avondet.

Thos. J. Smith to represent the district by letter at the General Conference.

Contribution for the district president \$2.55, and towards the purchase of horses \$2 25.

A fellowship meeting was held in the afternoon, and a good portion of peace was enjoyed.

Adjourned to meet at Platte Valley at 2 p.m., June 26th, 1880.

#### WALES, WESTERN DISTRICT.

A conference was held at Llanelly, Wales, April 25th, 1880; J. R. Gibbs, presiding; David Williams, clerk.

Branch Reports:—Llanelly contains 59 members: 12 baptized since last conference, 3 received, 4 expelled, 2 died. Teacher Thomas Lewis was ordained an Elder. Aberaman 25; 2 baptized, 2 received. Merthyr 9; 1 received.

Received on book agency account: From T. E. Jenkins 8s, from Llanelly £1; in hand £9 15s; total £11 3s.

Elder T. E. Jenkins, of the Seventy, was recommended by vote to Bishop I. L. Rogers in America, as his Agent in the Welsh Mission.

After a due consideration of the merits and demerits of Elder Robert Evans, formerly president of the mission, it was resolved that he be excluded from the Church.

The Elders reported their labors and determinations in the work of the ministry. Present 1 Seventy, 13 Elders, 3 Priests.

The authorities of the Church in America, with Joseph Smith as First President, were sustained; also T. Taylor in charge of the English Mission, and J. R. Gibbs in charge of the Welsh Mission, and the branch presidents therein.

Then we had an edifying address from T. E. Jenkins, followed by David Lewis.

At 5:30 p.m., John Lewis addressed the conference, followed by Wm. Morris, A. N. Bishop and J. R. Gibbs.

It was the most harmonious conference that has been held in Wales for many years.

#### DECATUR DISTRICT.

A conference met at Lamoni, Iowa, March 27th, 1880; J. S. Snively, president; O. B. Thomas, clerk. Morning session given to testimony.

Branch Reports:—Davis City 46 members.—Chariton 26. Lucas, at last report 91, present 97; 6 received by letter, 1 Teacher ordained.

Bro. A. H. Smith objected to the above reports, on the ground that they were not given in proper form, *i. e.* as in the printed blanks, and he urged that they should be used, as requested in a former resolution of this district. After some discussion, however, the reports were accepted.

Lamoni, at last report 254, present 256; 1 baptized, 6 received, 4 removed, 1 died, 1 ordained, 1 marriage. Allendale, at last report 43, present 42; 1 received, 2 removed. Little River 90; no changes.

The report of the Allendale Branch was objected to, on the ground that two of its members had been baptized by J. S. Lee, while himself not a member of the Church. The report was accepted, rejecting the names of those two persons, and the branch was instructed to make the correction in their record, and to inform the persons of this action.

The Lucas Branch reported their Sunday-school for the quarter ending March 21st, 1880, as follows: Number of teachers 9, average attendance of scholars 70, collections \$27.79, expenditures \$26.20, balance on hand \$1.59. J. R. Evans, superintendent; David Crow, secretary.

Bishop's Agent reported for three months ending March 26th, 1880: "December 27th, balance due Agent \$102.41, paid out during the quarter \$75.96, total debits \$178.37; received \$31.50; balance due Agent \$156.87. Respectfully submitted, David Dancer."

The report was approved.

Official Reports:—Of the Twelve Z. H. Gurley and A. H. Smith; High Priests, David Dancer and James Anderson; of the Seventy, Isaac Bogue; of the Elders, J. Snively, J. Johnson, — Robinson, C. Sheen, A. J. Blodgett, J. J. Watkins, J. R. Evans, M. V. B. Smith, M. McHarness, A. Himes and O. B. Thomas in person, and S. J. Madden by letter. Priests Martin Turpen, L. Fowler and L. Rasmussen reported in person, and E. H. Gurley by letter.

Sunday morning, prayer and testimony meeting, followed by preaching by W. W. Blair. At 2:30 p.m., prayer and testimony meeting.

A motion prevailed requesting the General Conference to return W. W. Blair to the Utah Mission, also one requesting it to appoint the next semi-annual sitting at Lamoni.

Evening, preaching by Z. H. Gurley. All the officials were requested to work according to their circumstances and the best of their ability, under the direction of the district president. The president was requested to appoint two days' meetings as he thinks best, and to answer requests for the organization of new branches as may be advisable.

Report of committee, or court, on the case of Culver and Lyle was given orally by the chairman. Report received and committee discharged.

Conference adjourned to Davis City, at 10 a.m., June 26th, 1880.

#### SOUTHERN INDIANA DISTRICT.

A conference was held at Union Branch, Jefferson county, Indiana, February 28th, 29th, and March 1st, 1880; B. V. Springer, president *pro tem.*; E. C. Mayhew, clerk.

Branch Reports:—Union 25; 1 baptized. Pleasant Ridge and New Trenton, no statistics, but reported no change.

Elders J. S. Christy, B. V. Springer and W. H. Chappellow, and Priest G. F. Weston reported.

Resolved that we tender thanks to Bro. B. V. Springer for his continued and effectual labors in this district, and we pray the blessings of God may attend him in the future.

Bro. G. F. Weston was requested to labor in the district as led by the Spirit, and a Priest's license was granted to Richard Williams.

Bishop's Agent reported that he had received the books and \$5.10 on January 5th, and from H. Shaw 30 cts., and A. Fisher \$1.00; paid B. V. Springer \$2.00, leaving \$4.40 on hand.

It was requested that the branches report promptly at the next conference.

Adjourned to the Olive Branch, August 14th, 1880, at 10:30 a.m.

#### SALT LAKE DISTRICT.

A conference met in the Liberal Institute, Salt Lake City, at 10:30 a.m., April 6th, 1880; T. N. Hudson, president; Joseph Luff, clerk.

Branch Reports:—Salt Lake City 167; 16 baptized, 2 received. Heber City 28. Union Fort, last report 47, present 46; 1 removed by letter. Plain City — (branch reorganized Feb. 29th, 1880. Beaver 13.

R. J. Anthony, G. E. Deuel and Wm. Worwood were appointed as a conference committee.

Elders Henry Marriott, Wm. P. Smith, Wm. Worwood, Joseph Wheeler, C. Derry, R. J. Anthony, G. E. Deuel, E. W. Tullidge and J. Luff reported; also Priest John Weaver. Elder W. W. Hutchins by letter.

A matter between P. N. Rensimar and Salt Lake City Branch, was referred to committee; also a charge against Thos. Robson made by Plain City Branch.

On the first case the committee reported that, "No grounds could be found by them, in the evidence presented, for a refusal of recommendation and license to Bro. P. N. Rensimar by Salt Lake City Branch." This was adopted, and a notice of appeal to General Conference against the decision was filed later in the session.

On the second case, the following was unanimously agreed upon, as a substitute for committee's recommendation: "That Bro. Thos. Robson be requested to remain silent until next district conference, and that he then and there present his defense in person or writing; also, that the wit-

nesses for the prosecution be requested to appear on that occasion."

Resolved that every Elder and Priest within its limits be requested to labor with all their might, in preaching the gospel wherever they can find an opening outside of branch limits.

Resolved that the limit of each branch in the district shall be three miles in each direction from the regular place of meeting.

James Stevenson of Springville was ordained a Priest. T. N. Hudson was elected and sustained as president, and Joseph Luff as clerk of the district. The report of mission treasurer was presented, read and adopted.

Resolved that the clerk notify all persons concerned in the Thos. Robson case, of the decision of this conference.

Preaching every evening during the conference, by Brn. Derry, Deuel, Anthony and Luff. These services were interesting and profitable. A prayer and testimony meeting was held on the afternoon of the 8th.

Adjourned to Salt Lake City, July 10th, 1880.

#### SOUTH-EASTERN OHIO AND WESTERN VIRGINIA DISTRICT.

A conference was held March the 27th and 28th, 1880; Thomas Matthews, presiding; Edmund Thomas, clerk, *pro tem.*

Branch Reports:—Syracuse, at last report 48, present 57; 9 received by vote, namely, the members of the Minersville Branch, which was disorganized at last conference. Lebanon, as last reported. Jackson, not reported.

Elders Thomas Matthews, Rice Williams, David Matthews, Sen., L. W. Torrence, Wm. T. Davies, Edmund Thomas reported in person, and L. R. Devore by letter. Latter had baptized eight, and organized a branch. Teacher Daniel Jones reported.

Bishop's Agent's Report: "On hand last report \$1.62, received \$7.60, total \$9.22; paid L. R. Devore \$7.00, registering letter 13 cts.; balance on hand \$2.09. Thomas Matthews, Agent."

Sunday, 28th:—Sabbath-school at 9 a.m. At 10:30 a.m., preaching by David Thomas and Thos. Matthews, the former in the Welsh, the latter in the English language. At 2 p.m., prayer and testimony meeting. A good portion of the Holy Spirit was enjoyed. At 7 p.m., preaching by Edmund Thomas.

Adjourned to Syracuse, June 26th and 27th, 1880.

#### SAN FRANCISCO SUB-DISTRICT.

A conference was held at Oakland, California, on Saturday and Sunday, March 20th and 21st, 1880, meeting on call of H. P. Brown, sub-district president, who presided during the session, assisted by Wm. Potter; R. Ferris, secretary.

The president appointed Brn. Monckom, Nightengale and D. J. Phillips as a committee on complaints and grievances, and Brn. Potter, Haws and Huntley as a court of Elders.

Elders Brown, Anderson, Potter, Canavan, Haws, and Phillips reported, also Priest Nightengale and Teacher Monckom.

A resolution was offered requesting the General Conference to dissolve the Pacific Slope Mission and divide the territory into four missions. After considerable discussion, the subject was postponed until to-morrow.

At 7:30 p.m., preaching by Russel Huntley.

March 21st, 9:30 a.m.:—Brn. Haws, Hart and Lincoln were appointed a committee to audit the account of the Bishop's Agent.

On resuming the discussion of the resolution concerning dissolving the mission, a substitute for the original was presented and adopted, wherein the General Conference of the Church and the Pacific Slope Mission Conference were requested to take immediate action dissolving this mission and dividing it into four separate and distinct districts, Oregon and Washington Territory to compose one; Nevada, one; Northern California, one; and Southern California, one; and also that they instruct the different districts to convene as early as possible for the purpose of completing and perfecting the district organizations.

The resignation of H. P. Brown was duly ac-

cepted, and it was resolved to defer choosing a sub-district president until the action of the General Conference, and until that time that H. P. Brown be upheld and sustained as president of the sub-district, Bro. Brown, under the circumstances, consenting to act.

A resolution asking the Mission conference to rescind its resolution prohibiting Elders from traveling and preaching at large without the appointment of said conference or the president of the mission, was indefinitely postponed.

At 2 p.m., a sacrament meeting in charge of Brn. Phillips and Bryan, after which business was resumed.

Bishop's Agent's report read. Report of Committee to audit Bishop's Agent's account received and adopted, and committee discharged. Report of Bishop's Agent was found correct and adopted.

7:30 p.m.—Branch Reports.—Oakland, at last report 44, present 41; 2 received and 5 removed by letter. No other branches reported, but Stockton was represented by Bro. Nightengale, and Alameda by A. Haws.

Committee on complaints and grievances, also the court of Elders, reported nothing before them. Reports received, and committee and court discharged.

Preaching by T. J. Andrews; an interesting and instructive discourse.

On the whole, it was a very good conference, and about all seemed strengthened and determined to work for the cause. The principle of individual right, of private judgment, seemed accorded to all, and all had the privilege of ventilating their feelings.

Adjourned *sine die*—subject to call of sub-district president.

#### ALABAMA DISTRICT.

A conference was held at Lone Star Branch, Monroe county, Alabama, March 13th and 14th, 1880; G. R. Scogin, presiding; W. D. Clark, clerk, Prayer by the president. J. M. Pickens, clerk.

Elders F. Vickery, J. G. Vickery, W. J. Booker, G. T. Chute, John Booker and G. R. Scogin reported; also Priest W. B. Booker, and Teacher J. M. Pickens.

The Butler, Lone Star and Flat Rock branches reported. [No statistics given.—Eds.]

Resolved that we do not recognize any branch in this district denominated the Brewer Creek Branch.

The court of Elders previously appointed to adjust difficulties in Flat Rock and Pleasant Hill branches reported, and the items were taken up separately. The recommendation that the case of Ezekiel Jones and W. J. Booker be dismissed was approved, and the recommend that Ezekiel Jones, Sarah E. Jones, Wm. H. Jones and Roxana Jones be expelled, according to their requests, was approved, and they were accordingly expelled, as were also Elizabeth Quinby and George Elder. The recommend that the case of G. T. Chute be dismissed was approved, and the report as a whole was approved, and the court was discharged.

Bishop's Agent's Report:—“Received \$21.75; Paid to Heman C. Smith \$21.75. Franklin Vickery, Agent.”

The evening was devoted to free discussion. Harmony prevailed.

Resolved that we desire the General Conference to send Bro. John H. Lake into this mission.

Sunday, 11 a.m., preaching by G. R. Scogin; 7 p.m., testimony meeting.

Adjourned to the Butler Branch, Alabama, at 10 a.m., July 10th, 1880.

#### SAINT LOUIS DISTRICT.

A quarterly conference was held April 4th, 1880, at No. 1302 Broadway, St. Louis, Missouri; A. W. Reese, presiding; George Hicklin, clerk.

Branch Reports:—St. Louis, last report 251, present 230; 8 removed by letter, 12 expelled, 1 died. Belleville, last report 61, present 60; 1 received, 2 removed. Alma, last report 57, present 56; 1 expelled. Caseyville, last report 39, present 40; 1 received. Gravois 53; no changes. Cheltenham 30; no changes. Alton 28; no changes. Whearso 17; no changes. Boon Creek, no changes; total membership not stated.

Financial Reports:—St. Louis: last balance \$56.41, received 35.39, total \$91.80; paid quarter's rent \$20; on hand \$71.80. Belleville: Due treasurer last report 65 cents, expended \$6.86; received \$6.75; due treasurer 75 cents. Gravois: last balance \$11.80, received \$9.26; expended 18.20; balance on hand \$2.86. Alton: balance \$3.75, received \$10.55; expended \$9.60; balance on hand \$4.70.

It was reported that Bro. John Beaird had made the required reconciliation to the Belleville Branch, and is working in harmony with the branch, and it was resolved that he be given an Elder's license.

A report from Bro. A. S. Davison, president of the Moselle Saints, was read, stating that opportunities for preaching will be good this Spring and Summer.

The request of the St. Louis District Sabbath School Convention, that the conference appoint them a general Superintendent every six months, was granted, and Bro. Wm. Jacques was appointed as said superintendent.

Elders Wm. Smith, Stephen Blackie, Wm. Williams and George Hicklin reported in person, and then conference business was laid aside, to listen to Bro. M. T. Short, who spoke interestingly upon the subject of the priesthood.

At 2 p.m., the sacrament was administered by Brn. R. D. Cottam and George Thorp, and an excellent time of spiritual communion, in testimony, tongues and interpretations was enjoyed. Evening, preaching by Heman C. Smith and James Whitehead.

Adjourned to Belleville, Illinois, Sunday, July 4th, 1880.

### Miscellaneous.

#### MASSACHUSETTS DISTRICT.

To the Saints:—Being unable to comply with the request of Elder John Smith, of Fall River, Bishop's Agent, to unite with him in preparing an address to you on matters connected with his office, I take this opportunity and mode of endorsing his appeal, and of exhorting you to comply with the advice given. As I write this without his knowledge, no one will take offense at the testimony which I can truthfully bear of the strict integrity, honor and prudence, of Bro. Smith. I am confident that your moneys will be safe in his hands, and that your accounts will be carefully kept, and the financial interests of the district will be jealously guarded by the agent; let none, therefore, hesitate in putting into his hands all that the law of the Church, the necessities of the cause, and your duty, requires at your hands.

Forget not that “the liberal soul shall be made fat,” and that “the Lord loveth a cheerful giver.” “Freely as ye have received, so freely give.” This is a day of sacrifice and tithing. Those who do not observe the command to bring their tithings and offerings into the store-house of the Lord, can have no inheritance in Zion; and there is no promise of escape from destroyers of your orchards, your vineyards, your grain fields and your gardens, unless you observe the command to give of your temporal things, to help in carrying the gospel to those who sit in darkness, and who know not the truth as it is in Christ. Having received of the gospel through the liberality and sacrifice of others, in turn be liberal for others' good.

Your fellow laborer,

T. W. SMITH.

#### TO SUNDAY SCHOOLS.

In the progress of the work in the city of Chicago it has become necessary to organize a Sunday School. Some of my hearers are anxious that their children should learn the same truths they are receiving with joy, and desire me to organize a Sunday School here. Have you not in your libraries a number of books which you could donate to help in this work? If so, please send them to me by express, addressed to No. 619 West Lake street. Please also pay the expressage, if you can, as I have to pay twenty-five cents for the delivery of each parcel, and sometimes have not that much. Your brother,

MARK H. FORSCUTT.

#### MUSIC.—THE SAINTS' HARMONY.

By decision of last conference, I was appointed to ascertain how many subscriptions could be secured for the Harmony, at \$1.25 per copy. The coffers of the Church are not in danger of bursting from repletion, and the monetary wisdom of the Church says, Before we agree to publish the Harmony, we ask the popular American question, Will it pay? The answer must determine our action.

Now Saints, young and old, poor and rich, what say you. How many of you will agree to take the Harmony at \$1.25 per copy, paying for it when called upon to do so? Please ascertain in all organized branches, and send to me the lists. Those who live where there is no organized branch, and those who are teaching music, please correspond with me too, as soon as practicable, and tell me what you will do.

Neither you nor I want the work to fall to the ground now, after so much is accomplished; but I tell you frankly that it will, unless we come up an army brave and strong to the rescue.

Those wishing answers from me, will oblige by enclosing stamp or postal card. I am here on a mission to the world, and have not money enough to conduct my friendship correspondence. I am sure therefore that you will not ask me to conduct this Church business correspondence. Fifty persons writing me and enclosing a stamp for a reply, divides the amount, and makes only a three cent expense to each; to me it would be \$1.50. This is only a gentle hint, and only in reference to a business matter in which you are equally interested with

Your brother in Christ,  
MARK H. FORSCUTT,  
619 West Lake street, Chicago.

#### CONFERENCE NOTICES.

FLORIDA DISTRICT.—The conference of the Florida district will convene with the Perseverance Branch, Baldwin county, Alabama, at ten a.m., August 7th, 1880. Brethren Jesse Reader and John H. Givins were appointed to select the location for the conference, and Bro. Reader writes that they have decided that the Elijah Ard place, in the fork of Negro Branch and Blackwater, is the most eligible place, and hence conference will be held there. It is desirable for all who can attend to do so; and as there are but two or three families of Saints in this neighborhood, I wish to direct attention to the fact that it will be better for all who can to go prepared with food and lodging to camp on the ground.

I shall be very glad to meet brother Crawford or Scarecliffe at this conference. The point where it is to be held is some twenty-five miles from Point Clear, west side of Mobile bay.

L. F. WEST.

NORTHERN CALIFORNIA DISTRICT.—Notice is hereby given that the Northern California District Conference, for the purpose of organizing said district, and to transact such other business as may properly come before it, is hereby appointed to be held at the city of Oakland, Alameda county, California, on the 4th and 5th days of July, 1880, commencing at half-past nine on the morning of Sunday, the 4th.

H. P. BROWN, *President*  
Of San Francisco Sub-District, with the consent of majority of Sub-District Presidents.

NORTH-EAST MISSOURI DISTRICT.—The next Quarterly District Conference will be held at Oak Ridge School-house, Middle Fork township, Macon county, Missouri, commencing the 13th day of August next, at two o'clock p.m.

JOHN TAYLOR, *President*.  
EDWARD L. PAGE, *Clerk*.

#### FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

BORN.

GREENWOOD.—At Manchester, England, March 16th, 1880, to Bro. Henry and Sr. Greenwood, (late of Stafford), a son; name, Thomas Edwin; blessed April 13th, 1880, by Elder William Armstrong.

HUGHES.—At Manchester, England, April 2d, 1880, to Bro. and Sr. Hughes, a daughter; name, Harriet; blessed April 18th, 1880, by Elder Joseph Dewsnup. This is a grand-daughter to Bro. and Sr. Mathers of Nebraska City, Neb.

DIED.

LEE.—At his home near Sandusky, Sauk county, Wisconsin, April 4th, 1880, Elder John Lee, aged 52 years, 7 months and 15 days. He leaves a wife and four children. He was baptized by Reuben Newkirk, July 12th, 1868, and was ordained an Elder soon after.

Father's gone; but we would not recall him To sorrow and sickness and pain, For we know that if faithful we'll meet him, When the Saints with the Savior shall reign. JENNIE E. LEE.

GITTINGS.—At Cheltenham, St. Louis county, Missouri, April 17th, 1880, of pneumonia, Bro. William Gittings, aged 70 years. He was born in England in 1810, was baptized in 1842, emigrated to America in 1844, went to Utah in 1854, became dissatisfied with the doings and teachings there, returned in 1855, was baptized into the Reorganized Church in 1864, and remained a faithful member and Elder until his death. He was the presiding elder of Cheltenham branch for fifteen years. He was at meeting, Sunday, April 11th, and bore a faithful testimony of the work he was engaged in. In six days after he was dead and gone, and left children, grand-children and many friends, to mourn his loss. His funeral was largely attended by relatives and friends, by whom he was highly esteemed as a Christian and a friend. Funeral discourse by A. W. Reese.

HERNDON.—At Independence, Mo., April 29th, 1880, Sr. Delia Herndon, aged 28 years. She was baptized by Elder F. C. Warnky in 1872; lived a faithful life, and died with a bright hope of a part in the resurrection of the just. She leaves a husband and two children. Funeral discourse by Elder F. C. Warnky.

COX.—At Independence, Mo., May 18th, 1880, Jeneta, infant daughter of Andrew and Cynthia Cox. "Suffer little children to come unto me, for of such is the kingdom of heaven." Funeral services by Elder F. C. Warnky.

GOULD.—At Silver Lake, Otter Tail county, Minnesota, April 7th, 1880, of membranous croup, Nora Etta, only daughter of C. G. and Ellen D. Gould, aged one year and two weeks.

Little Etta now is sleeping in the cold and silent ground, But her spirit is rejoicing while the angels gather round; Yes, with her blessed Savior, from this earth she's called away.

Oh, may we prepare to meet her at the resurrection day.

SPURR.—At Devenport, England, January 12th, 1879, Elder Stephen Spurr, aged 71 years.

NEWKIRK.—Bro. David Newkirk died at Elizabeth, Jo Daviess county, Illinois, March 9th, 1880, from an injury received while he was mining for lead, by the falling of a rock, which caught and crushed his left foot, rendering an amputation necessary, erysipelas ensued, which resulted fatally. He died in the full assurance that he was saved. He took an affectionate leave of his family, charging each to live faithfully, and meet him in heaven. In answer to the question, Are you afraid to die? He said, I am not. He was then asked, Have you any doubts, whatever? He said, No; I know I am saved. Bro. Newkirk was one among the first in the reorganization of the Church in Wisconsin, and was at one time a member of the Quorum of the Twelve, being chosen to fill a vacancy that occurred shortly after its organization. Although living apart from the Church for a number of years, he never doubted the truth of the latter day work, nor ceased to take an interest in its welfare. May the Lord God comfort and console his family and aged parents in this sad bereavement is the prayer of, Reuben Newkirk.

ADDRESSES.

Heman C. Smith, Oakdale, Antelope county, Nebraska. James Robb, Bishop's Agent for Kent and Elgin District, Kimball, Lambton county, Ontario.

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IN GERMAN LANGUAGE.

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When mailing a letter, whether in a railroad car, on a steam boat, 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.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

15 June 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

THE 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. STREBBINS. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, should be directed to Joseph Smith, Plano, Kendall County, Illinois. Money may be sent Draft on Chicago, Post Office Order on Plano, by registered letter, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

# The Saints' Herald.

O. J. Bailey g15 179

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 444.

Plano, Illinois, July 1st, 1880.

No. 13.

## Principles and Men.

THE enemies of the system nicknamed "Mormonism" have never tired in their efforts to destroy its influence for good or stay its progress. The advent of a Mormon elder in any new neighborhood is the sure signal for a united effort on the part of hitherto rival churches to exterminate a common foe. The question of the real merit or demerit of his religion is seldom considered. Occasionally, however, an indignant shepherd is compelled by a combination of circumstances to step to the front and accept an invitation to "discuss the question." He first satisfies his voracious appetite by associating with "Female Life among the Mormons." With smacking gusto he then slakes his thirst at the fountain of "Life in Utah," after which he sallies forth and gives evidence to all thinkers, of the emetic he has just taken, by vomiting forth a disgusting tirade of abuse against the whole system of truth he has come to combat. The first "spill" is intended to make the character of Joseph Smith appear filthy, and thus constitute a supposed ground for attack. The more educated the man, the more bitter and unscrupulous has been the effort, at least it has been so in the writer's experience. When an attempt is made to prove that truth is independent of men, and that every attempt to condemn it because of the frailties of its advocates, would be equally scathing on the work of ancient scripture worthies, but is in reality the clearest evidence of weakness on the part of those seeking shelter under such worse than childish notions; we are informed that our reference to Bible characters is slanderous, and our attempt to defend Joseph Smith is evidence of our sympathy with his misdeeds, and that Mormonism is but the synonym of corruption.

The lives of ten thousand holy men and women, members of the Church—are not demonstrative evidence sufficient on our side to counteract the evil, or redeem the Church from the odium of one man's sin. The testimonies of this vast company that their religion has made them what they are—honest, upright and virtuous followers of the meek and lowly Jesus—can not be admitted as evidence in defense, when such overwhelming contrary statements are found in the works of novelists and speculators, whose chief object is to get gain, or in the mouths of avowed enemies of the system, concerning one man, whom they never knew, but whom they declare was a scoundrel, and his religion is but the outgushing of the foulness that was within.

We shall not attempt to disprove the charges made against the character of Joseph

Smith, for this has been successfully done at different times, but will try by the virtue of a comparison with other societies, and allow all men to conclude as they think proper, only advising them to be consistent in their attempt to pass judgment.

We refer our christian friends to the life of John Knox, for an exhibition of vindictive, harsh, unchristian feelings or acts—the very opposite pole from the disposition of Jesus Christ, as indicated in the history given in the New Testament. The smoke ascending from the funeral pile of Servetus was a witness of the stain upon the character of John Calvin that all the special pleading of men can not remove. The followers of Calvin or Knox forget to tell the world that the former burned Servetus. The Presbyterian of to-day would quickly resent the insult offered his faith, were we to tell him that Presbyterianism sanctioned murder. He would suddenly discover that individual unholy acts did not condemn the doctrines held by the transgressor, unless they were the legitimate consequence of them.

From Hale's "History of the United States, from their first settlement as colonies, to the close of the war with Great Britain in 1815," published in 1830, and for which a premium of four hundred dollars and a gold medal, worth fifty dollars was paid, because of the justness of its facts and principles, the purity of its style, &c., we glean the following, (page 106):

In 1786, John Wesley, a celebrated Methodist, made a visit to Georgia, for the purpose of preaching to the colonists and converting the Indians. Among the former he made some proselytes, but more enemies. He was accused of diverting the people from labor, of fomenting divisions, of claiming high and unwarranted ecclesiastical authority. His conduct towards the niece of one of the principal settlers was highly resented by her friends. Thirteen indictments for alleged offenses were found against him; but before the time of trial, he returned to England, and there, for many years, pursued a successful and distinguished career of piety and usefulness."

We copy the above verbatim, from the book, now before us. In it we find implied nearly all the serious charges made against Joseph Smith. Alas for Methodism, its foul corruption when compared with Mormonism is made manifest. But who, among the Methodists, would allow their church or doctrines to be judged by Wesley's acts on that occasion. If we attempted to condemn them in this wise, the epithet of "fools" would be hurled at us. We therefore turn and beg the Christian world to be consistent, and judge Mormonism as they would have Methodism or Calvinism judged. Let doctrines be examined distinct from men. Let principles be

investigated apart from their advocates. Neither the conduct of Wesley nor Smith will save any portion of mankind; but the truths that either of them enunciated are eternal and demand our admiration. Let our wisdom be manifest in righteous discrimination between principles and men.

JOSEPH LUFF.

## A Testimony.

BRO. JOSEPH:—Permit me to say to the people of every land and clime where the *Herald* circulates, that on Monday, April 26th, 1880, I received a positive knowledge of the truth of the latter day work, so that I can testify to it as I can testify that the sun shines. And what seemed singular, it did not seem to come through the medium of either of the five senses. I have felt the change that the orthodox experience in "getting religion." I was daily for years more or less under influence as a spirit medium. But this knowledge came not like either of these. I had years ago received a testimony of the truth of the Book of Mormon, but this would depart upon my refusing or neglecting to bear testimony; but I insisted that everything, every principle either of truth or error, must be tried by that fallible standard known as "human reason;" and I often wished that I could be infidel; but now I have no such desire. My first duty now, a duty far exceeding every other, is to bear testimony to this knowledge I have received. Does any one ask how I received it; I can not tell. If they ask what peculiar sensations I experienced, I simply reply, none. It was the gift of God. It became part of my being. It is more like receiving a new sense, making six senses instead of five, than anything else I can think of. I might name it the sense of knowledge; but I suppose it is what Paul calls the "Gift of knowledge." It is what I needed, and I feel grateful for it. I can say with Bro. Job, "I know that my Redeemer liveth." Though not elated, as I often have been in days that are past, I envy no person, high or low, any bliss they enjoy, for my wealth is greater than that of all the kings of earth who possess not this knowledge. O, brethren, pray for me that I may never prove unworthy (though I can not see why the Lord has counted me worthy to hold) this, the choicest of heaven's blessings to me; and from a sense of gratitude as well as of duty, permit me to testify that the latter day work is true, as God its author is true. The prophets of this latter-day dispensation did not receive the fullness of the everlasting gospel from man, neither by the will of man,

but from God; and this is the testimony I wish to bear to my friends, my neighbors, my brethren, and I also wish this testimony to go, with that of the thousands of others who know the truth, to the ends of the earth.

Your brother in the new covenant,  
H. S. DILLR.

PLANO, III., May 4th, 1880.

### THE DEFRAUDED SOUL.

"There is no crime, alas! so common,—no sin against God so black,—no outrage which beautiful Nature so adhors,—no human wrong which the angels so deplore, as pre-natal infanticide."—*Dr. O'Leary.*

It is a Lady richly dight:

Why walketh she in the pale moonlight?  
Wide open are her eyes of blue;  
She gathers her robe, for through and through  
Pierces the cold wind, heavy with mist,  
And stirs the grass as a serpent hissed—  
Hissed through the brake and through the brier,  
And under the dead oak scorched with fire;  
She gathers her robe across her breast,  
But may not smother its wild unrest.  
Ah! what doth she, a Lady bright,  
Out and alone in the cold midnight?

Her yellow locks are all outspread,  
Curbless alike by bodkin or braid;  
Her dainty feet unsandaled press  
The gritty sand of the wilderness;  
But she moveth stately with even tread,  
Of the night and the darkness hath no dread,  
And straight before her with open eyes  
She looketh as one who onward spies  
A purpose that may not be put aside—  
With eyes that see not, though open wide:  
She sees not the rock, she sees not the tree,  
But shunnoth both right carefully.  
Hoots the owl from the blasted pine,  
The lurking dog doth wheeze and whine;  
But she hath no dread, she hath no fear—  
The outward eye, the outward ear  
Lie dead in sleep, but a deeper life  
Comes to their aid in this mortal strife.

Oh! pale are the hands that grasp and clutch  
The silken robe: no dainty touch  
Of jeweled fingers on dainty fan  
Is mingling now with the Lady's plan;  
But her diamonds gleam from fingers white,  
Gnomes of the mine, in the cold moonlight.  
Onward she moves with an even tread,  
Like one by an unseen spirit led,  
Who hath ceased to strive, for he knoweth well  
He must yield himself to the mighty spell.  
O Jesu! forbid that any sin  
So lovely a shape should lurk within.

Why doth the baby moan and cry  
As the lovely Lady passeth by?  
Why doth it clutch at the mother's breast,  
Who sleepily lulls it again to rest,  
And wonders what the cause may be  
That he stirreth and moaneth so eamilly?  
The nesting bird, its close winged fits,  
And a cold blast over the fledgelings drifts.  
The hanging bat on leathery wing  
Skirrs on the air—'tis a kindred thing;  
The owlets hoot, but the silent stir  
Of the old owls' wing is unheard by her,  
As she onward moves, unable to break  
The spell that the child and the bird awake.  
A black cloud moves athwart the sky,  
Dimming the moon's pale, downward eye.

And now the Lady in weary plight,  
The sleeping Lady so richly dight,  
By a span-long grave is bending low;  
And a gusty wind is rising slow,  
Stirring the grass so damp and sear,  
Rocking the moldy churchyard bier;  
And a span-long Babe, with sobs and cries,  
Into her bosom creeps and lies.—

"Suck little one! O suck your fill!  
Though never a drop my veins distill.

"Why dost thou call me—call me low?  
Why do I hear thee, when I know  
That thou art dead, beneath the sod,

*And thy dear Soul at rest with God?  
I hear thee sobbing, under the sod,  
And I thought thy Soul at home with God."*—  
Oh! it was a weird, weird sight  
To see that Lady, in mournful plight,  
Holding the Babe so blue and thin—  
A span-long Babe, of bones and skin;  
And it looked in her face, and moaned and sobbed:  
"O cruel Mother! my soul is robbed—  
Robbed of the Life that mine should be—  
Robbed of the Soul God meant for me:  
I lie in the grave, and weep and sigh—  
*Alas that an Unborn Babe should die!"*

"Now hold thy peace: how should it be  
That I have wrong-ed aught in thee?  
Oh! cease to call me through the gloom—  
Lie down and rest in thy little tomb."—  
—"I may not rest—I may not sleep;  
I have no Soul, dear God, to keep;  
I have no sin to be forgiven—  
I have no sin to bar from Heaven.  
I sit me down at Heaven's gate,  
And for its opening watch and wait;  
I see young children passing through,  
And but for thee I might pass too!  
An Earth-child now, by wild winds tossed,  
Oh! give me back the dear Soul lost!"

"Ah! thou wilt go to Heaven's gate,  
Where such as I must watch and wait;  
And the pure Angels, seeing me,  
Will know the sin that blackens thee,  
I have no Soul—I knew no Life—  
Unwilling Mother! faithless Wife!  
And all my comfort, all my rest,  
Are thus to lie upon thy breast;  
And I must call thee, call thee here,  
If I perchance may win a tear—  
A Mother's love—a Mother's kiss—  
In place of heaven's eternal bliss.  
Hark! lay me in my damp, cold bed;  
I hear the bird sing overhead,  
And I must into darkness creep,  
And with the glowworm wake and sleep."

Then wofully, in piteous plight,  
Uprose that Lady, fair and bright,  
And pressed her lips upon the sod;  
"Oh! be Thou merciful, dear God!  
*We are so slow the right to find—  
We are so weak—we are so blind!"*—  
Then homeward turn her weary feet,  
To couch her limbs in snowy sheet.  
"O God!" she cried, "the mystery!  
The mystery we little see,  
Nor half our Motherhood implies,  
Which we so wantonly despise;  
The sacredness that round us lies;  
The sacredness of all our Life;  
The sacredness of Mother—Wife;  
The foretaste in a holy love  
Of God's sweet tenderness above!  
Can fast and prayer, at any cost,  
Retrieve the Unborn Soul that's lost?"

*Selected.*

### "Occupy Till I Come"

THESE words although uttered many years ago sound in my ears to-day with thundering tones, saying, "I have given you a talent, and a mind, the greatest work of God. Then why not occupy and improve upon them?"

The tiny flower, hidden from all eyes, sends forth its fragrance of full happiness, and the mountain stream dashes along with a murmur of pure delight; the object of their creation is accomplished. Then shall not we, "creatures only a little lower than the angels," and who through the gospel, have the promise of the life that now is and of that which is to come, fill the measure of our creation? Then why grovel? Why crawl when we can soar? Why not ascend the lofty heights of wisdom, and obtain great treasures of knowledge, even hidden treasures, by living by every word that proceedeth from the mouth of God. Awake!

Saints, awake! There are exceeding great and precious promises given to those who live to the honor and glory of God.

Then let us not waste our time in idle dreams or golden fancies, but remember that we have talents unexercised, capacities undeveloped, and a victory to win. Arise! shake off the dull slothfulness, and let us call upon God in mighty prayer, and so occupy our time and talents that, when our Chief Shepherd shall appear, we may hear joyful tidings; "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." CONSTANT.

### Consecration.

A FEW months after his baptism, three years since, the writer of this article was present at the organization of what we term a district of the Church of Latter Day Saints. At that time there were three meagre branches included in the territory comprising the district which reported a membership of fifty-six persons. Since that time it has been my privilege to observe the sacrifices made, and the trials and obstacles suffered and surmounted by those who have been employed by the said district as the special ministers of the gospel, while it has steadily increased to several times its original membership. Wishing to see this prosperity continue, and fearing that some who have been instrumental in the hands of God in building it up may be lost from the cause, is the reason why I offer this for publication; for it has been a privilege to me, as well as a duty I owe to the Church and my brethren who are richly gifted by God with ability to labor successfully in the ministry of the gospel, to endeavor to derive a knowledge of what the God-ordained duty of myself and others actually is, relative to the temporal support of such as spend their time in preaching the gospel. The subject introduced may be an unpleasant one to some, yet why should it be avoided when no class of christians believing in the New Testament can, we believe, reasonably charge the Church of Latter Day Saints with exorbitant expectations from its members. It is evident that there is a necessity for material and temporal assistance in the Church to carry forth the gospel by which we have been blessed, and if there is any revealed rule founded in equity and designed as a law for the careless and indifferent and a limit for the generous, the salvation of souls doubtless depends on a proper understanding of it in the Church. After a search through the Bible and Doctrine and Covenants, as well as the pages of profane history, I have wondered at the amount of evidence found that the only system of consecrations to the church that God has ever directed man to submit himself to, is a system of tithings, or tenths of the annual productions of the earth.

This system observed by Abraham was delivered to the children of Israel as the absolute law of God, and was observed by them for centuries. Since the establishment of it by the prophets of old, we also believe that Christ himself caused to be transmitted to all generations his own endorsement of the same, giving validity to the Mosaic law of consecrations by his own authority:

"Woe unto you scribes, Pharisees, hypo-

crites! for ye pay tith of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone."—Matt. 23 : 23.

If then God has a law of this kind by which he makes use of those whom he has graciously vouchsafed the knowledge of immortality and eternal life to aid in providing for the support of those whom he has commanded to preach the gospel, how important it is that the proper construction be placed upon it. Surely the evil must be great should a wrong and unjust interpretation be placed upon any system upon which the progress of the church and the preaching of the gospel may so greatly depend. How many of the Saints have felt their faith to waver in a perfectly reasonable and just system by which much good might be done, when they have listened to the interpretations placed upon section 106 of the Book of Doctrine and Covenants; and especially would they feel so should hasty and inconsiderate opinions on the same be preached by the Elders. Let no rash or unwarranted statement of mine ever influence any one in regard to the mysteries of the kingdom of God, the building up of Zion on the earth, surplus properties, inheritances, covenants and deeds which can not be broken, etc., as referred to in the Book of Covenants.

Smith's Dictionary of the Bible, page 954, says of the children of Israel that, "one tenth of all the increase of the earth was exacted to be paid to the tribe that was set apart by revelation to officiate in the ordinances of the house of God for their support." Josephus, Book 4, chapter 4, par. 3, says that, "Moses commanded the Hebrews according to the will of God, that when they had gained possession of the land of Canaan they should assign forty-eight of the good and fair cities to the Levites; and besides this, he appointed that the people should pay the tithe of their annual fruits of the earth both to the Levites and the Priests." Mosheim's Ecclesiastical History, part 2, sec. 2, says, speaking of the Quakers of the seventeenth century, "They also refused obstinately to take the oath of allegiance to their sovereign and to pay tithes to the clergy, hence they were looked upon as rebellious subjects." Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now therewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it; and I will rebuke the devourer for your sakes," etc. Verse 16: "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it: and a book of remembrance was written before him for those who feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Such was the ancient order of consecrations, given by commandment of God, as we find it recorded in the Bible as well as the histories quoted. We also have in modern times a worthy example before us, in the Church of England; which for centuries has grown in influence and power, as well as numbers, while at the same time she has had this old and divinely appointed law in constant operation; her communicants at the same time showing

a remarkable degree of confidence in her time-honored institutions. What reason have we as Latter Day Saints to complain of a law by which the most enlightened government and church on earth derive their support. We receive from our own prophet the mild injunction which we believe to be a revelation from the Almighty. "Behold, now it is called to-day; (until the coming of the Son of man); and verily it is a day of sacrifice and a day for the tithing of my people."

The histories quoted above and the Bible prove to us the observance of this law for about four centuries; [from the inception of the christian Era—Ebs.]; hence, if we did not have any later intimations from God concerning it, have we not reason to believe it as a good and proper principle. Why is it any more exorbitant now than it was in any former century? Where can we find that God has ever repealed it? Some who have submitted themselves to it find a satisfaction in doing the same, and believe that they have been greatly blessed in making the consecration; so much so, that besides rendering the tenth part of that which they produce annually, like Abraham of old, they pay tithes of all they possess, believing that if God requires them to make any sacrifice under the law of the gospel that they surely should render the same tribute from the net productions of years, spent perhaps in sin and wickedness. If it is a righteous requirement that we pay a certain part of our year's net productions to the church, should we not pay the same from the fruit of any other year's increase? I know that we are unauthorized by those in the church having direction of these matters, to represent it to be a duty to tithe the accumulation of years spent while living under no law of such a nature, and not questioning the propriety and wisdom of leaving that question to be settled by the mind and conscience of every individual, let us not shrink from any principle by which old earth itself would be caused to render back to its Maker a reasonable part of its annual fruitfulness and wealth, to be applied to works of righteousness therein. This is what the law of tithing is calculated to accomplish. The wealthy farmer, miner, or manufacturer, whose gross annual earnings would be reduced perhaps ten thousand dollars by the payment of the wages of his laborers, the teacher, the preacher, and other necessary expenses, would perhaps feel not less keenly the sacrifice of one-tenth of the net balance than would they whose meagre salaries the ten thousand dollars went to pay. Thus all, with no exception, not even of the minister himself, or the laborer, would be making, we believe, a just, uniform, and, we hope, an acceptable sacrifice to God in such a proportion as would make it indeed a sacrifice to each of them.

When I survey the sacrifices made by noble christians of all ages, of friends, money, and all the ties of earth, and even life itself, for the gospel's sake; and then survey God's present church and people, the former with its laws and regulations for the latter to observe, having a mutual object in view, which we believe is glorious enough to have attracted the sympathy of angels as well as good men, I conclude that if the principles and doctrine alluded to above be just and true, and men can honor and heed the same without causing themselves or others needless distress, that

they will be blessed by God in making the sacrifice.

Might there not be found in any church uneasy, restless, or ambitious men, either prone to contention, or eager for place or power; or, on the other hand, listless, indifferent, or indolent in temporal or spiritual affairs; whom, if they were zealously engaged in a legitimate effort to sacrifice as God required of them, would save themselves from woe and misery and the church from shame and reproach. Let this system of sacrifice be universally observed by us, and those of us who do not devote our entire time to the church direct our efforts in the proper channel, mutually to build up and sustain it temporally, through obedience to its laws which we profess to believe, would we not ourselves be elevated morally and spiritually, the church be prepared for her coming Lord, the wants of the poor relieved, Zion redeemed and her people blessed. Who can contemplate the amount of "toil without recompense" performed by those striving to build up the kingdom of God, without believing that that God who made "heaven, and earth, and the sea, and the fountains of water," can and will bless the same with productiveness to those who obey his commandments. What a happy reflection it may be through life if we have done all we should do for the things pertaining to eternity, and through eternity shall we not be happier if in our record is found one effort, or one sacrifice that some adornment may be added to the glorious bride while being arrayed for the last time to meet her coming Lord.

I write this to the *Herald*, hoping that it may attract the notice and consideration of the Saints in the North-West Kansas District, especially, and that they may be actuated by that continued kindness of heart which careth for the things of God, that we may not lose from our midst any of the three or four active laborers under whose ministrations our numbers have been increased, so that a half-dollar contributed quarterly from each would probably enable them to continue the noble work so well begun. With hope and faith that the principles above referred to, as well as some which affect the ardent hopes of many of the Saints; eventually to be gathered together to be blessed of God in righteousness, which have been so closely questioned by some, will together add to the great balance of truth in our favor in the infinite triumph.

MAHLON SMITH.

### A Stormy Sunday.

It is always in order to go to church on Sunday, for those who can get there. Modern invention has made it practicable for those who make a vigorous effort to reach the sanctuary on the most stormy Sunday. Rubber comes to the aid of devotion. Formerly the only protection against the weather was the umbrella. The December storm laughs at this bit of furniture, turns it inside out, rips its cover from its frame-work, and lands the scattered remains in widely different places on the opposite side of the street. Not so with the gossamer wrap, which the wearer winds tightly around the person. The rain may descend and the wind may beat on the light rubber garment, only to make it cling more closely to the owner. Men and women and

little girls and boys gloomily glide along the streets in these garments, and face the storm with all the bravery of old-fashioned sea captains. Shod and capped and girt about with rubber goods they bid defiance to the rain and to the endeavors of old Satan to keep them from the house of prayer. Arriving at the vestibule, those who have umbrellas put the ends of the ribs thereof down the backs of the necks of all the people they can reach. Pleasant rivulets thus course their way down the spines of a great many of the worshippers. This promotes their comfort while sitting in the pew, and enables them to give better attention to the voice of the minister. As for the minister, he has it all his own way. He is under no special contract to preach a new sermon. If he choose, he can produce his oldest and driest, because the day is so moist. He can in effect say to his congregation that because so few of them have come he will give them a discourse which is not particularly worth listening to. But if he is smart, and knows what is best for him and his people, he will not do this. Rather will he reward the braves who have pushed through the tempest by giving them the brightest and freshest and most cheery sermon of his life. They deserve it, and they will thank him for doing the fair thing to them, when they have done their best for him and for the Master he serves.

### "Go Thou and Do Likewise."

THUS spake the Lord unto the Lawyer who, it seems, had considered it a matter of doubt, in reference to whom the word *neighbor* applied. It is commonly used in reference to those who live near by us. But it is sometimes the case that men know and care as little about the wants and woes of their poor, unfortunate and suffering neighbors, as they do of strangers at a distance; and should they by some unforeseen circumstance chance to see or hear anything that would seem to call for compassion, or pecuniary aid, instead of making further enquiry, or of approaching nearer to the victim of distress, take more steps to shun it; by passing "by on the other side."

Knowing this fact, the compassionate Savior of mankind introduced this lesson of instruction, for the benefit of all who would do as they would be done by, and especially under such circumstances, as when a neighbor, or a stranger, or a sojourner, falls into the hands of such men as regard not the laws of God or of their own country. In order to get the force of this lesson impressed upon our mind, it is well to mind every word which fell from the Savior's lips, as he related the story. For both the priest and the Levite were from the same town and neighborhood from whence this robbed man had taken his journey down to Jericho, where they were eye witnesses, not of the previous tragedy, but of his suffering condition. And it is not very likely that they so much as mentioned it, lest they should be reproached for not doing anything for him as one of their own brethren, a Jew and of Abraham's seed, and a worshiper of the same God. But the Samaritan who showed such human sympathy, was the Jew's enemy.

The Samaritans were of the Assyrian nation, and as little thought of by the Jews as before they were planted in Samaria, after the king

had carried away the ten tribes, and planted them in the cities of the Medes. But now, when this circumstance happened concerning this robbery of the Jew, although they might be considered as neighbors according to the common acceptation of the term, yet they had no more dealing together than the most distant of heathens. When this heathen saw the Jew in distress, he did not, like the priest and the Levite who were his near neighbors, pass him by uncared for; but went unto him, and bound up his wounds, pouring in oil, and wine, and set him upon his own beast, and took him unto an inn, and told the host to take good care of him, and he would pay the bill on his return, or when he came again.

Now who among us, whether Jews or Christians, will follow the example of that man, and thus obey this command of Jesus Christ, who still says, "Go thou and do likewise." And remember, also, that though once dead, he still lives; and speaketh the same things to all. No party spirit, or sectional differences, to excuse any man from making himself a neighbor to whomsoever he may find in need of help; even were such an one his enemy.

This word "neighbor" covers more ground than that of a brother, or member of the same family, church, or nation. No man or woman can follow this example, and do "likewise," whose deeds of charity are confined within the narrow limits of denominational prescriptions. True "Charity, like the sun, brightens every object on which it shines." "God sends his blessings on the evil as well as on the good." His children should be like him in character. True charity never says to one in need of human assistance, "Affiliate with the flock, and then demand care." Had the Samaritan said this much to the Jew, who was indeed already affiliated with a *flock* of another kind of religion, it is probable he might have been left in distress. For it is evident that men have died for their religion, whether Catholic or Protestant, Jew or Heathen. But few indeed are they who would exchange one of their own lives to save a whole nation. But who will save his soul from death; who would withhold his money, or his hand, to save his neighbor in distress? What justice or propriety could there be in saving such a soul in heaven among the blessed, who has less regard for the welfare of his fellow man than for his own perishable property. Love is the fulfilling of the law, whether it be found in the heart of a Heathen, Jew, or Christian. And, while it is admitted that "the love of money is the root of all evil," it must also be admitted that the love of God and man is the root of all good, and the foundation of all righteousness. And the Lord says to us all, "If ye love me, you will keep my commandments." And this one of which I am now speaking is one of no small consequence. For it is next unto the greatest commandment in the law, as said the Master, "Thou shalt love thy neighbor as thyself."

This case which I am now considering, is a very plain one, and easy to be understood by all who are willing to do by others as Christ told the enquiring lawyer, to take for his example the compassion and generosity manifested toward that enemy of his nation, whom he had so kindly treated, "Go thou and do likewise." Thou lawyer, priest, and Levite! thou Christian of every name, elime and color, who among you will regard this command, to

"go and do" as that man did, and thus make of yourself a neighbor to such as have been wronged and robbed of their rights, as citizens of the commonwealth. You can not be excused for want of opportunity, for we live in a land of robbers, where the priests and Levites, or such as are often seen and heard at church among the proud officials, "pass by us on the other side," without so much as enquiring of us why we are lying here in this humble condition. And if the cry of our suffering chance to reach your ears, seldom, if ever, does it affect your hearts further than the sight affected those men, who, when they saw it, passed by on the other side.

Well may it be said of this generation:

"Broad is the road that leads to death,  
And thousands walk together there;  
But wisdom shows a narrow path,  
With here and there a traveler."

Little do they consider that some day the same measure which they mete to others in this life will be justly meted back, by and by, to every man. For thus saith the Lord: "He that turneth away his ear from the cry of the needy, shall cry himself, and not be heard." As one of the "watchmen," I see the sword coming upon this state and nation, for the robberies and wrongs done against their own citizens and neighbors; and the cry of the sufferers is made in vain, before governors and law-makers, and there is no power put in execution for those robberies and murders which have been done openly before the public, so that the criminals are known, and the vengeance of God will be speedily visited upon the guilty. Where is the good Samaritan to show kindness to these, that all the priests and missionaries "pass by?"

"Do good to all men, especially to the household of faith."—Gospel word.

No doubt there are many ways of doing good. But one way is to pity the poor and needy, by relieving or helping. And to this important duty I propose to cite attention.

The Lord has said, in the Book of Doctrine and Covenants, sec. 99, verse 2, third edition, what shall happen to the man who neglects his duty towards the poor and needy by refusing to impart of his substance for their benefit, as any one may read in that revelation; viz., "he shall with the wicked lift up his eyes in hell, being in torment." This duty, then, is one that can not be dodged or omitted without fearful consequences. The Holy Scriptures, of both Old and New Testament, are full of lessons upon this subject, but none more pointed and plain than this one through the Martyr, Joseph Smith, Jun. But one quite similar may be seen and read in the gospel, by one who held the keys of the kingdom, when he said, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion toward him, how dwelleth the love of God in him?" And again it is said in the same gospel, "If any man love not our Lord Jesus Christ, let him be accursed." And lest any one should think of dodging this duty, or the penalty, by saying, "He is not my brother," let him look at the law, which says, "If thy brother be waxen poor, or fallen in decay with thee, thou shalt relieve him by supplying his need;" or "If he be a stranger or sojourner," the same duty is required, as toward a brother, for the mercy of God is over all the work of his hands. (Read Leviticus 25:35).



What I have said is enough to remind any Latter Day Saint of his duty as it regards imparting of his substance a portion for the supplying of their need, "according to the law of the gospel." No man can plead ignorance upon this point of duty. He who loves his earthly substance above his neighbor, or more than he loves his brother in Christ, is not worthy of the name of a saint. Remember the sentence of the great Master of assemblies, who has said of such delinquents, they "shall," whether one or more, "lift up their eyes in hell, with the wicked, being in torment."

The Lord has made known his purpose to provide for his saints. He says, "It must needs be done in my own way." And then tells us what his "own way" is, as any one may read in that revelation to which I have referred, viz., after telling us what all must admit, that he "stretched out the heavens, and built the earth as a very handy work," etc., seeing all things belong to him, and he has made men to be stewards of what they possess; therefore, God's way is, "that the poor be exalted, in that the rich are made low." He could make a poor man suddenly rich, independent of any man's help, if he should choose to do it in that way. But that is not the way which he has spoken of in this revelation; neither is it the way by which he doubled Job's possessions, when he "turned his captivity." But his way was then, as now, by moving upon the hearts of such men as ought to consider his needy condition, and lay to a helping hand, by imparting of their substance for his temporal benefit. And the Lord heard the prayer of Job when he said, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." They did so, and got well paid for it, through Job's prayers. Go thou and do as they did, or likewise.

J. S. COMSTOCK.

### A Buried Race in Kansas.

It is well known that the wrought-stone implements found in the ancient river gravels of California prove conclusively that during or before the glacial period the Pacific coast was inhabited by man. In a report on archaeological explorations in Kansas, Judge E. P. West, of that State, presented a large amount of evidence to show that at an equally remote period that region was peopled by a race compared with which the mound-builders must be accounted modern.

The geology of the region is simple. Prior to the drift-epoch the river channels were deeper than now, and the river valleys were lower. Subsequently the valleys were filled by a lacustrine deposit of considerable depth. In or beneath this last deposit the remains of an extinct race occur.

Such remains have been found at various depths in seven different counties along or near the Kansas Pacific railroad, namely, Douglas, Pottawattamie, Riley, Dickenson, Marion, Ellsworth and Lincoln counties. With one exception, the remains have all been found on the second bottom or terrace of streams, and consist of stone implements, pottery, human bones and bone implements. In most cases they were struck in digging wells at a depth of from twenty to thirty feet below the surface. In view of the fact that there is not more than

one well to the square mile in the counties named, and the area of a well forms but a very small fraction of a square mile, Judge West thinks the evidence already obtained not only sufficient to prove the existence of the buried race, but to prove that they were very numerous. We can hardly assume that chance has directed the digging of wells only where human remains are buried.

Whether the race existed before the glacial epoch or immediately after it is too early to determine. Judge West is inclined to fix their time of occupancy as after the glacial epoch and prior to the deposition of the Loess. In calling upon the local newspapers of Kansas to lay the facts before the people, and urging the propriety of saving such remains when found, and noting carefully the conditions under which they occur, the Judge says:

"Here we have a buried race enwrapped in a profound and startling mystery—a race whose appearance and exit in the world's drama precede stupendous geological changes marking our continent, and which, perhaps, required hundreds of thousands of years for their accomplishment. The prize is no less than determining when this mysterious people lived, how they lived, when they passed out of existence, and why they became extinct."—*Scientific American*.

### Universal Salvation Refuted.

SOME of our Elders dwell so much upon the doctrine of universal salvation, and so many articles having appeared in the *Herald* in which it is positively stated that "all men will be saved," that I thought to give a few quotations upon that subject, from the Book of Mormon, which, to my mind, perfectly settles that question.

In the 3d paragraph of the 12th chapter of the 2d Book of Nephi, we find this language: "And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none; and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. Yea, they are grasped with death and hell; and death and hell, and the devil, and all that have been seized therewith, must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment"

I know I may be told that endless torment is God's torment, or, in other words, that "endless punishment is God's punishment." Now if we can find what is God's punishment, then we can find what constitutes endless punishment.

Alma, speaking upon this subject, in the 12th paragraph of the 19th chapter of the book of Alma, says:

"And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. 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 also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. \* \* \* But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth: otherwise justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved."

This is the testimony of Alma, by which we learn that God's punishment is as enduring as the life of the soul. But lest some may say that Nephi and Alma were but men, and might possibly be mistaken, I will introduce the testimony of the Lord Jesus, when ministering to the Nephites on this land, after his crucifixion and resurrection from the dead, as recorded in the last paragraph of the 12th chapter of the book of Nephi, in the latter part of the Book of Mormon where he says:

"And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father."

With these testimonies before me, I prefer believing the word of God rather than the vain imaginations of men. Some may think these paragraphs conflict with the vision in the Book of Covenants, but upon examination, they will find they do not. The vision, speaking of the sons of perdition, says:

"These are they which shall go away into the lake of fire and brimstone, with the devil and his angels, \* \* \* they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows."

One writer in the *Herald* argues that because the term end is used in the last quotation, that necessarily there must be an end to their punishment. That expression, to my understanding, is precisely of the same character as those used in the last chapter of Revelations, where the Lord says: "I am Alpha and Omega, the beginning and the end." "The first and the last," &c. I can not think for a moment, that any brother will conclude, from the foregoing quotations that there will be an end to the existence of the Lord; therefore I am a firm believer in the never ending punishment of the sons of perdition.

EBENEZER ROBINSON.

### Crawford and Dunham Debate.

In Rock Creek township, Hancock County, Illinois, the Latter Day Saints are getting to be quite famous for their religious discussions, and again it has been the battle ground in "a war of words," this time between Bro. J. A. Crawford and the Rev. Joshua Dunham of the United Brethren.

The debate opened Tuesday morning, February 17th, 1880, the following proposition being under discussion:

Do the Scriptures teach that immersion is the mode of water baptism.

J. A. Crawford affirmed; Dunham denied.

Three days, of two sessions each day, were used in the discussion of this question; and one day, of two sessions, was devoted to a consideration of the following:

"Do the Scriptures teach water baptism is for the remission of sins, and essential to salvation?"

Crawford affirmed; Dunham denied:

The Rev. gentleman would not meet our brother and use King James' translation as a standard of evidence, for he had been informed that Bro. Crawford knew nothing about the languages. So he must needs, wise man that he was, go back to the original. But he had counted without his host, for Bro. Crawford demonstrated to the satisfaction of all honest minds present, that Rev. Dunham did not know the first principles of the languages for he routed the Reverend from his Greek fortifications, and turned his own guns upon him, and poured in such a hot fire from the standard lexicons and grammars of both Greek and Latin, that he never mentioned Greek after the close of the second day; yet, our brother, when opportunity offered, continued to use his own guns upon him to the close of the discussion.

Rev. Dunham attempted to carry off the honors, by a system of sharp ridicule, withering sarcasm; but here, he was again met by Bro. Crawford, a little more than half way, so that system of defence failed him.

On the first question Bro. Crawford founded six arguments, which Rev. Dunham failed, utterly failed to shake or move. On the second question our brother founded nine arguments, which the Reverend never attempted to remove. So, all told, it may indeed be considered that Bro. Crawford successfully affirmed both questions, and fully routed all the assaults, his opponent made on his position.

At the close of the debate on the second question, Bro. Crawford publicly challenged Rev. Dunham to a four day's discussion on the church question; the Reverend declined stating he would accept if he only had the time; then our brother challenged him again, offering to accompany him home and discuss the question there; he declined the invitation.

Elder Richard Lambert of Rock Creek, and the Rev. Bushnell, of Blandensville, were the moderators chosen; and good order was maintained throughout the discussion. Great interest was manifested, and the audiences were very large, despite the unfavorable condition of the roads. The faith of the Saints was greatly strengthened, and they were altogether satisfied with the results of the discussion; while we have no doubt but that many "outsiders" saw very clearly the

weakness of the position held by the Rev. Dunham.

Bro. Crawford has another discussion arranged to begin the 10th of March, his opponent then will be Professor Palmer, an infidel, to be held in the Rock Creek Church. We think Bro Crawford to be an able defender of truth, and very capable of defending the cause he is laboring for; and pray that God may send forth more laborers like unto him. Your brother in the gospel,

A. W. HEAD.

### Mother of Harlots.

THERE has been and still is much speculation as to the origin of the organization spoken of in Revelations denominated Babylon, or Mother of Harlots. What makes it difficult of satisfactory solution is, to find who she is, when she was, and if still in existence, where she is to be found. It is generally acknowledged, that the Mother of Harlots spoken of in Revelations has reference to some religious organization. Some, however, think Babylon, (which appears to be another name belonging to her), is the world of mankind. That portion of the religious world, known as Protestant, opposed to the Roman Catholic Church, denominate that church, the Mother of Harlots. It is this assertion that I propose to stop and examine. It appears from reading the revelation concerning her, that whatever organization she represents, whether religious or otherwise, the devil is the prime mover of, and in it; and with which the God of heaven has nothing to do. If we say it represents an organization making claim to religious pretensions, we do well to remember, that she is called mother, which signifies that she has posterity; and her posterity, necessarily partake of her nature, and would represent religious organizations also; for her children are called harlots, which is in the plural number.

But that we may make an impartial test, let us take the ground, that the Mother of Harlots is personified in the church of Rome. History would seem to confirm the claim, that the church of Rome had its origin in the Church of Christ, which was established by the Apostles of Jesus Christ. And if it is claimed that the Church of Christ apostatized, and thereby lost its identity, and subsequently became the Mother of Harlots; we do well to remember that the woman spoken of in another place in Revelations, as being clothed with the sun, and the moon under her feet, with a crown of twelve stars, is claimed to represent the true Church of Christ, by all Christian denominations. It is said that she fled into the wilderness, where there was a place prepared of God for her; showing that God had a care for her. And if fleeing into the wilderness means apostacy, whereby she became the "whore of all the earth," then God prepared a place, where she could successfully carry on her soul destroying business: a claim which I think no one would dare to make. The word mother, implies posterity, or children, to which of course she is closely allied, or attached; and if Mother of Harlots, means religious organizations, we must look for religious organizations, not Roman Catholic, but which are closely allied to her. And since she, (the church of Rome), holds as a vital principle that Jesus Christ is

the Son of God, so her posterity will be found to have incorporated in their religious platforms, as an essential vital principle, the same claim. If we pursue this course, it brings us to notice, that the religious, Christian denominations of this kind, were organized by those who came out from the church of Rome; and consequently are her offspring, however much they may have become estranged from her. And, while it may be claimed, that the daughters are not as bad as the mother, still they are called harlots. Besides, the communicants of the church of Rome might claim, that the mother could be pure and chaste, while her daughters may have strayed into paths of vice. So that in order for the Protestant Christian world to be free from any stigma of this kind, they will have to find some other organization to wear the title. Again. To say the church of Rome is of the devil, and that the other Christian churches, are the outgrowth or offspring from her, is to overlook or deny the fact, that through their instrumentality, mankind have been raised to a higher moral standing. And many a poor forsaken, besotted, sin cursed soul, has been saved to his family, his friends and community, as also to future happiness. Besides, it is generally acknowledged that this country as well as the old, owes to some extent at least, a peace and prosperity, to the existence of these organizations, the church of Rome not excepted. And to say, they are of the devil, is to accord more goodness to him than appears in the record. Let us therefore see if we can discover what this mother was to do, and then perhaps we may be able to decide, if she were religious, or otherwise.

The Christian, religious world, through their instrumentalities, seek to bless and make happy in this life and in the next, those with whom their influence is felt; while in a pecuniary way, a large share are not improved. But, with this other organization, the kings and those who trade by land and sea, are made rich in the things of this life; are enabled to possess all manner fine twined linen, gold, silver, all manner of precious stones and wood; are enabled to enjoy the nicest delicacies and luxuries, to enjoy all the gay, dashing splendor that the talent, wisdom and toil of man can produce: to occupy lucrative positions of rule and trust; thereby wielding an influence for good or ill, as the case may be. But not a word said about bettering their condition morally, or spiritually; or making them an honor to the Creator, by becoming assimilated more to the character of God. To still cling to the generally accepted theory, would be to rob God of the honor due, for all the good referred to in the foregoing paragraph; and credit his satanic majesty with blessing mankind, instead of seeking to destroy, of honoring God instead of rebelling against him.

If we are referred to the declaration of Nephi, in the Book of Mormon, "that there be, save two churches only;" viz. the Church of God and the church of the devil; let it be remembered, that this was said in a time anterior to the birth of Christ. Lehi, Nephi's father, left Jerusalem in the first year of the reign of Zedekiah, whom Nebuchadnezzar king of Babylon, made king over the remnant of Israel in Jerusalem: and he reigned eleven years; after which, Cyrus king of Persia car-

ried Israel into captivity seventy years, making a period of at least eighty one years. And what Nephi said of the churches, must have been sometime within that period; which was a long time before the birth of Christ, and before the church of Rome was known. And to apply Nephi's statement to this present time would be about as inconsistent as it would be to say, there is only the church of Rome and the church of Luther, which claim to be Christian; which once might have been true, but which it is apparent to every one would not be true to-day. Another evidence of the correctness of this position, is the declaration of John in saying, "I heard another voice from heaven saying, come out of her my people, (meaning the Mother of Harlots), in which God acknowledged as *his people*, some of the human family, who are found to be members both of His Church and the church of the Mother of Harlots at the same time. Now every one knows that no one can be a Latter Day Saint, and retain their membership in any of the other churches; nor can they identify themselves as members of any other church, and be recognized as Latter Day Saints. But by the revelation, it appears that some of God's people sustain a two fold membership; and will, until a revelation is given from heaven, calling upon them to come out of her. Nor does the revelation declare that they can not still continue this two fold relation; providing, they are willing to receive of her plagues; for it would seem that the call was to enable God's people to escape terrible disaster, more than to classify their relation with God or Satan.

Our mission as Saints of God, is to freely give to others that which we have so freely received, and in the possession of which we are made so unspeakably happy. But how can we give, if we can not approach the objects to whom our offering is made; and if we make ourselves obnoxious by word, or deed to those around us, then the more we try to approach them the farther off they go from us; thereby lessening, if not altogether destroying our chances of success. I think no declaration of the Saints can be better calculated to destroy in the different religious sects, that feeling of tolerance and kindness towards us as a people differing so widely from them as we do, than to make the statement that they belong to the church of the devil. I do not object to the Saints declaring the truth, and the whole truth; but even that should be spoken in wisdom. But when the brethren and sisters in a condition of over-zealous anxiety to do good, speak unwarrantedly and unwisely, then the good they wish to do, and which undoubtedly they might have done is lost. In the Doctrine and Covenants we read, "Make to yourselves friends of the mammon of unrighteousness," etc. But if we say harsh things to them or of them, we have no just claim to their friendship. At this present time, the mere fact that we differ from the religions world in our claim of present revelation, has diminished to a very diminutive size, since we in common with them, hold that Jesus is *the* Christ, and with them are endeavoring to spread the principles of his gospel in all the world. If the brethren and sisters will cultivate a spirit of tolerance, forbearing to make offensive speeches, or in any way to speak disrespectfully or lightly of other people's religious views; but

to the contrary show a respect for their honesty and sincerity; no one can tell how soon, nor how often our Elders may be welcomed to offer the fulness of the gospel to their congregations. As Latter Day Saints, we need to grasp every friendly hand offered, and hold that grasp as long as is possible without sacrificing truth or principle.

If in the attempt to prove that the Church of Rome is *not* the Mother of Harlots, (which I believe to have been shown me by the Spirit), I shall have persuaded any to be more careful in the future, then are my efforts rewarded.

WM. POND.

### Discoveries in Palestine.

FOR several years past the Holy Land has been the field of careful topographical research, conducted by the British and American exploration societies,—the one operating west, the other east of the Jordan. In the former district there are to be identified perhaps 600 scriptural localities; in the latter not more than sixty. Yet the difficulties to be encountered in each case are substantially the same—Arabs and malaria being the most serious. In the face of these and other obstacles Dr. Selah Merrill has been conducting his operations on behalf of the American society, of which the Rev. R. D. Hitchcock is president for the last two years, and now returns to report his achievement. Indeed, for want of funds, his work is practically cut short at a point where the discoveries made promise of the largest results. His operations near the Dead Sea leave no doubt in Dr. Merrill's mind that he is on the track of the lost Cities of the Plain. The popular belief that these were submerged by the waters of the Dead Sea, he maintains, is altogether erroneous. At a point near the northern end of the sea, where certain rebuilt cities exactly correspond in number and location to those that were destroyed, he caused some excavations to be made. Here, underlying the mud huts of the Arabs he found three buried cities one below the other. The uppermost dated back to the Roman period; under that appeared ruins of a Hebrew character; and, last of all, at a depth of thirty to forty feet, relies were unearthed of a still earlier epoch and more primitive architecture. It may be that the evidences are not strong enough as yet to identify these beyond question, as the remains of Sodom and Gomorrah; but it is, obviously, in that neighborhood and by such methods that their vestiges are to be sought. The determination of this fact alone would be an adequate return for all the money and pains which the society has expended.

The value of this class of discoveries can hardly be over-estimated. They revise our notions of Scripture events. When we read of the wonderful capacity of the Holy Land for fertilization, we cease to wonder at the old figurative notion of its flowing with milk and honey. When stories are told to us of vast architectural ruins, of the remains of irrigating canals, of Roman roads extending up and down the country five hundred miles, we realize that it was once, whatever it may be now, a land worth possessing and worth developing.

—*Christian Union.*

### One Mis-step.

ONE step may shape a character and destiny. If it be a right step, the character and destiny will be rightly shaped. If a wrong step, a mis-step, then the character and destiny will be wrongly shaped.

Liberty or bondage; prosperity or adversity; joy or sorrow; life or death, are suspended on a single step! We often hear it said, "Why it was only one mis-step!" True, only one mis-step; and yet see what results! How the mind has been clouded by it, the conscience defiled, the moral sensibilities stupefied! Only one mis-step, and yet the Spirit is grieved, and the prospect of eternal life obscured. One mis-step often leads to others—to a succession of mis-steps. Once let the individual leave the beaten path, by a single step, and he may wander on in darkness, and never find the narrow road again.

Only one mis-step! What is it! "Why, I only gave way to a little ill-temper." But see the result! The children observed it. Children are sharp-eyed. They are close watchers. They are quick to mark the mis-step, and they have tenacious memories. Long after the occurrence which you call a "little thing," has passed from your recollection, they have it vividly in remembrance. The poison has entered their young minds. They see in the mis-step a departure from the Christian faith, and they are unfavorably effected. For years perhaps, possibly forever, that one mis-step may hold them from the cross.

Only one mis-step! What is it? Why, simply a careless word affecting some one's character," say you. True, but remember, the poison of asps is under a careless tongue. "Behold what a great matter a little fire kindleth!" That careless word is repeated. It runs from one to another. An innocent person suffers loss in point of reputation. The mischief sweeps through the community like a sirocco-breeze. Alas! for the deadly power of that careless word.

Only one mis-step! What was it? "A slight deviation from the rule of rectitude in a business transaction—a very little thing, hardly noticeable," you say. Yes, but it was observed by the other party to the trade. He is not a Christian, but he knows you make the profession. He can not reconcile the transaction with the Christian character. It rankles in his heart. He had serious thoughts about seeking Christ—those serious thoughts are now dispelled. Satan, ever ready to seize upon such advantages, weaves his net-work more thoroughly around his soul, and that soul drops into perdition, the eternal victim of a single mis-step!

How we need to walk circumspectly, to "set a watch at the door of our lips," and

"Be ever standing on our guard,  
And watching unto prayer."

—*Methodist Recorder.*

It will invariably be found that the most censurable are the most censorious; while those who have the least need of indulgence are the most indulgent.

Winter, which strips the leaves from around us, makes us see the distant regions they formerly concealed; so does old age rob us of our enjoyments, only to enlarge the prospect of eternity before us.

# Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, July 1st, 1880.

BRO. CHARLES A. WICKS, one of those appointed by Conference, last April, to the Texas Mission, and who went directly to his field of labor, after the adjournment, made Taylor, Red River county, Texas, his centre of labor. We have before noticed the fact that some of the citizens of that part of the country, feeling aggrieved that Bro. Wicks was there, ordered him to leave. After this, some fifteen of them waited upon Bro. Wicks and another brother at work upon a building of some sort for another of the Saints, and waking them from their sleep in the night, compelled Bro. Wicks, on peril of death if he refused, to agree to leave the place. Promises made under duress are not binding either in law or morals; so Bro. Wicks and others of the Saints determined to try for protection, and appealed to the courts. The arrest of the ring leader was effected, and the day for the trial set. An effort was made to maneuver the brethren out of court; this was frustrated, when the parties implicated sued for a settlement, and a compromise was effected, by which the matter was to be dropped, but Bro. Wicks "must go," (what a word in American polity). This accomplished, Bro. Wicks went about his affairs; but the desperado who was the leader, a Mr. Wilkins, having been arrested for some other offense, while in the custody of the sheriff and waiting the making out of a bond for his appearance for trial, made an attack, with two of his associates, upon Bro. Wicks in the court house. Bro. Wicks, however, backed into a corner and succeeded in avoiding serious hurt, till the sheriff and a bystander interfered and relieved him.

Prior to all this, Bro. Wicks and a man by the name of Worley, had agreed upon the terms of discussion, time and place agreed upon also. This man though seemingly fair, was one of those who arranged the "treaty" by which Bro. Wicks was to go; and when the whole affair was over, he wished Bro. Billingsly to agree that Bro. Wicks should promise not to publish the affair but keep still about it. This Bro. Billingsly refused to do without consulting Bro. Wicks, and when Bro. Wicks was appealed to, he very properly declined to make any such promise.

Indeed, mob a man out of a place, where he was peacefully prosecuting a legitimate and honorable calling; or suffer it to be done, by neglecting or refusing to defend the person being driven out, and then ask that the one so shamefully maltreated shall pocket the affront and conceal the outrage. No, citizens of Clarksville, be it known to you, and all the other cities of this wide land, that Clarksville, Texas, shall not be deprived by silence on our part, of the honors due her for thus outraging the right of an American citizen to be "heard for his cause." No, Clarksville, Texas, must be added to the "Bull-dozing" towns of the South, where the "shot gun" policy is relied upon to meet the approaches of the gospel of restoration.

Bro. Wicks left the place, for Oenaville, Bell county, where he will join Bro. Bozarth and

Thompson, where it is to be hoped he may find a better reception. Surely, if Bro. Wicks, being a young man, lacked experience, as it was urged in Conference against his appointment, he is getting that essential qualification rapidly. We pray for Bro. Wicks' success in his labor of love to man.

On the 14th of June, 1880, we received at the office a letter from Bro. D. J. Phillips, presiding Elder of the branch of the Church at Oaklands, California, enclosing a letter from Hiram P. Brown, to him, tendering his resignation of membership, and asking a dismissal from communion, giving as his reason for so doing that he did not believe in the "dogma taught by said Reorganized Church that the First day of the week commonly called 'Sunday,' is the Christian Sabbath and binding upon said church to keep."

The letter is couched in respectful language and expresses the wish that "we all may see eye to eye when the Lord brings Zion." The Saints will, therefore, for these reasons, bear in mind that from the date of Elder Brown's letter, May 31st, 1880, he is not authorized to act as an officer, or minister of the Reorganized Church, or to officiate for said church. We also received a letter of a similar import from Elder Brown, dated June 7th, 1880.

We sincerely regret this step of Elder H. P. Brown's; but, as every man must answer for himself, we do not wish to dictate for him the course he should pursue. We hope that he may ultimately return to the Church, and that we may all indeed see aright. We counsel all Saints to think and deal kindly and courteously with Elder Brown, and all others who may choose to do as he has done.

The Saints of the District in California, over which Elder Brown was to have oversight, until the action of Conference was had dividing the Mission, will please be patient, and assemble as promptly on July 4th as practicable, and choose such person to preside as may be acceptable to them.

On the 7th June, we received a letter from Elder Joseph A. Crawford, of Farmington, Iowa, lately appointed to the South Eastern Mission, containing his license as an Elder, and the certificates of himself and wife, with the request that his name be dropped from the roll of Elders, and dropped or erased from the Church Record; assigning bad treatment from the membership of his locality to his wife and himself as the reason for such request. The Saints will, therefore, take notice that from and after May 31st, 1880, Elder Joseph A. Crawford is not authorized to act as an officer of the Reorganized Church, or officiate in the name of said church. The Saints of the South Eastern Mission will report to Elder F. P. Scarcliff, Moss Point, Mississippi, and to Elder J. H. Hansen, Farmington, Kentucky, until further notice.

We have had great regard for Elder Crawford, and hope that this unfortunate affair may terminate well for the Church and himself in a return to its fold. We further counsel courtesy and good will to all concerned; as we do not hold the consciences of any, nor dictate their course. Bro. Crawford does not charge fault to the faith or to the officers of the Church.

Do not order any more Abbreviated Harps—they are out of print.

## EDITORIAL ITEMS.

SENDING communications without signing the name of the writer will not secure their insertion in the HERALD or HOPE. The publication of the name is not necessary but the Editors need to know who the persons are who write.

Bro. E. Harrington, London, Ontario, mentions their having had an excellent conference at their last session. Bro. C. Scott and G. T. Griffiths were present.

Bro. David J. Powell writes from Stewartville, Missouri, that the branch there was doing well. They have a meeting house nearly finished two and a half miles north of town.

Bro. E. Penrod writes June 9th from Elko, Nevada. He is just home from the mines. He is expecting to be a loser by a bank failure of M. P. Freeman, of some thousands of dollars.

Bro. J. J. Kaster writes from Independence, Missouri, May 26th, stating that they had a good conference, compromising upon the meeting house affair in such a way that the house will be finished and the Saints have time to extricate themselves from their financial trouble. We now advise the dropping of all hostile, or unfriendly opposition by all hands and a strong pull all together in friendship and the bonds of peace.

Bro. J. J. Cornish is to meet Rev. William Ellerthorp in discussion June 19th, 1880, on the following propositions: "Resolved, that the Doctrinal part of the Book of Mormon is as much inspired as is the Bible," (King James version). Bro. Cornish affirms: "Resolved that the like gifts and blessings as were enjoyed by the Saints in the days of the Apostles, are done away, and are not necessary in these days or age of the world." Ellerthorp affirms. The Bible and Book of Mormon to be the standards of evidence on the first; and the Bible only in the second proposition.

Bro. J. O. Stewart writes from Taylor, Red River county, Texas, June 2nd, that persecution is pretty strong there. Bro. Charles Wicks had been ordered to leave the country and fear were entertained that some of the Saints would be badly treated. Bro. Stewart was proposing to make a tour into the Indian country to preach there. We wish him ample success.

Bro. Jobe Brown is again at Maquoketa, Iowa, and is doing good service. He says, I held ten protracted meetings, from two to six days in duration, and have had favorable and profitable hearings. The different denominations where I have labored; dwelling houses, school houses and churches have been thrown open to me; and when I was through, hearty invitations to come again have been extended to me; and the future use of their houses has been tendered, with one exception. At the district conference I was invited to spend most of my time in this district as an Evangelist, with the promise of temporal support, which I have tried to do, and my wants thus far have been supplied. I am living by faith for the future. I have baptized three since I was there; one a Methodist preacher of about forty years standing. He is a man of ability, experience, and good report. Two days or protracted meetings June 19th, 20th, at Amber, Louisa county, Iowa, June 26th, 27th at Monticello, as Bro. Grey may arrange, July 3d and 4th Clinton, Iowa; July the 10th, 11th, at the Anderson school house, Iowa."

Bro. Elias Land, residing in Thornton, Texas, waked up a queer sort of revival down there and this is how he did it. He sent to the office for a lot of tracts; and he and his wife working together put the tracts into envelopes and sent them to the women folks of the neighborhood, with the following result: "Since which time I have seen no peace, for the husbands of these ladies have been charging upon me, and so many orders and commands that it is impossible for me to obey; (if I was inclined to); charging us with polygamy and other damaging doctrines, such as are taught by the Salt Lakers. "Why do the heathen rage and people imagine a vain thing?" I can only answer, because they are ignorant of the doctrine of Jesus Christ.

Bro. Joseph Luff wrote from Provo, Utah, June 7th, that the meetings being held there by him were largely attended, and he anticipates the organization of a branch there. His letter is bright and cheerful and he is full of confidence regarding the future of the Reorganized Church and of its mission to Utah, if effective men are sent into it and kept there or replaced by those equally suited for that field. On the 9th he went to Springville and on the 10th baptized two persons, thereby increasing that branch (lately organized) to nineteen members.

Bro. L. R. Devore wrote from Bridgeport, Ohio, June 21st, that it was not considered possible then for Sr. Eliza Ellis to recover from her long illness, in fact she was considered to be not far from passing away to the other world.

Sr. C. Hendrickson sends us a copy of *Pure Religion*, published at Shellsburg, Iowa, by the Evangelists.

The challenge that was some time since published in the *Drych*, as given by an elder of the Brighamite persuasion there, seems to have been neutralized by Bro. Derry and Luff, who both have been there and offered the gage of battle. It is a little like the expression of a brother, who a few days ago in the stand said: "I suppose the rest of the Saints are like me in some respects. I find that I have the most patience when I need it the least." So with this man; he sounded a tocsin in Welsh, but it found an English echo, and our brethren are there and in the field.

Sister S. A. Rose of Graysville, Ohio, laments the removal to Missouri of the officers of the branch whereof she is a member, so that no meetings are held, and those left feel alone. May they be sustained in faith and confirmed daily by the divine power manifest.

Bro. George H. Graves wrote from St. Thomas, Ontario, June 21st, saying that he would start that day for the South-Eastern Mission, to which he was appointed at the last April General Conference. He leaves his wife and child at St. Thomas. We wish Bro. Graves a safe journey, a cordial reception in Alabama and other states where he expects to minister, and also good success in his efforts for the conversion and salvation of souls. He will labor in that mission in association with Bro. F. P. Scarcliff.

Bro. Blair, writing from Provo, Utah, June 16th, says: "Last night I preached here, in Methodist Church, on the prophetic mission of your father, to a large and attentive congregation. At the close Rev. Jayne, the pastor, replied; but he did himself and church much harm. Daily we are receiving assurances favorable to our work. The "heaven" is working finely. By

card this a. m., Bro. Derry tells me he will attend the Malad Conference, June 20th and 21st. I shall go to the city on the 18th or 19th inst., and may remain there for a few weeks.

Bro. Blair writes from Springville, Utah, June 14th: "We are having crowded congregations here and at Provo. Some are coming forward for baptism." From Provo, same date, 2 p. m.: "Bro. Joseph Luff baptized three here yesterday, and two more—an intelligent young Danish missionary and wife—have given their names. More are near. One man is to be baptized at Springville this afternoon. The outlook is excellent.

Bro. John Eames wrote from Sheep Mountain, a new mining camp, June 2d, on a board running in between and supported by the spokes of his wagon. He was in the bustle of a new mining excitement, but had the gospel and its presentation uppermost in his mind. He was trying to build a meeting and school house.

Bro. W. W. Belcher writes from Hearn, Robertson county, Texas, that their eight members have been increased to twelve by four baptisms, and he feels that they are alive in the work of the Lord.

One writing over the signature of E. D. B. relates that the Des Moines Valley Branch in Iowa, (consisting of about forty members), enjoys the blessing of the Holy Spirit when they meet, and thereby they are confirmed and strengthened, though differences trouble the waters some. A two-day's meeting held there June 12th and 13th was a good one and people were awakened. Bro. I. N. White, Stamm, Lloyd and Nirk were there, and effective sermons were preached. The writer bears witness to the joy and peace received in the gospel.

Bro. Henry and Sr. Mary Ann Peterson write from Lander City, Wyoming, how that they left their native land for the sake of the gospel. Their children have grown up and left them; so that now they have no one left to read the *HERALD* to them, and therefore they wish it printed in the Swedish language. We wish we were able to print it in that and other languages as well; but as we can not, we must wait.

We thank the following for papers received: Brethren J. M. Leland, B. F. Boydston, Thomas Henning, H. J. Hudson, J. A. Forgeus, Thomas Bradshaw.

Bro. R. H. Wight of Soldier, Monona county, Iowa, says that he is doing all the good he can. He writes: "We have a Union Sunday School here. It is composed of Materialists, Infidels, Baptists, Methodists and Lutherans, with a Latter Day Saint as Superintendent." Well, doubtless he does them all some good, and he will not rust out in a place like that.

Bro. S. I. Smith sends Detroit Post and Tribune, with local notice of the Hall dedication in Chicago.

Bro. T. W. Smith wrote from Boston, June 19th, saying that the interest in our meetings there is good and the hall where services are held is well filled on Sundays. Bro. Smith had just come from Fall River, where he preached the funeral sermon of the only child of Bro. John Gilbert and wife.

Sr. Cynthia Lanphere writes a pleasant letter from Mondamin, Iowa, dated June 21st, 1880. She joined with the Church a year ago, and since then her family have followed, for which she feels grateful and earnest.

A letter from Bro. Derry to Bro. Blair, dated Ogden, June 16th, contains good and cheering news concerning the outlook in that region. Bro. Blair's letter accompanying that of Bro. Derry and dated June 19th also brings good news.

Sister Annie Flower, at Pinckneyville, Perry county, Illinois, one of the lone ones, yet living only about sixty miles from St. Louis, says that very much would she like to hear the gospel preached again and she wishes an Elder would come there.

Bro. Joseph C. Clapp wrote from Brownsville, Oregon, May 30th, (received June 11th), that he baptized another that day, a sincere and useful man, late of the United Brethren church. Several more were expected to follow soon. Bro. Clapp says that he has found a man who claims to have heard Joseph Smith preach polygamy in the temple at Nauvoo eight years before his death. That would make the time of his preaching it in the year 1838, when this man heard him. But there are several difficulties in the way of there being any truth whatever in the man's evidence. First,—there was no such town, village or city as Nauvoo in 1838. Second,—Joseph Smith did not come to the site of what was afterwards Nauvoo till 1839. Third,—the erection of the temple was not begun till 1843 or 1845, and no services were held in the building till 1846, the second year after Joseph's death, and then it was in an unfinished condition. It is strange that some people do not have a little more method in their manufacture of falsehoods than the above and many other specimens of the art show.

Bro. G. T. Griffiths writes from London, Ontario, that he learned on his arrival there that a registered letter sent there by some one before he arrived had been forwarded to the dead letter office, so that he did not receive it, which fact the sender will please note.

The minutes of the Kewanee, Illinois District, for August 31st and September 1st, 1878, were sent to the office, but for some reason were mislaid until too late for publication. The late session of their conference requested the publication of either the minutes entire, or the following resolution then passed; we think the latter the most advisable. "Extract from conference minutes of the Kewanee district conference held at Buffalo Prairie, September, 1878: Resolved that in the absence of any charges against Bro. H. C. Bronson we hereby consider him exonerated from past detrimental rumors and pronounce him free to labor in the ministry. Carried."

**CORPORAL PUNISHMENT.**—We notice that a large number of citizens in Wakefield, Mass., have signed a petition to the school committee of that town, against the abuse of whipping children by the school teachers, as practiced in the Franklin School there. The barbarous practice should be abolished from all schools and never ought to be allowed. No good ever came of whipping children or dumb animals, we won't except a vicious mule even, and no really good person will whip either. It would seem that in the present advanced state of civilization, that modern education should be conducted on a higher plan of discipline, than that animating the lowest brutes of creation.

One great and kindling thought from a retired and obscure man, may live when thrones are fallen, \* \* and like an undying fire may illuminate and quicken all future generations.

## News Summary.

June 10th.—The funeral of the Empress of Russia took place at St. Petersburg yesterday. There was much ceremony and pomp, and noise of cannon and bells.

The Lord Mayor of Dublin has telegraphed the Mayor of every city in the United States and Canada as follows: "I regret to say that funds are still needed for the relief of distress in Ireland. In many places the pinch is now equal to any previous time. The distress is much felt by farmers who dread the workhouse, but can get nothing else until their crops come in."

Nearly thirty thousand emigrants left Liverpool for America during the month of May.

Greek pirates have been ravaging the coast of Asia Minor recently. One town has been entirely sacked by the marauders.

11th.—The Peruvian port and city of Arica has been captured by the Chilean forces.

Twenty-one persons were killed by a fire-damp explosion in a mine in Germany on the 9th.

A cyclone visited Pottawattamie county, Iowa, night before last. About Wheeler's Grove and the Osler settlement was the greatest destruction. About twenty persons were killed and many others were injured. Farm houses, barns and all other buildings in its track were carried away or destroyed by the great wind. The scenes of ruin and woe were terrible to behold, fathers, mothers and children weeping over their dead ones.

At a later hour of the same night a hail storm visited Sioux City, Iowa, breaking a great quantity of glass in windows, and the rain that accompanied flooded stores and dwellings.

A cyclone struck Winona, Minnesota, yesterday. Houses were blown down, roofs thrown off, and large trees torn up by the roots. Two men were struck by lightning and one of them instantly killed, and the other severely, though not fatally, injured. The neighboring village of Trempealeau also suffered heavily.

Also at La Crosse, Wisconsin, a heavy wind, with large rain fall, blew down hundreds of trees, and did other damage.

Yesterday about 100,000 persons witnessed the Union Veterans' procession at Milwaukee, in which some 40,000 soldiers of the late war participated. The procession was a mile in length. Gens. Grant and Sheridan, who rode in the procession in a carriage, were enthusiastically cheered along the whole line of march.

12th.—At seven o'clock yesterday morning the lightning struck a twenty-thousand-barrel iron tank of kerosene oil, that was situated on a hill above Titusville, Pennsylvania. The oil took fire, and then another tank was ignited by the first, and by noon the burning oil overflowed and ran down the hillside, consuming everything in its course. The Octave Refinery & Acme Oil Works, one of the largest refineries in the world, is now burning. Oil ran into Oil Creek and threatened the destruction of a large amount of property in the city. Persons residing in the neighborhood have gone to places of safety. At five o'clock the fire was still increasing, having reached Franklin and Washington streets, and threatening the destruction of the railroad bridge. The Fire Departments from Corry, Oil City and Weaver are in the city, in answer to a telegram from the Mayor for aid, acting with the Fire Department of Titusville. At seven o'clock the buildings along both sides of Breed street were burning, and about 100,000 barrels of oil.

An organization of citizens 3,000 strong has been formed at Leadville, Colorado, for the purpose of protecting the working miners against the strikers.

Four men have been lynched at White Rancho, Brown county, Texas. They were suspected of being concerned in stealing cattle from the farmers in the vicinity.

The central departments of Cuba were visited by two severe shocks of earthquake on the 4th inst.

An attempt to serve processes of ejectment on some tenants residing in Galway, Ireland, was stubbornly resisted yesterday. The Sheriff's posse were driven off, the police were then called in, but the tenantry still resisted and a fierce fight ensued, during which many on both sides were

wounded, some, it is believed, mortally. The district in which the riot took place has suffered greatly during the prevailing distress of last winter and spring, and the attempt of the landlord to evict the tenants in question is denounced as heartless and wanton cruelty.

Russia and China appear to be steadily drifting towards war, and so rapidly that any day may bring tidings of the outbreak of hostilities. Ostensibly the recovery of the lost province of Kuldja is the cause of war, but back of this is a cause which has been in operation for three centuries, and that is the fear of the Chinese of Russian aggrandizement along the great mutual frontier of 4,000 miles, north and west, and their bitter hostility to the growth of Russian trade.

The Convention of the Greenback or National Party, which met in Chicago this week, on yesterday nominated General J. B. Weaver, an Iowa Congressman, as their candidate for President of the United States, and Colonel B. J. Chambers, of Texas, for Vice-President.

14th.—The Chinese have attacked the Russian outposts on the Kuldja frontier and seem bound to make trouble.

The chiefs in Northern Afghanistan are again trying to stir up the people against the British.

The rebellion in Burmah has ended.

The Relief Committee of Ireland have received so much aid that they have now eighty thousand dollars on hand.

Commander Gorringer has sailed from Alexandria, Egypt, for New York, with the Egyptian obelisk in tow, all in good order.

On Long Island Sound, New York, the night of the 11th, one steamer collided with another, then caught fire and burned till she sunk. About three hundred people were on board, and about one-third of these are supposed to have perished, perhaps more than that. The officers were not attending to their duties in sounding the whistle, and were otherwise deficient.

15th.—The trade between India and Great Britain is reported to be decreasing every year now, while that between India and the United States is increasing rapidly. This is according to the records kept at Calcutta, India.

Over thirty persons who attended the Free Methodist camp-meeting being held near Elgin, Illinois, were poisoned Sunday evening by eating canned corn beef.

The wheat harvest in Southern Illinois and Southern Indiana has commenced, and the hearts of the farmers in those regions are made glad with the greatest abundance with which they have ever been blessed.

One man was instantly killed and another fatally injured by the explosion of boilers in a Milwaukee brewery yesterday. The explosion was caused by the small quantity of water in the boilers being suddenly converted into steam. The building was damaged \$25,000 worth.

The brick-moulders of Denver to the number of 160 struck work yesterday for an increase in wages. They have been paid \$3 per day. They demand \$3.50.

Martial law has been proclaimed at Leadville, Colorado. Persons are warned not to leave their houses after ten o'clock p. m., the liquor saloons have been closed, assemblages in halls or in the streets are not permitted, and none but militiamen are permitted to bear arms.

A tornado swept over the country two miles north of Shelbyville, Indiana, last evening about six o'clock, doing much damage to farm property. Several dwellings were destroyed. A very heavy rain fell at Indianapolis last evening. The cellars and even the ground floors of many houses were flooded, and much property injured. A rather severe wind and rain storm prevailed throughout Western Pennsylvania Sunday, doing considerable damage to the crops. The upper Mississippi and its tributaries are full of water. At St. Paul there is fourteen feet of water in the channel which usually has five, and the flats on the west side of the river are nearly covered by water. Many houses can only be reached by boats. In Minneapolis over one hundred families have been driven from their homes on the flats by rising water. The St. Croix at Stillwater is very high and part of the town is flooded. Many million feet of logs

have gone out of dams in the Chippewa, Red Cedar and Eau Claire rivers. Great destruction of property has also resulted from the overflow of the Upper Wolf River. Several bridges have been swept away, and nearly the entire log crop has been set afloat and is drifting in every direction.

16th.—From Stevens Point, Grand Rapids and Eau Claire, Wisconsin, comes further news of the great destruction by floods in the rivers. Not only logs, but saw, shingle and flouring mills, tanneries, offices, dwellings, bridges and other property have been swept away, a few people drowned and many made homeless.

About Cincinnati and throughout south-western Ohio the winds and floods have also done much damage. It is said that "the rain fall was unparalleled, the winds were fearful and the lightning was terrific." At Glendale two churches, one college, one school-house, several costly dwelling houses and other buildings were wrecked or badly damaged. A tornado at Cicero, Indiana, destroyed one church and greatly injured another, also wrecked or damaged many houses, and wounded about twenty-five persons, some of them fatally. Crops and fruit-trees were completely destroyed in many instances, and large timber lots were swept bare of trees. Near Frankfort, Indiana, great destruction was done and fifteen people were more or less hurt. Great storms are also spoken of in dispatches from Lafayette, Marion, Muncie, Knightstown and Rushville, Indiana. At Wheeling, West Virginia, railroad and other bridges were swept away, as well as a great deal of other property.

A current item of news says that on the sixteen thousand chapels owned by the Methodist Episcopal Church there is owing the sum of seven million dollars, an average of four thousand dollars each.

17th.—Full details are given in to-day's paper of further cyclones and great storms in Indiana this week. There has been great destruction of public and private property in a number of counties and some lives were lost, and many other people were injured.

Resistance to eviction has taken a new phase in Ireland. The tenants resist the Sheriff's officers to the last extremity, and when finally turned out they come back and occupy their old quarters under cover of the night.

A locust plague has inflicted enormous damages in that portion of Asiatic Turkey lying south of the Caucasian Mountains. Over 20,000 men are employed in endeavoring to destroy them.

Gen. A. H. Terry, at military headquarters in St. Paul, has received a telegram from Fort Keogh announcing that eighty lodges of Sioux Indians had appeared at the post and expressed a desire to surrender. The Indians are desirous of making peace, and negotiations were in progress yesterday. The military authorities insisted upon a complete surrender, including the transfer of all their guns and powder.

18th.—It is now generally thought that Turkey will defy the great powers of Europe concerning the Berlin treaty, to the items of which they have been trying to bring Turkey to observe, as agreed in the treaty. The Greeks consider that a war by them with Turkey is "unavoidably necessary." England is free to express belief that Russia is moving Turkey to resist the other Powers as far as possible.

19th.—The Spanish government having received many petitions from religious orders about to be expelled from France, has issued a circular to the civil authorities declaring that no order, college, or religious establishment will be permitted in any province near the French frontier, and in the rest of the peninsula only after due authorization from the Government, and after their petitions and motives have been investigated.

Dispatches from Dublin state that the land agitation is dangerously increasing in all parts of Ireland. The peasantry are reported to be very much excited by the shooting, the other day, at Leitrim, of Mehan, by Henry B. Acheson, the landlord, on his farm near Ballinamore.

From information received from different parts of Asiatic Turkey it appears that the distress there from famine is growing worse. The famine will probably be mitigated with the appearance of the

new crop, but the emergency requires effective treatment at present.

21st.—A dispatch from Dublin says that the famine-fever of the most dangerous type prevails in parts of the west and south of Ireland.

It is believed that Victoria and his troublesome band of hostiles are recuperating in the Mexican State of Chihuahua, preparatory to another incursion upon American territory.

22d.—Some of the Jesuits expelled from France have found refuge in Prague, Bohemia.

The Galena river has risen to a flood in the city of Galena, Illinois, and buildings are being flooded and other damage done. Also at Dubuque, Iowa.

One-sixth of the town of Adams, Mass. were prostrated on the night of the 15th inst. by a disease of a cholera character, apparently taken because of the dense miasmatic odor of a heavy fog that prevailed at the time. The smell was like that from a cellar or other underground place long closed up. None have died, but hundreds were very sick.

To-day the Democratic party meet in convention at Cincinnati, to make their choice for President and Vice President of the United States.

23d.—The names of seventeen candidates are given as being before the Cincinnati convention for choice in the nomination for President of the United States by the Democratic party.

A recent terrible storm of rain at Lauban, near Breslau, Prussia, destroyed 105 houses and killed fifty-six persons.

24th.—In the Democratic convention at Cincinnati, yesterday, six men were nominated, from whom to make choice of one as the man of the party for President of the United States; namely, Hancock of Pennsylvania, Bayard of Delaware, Thurman of Ohio, Field of California, Morrison of Illinois, and Hendricks of Indiana, and the balloting stood in the above order at adjournment. To day by telegraph comes the news that General Hancock has received enough votes to make him the nominee of the party.

Bradlaugh, the noted socialist and daring free-thinker of England, who was recently elected to the House of Commons, refused to take the required oath, in which is included an affirmation of belief in God; and so, by vote of the House, day before yesterday, he was refused a seat therein. On yesterday he presented himself at the Speaker's desk, but was requested to withdraw. This he refused to do, and, by vote of 326 to 38, the speaker was authorized to enforce his withdrawal. Then the Sergeant-at-arms removed and confined him in the clock tower of the House of Commons.

## Correspondence.

PLEASANTON, IOWA,  
June 15th, 1880.

Bro. Joseph Smith.—On May 6th I went to Doud Station, Van Buren county, and four miles from there I commenced holding meetings and continued for some time. Although the evenings were short and the farmers were very busy yet there was a goodly number out to hear the word, and the interest increased until the cry was heard from other parts, "Come over and let us hear the strange news." And I went and preached in three other school houses, and set the leaven working. Much prejudice was removed, many friends were raised up for the truth, and May 13th I baptized Joseph Benjamin and his wife, two noble souls. I continued preaching in their school house, and on May 28th I baptized two more, Mrs. Roush and Mrs. Bowen. Their husbands are believing, and I trust ere long will obey.

June 1st I started for Decatur county, and at Davis City met Bro. B. V. Springer. Bro. Alex Smith was there for Bro. Springer to go home with him, I went. Bro. Alex said that his horse and buggy were at my service to visit the brethren and the different parts of the country that I wished to see, for I had come to see the country and get acquainted with the brethren. I had not come to spy out their liberty, nor to carry away their grapes, but to qualify myself to answer the many questions asked me about Decatur county and the Order of Enoch.

Bro. Springer and I went on Sunday to the Saints' meeting house, and at 10 a.m. I attended their Sabbath School. It was pleasing to see the parents and children take such a lively interest in the school. At 11 o'clock the house filled with Saints. Their worthy president, H. C. Smith, called on me to speak, and, for the first time, I preached to the Saints in Decatur county. And I assure you, dear brother, that the Spirit of the Lord was there to enable me to instruct and comfort the Saints, and their faces seemed to reflect the gladness and cheerfulness of their hearts. At 4 p.m. we met at the house of Bro. Harris in the village of Lamoni, for a prayer meeting, but the Saints requested me to preach, and I did so with good liberty. I was afterwards told by the president of the branch that it was the first sermon ever preached in the town of Lamoni.

Bro. Springer and I went to Bro. Alexander's and remained all Monday. Bro. Snively started to take me to Pleasanton, for I intended to leave the country, but when we were about four miles on the road, the buggy broke and we were obliged to return. Bro. Snively then went to Lamoni, and he, as the president of the district, and Bro. Henry Smith as president of the branch thought it best for me to hold a series of meetings in Lamoni, so I commenced on Wednesday night and continued every night until Saturday evening, and on Sunday I preached in the Saints' meeting house. When I returned to Lamoni Bro. Wm. Hall, of this place, was there after me to come here. And now I am advertised to hold meetings in this town, commencing Wednesday evening in the Methodist church, to continue over Sunday. I am requested to remain and attend the conference of this district, on the 26th inst., at Davis City, and I have consented to do so. Then I expect to go into Illinois.

In conclusion I will say that my visit to Decatur has been a pleasant one, and I hope I have done some good to others. I visited many of the Saints at their houses, and I found them comfortable and happy, and seemingly trying to serve God in spirit, and to get their temporal bread by the sweat of their brows. May the Lord enable them to lead peaceful and quiet lives, shall ever be my prayer for the Saints of Decatur and the regions around. I hope all Saints that may feel to come to these parts may not come in haste, but, have all things prepared, that they may fall into the peaceful line of march unto eternal perfection, and help to make the place holy by holy living; and if they will do so I have no fears of the result. Your brother,  
J. H. LAKE.

JACKSON, Jackson county, Ohio,  
June 7th, 1880.

Bro. Joseph.—I am still laboring in South-eastern Ohio District. It will soon be nine months since we (wife and I) left home in West Wheeling. During that time I have filled one hundred and three appointments, baptized twenty, organized one branch, (Liberty Branch, in Jackson county), ordained one elder, one teacher and one deacon. I recently visited the Syracuse and Lebanon branches in Meigs county. Bro. Thos. Beatty conveyed us there, and we found Saints who are worthy of the name, for, "by their fruits ye shall know them." We were privileged to spend several days with Bro. and Sr. Spann, near Reedville. They are strong in the faith, and had sown the good seed in the hearts of some of their neighbors, and I had the pleasure of baptizing six while there; and on my way to Syracuse I baptized a very promising young man by name John H. Woodward. I spoke three times in the Duett's Run school house—old stamping ground of Bro. J. C. Foss, who still lives in the memory of numbers there, and who would hail his return with gladness. While he was there the Saints began to build a church, laid the foundation, and lumber was brought upon the site to erect it, but lacking energy, they left off when Bro. J. C. left. They say, "Had he remained awhile longer the house would have been finished." May showers of blessings from the hand of God fall upon the Saints in Meigs for their kindness to us exhibited in many ways. We heard brethren Edmund Thomas and Thomas

Matthews preach; they are men of God, and I would rejoice to see them in the field constantly. The Church needs more such noble men; their hearts are in the work, but their hands are tied like many others having families.

On my way from Syracuse to Jackson I was accompanied by Bro. Thomas Matthews, and Bro. Moore of the Lebanon Branch, as far as Morgan Centre in Gallia county, where appointments were announced for us some time before. Commenced meeting on Saturday night, May 22d, Bro. Matthews and I speaking alternately, until Monday night when Bro. Beatty took the stand. Very large assemblies present, and many professed to believe the doctrine. On Tuesday morning Bro. Matthews and Moore left for home, and Bro. Beatty and I held meeting that night. I spoke upon the second coming of Christ, and the "signs of the times." I thank the Lord for the liberty given on that occasion; two were baptized by Bro. Beatty; one a man aged fifty-one whom the doctrines of the sectarians could not reach; the other, a lady, a sister of Bro. Beatty's wife. We entertain a hope that if that place is not neglected there will be a branch raised up within a year.

Bro. Beatty, though but young in the work has been preaching—and is destined to be a "polished shaft" in the hand of the Lord in spreading truth; he is so gentle, mild and pleasant in his manner that he wins the esteem of nearly all. Your brother in hope of eternal life,  
L. R. DEVORE.

FREMONT, Steuben Co., Ind.,  
June 8th, 1880.

Ye Editors.—We took the farewell hand of the aged parents, and other much loved ones, the middle of last March, and passed direct to Independence, and held forth in the Court-house. Next came to St. Louis and labored in that district. Their conference was a royal feast to my soul; but reluctantly and sadly I bade the assembly good by, on that memorable Sunday evening, hastened down the street to board one of Nahum's wagon's, and "swift messenger" it to Plano. Pleasing reminiscences of the Jubilee sittings are sacredly stored away in the chambers of my memory. The tender forbearance, the profound wisdom, the reverential earnestness, the approximate unity and the divine power that characterized the sessions, bring grateful reflections.

When the love of God burns all through the bones, purifies the heart and illuminates the mind, the favored recipient can feel for the suffering and benighted of all time and every realm. Heavenly grace brings its possessor over the narrow, dark, selfish, serpentine ruts of sectarian bigotry into the Edenic fields of redeeming charity. The everlasting Jehovah that thundered forth from Sinai, that reigns in the universe hath established Zion. Her stones are variegated with brilliant colors, her walls rise majestically from the debris of Babylon, her battlements begin to radiate and the heralds are sounding the glad tidings over the lofty mountains and wide oceans. The Lord will build it up, through human agencies, appear in power and great glory and dwell within her precincts henceforth. Let all that have named the name of Christ redouble their diligence.

Let the spiritual and visible, or temporal departments receive due prominence by all. I think that every member, all over the world, should be thoroughly instructed in the law of tithing, and taught to observe it faithfully. If they say they have nothing to pay tithing on, let them take nothing for a basis to begin with, and then pay one tenth of their increase annually. If they are not increased they honor the law and are not out any, but when their substance is increased they well can afford to pay back to the Lord one tenth. A person might have one, ten, or a hundred thousand dollars, and still decide that they had no surplus to begin with, inasmuch as they could use said amount to a good advantage; but they should take a careful, honest inventory, and periodically take stock and pay one tenth of their increase. Ancient Israel was blest in all the temporal departments of life when they remembered the various command-

ments and observed them. They "robbed" God; then the devourer came, touched their fair fields and delicious vineyards, emptied their larders, shut the windows of heaven, and then they became a reproach among the nations, a hiss, a taunt, a proverb, a by word, scattered, peeled and forsaken. I would like to see the moneyed men, that are high in authority, take the van, and then say "Come on," if they are not wholly engaged that way at present.

It is more blessed to give than to receive; and besides, that whirlwind of the Lord that Jeremiah mentions, will fall with pain upon the head of the wicked.

Bro. C. Scott was to go to Canada last week and Bro. Heman C. Smith into northern Michigan. I look for Bro. Griffith or Kelley, or both, down from Coldwater, Michigan, to-day. We are to hold forth in Ohio again to-night. The weather is very wet but the people turn out and listen attentively. I feel happy and hopeful, as usual, in the mission, but long to see the purling streams or the silvery lakes, troubled with other than anglers, spearmen, or wool washers. I think quite a number are halting between two opinions. God grant that they may choose the better part. The Saints are living down all disdainful reproach in these parts. I have labored considerably in several counties in Michigan.

I sat as Bro. Scott's moderator during a six evenings' discussion with a Saturday Adventist in Allegan county. Elder Kenyon was a learned gentleman, but Columbus dealt withering, rapid, deathly blows against his Edenic Sabbath for all men, and also, able and firmly maintained the conscious spirit question. Bro. Scott is a courteous companion, a lucid reasoner, an humble disciple and an eloquent orator. He returned after about three weeks time, finished the Spirit question and affirmed the first day for the Christian Sabbath. I am credibly informed that the last debate was all that could well be desired in favor of the truth.

I will now speak of my labors at a place near Hartford called Stoughton's corners. The meetings were largely attended and no insults were given or received. I was treated with marked kindness and fancied that I was regarded with due esteem.

After Bro. Scott and I had gone elsewhere, then a hurtful notice appeared in regard to our labors, in the *Hartford Day Spring*, as follows:

"For some time past various preachers have been advocating the Mormon doctrine in a mild form, in one of the school districts in this township, which in its mild form was not really pleasing to the people, but still they tolerated it until last week, Thursday evening, when one Short held forth and plastered Mormonism on so thick that some of the boys thought it would bear a few rotten eggs, and gave him such a dose that he needed at least nine wives to clean him up ready for his next appointment. The people in this vicinity are not yet ready to adopt Utah customs."

I never had an egg thrown at me in my knowledge. I have no sympathy for Utah customs hinted at, and am nix as yet on the wife question.

You can publish this notice with my communication if you desire. With good will to all men and love to God I am "Christian at work."

M. T. SHORT.

UNIONTOWN, El Dorado Co., Cal.,  
June 7th, 1880.

*Bro. Joseph and Henry:*—Our little band is still trying to serve the Master with all their hearts. We have a branch organized here, Bro. C. H. Grube, Priest. We have Sacrament meetings every Lord's day, and have been greatly blessed. I rejoice to say that seven out of our family of ten have obeyed the gospel. One of my sisters had been nearly blind for eight months, and, after she was baptized and confirmed, she was administered to by Elders Lowell and Daley. Her eyes were healed immediately, and have been stronger since than they ever were before. Another of my sisters was very sick a few weeks ago. She asked to be administered to, and, after a short prayer, Bro. Lowell anointed her with oil and laid hands on her and prayed for her. She was healed instantly.

We have preaching here every few weeks by the Elders. Bro. Lowell preached twice here two weeks ago on Sunday. The result of those two sermons were that one was baptized the same day, and three the next day. The people of Coloma and Placerville are very anxious to hear more of this doctrine. I know there are a great many honest souls in Placerville who would obey if the way was clear, and I believe that a branch will be raised up there before long, for all who seek the Lord earnestly and humbly will find him, and he will teach them the way as he has taught me. My heart is filled with great joy when I think of my heavenly Father's goodness towards me. I ask the prayers of the Saints, that I may be humble and submissive to his will, and be ready to do whatever my hands find to do in helping this cause along. I pray that all the honest in heart will be gathered in soon, for the time is coming when none but the very elect will be able to stand through the trials and scourges that will pass over the earth. A few of the evil minded about here are saying all they can against this work and those engaged in it, but the more they oppose this gospel the faster it spreads. We have nineteen members here now, and more are inquiring the way to life eternal.

Your sister in Christ,

MARY E. BEEBE.

ELIMVILLE, Ontario,

June 18th, 1880.

*Editors Herald:* On the 3d inst, Bro. Griffiths and I left Coldwater, Michigan, and came to Canada. Stopping first at Bro. Traxler's we received a hearty welcome, which we appreciated. We attended the Kent and Elgin Conference, which convened with the Wellington Branch on the 5th. It was well attended by the officers of the Church in the district, as also, by Saints and friends, and was quite a success. Bro. Cleveland, Leverton, Cornish and Griffiths did the preaching, and unity prevailed.

Passing through London, we stopped with the brethren there and met in worship with them two evenings. June 12th, 13th, and 14th we attended the London Conference held at Osborne, in the new chapel recently erected by the Saints of that branch, and, though a small house, it is a credit to the cause in that community. The conference was a good one and much business was transacted.

Bro. Leverton presides over the Kent and Elgin District, and Bro. R. Davis over the London District. Yours in the work, in weakness,

C. SCOTT.

Provo, Utah, June 7th, 1880.

*Bro. Henry A. Stebbins:*—I am in much better health than at last writing, and feel well. I have crowded houses at Provo, in the Methodist Church, and I find in the minister one of the most liberal-minded and fair dealing men that it has ever been my lot to meet in that society. He plays the organ, leads the singing, and conducts all the preliminaries for us, when invited so to do. Interest runs high, apparently, and good will result, or my feelings deceive me. I have to go to Springville on the 9th to baptize some. I preached there on Sunday morning and here at night. As the result of about three weeks actual labor there we have a branch of seventeen members, with a sensible and tried old-time Elder as its president. Bro. Gordon Deuel and myself did the preaching, Bro. Deuel the baptizing, except three, and Bro. Derry afterwards visited them and organized as above. We will soon have a branch here, I believe. I instructed the clerk at Springville to furnish you with all items. They have a pretty perfect record. I am feeling splendid with regard to the situation of the work here at present. I baptized two more in Salt Lake City last week, and others at the door.

I hope that the future will reveal clearly to the world, the genuineness of our faith, the purity of our conduct, and the real secret of our power. I seem to catch a glimpse, occasionally, of the coming triumph, and I verily believe that, if we can succeed in effectually "solving the Utah problem," we will have sounded the key note to our future glory among men. It is certainly a very desirable thing. I hope, therefore, that heaven will direct the appointing of men for this

field. If men can be found, who are judicious, full of love, yet not over susceptible to influences, and men who have never been connected with *Brighamism*, the success of this mission is but a matter of time. I never felt more liberty (if as much) and never was more favored by heaven in spiritual matters. I know God is in the movement. I expect to leave so as to be home a few days before the Fall Conference, so that I may go to it with a clear understanding as to how home matters will justify my future mission work. The brethren are all well. I find more true pleasure in the work than ever in my life before. With much regards, I am, as ever, your brother,

JOSEPH LUFF.

TAYLOR, Red River County, Texas,  
June 5th, 1880.

*Bro. Joseph and Henry:*—We have been badly treated since Bro. Wm. T. Bozarth came back here. The world has turned against us, and the times resemble Paul's day, for, when they are brought before the courts of justice they will swear any way against us. But, in order to gain their purpose they will come to us to compromise in order to blame us with the fault. I went to the authorities myself and talked with them, and saw that they were afraid to do anything for us, on account of being accused of being friends to that unpopular church, which they say, call themselves Latter Day Saints. Then when they are brought before the courts the voice of the people is against us, then, in order to keep it from going out to the world that they may be accused of being wrong, they send men that are on half way ground to compromise with us, and ask the president to vouch that no more trouble comes up, as much as to say that we are the cause of all the trouble. When the president says he will only vouch for all that will say to him that they will have no more to do with the suit, they have as good a thing as they want. Then they say, We don't want you to teach that doctrine here among us ignorant people; for this is our country. So they have told the truth through a mistake, for they think they are smart, or wise. Very well, God has said that the wisdom of this world was foolishness to him. Now, as for Saints appealing to the courts of this world, it is of no use, for this reason. Bro. Charles Wickes, James Coker and I were at work together; a crowd of lawless men and boys came on us at midnight, with pistols and guns, contrary to the law of the land, (with the world, but with us anything is lawful). I went to the authorities for counsel, and they said, "As for your doctrine, we don't have any use for it in this country, and my advice is for you to go back, and if they order you off, you had better go, for they will kill you." My advice to Saints who are living in such places as this, is to go to God for advice, who will give liberally to all who will come humbly and honestly. The time has come when we must be tried, as God has said that he would have a tried people. Now, if we can not bear these trials we are none of his. Hope we may live better and be worthy of being called the people of God.

Your brother in Christ,

J. O. STEWART.

#### MIRACLES.

*Dear Herald:*—I hope it will not be out of place to offer a few thoughts touching a matter that I think I am acquainted with; at least, so far as my missionary work has extended. I was induced to write this by noticing an article in the last *Herald*. I think that as a people we should be cautious how we talk, whether from the pulpit or in our arguments outside the pulpit, about our miracle working power; for whether we know it or not, it is true, that instead of inspiring awe or respect for either ourselves or our faith or both, we sometimes become laughing stocks for our enemies to jeer at. Because they not only never see any of the things we boast of, but in six cases out of ten at least, when sick we are apt to run for a doctor, and apply it to the use for which we have been so loud mouthed in another direction. An upright, straitforward life and conduct will win the good opinion of even our enemies, more effectually and quicker than



all the talk we can produce, where the life fails to correspond to the profession.

I do not admire constant boasting, only in Christ, and I know that he is able to do all that he has promised; but he no where gives us the privilege by either the word or the Spirit, to be continually boasting of something that we are not in possession of. Our enemies laugh in their sleeves when we are worsted in an argument, or in debating with some champion of another faith, if he brings us to bay by some of his strong negative arguments. Perhaps we say that we are the true Church. An objection is raised, a challenge thrown out, which is soon picked up, and we not half as well posted as we should be, or could have been; but miracles have been our hobby, and the enemy comes off triumphant, at least in the estimation of those opposed to us. And if this is not humiliating, what is? Wherever we go, we hear of a defeat and it is a source of vexation. Now let us try it and see if we can't satisfy every reasonable man and woman, that we are honest in our faith; by living humble. If we do so, as Franklin said of the pennies, "the dollars will take care of themselves," so will the miracles. Your brother in Christ,

T. F. STAFFORD.

FT. GARLAND, Colorado,

June 7th, 1880.

Dear Herald:—Being anxious to meet Bro. Adamson at Coal Creek before his departure for Missouri, I managed to arrive there on May 25th. Commenced preaching on the same evening. The Sunday afternoon following, at per request, held a private interview with Mr. W. Howels (or Howell). Mr. H. is verging into manhood, quite intellectual, tall, and well proportioned, somewhat prepossessing, easy, and rather fascinating in conversation. He soon informed me that he was a free-thinker, and became very denunciatory of the Bible, deploring the evils and misery (as he claimed) it had caused and was causing in the world, and was anxious that I should publicly discuss with him the merits of that book. Thereupon the following question was presented and agreed upon, the discussion to come off on the following Tuesday, each speaker to speak twice alternately each speech of thirty minutes duration, but one evening agreed upon, "Resolved that the Bible contains the word of God," I to affirm, and he to deny.

Quite a congregation convened, said to be large for the place, and as respectful and quiet as any audience I wish to see. I thought, while talking and arranging with Mr. H. for the discussion, that his object was to get and to impart good, and that the investigation was to be prosecuted in a friendly and manly manner, but he had scarcely opened his mouth in his first speech before I was convinced that his only object was an onslaught on the Bible, which was accomplished with the utmost of his abilities by using some of the oldest infidel arguments. He had nothing original, save a few slang phrases, which were nothing to his credit as a professed gentleman and a fair controversialist, though they pandered to the feeling of those like proclivities, of whom there were not a few present. If credit is due to a disputant for failing to notice, or attempting to disprove the arguments of his opponent, very much was due to Mr. Howell; for in each of his speeches, as every unbiased person present could readily see, he studiously avoided even noticing, much less did he try to disprove any one of my arguments, except in one instance, which, by the way, was somewhat significant. Referring to my argument he inadvertently (I believe) said there was too much prophecy, having in my defence claimed that prophecy was proof of the Bible containing the word of the Lord, etc. I wonder these great men who call themselves free-thinkers don't manufacture a new edition of objections against the Bible, for it has stood all the old ones and proved invulnerable, like the mighty rocks of the ocean, against which the waves continue to dash, but only give evidence of their impotency to break or move them. There is such a sameness in the objectionable arguments of these free-thinkers (infidel) that, even with the burning eloquence of an Ingolsol, they soon become monotonous, and no

true Latter Day Saint need be disturbed thereby.

Having heard some speculative talk from Sunday to Tuesday, as to the result of the discussion, I was at its close made glad in raising my hands to know that my scalp was all right; and, as I emerged from the hall, and gazed into the blue vault of heaven, I praised God anew for the precious truths contained in the Bible, and with Bro. H. C. Smith I felt that the Infidel had nothing I wanted.

One additional item might be added: I had arranged to travel with Bro. Adamson to Pueblo, forty miles, to start on Tuesday, and we therefore were anxious to have the discussion on Monday night, as every day's delay added to Bro. Adamson's expenses. But my antagonist said he *must* have two days to prepare. So Mr. —, being anxious for the discussion, promised to pay Bro. A. the expense incurred by staying another day. But, alas! Bro. Adamson got out of the county without being pursued by an official for debt, nor his pockets loaded by a fulfillment of the promise.

In hope,

JAMES CAFFALL.

GLENWOOD, Iowa,

June 10th, 1880.

BRO. HENRY A. STEBBINS,

Church Secretary, Plano, Illinois:

In Conference Minutes Supplement, of June 1st, 1880, there appears quite an error in what purports to have been my language, and I desire the publication of this correction. I have no complaint to offer against the conference secretary or clerks, for it must appear evident to all, that if not actually reported in full, such must occasionally happen; yes, often. It only argues that we ought to have a short-hand reporter among the list.

As to the publication, I remember of having called the attention of the conference at the time to the fact that those words were not used by me. This occurred by reason of a remark made by the speaker following me on the temple matter.

What I did say was this: "That notice was given all parties interested, in accordance with the laws of the state where the property was located; residents by personal service and non-residents by publication."

Afterwards, upon inquiry as to whether I had mailed a paper containing notice to Bro. Forscutt, I replied that I was not then positive. There is a wide distinction between that act and notice, which will be readily seen without comment. As to what follows in the minutes as Bro. Forscutt's speech on the subject, I must say, with all due deference to the reporters, that if a great part of it was ever spoken I am guilty for once of being "asleep on guard;" certainly I never heard it. There is one other thought however, which demands the attention of all interested by reason of the publication; and which may at once relieve the charge as to moral force made in the speech.

The notice on Bro. Forscutt is by publication, and he was a non-resident and the subject matter of suit real property. Now, a non-resident defendant served by publication only, in such cases, may come in and put in his defence any time within two years after judgment. If Bro. Forscutt had any actual interest and rights in this matter, they still may be adjusted, and no one will be more glad to see him file his claims and have them adjudged than counsel in the case. We were in this case desiring invaded rights rectified, not in any way interested in invading others.

The idea conveyed to me by all with whom I conversed on the subject, and by remarks in the conference the year prior to the suit, was, that this temple property was conveyed for the payment of taxes to Joseph Smith and Mark H. Forscutt for the reason, that at the time, the former was President of the Church and the latter Church Secretary. That whatever of repairs were put on the Temple by Bro. Huntley were intended for the church in fact and not to either of these parties individually.

If this view is the correct one, Bro. Forscutt never had any right to encumber the property except as he might assign his tax interest, were all the other questions of title exemplified. If

this statement of the matter is erroneous, the status has been misrepresented to me. As to the amount claimed for repairs, it does seem to me, after particularly examining the property twice, that the one half claimed, is more than the building is worth entire, from foundation to capstone. Desiring simple justice in the matter to all parties, I remain,

Yours in peace,

E. L. KELLEY.

NAUVOO, Ills., June 14th, 1880.

Bro. Joseph Smith:—Last evening I closed our series of meetings in Montrose, Iowa, giving in all fourteen lectures, enjoying throughout good liberty. Had large, attentive, intelligent, appreciative audiences. Many became interested who were never before as thoughtful of religious matters. The young friends who composed our choir and the young lady, Miss Lena Reeves, the organist, did nobly for us. The branch tendered them a vote of thanks for their services. Nothing is ever lost by showing a liberal feeling toward those not members of the Church, as in the instance of these young people. Some of them were not interested in religion, that became so at our services. "He who would have friends must show himself friendly," is very true. Too many, I am sorry to say, who call themselves Saints are too narrow minded and bigoted. If we claim there is narrow mindedness in the religious world, let us be careful that we are not too much tainted with it ourselves.

There are those who object to music in the church, having an organ, etc., but we read that, when Solomon's temple was dedicated, as the singers and those with "stringed instruments" and "organs," &c., stood about the altar, while the music was going on, that the glory of the Lord so shone around them that for a time the priests could not approach the altar. In the New Testament there is not one word condemnatory of instrumental music being used in God's house, neither in the Book of Mormon, nor yet in the Book of Doctrine and Covenants. Saints who have had visions of Paradise have seen musical instruments there.

To speak for myself, if none other, I would say that I am a great lover of instrumental and vocal music. I love the beautiful flowers in all their varied forms, tints, and fragrance. I love all that is beautiful in nature. Then take me from earth to a heaven where there are no organs, violins, harps, pianos; no flowers, birds, &c., O, what a dreary heaven for me! I crave no dwelling in such a place; let me remain here.

I spent a very pleasant time at Montrose, and as I "took the parting hand," I heard "Hope we may have the pleasure of seeing and hearing you again." Nothing preventing, I leave here for Rock Creek, on Tuesday, to commence meetings on Friday evening. All well. Saints send kindest regards.

Yours in the truth,

J. FRANK McDOWELL.

WESTON, Iowa,

June 11th, 1880.

Bro. Henry:—This Spring has been very hard on the farmers of this western country, there has been so much wind and dust. The like is not in the memory of the oldest settler. Wheat and other small grain will not be more than a half crop. The corn looks bad at present. Last Saturday evening there was a severe wind and rain storm, and whipped the corn so badly that it looks as if there had been a heavy frost or a fire had run through the fields; three or four inches of the blades are all dead. Frost, wind, and hail have well nigh left us without fruit, and the bugs are spoiling the potatoes. Yet men curse God and fight against fate, as if they could win, while the spoiler is abroad in the land. Last Sabbath, I was permitted to baptize two into the fold. Short nights, the busy season, stormy weather and a lack of interest on the part of the people, make Summer preaching tedious work. Still my desire is to continue, and when the end has come, may the closing page of life be, "He proved faithful to his trust."

Yours in Christ,

ROBERT M. ELVIN.

OENAVILLE, Bell Co., Texas,  
June 18th, 1880.

*Brn. Joseph and Henry*:—I received your kind letters and the book you sent me, for which please accept my thanks. This is Sunday night and I am almost worn out. I have preached nine times since last Sunday morning, besides teaching and singing with the Saints. Last Friday evening I had the pleasure of baptizing eleven precious souls, nine of them heads of families, and the other two are grown people. I organized a branch here of thirteen members, Bro. H. L. Thompson, president. The good work still goes on, thanks to God's Holy name. Bro. Thompson will keep all things straight here. I am very proud of those I have baptized, for they are of good report. I will try and keep all things in as good order as possible while I am here. Bro. Wicks is at Hearn fifty miles from here, and will come here soon. He had to leave Red River county at last, as I was satisfied he would. We will start to San Antonio in the morning, if all is well. Will be gone about four weeks, then return here to continue the work. Any counsel or words of encouragement from you or Bro. Joseph will always be thankfully received by me. Please remember us in your prayers. Love to all. My address for a time will be San Antonio, Texas. Yours in hope,  
W. T. BOZARTH.

COLDWATER, Michigan,  
June 23d, 1880.

*Editors Herald*:—Our conference, held at Clear Lake, Steuben county, Indiana, 29th to 31st of May, was quite well attended; and, although it rained every day of the session, it was a success. A large number of the Saints were in attendance, and Brn. Short, Griffith, J. Smith and C. Scott of note among the ministry, were present also. Saturday was devoted to business which assumed tedious routine but finally closed on Monday morning satisfactorily to all. We find that as we grow in numbers and the business of the conferences increases, it is essential to apply the rules of business more strenuously, that order, tact and facility may characterize our meetings. Some have hesitated about studying the rules of order and applying them, but experience will teach, if nothing else will, that order in the transacting of business is as essential as prayers, and must be adhered to.

Sunday was devoted to preaching. In the forenoon the church building erected by the Clear Lake Saints was formally dedicated to the Lord, as a place of worship. President J. Smith preached an interesting and appropriate discourse, which was listened to by a large assemblage of people; a hymn was then sung and the services closed with prayer offered by Bro. W. H. Kelley. The Clear Lake Saints have built their church at some effort and sacrifice, in order that they might have a place of convenience and of their own in which to worship. Some, not of the faith, cheerfully assisted; for it is known that the Saints hold to a free pulpit; and this sentiment meets with approval among the thinking and advanced classes everywhere. May the Saints of Clear Lake enjoy the labor of their hands. Bro. C. Scott preached in the afternoon to a large audience, in his usual forcible manner; and in the evening Bro. H. C. Smith presented some of the facts of the faith in a terse and argumentative way that was both interesting and convincing.

The Clear Lake Saints and friends extended a generous hospitality to those in attendance, those living near the church having the greatest care by reason of inconvenience in going far on account of the rains; but they met the emergency with good cheer. How pleasant it is to live near the church!

This conference will be remembered with satisfaction and pleasure. May we continue to grow wiser, better, and more useful by experience had at our several meetings, so that our last conference shall always be more wisely directed, orderly, and characterized with a greater proportion of enjoyment, confirmation, spiritual power and peace than any previous one.

The new laborers in the mission, Brn. G. T. Griffiths, M. T. Short and H. C. Smith were cheerfully sustained by unanimous vote, each

having done a good work since the April conference. With this force united with others, within the present year we are sanguine of much good being done for the cause.

Since the conference Brn. Scott and Griffith went to Canada to labor during the summer. Bro. Short remained preaching in Steuben county and vicinity; and Bro. H. C. Smith, after a short stay at Coldwater, returned home to remain until fall by special request of his mother, whom he has not seen for near three years.

On the 16th instant, assisted by Bro. Bootman, I preached the funeral discourse of Bro. Jesse Webster, at Hartford, Michigan. A number of the Saints and sympathizing friends and neighbors were present. Bro. Webster was a soldier in the late war; leaves a wife and one child. He was in good repute among his neighbors. The Hartford paper made mention of him as an excellent citizen. In the Hall at evening, and at Croton's Corners on the evening of the 17th, I preached to small audiences, on the faith of the Saints. The 20th, I spent with the Saints at the Nauvoo school-house and preached twice to not very large but attentive audiences.

In the faith,

W. H. KELLEY.

MOSS POINT, Jackson Co., Miss.,  
June 7th, 1880.

*Bro. Henry*:—I have preached seven times since coming here, in the Saints' houses. Not very many unbelievers out, but they seem interested, though most are very much prejudiced. The Saints are trying to build them a meeting house, which when done, will help the work; for people are backward about coming to private houses. There is talk of sending off for two Baptist preachers to debate with me, but have heard nothing definite about it yet.

I am to go to the branch across the river on the 9th, and will preach there two weeks or so. The Saints here are endeavoring to keep the faith, and are earnest and prayerful.

Yours in the hope of eternal life,

FRANK P. SCARCLIFF.

LOUISVILLE, Ontario,  
June 7th, 1880.

*Editors Herald*:—I left Bevier, Missouri, March 23rd, and went to Hannibal, where I tarried some three days, during which I met with the Saints twice, and preached once. While here, I was joined by Bro. Bozarth, who spoke once, and who accompanied us to the April General Conference.

We visited Bryant, Illinois, where my sister and a few other Saints reside, and enjoyed ourselves for two or three days. Passing on towards Canton we called by the way on our excellent brother, T. F. Stafford, with whom, and his excellent wife, we enjoyed ourselves. Our week's stay at Canton was made doubly pleasant, in visiting from house to house among old-time friends. Space forbids a lengthy description of the many pleasant seasons spent there.

Bro. J. A. Crawford having now joined us, we proceeded to Plano to attend conference, where I formed the acquaintance of many brethren and sisters, whom it had not been my privilege to meet before. This made the conference all the more pleasant to me. Conference concluded, it was with some reluctance that I said good by to my genial co-laborers, Brn. Crawford and Bozarth, they to carry the gospel to the "sunny South," while I am away here in the dominion of Queen Victoria.

Leaving Plano April 16th I went to Galien, Michigan, where and in vicinity I labored five or six weeks, some of the time with excellent liberty, and with acceptance to the people; also had the privilege of baptizing eight persons. I remember with pleasure, the kindness of the Saints and friends there, as there I labored under some affliction. I trust those recently baptized, with all others there, will prove faithful and receive the blessings of the heavenly Father. May 29th attended the Michigan conference, which was a fair one, held in the Saints' chapel, in Steuben county, Indiana. With Bro. C. Scott I left Michigan, June 4th, and came to this Dominion. Had the pleasure of attending the

Kent and Elgin conference on the 5th and 6th inst. The conference was a good one; peace, unity and the Spirit were enjoyed. Expect to attend the London district conference, which is to be held at Usborne branch, June 13-15.

Have been blessed in the mission so far; like the Saints out here very much. Am improving in health and feeling strong in the faith. I sincerely request the Saints to pray for us while in the mission. Our address is London East, Ontario.

Yours in Christ,

GOMER T. GRIFFITHS.

## Conference Minutes:

### PACIFIC SLOPE MISSION.

The General Conference of the Pacific Slope Mission met at San Bernardino, California, Tuesday, April 6th, 1880; J. F. Burton, presiding; H. L. Holt, secretary.

Elders J. F. Burton, (had baptized 14), G. Sparks, E. Prothero and M. McKenize reported, also Priests H. L. Holt and A. E. Jones, and Teachers R. Allen, Sen., and Ed. Ridley. Elders Wm. Anderson, E. H. Webb and John Carmichael reported by letter.

### DISTRICT REPORTS.

J. F. Burton reports Los Angeles Sub District in good condition, except Newport Branch, which is laboring under an attack of false doctrine; thinks it will soon be freed from it. There are 171 members in branches, including 1 High Priest, 11 Elders, 7 Priests, 4 Teachers, 3 Deacons. There are also 9 members not belonging to any branch. At the district conference, held at Newport, March 6th and 7th, the appointment of a President of the Pacific Slope Mission was left to the First Presidency. Laguna Branch had 12 at last report, 15 now; 3 baptized, 3 ordinations.

San Francisco Sub-District conference minutes were read, and the resolution was noted wherein that district asks the General Conference direct, as well as this conference, to take immediate action in dissolving the mission and dividing it into four distinct districts, and it also asks conference to request the different districts to convene as early as possible, for the purpose of completing and perfecting the district organizations. Oakland Branch stood 44 at last report, has 41 at present; gain of 2 by letter and loss of 5 by letter. San Francisco 29; 2 removed by letter.

Santa Cruz Sub-District: John Carmichael, president, reports it as being in as good condition as the several districts usually are; some difficulties exist, but means are being taken to settle them.

Wednesday, 7th.—A. Whitlock, E. Prothero and G. Sparks were appointed as a court of Elders to try or enquire into any cases that may be presented to this conference for settlement.

Resolved, that, in accordance with the expressed desire of our brethren of the mission, and by the voice of this conference, we do hereby divide the Pacific Coast Mission into four distinct and separate districts, viz., Oregon and Washington Territory to compose one; Nevada, one; Northern California, one; Southern California, one.

That the president of this conference send at once the following telegram, to wit: "Mission divided, Oregon, Nevada, Northern California, Southern California. Endorse. Sent by conference authority. Answer by telegraph," to the General Conference at Plano, that our action in reference to division may be endorsed or not, so that we may act immediately.

Report of John Roberts, Bishop's Agent, for the year ending April 7th, 1880:—"Church Cr., Aug. 3d, 1879, Elizabeth Swarthout 50c., Lydia Van Luven 10c.; Nov. 23d, 1879, Emma Burton \$2.25; Jan. 1, 1880, R. Allen, Sen., \$46.65; Jan. 4th, Mary Rolfe \$9; March 22, Adaline Boren \$5; March 28th, Hannah Lytle \$10, Jans Morse \$1; March 29th, Mary James \$50; April 4th, Eliza Humphrey \$5; April 6th, May Rolfe \$5; April 7th, Edward Ridley \$10. Cr. total—\$144.50.

"Church Dr., March 8th, 1879, Balance due R. Allen, Sen., \$49.50; April 6th, paid J. F. Burton, of the ministry \$12.32; sent to H. A. Stebbins \$82.23; expense sending the same 45 cts. Total \$144.50." Report accepted.

At 7:30 preaching by J. F. Burton.  
Thursday, 8th.—At his request Bro. R. Huntley was released from the presidency of the San Bernardino Sub-District, and a vote of thanks was tendered him for past services.

Resolved that we sustain Joseph Smith as President of the Church of Jesus Christ of L. D. S., in all the world, in righteousness.

That we sustain J. C. Clapp as president of the Oregon Mission.

The following sub-district presidents were sustained:—H. P. Brown, of the San Francisco Sub-District; J. F. Burton, of the Los Angeles Sub-District; J. B. Price, of the Sacramento Sub-District, B. Robinson, of the Humboldt Sub-District, and John Carmichael, of the Santa Cruz Sub-District.

Adjourned to Saturday.

Saturday, 9th, 10 a.m.—The following telegram was read and accepted: "Division of Mission as made is endorsed by General Conference. Henry A. Stebbins, Secretary."

Resolved that "Oregon District" consist of the State of Oregon and Territory of Washington; the "Nevada District," of the State of Nevada; the "Southern California District," of the following counties in the State of California, viz, San Diego, San Bernardino, Los Angeles, San Buenaventura, Kern, Santa Barbara, Tulare, Inyo and San Luis Obispo, and that "Northern California" consist of all the remaining counties of the State of California.

That the presidents of sub-districts in each of these four districts are hereby requested to call a conference in each of their respective districts, to complete the district organizations.

That the secretary of this conference send copies as soon as possible from the minutes of this conference of all the resolutions passed; also telegrams in reference to division of this mission, and resolution requesting sub-district presidents to call conferences to organize districts.

Court of Elders reported that they can not try the case presented in behalf of P. Canavan, because of distance from and absence of principals and witnesses, but they recommend that the case be referred to the Northern California District, in which most of the parties reside, for immediate adjudication.

In reference to Bro. J. Carmichael's appeal, the court decided that they could not give a decision for lack of testimony, and they recommended that it be referred to the Santa Cruz Sub-District for settlement.

The report was accepted, and the recommendations to refer were adopted in both cases.

Sunday, 11th.—Upon recommendation of the San Bernardino Branch, Priest Hiram L. Holt was ordained to the office of an Elder.

Resolved that we sustain Bro. Abednego Johns as president of Nevada District.

After some remarks by J. F. Burton we partook of the sacrament.

At 7:30 p.m., Elsie L. Fabun, Mary A. Prothero and Sarah Wixom, who were baptized by J. F. Burton during intermission, were confirmed, after which H. L. Holt preached.

Adjourned *sine die*.

#### SANTA CRUZ SUB-DISTRICT.

A conference convened at Watsonville, California, March 13th, 1880; John Carmichael in the chair; J. H. Lawn, clerk *pro tem*.

Branch Reports:—San Benito 19; much scattered; no change. Jefferson 20; much scattered; no change. Watsonville last report 60, present number 44; 1 received and 17 removed, 1 marriage.

Report of District Treasurer, John M. Range: "On hand March 7th, 1880, \$18.50."

Elders J. H. Lawn, Daniel Brown, L. S. Hutchings, John Carmichael, Orrin Smith and P. Canavan reported; also Priest I. A. Tuck, Teacher L. E. Hutchings and Deacon I. F. Kingsbury reported.

At 7:30 p.m., preaching by J. H. Lawn.

Sunday, 14th, 10 a.m.—A resolution was adopted favoring the division of the Mission, and that California be divided into two, it also being requested by this conference that the line of division be so designated as to leave this sub-district

in the southern portion of the Northern District.

At 11 a.m., preaching by John Carmichael; at 2 p.m., sacrament and testimony meeting; evening, preaching by Orren Smith and John Carmichael.

Adjourned to meet at Bro. J. H. Lawn's, San Benito county, at 10 a.m., Saturday, September 18th, 1880.

#### SOUTHERN NEBRASKA DISTRICT.

A conference convened at Nebraska City, April 18th, 1880.

At 10:30 a.m., preaching by Henry and George Kemp; at 2:30 p.m., prayer and fellowship meeting; at 7:30 p.m., preaching by R. C. Elvin.

19th.—President Anthony and Secretary Elvin reported concerning the district work and statistics.

Bishop's Agent's Report:—"On hand January 1st, 1880, \$9.72, tithing received \$42.66, offerings \$5.50, total \$57.88; sent to the Bishop \$50.20, exchange 26 cents, to the ministry \$7.40, total \$57.86; March 31st, 1880, bal. on hand 2 cents. J. W. Waldsmith, Agent."

Delegate to General Conference stated his inability to go.

Elders Henderson Fields, James Cazier, James Thomsen, (baptized one), R. C. Elvin, J. Armstrong, J. W. Waldsmith and R. M. Elvin, (preached thirty-eight times, held one discussion, baptized five), H. Kemp, P. C. Petersen, George Kemp; Priests Alex. Buchanan, Martin Cain; Teacher Nicholas Trook and Deacon J. W. Spurgeon reported; also Priest F. L. Tucker by proxy.

Branch Reports:—Nebraska City, last report 104, present 105; 1 baptized. Palmyra, last report 40, present 40; no changes. Platte River, last report 34, present 34; 1 baptized, 1 died. Blue River, last report 34, present 36; 2 received. Clear Creek, (organized February 15th, 1880), present number 11, including 1 Priest, 1 Teacher. Moroni and Plattsmouth, no report. Plattsmouth and Moroni branches were referred to the district president and secretary.

Resolved that Elder James Thomsen be sustained in his mission, and he is privileged to use his own discretion as to what language he shall preach in, or what color of people, so that the branch meetings are not interfered with.

An hour was spent in free discussion on the following: "Who has the right to give revelation to govern the Church, District or Branch?"

Preaching at 7:30 p.m., by Levi Anthony, followed by prayer meeting.

Adjourned to meet at Bro. J. B. Gouldsmith's grove, near South Bend, Cass county, Nebraska, August 15th, 1880, at 10:30 a.m.

#### FAR WEST DISTRICT.

A conference convened at Stewartville, May 29th and 30th, 1880; J. T. Kinnaman, president; J. H. Merriam and J. M. Terry, clerks.

Branch Reports:—Stewartville, at last report 85; present 96; 4 baptized, 7 received by letter, 2 marriages. Far West, at last report 63, present 65; 1 baptized, 2 received, 1 died. German Stewartville, at last report 28, present 31; 3 baptized. Centre Prairie 17; no changes. Delana, at last report 51, present 50; 1 expelled, 1 marriage. Pleasant Grove, at last report 23, present 25; 4 received, 2 removed by letter. Starfield 31; no changes. St. Joseph, at last report 89, present 89; 1 received by letter, 1 expelled.

Elders Reuben Phillips and J. C. McIntyre reported by letter, and D. J. Powell, Wm. Lewis, L. W. Babbitt, F. M. Bevins, S. Butler, R. A. Marchant, (baptized 2), T. J. Franklin, D. E. Powell, (baptized 2), Jacob Snyder, L. L. Babbitt, A. J. Seeley, (baptized 1), J. T. Kinnaman, (baptized 2), G. C. Smith, J. C. Graham, L. W. Booker, J. D. Flanders, T. Hinderks, (baptized 3), J. M. Terry in person, also Priest J. H. Merriam, and Teachers J. Dempsey, Thos. McKee, G. W. Robley, G. Fox and M. F. Beebe.

D. E. Powell, S. Butler and A. J. Seeley were appointed a committee to revise the "Order of Business."

[Some two day meetings were appointed. The following are yet to be held: One in the German Stewartville Branch, July 10th and 11th; Pleasant Grove, 24th and 25th; Starfield, 31st and

August 1st; Far West, August 7th and 8th; Centre Prairie, 14th and 15th. Elders in charge, in the order given above, are: Brn. Kinnaman and Bevins; Terry and Flanders; Booker and Snyder; L. W. and L. L. Babbitt; Summerfield and D. E. Powell.—Eds.]

A former resolution to sustain an Elder in the district, to give his time to the ministry, was rescinded.

Resolved that the Sabbath be devoted to worship, excluding all business on that day.

Bishop's Agent reported:—"Received \$44.20; paid out \$39.95; balance \$4.25. J. D. Flanders, Agent."

Brn. Marchant, T. Hinderks, Uphoff, Seeley, Franklin, Burlington, G. C. Smith, L. W. and L. L. Babbitt, Hardacher, Wm. Lewis, Merriam, D. E. Powell, Bevins, Summerfield, L. W. Booker, Snyder, Terry, Flanders, Butler and Graham were given missions in the district.

Met Sabbath morning at 9:30 for prayer; at 11 o'clock J. M. Terry preached; at 1 p.m., had sacrament and testimony meeting; at 7:30, Bro. Wm. Lewis preached.

The attendance on Sabbath was the largest ever known in that place, and the Saints also gathered renewed strength.

Adjourned to Delana, August 21st and 22d, 1880.

#### EASTERN IOWA DISTRICT.

A conference was held in Maquoketa, Iowa, May 22d, 1880; E. Larkey, president; E. Kelsall, clerk *pro tem*.

Branch Reports:—Buffalo 21 members; 2 baptized. Butternut Grove 33; 2 baptized. Jackson report referred back for correction. Davenport not reported.

The district secretary resigned, on account of leaving the district, and Charles Alford was appointed in his place.

Resolved that Brn. Jobe Brown and — Turner be received into the district.

Elders Boice, Kelsall, Brown, Reynolds, Bradley, Larkey and Ruby reported, also Priest Turner.

Whereas, this district being in need of ministerial labor; and Whereas the Saints in this district are willing to sustain one or more Elders in said district; and Whereas the Church treasury is depleted by the demands for foreign missions, therefore be it Resolved that we ask the Bishop for permission and order to use nine-tenths of the tithing collected in this district by the Bishop's Agent, and that but a tithe of the tithes be sent to the Bishop by his Agent, and that until this request be granted we severally agree to pay to the Bishop's treasury such tithes as a tenth of all that God gives us, for the support of one or more Elders as Evangelists in the district, and the money be paid to the order of one of the presidents of the branch, or of the district.

A committee was appointed to examine the books of the Bishop's Agent, and their report was accepted.

Resolved that Brn. Jobe Brown and J. Ruby be sustained in laboring most of their time within the limits of this district.

A series of protracted meetings was provided for, the president to appoint Elders to carry on said meetings.

Adjourned to the Jackson Branch at the call of the president.

#### CENTRAL KANSAS DISTRICT.

A conference convened at Centralia, Kansas, May 22d, 1880; David Williams, president; James Buckley, clerk *pro tem*.

Branch Reports:—Atchison, 31 members. Netawaka 20. Good Intent 20. Scranton 17; 1 baptized. Centralia 11; 4 baptized. Fanning 14. White Cloud not reported.

Elders Alma Dodd, J. Jones, Daniel Munns, David Williams, Griffith George, Wm. Hopkins, Henry Green reported in person, James Jarvis by letter. Priest Joseph McDougal reported.

Bro G. Wolverton was ordained a Deacon.

Saturday evening, preaching by David Williams.

Sunday, 10 a.m., preaching by Henry Green. At 2 p.m., prayer and testimony meeting.

Conference adjourned to meet at Good Intent, August 14th, 1880.

## Miscellaneous.

## NOTICE.

To the Saints of the Nauvoo and String Prairie District:—Love, mercy, peace and joy in the truth to you be multiplied.

We would admonish you to continue in well doing, and faint not by the way. Be strong in the Lord and the power of his might. Let the truth dwell in you richly, that you may be established in that which will purify your hearts, and make you better and righteous. Should there be in any of the branches any hardness of feeling, animosity, envy or strife, or any such like things, let them be put away from among you, that the love of God may develop in your souls. Speak not evil one of another. Repeat to others no failings of a brother or sister, but let us remember that we too are fallible. Abide in righteousness, truth, love, goodness, and be gentle and of longsuffering one toward the other, that God's divine approval may rest upon you all.

Remember your president in your prayers, that he may be upheld before a throne of mercy, that he may preside over you in righteousness and Christlike love; that he may rule in wisdom and with much discretion. Remember the interests of God's work in the district.

J. F. McDowell, President.

## WANTED.

William Wallace, of Elvaston, Hancock county, Illinois, wants some woman of industry and integrity to keep house for him. Brother Wallace is a widower with two children to care for, the youngest being eleven years old. The young lady that was keeping house for him died last winter. Her sister is with him now, not able to do much. Further particulars furnished on application. Address as above.

## QUESTION ONE THOUSAND ONE HUNDRED AND ONE.

Dear Herald: Please request some one to answer the following question through your valuable paper: Who was uncle to Abraham's great grandfather, on his mother's side? Any one answering the above, will confer a favor on the modern style of International Lessons, and otherwise. t.s.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

## DIED.

MEYER.—At Nebraska City, Nebraska, June 7th, 1880, Mary, infant daughter of Bro. Cornelius and sister, M. K. Meyer, born May 31st, 1880. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

CRAW.—At San Bernardino, California, May 10th, 1880, Sr. Jane Ann Crow, aged 64 years, 7 months and 17 days. Her testimony was to the last, "I know the latter day work to be of God."

SIMPSON.—At Miller Township, Illinois, at the house of Elder Andrew Hayer, Feb. 14th, 1880, Sr. Thelga K. Simpson. She was born at Tilmark, Norway, Sept. 17th, 1794. She died in hope.

CASTINGS.—At Pleasantville, Marion county, Iowa, May 16th, 1880, after four weeks sickness by teething, Emma, youngest daughter of brother and sister Castings, departed this life, aged 1 year, 7 months and 5 days. She is missed, it is true, but our loss is her gain. Funeral services by Elder Joseph P. Knox.

THOMSON.—At his home in Mottville, St. Joseph county, Michigan, August 5th, 1877, Bro. Andrew Thomson, in the 87th year of his age. He was an old time Saint, and after the Saints were scattered he always contended the right to lead was in Joseph's seed, never having any chance to unite with the Reorganization; but three years ago expressed a desire to do so, to his daughter Jemima, Sr. Kerstetter, now deceased, while on a visit to her father, he thus expressed himself, and wished some Elder to come that way that he might unite. On her return she told me. I immediately wrote

to Bro. W. H. Kelley, at Berrien, Michigan; but he, being at that time in Southern Indiana, did not get my letter in time. When he did, he wrote up and got the news of his death. It has been neglected since, but I now wish an insertion, as he has done more than most others in that part of the vineyard in tithing and freewill offerings. He was at the time of his death in his eighty-seventh year, and bade fair to live quite a number of years; but for the misfortune of getting hurt by a large gate falling on him sometime in May previous to his death, from which he never recovered.

GRIFFIN.—At Collingwood, Ontario, April 12th, 1880, Sr. Sarah Faith Griffin, aged 23 years. Sr. Griffin was born in Shutford, England, November 24th, 1856; was baptized by the writer, in Toronto, Canada, May 26th, 1878. Her whole life was exemplary, and the two years of her experience in the Church were said by her to have been the most joyful she had known. Her last hours of sickness were spent in exhorting those around her to embrace the gospel while in health. Her suffering, though severe, was borne without a single murmur; and, looking upward, not long before her death, she exclaimed, "My Savior calls, I am going to a better place—to a happier home." In answer to enquirers she said, "I am not afraid to die." She requested her parents to read the hymn, "Tis a glorious thing to be in the light of God," and passed away calmly and peacefully to her rest. Her end was a complete triumph.

"My Savior calls, I can not stay,  
Or longer dwell within this clay—  
Farewell, farewell, I homeward fly,  
Weep not—'tis glorious to die."

JOSEPH LUFF.

ROSS.—In the Ross Grove Branch, Holt county, Missouri, January 18th, 1880, Sr. Rosa Ross, aged 15 years, 2 months and 21 days. She was born in Lewiston, Trinity county, California, November 24th, 1864; baptized April 12th, 1879, by Bro. Thos. Nutt. Funeral services by Elder Thomas Nutt.

KERSTETTER.—Sister Jemima Kerstetter, wife of George Kerstetter, departed this life on the morning of 5th inst, at a quarter past three. She joined the Church in 1841; was baptized by G. E. Deuel. She lived a consistent member till after the death of Joseph and Hyrum, when the Saints were scattered. She took the advice of her father as to who should lead the Church, which he said was in the Martyr's seed. Not hearing any of the Reorganization, she united with the Christian Church, in Douglas county, Nebraska, in the winter of 1867-8, but on hearing Brn. Z. S. Martin and B. V. Springer, on March 14th, 1874, she united with the Reorganization, by re-baptism by Bro. George Hatt. She was 55 years, 2 months and 29 days old. When God called her, he also saw fit to call two infant sons of Bro. James and Sr. Delia J. Perkins, to accompany grandmother while waiting the resurrection. They were born at about six and one-half months, were both alive when born, the first being born almost at the instant of the grandmother's death; the other an hour or two later. It occurs to us that God called the two angels to accompany her, as they were laid one in each arm with heads resting on her shoulders in one coffin. It was a sad sight indeed, yet beautiful, looking at it in the light above mentioned. The children were named Joseph and Hyrum.

HOOVER.—At Pecatonica Illinois, near midnight, May 31st, 1880, Alice L., daughter of George L. and Elma L. Hoover, aged 19 years, 8 months and 24 days. Alice was the joy and pride of her parents; modest in manner, pure in character, innocent in life, and as gentle and kind as she was beautiful in person. Therefore she was loved by many friends, and mourned by all when she passed away. Fair and lovely in all ways as a child, she more and more evinced, as she grew towards and developed into womanhood, those gracious and noble qualities of heart and mind that adorned her life so well. During her two months illness she became still more patient and lovely in her character; but, being weary with failing powers and long confinement, she desired to rest in the New Jerusalem, as she said. At evening on the last day, being lifted up to take a parting view of earth, she exclaimed: "This world is beautiful, but I am go-

ing to one that is far more beautiful." She said that she was not afraid to die, for she loved God; and, to comfort her parents and friends, she quoted the words of Christ: "Blessed are they that mourn, for they shall be comforted." Thus she passed peacefully and happily away, having for many years blessed the lives of those into whose charge she was given, and thereby, we trust, together with her death, aiding to sanctify their lives to better and truer purposes here and hereafter, as in the providence of God, we devoutly pray may be the case.

BARNES.—At Hingham, Massachusetts, May 22d, 1880, of consumption, Sr. Beuna V. Barnes, aged 33 years. She was baptized November 5th, 1879. She realized the presence of the Holy Spirit, enabling her to endure more patiently her great sufferings.

LAWSON.—At Boston Highlands, Massachusetts, May 25th, 1880, of heart disease, Sr. Elizabeth M. Lawson, aged 31 years. Baptized Nov. 19th, 1876. She lived about twenty minutes after being attacked. Said, "I do not fear to die; I have been prepared for this for some time."

PARROTT.—At Boston Highlands, May 25th, 1880, Sr. Annie Parrott, aged 55 years. This sister had been a sufferer for years. Her last sickness was very severe, living only a little over a week. She received a manifestation of God's love and her acceptance, and saw in vision the abode of the blest. Sister Parrott was baptized Nov. 14, 1875.

WEBSTER.—Jesse Webster deceased at his home in Hartford, Van Buren county, Michigan, June 15th, 1880, aged 34 years, 10 months, and 20 days. He had been a member of the Church about one year, and died in hope of a rest with the good. Services by Elders Wm. H. Kelley and C. M. Bootman.

NOBLE.—At Amboy, Illinois, March 27th, 1880, Elder Charles Noble, aged 55 years and 3 months.

Honest and courageous people have little to say about either their courage or their honesty. The sun has no need to boast of its brightness, nor the moon of her effulgence.

God has promised forgiveness to your repentance; but he has not promised a to-morrow to your procrastination.

Necessity is the argument of tyrants; it is the creed of slaves.

An angel smiled as a youth's slight arm  
Supported a falling brother,  
For in love, and in charity divine,  
Earthly ones uphold each other.  
A starving child gave a portion of bread  
To a beggar in his way;  
When the angel gathered a fallen crumb,  
It sparkled with purest ray;  
And the angel saw through the passing years,  
That the life of self-denial  
Made many a beautiful, golden day,  
For faith glorified each trial.

In all human language there are no wiser words than those of the Savior in the golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them." Were it to prevail among all people there would be no more theft, no more violence, no more murder, no more slavery, no more war. Instead of the many evils which now prevail as a result of breaking the golden rule, love, kindness and peace would fill all hearts and all lands. But unhappily, many people, both young and old, prefer wrong to right, and evil to good.

"Blessed are the meek, for they shall inherit earth."

INFERIOR.

1 July 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

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# The Saints' Herald

O. J. Bailey  
g15a

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Plano, Illinois, July 15th, 1880.

No. 14.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
 "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
 "HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

## ONLY A JEW.

"Only a Jew!" What a strange remark;  
 With his coal black eyes, and his skin so dark;  
 With his curly locks and his Roman nose,  
 And his quiet air with friends and foes.

"Only a Jew!" So the scornors say;  
 And only a man of an other day,  
 Who on the earth hath no dwelling place,  
 But maketh his homo with every race.

"Only a Jew!" Say the Gentile world;  
 And the head is tossed and the lip is curled;  
 And, only a man for close, sharp gain—  
 Is the Gentile free from this common stain?

"Only a Jew!" True, true, my friend;  
 But, to evil ways he will seldom bend.  
 A father kind, and a husband true  
 To his marriage vows, is this wandering Jew.

"Only a Jew!" One never meets  
 A Hebrew sot in the crowded streets;  
 And a Jewish brawl is a thing scarce known  
 As the months have passed, and the years have flown.

Hail to the Merchant Princes bold,  
 Of Jewish faith, and wealth untold;  
 And the busy Hebrews, one and all,  
 Our brethren, let us henceforth call.

Sent by E. P., SAN BERNARDINO, Cal.

## "Church of the Devil."

*A discourse delivered in Salt Lake City, February 18, 1866, by Elder Thos. Job, of the Reorganized Church.*

"For if a church be called in the name of a man, then it be the church of a man. But if it be called in my name, then it is my church; if it so be that they are built upon my gospel. And if it so be that the church is built upon my gospel, then will the Father shew forth his own work in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily, I say unto you, they have joy in their work for a season, and by-and-by the end cometh, and they are hewn down, and cast into the fire, from whence there is no return."—Book of Nephi chap. 12: 3.

The church alluded to here in the words "my church," is the Church of Jesus Christ, by which I shall understand a certain society or body of people bound together in the same covenant with him through his officiating servants, to obey the laws and keep the commandments revealed to them by him in his everlasting gospel, as conditions for them to obtain salvation upon, from the thralldom of sin, by the plan he offered through the merits of his atonement.

The gospel of Jesus Christ contains a certain system, or form of government, which is called the Kingdom of God; and certain divine organization and legal appointment of executive powers and authorities which is called the priesthood, according to the holy order of God. Though the laws and principles of the gospel of Christ were revealed over again in this generation with the greatest

purity, simplicity, clearness, and punctuality, through Joseph Smith, the martyred prophet of Almighty God; yet, as it is surprising to me, the people here in the vallies of the Rocky Mountains, who style themselves the living priesthood of God, and purport to have come right from under the voice of the great Prophet; are even now more depraved, more corrupt, more enthusiastic, bigoted, traditional and superstitious, than any other so called Christian denomination now extant on the face of the whole earth.

The primacy that Brigham Young usurped in this, so called, living priesthood, endowed him with authority to enforce his tyrannical priestcraft upon his dupes, or subjects, so as to delude the simple, ignorant, and unwary, to regard the words of revelation as a thing of naught, by teaching to them the diabolical plan of doing as they are told by him, and ask no questions, as the only safe way to salvation. I embraced the gospel soon after the death of Joseph, and emigrated unto this place, knowing but very little of what is written in these books of the revelations of God, having read the testimony of Joseph concerning the plates and received the testimony of Jesus for my confirmation. But I had not been here very long, before I became thoroughly convinced of the great apostasy of the church under the presidency of Brigham Young, from the pure principles of the gospel of Christ; chiefly from the great advantages that were exercised over the poor by the oppression and tyranny of the authorities to their own aggrandizement of wealth and power; and from the secret combination of murder, theft, castration, robbery and assassination, which were sanctioned and countenanced in the Church. I concluded that their religion was a humbug, and that their church was only a counterfeit, the Lord was not at the helm, and that the prophet with his Zion did not answer the expectations of the Saints.

These reflections induced me to diligently search the Scriptures with a view to find out the reason of these great disappointments, and I soon became satisfied that the saints by whom I was surrounded were the outcast of Zion, for transgression and rebellion against the Lord and against his servants, and that they were not of the seed of Ephraim to whom the promises were made; but that the Lord included them in darkness and unbelief, and that Brigham Young had neither claim to, nor qualification for the presidential chair of the Church of Jesus Christ of Latter Day Saints. Under sense of the forlornness of my position I turned unto the Lord, and in humble prayer I asked for knowledge to myself, and the Lord vouchsafed to give me an ans-

wer. In a clear vision he shewed me the person, and gave me the name of Joseph Smith the second, and I was made to understand that he would soon come and be the president of the true Church of Jesus Christ of Latter Day Saints. But, my dear brethren, that vision is not my guide, but the law and the testimony are my test. But it did me good. I was saved from the contamination of that endowment house, and from the secret combination and abominable covenants which are contracted there with the man of sin.

I made the assertion that your church here in the Rocky Mountains is not the Church of Jesus Christ, now I shall proceed to give you my reasons for it, and to prove to you to whom it belongs. We learn from the text that there are different kinds of churches; for there is the Church of Christ, the churches of men, and the church of the devil. This devil's church must also exist in these latter days, or else the Lord would never give charge to the Latter Day Saints, saying, "Contend against no church save it be the church of the devil."—B. of C. 43: 4.

Now, my text declares that if a church be called in Jesus Christ's name, then it is his church; if it so be that they are built upon his gospel. Well, quoth you, is not our church built upon the gospel of Jesus Christ? And do we not call it by his name. "The Church of Jesus Christ of Latter Day Saints?"

If your church is built upon the gospel of Jesus Christ, the text declares that the Father of Christ shows forth his own works in it. But, where is the Father's work in the church under Brigham Young? I can't find the first trace of it. Show me the works of the Father and it will be sufficient.

The Lord declared by the mouth of his servant that he never does anything but that he reveals the secret of it to his servants, the prophets. Therefore, where there is no prophet of God, there is no work done by him. Now who is God's prophet in that church under Brigham, to whom he reveals the secret of his works? You say, Brigham is the prophet, and the mouthpiece of God to all nations; but I will prove unto you that he is no prophet but a false one, and that he is no seer but a blind one; and when you sustained him as your prophet, seer, and revelator, he had nothing to say himself, but, "If I am so to this people I thank God for it."

But as a test to prove your great prophet by, I shall read to you the rule laid down by the Lord through the instrumentality of his prophet Moses. Deut. 18: 20-22: "But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name

of other Gods, (as Brigham does in Adam's name), even that prophet shall die. And if thou say in thine heart how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing that the Lord hath not spoken; but the prophet hath spoken it presumptuously, thou shalt not be afraid of him." No, not even if he was to curse me.

"Well," quoth you, "what of that. Did Brigham Young ever speak any thing in the name of the Lord, and the thing did not follow, nor come to pass?" Yes, I say, he did, many things, which I could now refer you to, or remind you of, and none of them followed, nor came to pass. I call your recollection to four or five particular prophecies of his that have been extensively published and are well known unto many of you, which all failed to come to pass. First, that a rail-road would be completed from the Missouri River to Salt Lake, by the year 1861. Secondly, that the Mormons would never have again to bow under a Gentile yoke, or have Gentile governors, or judges. Thirdly, that the United States troops would never live to come inside of the Rocky Mountains. That Echo Canon would cave in on them, and that the earth would swallow them all up as it did Core, Dathan and Abiram. Fourthly, that President Buchanan would be transformed into a wild buck, and chased over Vermont, to feed on grass amongst the bucks of the prairie. The fifth, and last I shall now mention is, that Brigham Young should be elected to the presidential chair of all the United States, in the year 1864, or if he should not like to hold that office himself that he would have authority to call on whosoever he would please to fill that important station.

Now, my friends, these are the words which the Lord hath not spoken, and Brigham is the prophet that spoke them presumptuously in his name; and the Lord said that that prophet shall die, now you Danites that are here, since you are so anxious to serve the Lord by your bloody deeds, there is a job for you.

I did not intend to move you to laughter, for I now have something of great importance to impress on your minds, which demands your most scrutinous attention, and the thing that I was driving at is this. Since Brigham young is no prophet but a false one; and since the Lord does no work but what he reveals to his servants the prophets; and since Jesus Christ says, that no church can be his Church, and built upon his gospel unless the Father will show forth his own work in it; therefore, that church which hath Brigham Young for its prophet, can not by any means be the Church of Jesus Christ of Latter Day Saints. This is a demonstrative truth, it is a syllogism; if not, I would wish to know wherein the fallacy lies. Now, since the church under Brigham Young is not the Church of Jesus Christ, there is only one alternative left, for it must be either the church of a man, or the church of the devil. As to which of these is it, you may ascertain by the works that are manifested in it; if they are the works of man, then it is the church of a man, but if they be the works of the devil, then the church of the devil.

The Church of Jesus Christ is built upon

his gospel, it is guided by his revelation, and governed by the priesthood according to his holy order. In it does the Father show forth his own work, his act, his strange act in the establishing of truth in the earth, in the redeeming, and building up of Zion, in subduing all powers to respect his laws, and in restoring the earth and every thing in it, to answer the purpose for which they were ordained.

The churches of men are those that are built upon the works of men, they adhere to the precepts, execute the plans, carry out the designs, and are called by the names of, or those invented by, their reverend founders.

The Campbellian Church adheres to Campbell; they acknowledge his authority, and execute his mandates. The Lutheran Church was founded by Luther, and they execute the measures, sanction the designs, acknowledge the precepts, and it is called after the name of Martin Luther. After the same manner the Calvinistic, the Wesleyan, the Arminian, and the Socinian churches are severally denominated.

But as to the church of the devil, it is far more abominable in the sight of God, more awful in its consequences, and more destructive to the true Church of Christ than any other of the churches; so the Lord gives charge to all Latter Day Saints to contend against no church save it be the church of the devil. The church of the devil, hear the voice, execute the will, and perform the works of the devil upon which are they founded, and they finally partake of his fate, and reap of his reward. "They are hewn down and cast into the fire, from whence there is no return." While the churches of men, unless they sin against the revealed will of God and light of heaven, will have their part in the first resurrection and enjoy their glory in the terrestrial kingdom of God. (B. C. 92: 6). And, even if they will not receive the light of heaven, they will come forth in the second resurrection, and be heirs of salvation in the celestial kingdom of glory. B. C. 92: 7.

But how are we to know the church of the devil? What is its name? After whom is it called? And how is it organized? Is the devil's church called after his name? No, we don't find that in the text, but the Lord says that the church of a man is called after the name of a man, and that his Church is called after his name, but what says he about the church of the devil? How is it called? He don't say that it is called after the devil's name. No, what about it then?

Paul, when alluding to those pretended saints in the latter days, who would perform the works of the devil, says, that they have the form of godliness, but deny the power thereof. Therefore the church of the devil has the form, or pattern of the true Church of Christ; the same form of organization as the Church of God. They have their apostles, prophets, pastors, evangelists, high priests, elders, &c. They must also have the name of the true Church of Christ to fill up the pattern of godliness. It would not suit the devil to call by any other name, more than to organize it after any other form; for his purpose is to deceive. Yes, if it is possible, even the very elect. Hence, the church of the devil must necessarily be called the "Church of Jesus Christ of Latter Day Saints."

So the church of the devil has the form of godliness, but denies the power thereof. This includes that they have been once in possession thereof, but they don't need it now. It don't suit them now that they have outgrown it. It is but a boy's coat to them now. They have been once enlightened, and have tasted of the heavenly gift, and the powers of the world to come; but have fallen away. They have not got it now, but they claim a form. "They are proud and haughty, speaking oppression and revolt, despising the poor, speaking ill of dignities; they can commit all manner of sin and iniquities under the form, name, or pretense of godliness; they can commit murder, theft, fornication adultery, whoredom, and idolatry, they can practise all kinds of falsehood, covetousness, priestcraft, divorcecraft, slavery, and oppression under the pretence of serving the Lord; wherefore, all the Latter Day Saints are requested of the Lord to come out under full armor to contend against them. There is no need for any man, or body of men to wear the cap unless it fits them.

"Yes," says one "but I don't see any church left for the devil but this our church in the Rocky Mountains, and of course it must be the church of the devil, because it is the church you always contend against. A fine way indeed, for an apostate to justify himself for his rebellion."

Well, let us bring the question to test. If your church here is the church of the devil, the devil shows forth his own works in it, and for my life, I can not find any work manifested in the church under the presidency of Brigham Young, save it be the work of the devil, for which I feel sorry, and grieved to the heart; but to the proof. You must all admit that to worship an idol is a work of the devil, for we read in the Book of Mormon concerning idolaters, that the devil of all devils rejoices in them; and our text shows that the devil only has joy in his own works; therefore, idolatry must necessarily be the work of the devil. But idolatry is a maxim in the Brighamite church, for they worship Adam the creature instead of God the creator; for Brigham proclaims to all that father Adam is the true God, and the only God with whom they have any thing to do, and that all nations must, sooner, or later, come to this acknowledgement. The conclusion, therefore, must naturally follow, that a church which manifests such a work must necessarily be the church of the devil.

Secondly, Brigham Young does not only teach his dupes to indulge in the abomination of idolatry, but also to commit adultery and whoredom, under the pretense of godliness; that unless they have many wives and concubines under the disguise of a celestial marriage, that they can never be saved in the celestial kingdom of God; and that this is the celestial law, and the new and everlasting covenant; while the Lord teaches us in the Book of Covenants that the celestial law is, for a man to have one wife, and to cleave unto her and none else, and that he that looketh on any other woman to lust after her, shall deny the faith and shall not have the spirit, as the Brighamites have done. See B. C. Sec 7 and 13.

Brigham also grants his Mussulmen the indulgence of putting away their wives when-

ever they please, and to marry others as often as they desire; and those that are put away are married to others again in an honorable manner; which is another operation of the *old boy*, for the Lord says that it is the committing of adultery; what Paul classes among the works of the flesh and of the devil.

Another column yet built by the *old boy* is human sacrifice; and this is a pillar in the Brighamite church, for he teaches the members of it to commit the most heinous murders against those who will not obey his counsel, sustain his doctrines, or worship his God; all under the disguise of saving their souls and serving the Lord. For, quoth they, "It is done out of pure love, for the salvation of your souls, your blood must be spilt on the earth to atone for your sins, the blood of Jesus can not wash them, and the waters of baptism will never do to cleanse them, for they are of too deep a dye, therefore go brethren and help them, let the earth drink their blood, and so you will be saviors on Mount Zion." Human sacrifice is murder. It is from the devil, and the generation of the devil are those that indulge in it, for the work of their father, the devil, they do; for he is a manslayerer from the beginning. O! how completely is your church built upon the works of the devil, and how manifest does the devil shew forth his own works in it! Shall I ask you, O, Brighamites, is murder a chief maxim in your church? Is it a principle of salvation in your creed? Will you pretend to save a sinner by cutting his throat, and call yourselves saviors on Mount Zion, the Church of Jesus Christ of Latter Day Saints. O! what a preposterous blasphemy, shame to humanity! Pollution to the holy Mount of Zion! Disgrace to the name of the Holy One of Israel! O! what a doleful noise, methinks, salutes my ears! what grievous groans enfloat the vast expanse! The blood of innocent souls cries from the ground, piercing the veil that separates time from eternity; with doleful agony seeking access unto the audience of the Lord God of Sabaoth, "How long, O Lord, Holy, and true, dost thou not judge, and avenge this blood on them that dwell in the salt land, and tyrannize over thy honest saints!"

O! Secretary Babbitt, O! Margetts, and scores of others, shall I now invoke your shades, and hear your stories? Will you inform me of what heinous, what atrocious deeds you were not guilty of, when your fair forms had to fall to the ground, by a train of blazing balls, from those infernal guns, revolving in the bloody hands of traitorous villains; your mangled bodies left to be torn by wolves and carrion crows; and your bones to bleach forever among the rocks of the mountains? Or shall I rather call up the wealthy Bowman, or the Mountain Meadow camp! Or rather, you, the Parishes, of Springville. For you, I heard, were saved unto celestial glory by having your throats cut, and your bodies mangled by a dozen deadly wounds at once, until the road was sown with flesh and flowed with blood! But I refrain. I'll let you rest. I shudder! I can not stand such apparition's sight. I know you all, and know you were honest men, and that you were never slain for any thing evil that you did; but for the things you knew, and for your wealth you died. You were disaffected and too dangerous to go away; but rest, rest now in peace.

My friends, these are specimens of the works on which the Luciferian church is built, oppression, murder, theft, and tyranny, idolatry, whoredom, rape and adultery, kidnapping and slavery, &c. &c.

You may accuse me of using harsh language and hard words, but I can not help it, for I can not find a soft word to describe villainy, or crime, neither a mild language to identify those that perpetrated them. It takes ugly words to describe the works of an ugly devil. I am naturally a very modest man. My grammar teaches me that words are signs of ideas. Well, this is all I want, to give my ideas the proper significations, so that you can not mistake them.

The Brighamites deny the power of godliness. The gifts of the Holy Ghost they have no need of. They say that Brigham Young had brought them to such a high pitch of perfection as not to need any more manifestations of it, and that all the gifts have an end in Brigham, even as the law of Moses had an end in Christ. But the true reason is, because they can not get into the church, and how can they when they foster a spirit which is not the Spirit of Christ, countenance a work which is not the work of the Father, and worship a god which is not the God of miracles. There is no friendship between God and Belial; so the works of the Father can not be manifested in the church of the devil. Now mark my words; does the reporter copy these important truths. (Reporter, "I haven't got another sheet"). Well, cry out then, writings are signs of words, but words are signs of ideas; and loud words are as good as large letters. Report then. with the reports of thunders, let these everlasting hills to their foundation quake, let there be not a soul in these extensive dales but what must feel your echoes to reverberate from hill to hill, and from mount to mount. Cry aloud, spare not, say that the Luciferian church is found, that the Beelzebubian fraternity is disclosed; that the Son of Perdition is revealed, with all the secrets of the Devil's church over which he presides, and by a pure mathematical demonstration proved.

Call all good Christians to come out. Tell them, the omnipotent charges them to put on the whole armor of God, and bravely contend against this abominable church, truth for a girdle, righteousness for a breast-plate, the preparation of the gospel for shoes, faith for a shield, and salvation for a helmet. Let them keep all these armor bright and shining, and especially the sword of the Spirit, which is the word of God. Keep that bright and sharp, and always close at hand, it is the chief weapon in this warfare, therefore stand and tear, charge, contend, and conquer; be strong in the Lord, and in the power of his might; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in lofty places.

It is always profitable and well spent time to search the Scriptures, for "there is a promise in the Bible for every want, and trial, and difficulty."

I went for consolation to the sea,  
Hoping its song my grief might cure;  
But all the waves there said to me,  
"Was this one word, 'Endure.'"  
Then to the woods in haste I went—  
Pain from my heart they oft would lure;  
The trees were by a tempest bent,  
They bowed to me and said, "Endure."

They conquer who endure.

### "Shall We Know Each Other There."

WHILE sitting in deep thought about the future world, and perusing the Saints' Harp, my eyes fell on the 895th hymn "Shall we know each other there?" Then I felt impressed to write something in regard to it, for I feel desolate and almost alone and wish to converse with the brethren. Still I know that if I am true to God while in my state of loneliness, I will know those who are dear to me when these trials are over. Yes, we shall know each other there. Lazarus was known in heaven; Abraham was known there. Pastors will know their flocks, we shall know our friends at the bar of Jesus.

The perfect fellowship of Saints implies a knowledge of each other, and friendly spirits will make those known to us whom we did not know on earth. All human beings have certain distinctive marks by which they are known. And will these be lost in the world to come? Will our knowledge of each other be less perfect in a world of perfection than it is in this imperfect state? The angels that carried Lazarus to the bosom of Abraham knew him perfectly well. They had seen him in abject poverty, covered with sores, and shamefully neglected. They saw him in the hour of death, and they saw him in glory; and if he were known to them when advanced to the heavenly feast, and clothed with honor, was he not known to others? Abraham knew him, mentioned his former name, and stated his sufferings on earth.—Luke 16:25. He was greatly changed, but still appeared as the identical person who lay at the gate of the rich man. And the rich man, though in hell, knew both Lazarus and Abraham, who were in heaven. For it is expressly said, "He seeth Abraham afar off and Lazarus in his bosom."—Verse 23. This is a deep mystery, but a real fact.

"Why," says one, "if we had the knowledge of the banishment of our relatives and acquaintances from Christ's presence it would fill us with grief. Hence we would not be altogether happy. I reply that we shall then have such views of the equity of the Judge that nothing will distress or molest us that is done by Him. All His works and ways will appear fit and proper, and we shall say "It is the Lord; let him do what seemeth him good."—1 Sam. 3:18. We shall know those holy persons who lived in former ages and distant climes. "How?" The answer is easy. Intelligent spirits who know them well will make them known to us in friendly conversations. In the heavenly world it may be said to us, This is Job; that is Abraham, and there is Daniel, and also all those Saints who once made known to us will be known forever. If we were to travel to any civilized, but to us unknown region of this world, would we not be introduced to the inhabitants by a friendly person who might know them? And are Saints less courteous in the heavenly world than men on earth?

So also do I believe and feel that we shall know our present relatives and friends in that world of perfection, where one will ever be ready to teach another, and all will rejoice in the acquisition of knowledge. The mind of every one will be enlarged, truth will be unfolded, and all will be innocent and holy. The joy arising from a knowledge of each other will

be mutual, and, to know and to be made known, will produce pleasure that can not be expressed. But, if former things were to be forgotten, and if we were to remain strangers to each other, our bliss would be imperfect, and all the peculiar enjoyments of friendship would be abridged. Brethren, let us pray to know each other where peace and pleasure never end.

M. O. HOWARD.

GAINESVILLE, Florida.

## How Shall We Gather?

NOTWITHSTANDING the much that has been written upon the gathering, judging from the enquiries that come in, there still exists a necessity for something to be said. This only shows that the minds of those interested are not settled—at rest—with reference to the mode of procedure, or work to be done in that direction.

Is now the time for gathering? Where will we go? When will we go? Is it required of us to sell out, and move and locate with the Saints? These are questions of daily occurrence. Some are anxious to go; others are fearful that there is some requirement of that kind. Should they move anywhere in the West, to be with those of a kindred faith, some of their neighbors would say they had gone off with the "Mormons," and that would be literally *awful*—turn their faith into a lie and blast all their hopes for future happiness. Naughty neighbors to talk so. It so wounds our pride. Why did not Jesus make his religion popular with our neighbors? But then he didn't; so we will have to bear it, and settle with him by and by, just about the time that he settles with our neighbors for slandering and lying about us.

The idea has gone abroad that Decatur County, Iowa, has been selected as a gathering place; and, although this mistake has been corrected several times, the impression is still left upon the minds of many that it is emphatically a place appointed for the gathering of the Saints. To further correct this error, I will repeat in substance, what others have expressed, that "there is *no place* appointed to which the Saints are commanded to gather *now*." Permission is granted by authority of Revelation of 1873, to gather in the "regions round about." Decatur County, Iowa, and adjacent counties in that State, and Missouri, have been selected by some of the brethren as favorable places for settling and making themselves homes, by reason of the natural advantages afforded in that section of country. Lands being excellent in quality and cheap, the climate good, with other advantages, there are inducements for people who are seeking homes, or who desire to better their condition in life, to go there and settle. The industrious, although poor, have a chance to procure for themselves homes, and become independent.

Many of the brethren, both of the rich and poor, have gone there and settled. They have gone just like people go to any new country, to better their condition temporally; not in search of sacred ground or holy atmosphere, by the treading upon and breathing of which a purer, higher and more heavenly life may be infused into them, thus rendering them, at once, Saints indeed—almost angelic—and that without conscious effort upon their part. No holier ground or purer atmosphere (save there

may be less malaria in the air) is claimed for that place more than for others. Like most new countries, it has many advantages, so I am told, is a part of God's creation upon which he designed people to dwell of the race of man, (see Acts 17:26), hence they move in and begin to subdue the country.

But I am asked, "Is not the society of the Saints a sufficient inducement to influence the Saints scattered abroad to move into that country at the sacrifice of property and comfort?" I answer, No. The circumstances as regards surroundings would need to be of a very grave and aggravating nature that would demand any such a move.

It is a mistake which all will learn, if put to the test, that one patch of ground is more peculiarly adapted to serve the Lord upon than another; or, that being associated with any class of men and women, whoever they may be, will relieve them from all anxiety and care; protect them from the temptation of the devil, the influence of their own passions and the wiles of the evil-designing, to the extent that the road to heaven will be so smooth, easy and placid, that not a trial or ripple will cross their pathway. Vexations, trial, disappointment, sacrifice, tears, temptations, heart-aches, &c., are as natural to this world as air or water, or the weeds that grow. All experience proves it. The fiat in the outset was, man shall toil and sweat. It is folly to expect a reverse of these things, until there is a new decree made by Him who holds the fate of things in His own hand. We can ameliorate, that is all. By effort, we obtain the bread that perishes with the using, by fighting weeds, briars, thorns and thistles; by effort we walk the narrow way, cultivate the virtues, chase away the devil and gain heaven.

The moral atmosphere of any place rises no higher than that possessed by the people who dwell in it—they produce it; and it is said, that when the "sons of God came together, Satan also appeared," as a dark spot in the feast of the sanctified. An isolated believer, filled with the Spirit and love of Christ, carries with him an ennobling spiritual aura that sanctifies all places, so far as he is concerned, whether in palace or dungeon, amid riches or poverty; in the temple of the Lord, or the noisy din of busy life; it is in, and around about him—surrounds his home—shines out in his good works—felt by others—seen of men—known by the angels—recognized of God. If in Sodom, heaven regards him; if in old Babylon, the spirit of peace and consolation follow wherever he goes. Lot was a Christian while in Sodom, despite the accursed ground under his feet, defiled by the sins of man—or his unsanctifying, vexatious surroundings.

But the interrogation comes, "If you lived in Ohio, Indiana, Michigan, Canada, Wisconsin, Minnesota, &c.; would you not sell out and go to Decatur county, Stewartsville or Independence?" Not, solely, to be with the Saints, or as an attempt to carry out any revelation now extant. "What would influence you to go to any of those, or adjacent places?" you ask. Almost solely to better myself financially, if at all. "It would seem that you have an eye for money making," you are ready to exclaim. Yes, I have an eye to do for the best with what I have, get what other I can honestly, with reasonable exertion, and render

myself as comfortable and happy as the nature of things will permit, doing all the good I can under the circumstances in which I am placed; and I think any sensible Saint will do the same. All of this is contemplated in the sentence, "See that all things are prepared before you."

Still we hear the enquiry, "Does not the revelation of '73 say, 'Let them gather into the regions round about, and let the counsel of the elders guide?' What does it mean?" It means for all Latter Day Saints to settle down in a sensible way, make for themselves homes, form communities, build villages, towns, cities, churches, school-houses, and inhabit them; wherever they can do best for themselves, in Missouri, Iowa, Illinois, Minnesota, Nebraska, Kansas, Michigan, Ohio, Wisconsin, Indiana, &c., not to get too far off, letting their faith act as one incentive to the formation of settlements and the choice of locations. In order to succeed, they should trust in God, lean upon their own judgments and the counsel of the elders; not forgetting that in the multitude of counsel there is safety.

"Why, don't you believe that the counties contiguous to Jackson county, Missouri, constitute the 'regions round about,' referred to in the revelation of '73?" you exclaim. No; I do not believe in any such a narrow contracted notion, expressive of the meaning of that revelation, as a little pent up gathering place, circumscribed to a few counties, down in Missouri. I believe in "regions round about" commensurate with the magnitude, dignity and grandeur of this great latter day work, for Saints to dwell in. I believe in the Saints inheriting the earth, not a little spot.

But, I imagine that some of the enthusiastic are shocked at this, and are ready to exclaim, "O! I thought we were all a going direct to Jackson or Decatur counties, or those adjacent, all huddled together so thickly that it would be difficult to tell one from the other—scarcely being able to find ourselves; where pumpkins would grow as large as cartwheels, seven heads of wheat would be produced on one stalk and a gill of wheat in a head; corn would hang down the size of flour barrels; beets, turnips, radishes, &c., would have to be extracted from the ground with the aid of stump-pullers, by reason of size; while potatoes would require to be rolled out of the hole with a cant-hook; and all else that heart can wish would be proportionately increased. Bro. Joseph would be there to preach for us, and we would have nothing to do but to eat and drink, and bask our lazy bones in ease and pleasure—sing doxologies—all the remainder of our days; don't you believe in that?" No, I don't believe in any such nonsense; nor anything bordering on it. Anything of a miraculous kind will be such a rarity—change and increase so imperceptibly different from that of other places, that the great world without will scarcely notice the change. Nature will still be herself, yielding her bounties by dint of effort upon the part of those who expect her riches.

If you have a good home, stay where you are, let your light shine, be industrious—live your religion, and when you think you can do better elsewhere, then move. Wait until the culmination of events render it certain that the path you wish to tread is sufficiently plain to enable you to walk, at least, by good strong faith; so that when you make a change of locality that every time it thunders you



will not be ready to conclude that it is the loudest you ever heard; or if it rains hard, snows, fogs, the wind blows, it grows muddy, frost comes early, the hogs take the cholera, the cattle the murrain, the wheat sprouts in the shock and stack, the baby chances to get sick, the wife has the fever, &c., &c., you will not begin to sadden, sour, and repent that you ever made the change—never saw such a miserable country—had such bad luck in all your days, and nothing will do but to get out of the accursed country and surroundings, and leave you will, at all hazards; notwithstanding, when the truth is known, you have been accustomed to just such, and worse, all your life before.

I have known families to move all over Iowa, portions of Nebraska, Illinois, Missouri, the Rocky Mountains, Utah, California, and never could find a country fit to live in. The last I heard of them they were still moving; still in search of their beau ideal of a country worthy the abode of man. Others live, do well, and are happy where they have skimmed over and could find nothing attractive or a place fit to dwell. It thundered too loud, rained too hard, the streams were too full, it was too dry, too sickly, not enough timber, too much timber and no rock, coal scarce, the people did not suit them, and thus a thousand faults and things were surmised, which formed sufficient incentives to keep them moving. Yes, I have known people to go to Iowa and could find no place to live; to Decatur county, Missouri, Nebraska, Wisconsin, Kansas, Illinois, and could find no place to live; nothing but a bad report to give of country and people; yet it is acknowledged by sensible, thinking, observing men, that this region is the paradise of the western world. These same hard-to-please fault-finders, I have known to select some stony point, yellow hill, or soil where sassafras, briars, thistles, sickly looking vegetables and corn would be about all you could see struggling for existence where they lived. But what does this show? Why, that you can not depend upon these roving, restless, fault finding, gypsy-like wanderers' report of any country or place.

"But, though our surroundings are peaceable, would it not be better to go west and dwell with the Saints?" I am asked. Yes; if you can better your condition. "How better our condition?" In this way. If you have a small farm in some of the older States, and can sell it for \$40, \$50, or \$100 per acre, you can take that means and purchase a much larger tract of land with half the money in the West, and by the change increase your wealth, secure a home, and live with the Saints. Town property owned in large cities might be sold at high prices, and the money invested in western interests with profit and the securing of excellent homes. People must depend upon themselves, their own means or effort, in the securing of homes and the things that sustain life, even among the Saints.

"Does it make any difference what part of Iowa, Missouri, Nebraska, Kansas, Illinois, &c., a person goes to settle? Is it all good alike?" No, there are some districts much better than others; there is a choice in them all.

"What would be the best course to pursue, in order to find a locality the most suitable for one to live in?" Go and see for yourself—

do not be in a hurry—visit a number of places—compare and then select.

"But can we not trust the judgment of our leading men to make a proper selection?" Yes, they will tell you what they think according to their judgment of things; but your judgment might be different, and much the best for you. You should consult them, and lean somewhat on your own understanding of things. Then if you do not make a wise selection, or one that pleases, you will have the privilege of blaming your dear self, at least, in part, for it. Leading men, who know enough to be leading men, are not going to ask you to move into any locality on their judgment, solely. They will tell you of various localities, the advantages of each, inducements, &c.; and then leave it with yourself. They would not take hold of you and push you into paradise; they would point the way, tell of the good to be derived from being there, and leave it with you whether you would enter in or not.

"But if our leading men have the Spirit they should know better than others, make better selections, indeed, know all about it." Bosh! Nonsense! Inspired men are frequently less successful, and know less about practical affairs of life than others. How do they know whether you want to build a mill, carding factory, go into the mercantile business, buy a farm, live in the country, town or city; or which of these you may be successful in? Jesus said, "The children of this world are wiser in their generation than the children of light." Wise men trust to their own judgment so far as may be possible, in such things, rather than others. Zion's children are all supposed to be wise enough to have an opinion of their own; and if not, they should learn to have. The time has past when a nation will move at the nod and dictum of one, or a multitude of men, in temporal and spiritual things. The days in the past have been too evil. There is a better way. Self-improvement, self-government, self-confidence in one's own concerns; acting by the light of one's own reflections, experience, and the counsel of the wise; self-goodness, self-appreciation of the rights, liberties, interests and privileges of others are all essential attainments to good citizenship in Zion. Her inhabitants, though acknowledging leaders, want no lords to rule over, domineer and dictate to a set of imbeciles; cowardly, cringing serfs and nobodies, to be spurred up by the whip and jerked about by the coat collar. True principles of manhood, religion, practical life, self-reliance, love of right, are the elements to be imbibed to place one on the road to success and usefulness. Enlightenment, goodness and self-control are fundamental elements to combine in the forming of communities in the "regions round about," to give assured success and lead ultimately to promised inheritances. Believers might just as well begin the exercise of this self-reliance, self-government—following enlightened judgment in the selection of homes as anything else. Go and see; counsel with the wise—do not be in a hurry to buy when you get there—do for the best.

"What is the best part of the Western States?" In my judgment, Southern and South-western Iowa; Northern and North-western Missouri; Eastern Nebraska, portions of Kansas and Illinois, Southern Minnesota and Wisconsin. There is a choice in all of

them. Crops grow abundantly over the vast area. Any one who will work can live, and have plenty and to spare.

"Are there Saints scattered over this vast region?" Yes, lots of them; but not near as many as should and will be. Converts are being made every day, and many are moving in.

"Can they be depended upon to divide with and keep individuals a good deal of the time who do not like to help themselves." Horror of horrors! No! They are unmercifully down on the lazy, the idler, the shiftless, whining, shirking, sponging hordes. That class had better begin to say their prayers before starting to that country, for starvation or the poor-house will be their certain doom. Go any other direction than west; to lie around, shirk about, and take it easy, in expecting to be worshipped because you have a few more \$s to jingle than your neighbor. Everybody counts one out there. Indeed, it is simply no man at all who wants some other man to make a living for him or his. The theory of Latter Day Saints is reform and progress—a going forward in the right, learning duty and doing it. Zion's borders are no places for the proud, bigots, the haughty, shirks, swell-heads, loungers, spongers, idlers, tattlers, mischief-makers, the envious, jealous, filthy, dirty, unregenerate—and such like; but true men and true women, trusting in the Lord and doing all possible good for themselves, for humanity, the triumph of truth and the right. People going there should take their religion with them; if not, they will find they will have none when they get there. It will be difficult to borrow it of their neighbors. They will have none to spare. If you get it before you go, you will be sure of it, if you do not lose it on the road.

When you go, go to stay; do yourself and others good. Do not forget to pay your tithing—let others see in you the true Christian virtues, and if you are never gathered in this world, you will be in the next, and that will be by far the safest, and perhaps soon enough.

"Hold, brother!" somebody exclaims, "you seem to speak lightly of the gathering. Don't you believe in it?" Yes, in the Lord's own time and way; when that shall be, he will bid us move. Till then we are to tarry, prepare and wait. I have no patience or sympathy with that extravagant notion of gathering that some seem to have; for a handful of individuals to rush together without preparation, and that ample, in some nook or corner—narrow compass—and begin to do something that in the very nature of things must be a failure. Concentrate together to bite and devour each other—act the fool generally—bring down the displeasure and wrath of the Almighty upon them, become a laughing stock to all sensible men and a disgust to themselves. I believe in a sensible gathering at the proper time—after proper preparation, with proper controlling and directing influences, and in no other way.

There will need to be numbers, power, wealth, wisdom, order and goodness, to gather home to Zion. Till then all is preparation, in living, in doing, in sending the truth abroad, stepping into the regions "round about"—sacrificing, with tears pleading the cause of injured innocence—holding up holy hands, until the great God moves at the head of the

armies. He has forbidden us to fight; then he must fight, if there are to be any victories won, and we must wait his time. It is simply fanatical and disgraceful to talk about gathering with an insignificant handful, with not enough Church funds on hand to send the few missionaries into the field who are now qualified to go.

Decatur County, Stewartsville and Independence are all, doubtless, advantageous, desirable, excellent locations; but there are hundreds of others in the great "regions round about," just as good, as sacred, with as many advantages, and where the Saints may dwell in peace, increase their wealth and live and enjoy their religion.

This is written to stimulate thought that will lead to right conclusions. Some one has said, "I delight in plainness." It is the best way. It deals in facts, not fancies. This is as I think. VIDE.

### Word of Wisdom.

**BROTHER JOSEPH:**—I notice, in an article in the *Herald* of April 15th, page 119, headed "A Testimony on Tobacco," this saying, "I have heard some of the old-time Saints, in speaking of the 'word of wisdom,' say that the brother through whom that word was given said that it was not given for the aged but for the young."

I am led to infer, from the above saying, that the impression has obtained, as I have heard it expressed, that the "word of wisdom," instead of being given through Joseph, the Seer, was given through another brother. If such is the impression, I wish to correct it. In the summer of 1835, I was engaged in the printing office, in Kirtland, Ohio, and boarding in the family of Joseph, the Seer, your father. In those days the brethren lived very frugally, as they were straining every nerve for the completion of the temple, and it was not an uncommon thing to have scalded bread and milk for our meals. Martin Harris, W. W. Phelps and some other brethren were boarding there at the same time, and on one occasion Martin Harris remarked at the table, "that it was just as much a violation of the 'word of wisdom' to eat scalded or hot bread and milk as it was to drink tea or coffee." To this, brother Joseph, your father replied, "I know better, I am the one to whom the Lord gave the 'word of wisdom,' and I know that he meant tea and coffee, and the Saints will find it out in a day to come, when the nations get to poisoning those articles."

That those articles are poisoned, is so clearly set forth by the testimony of those who are not members of our Church, that it needs no evidence from me. Thus his prediction, in this respect, is literally fulfilled.

That tobacco "is not good for man," is a truth so self-evident, that I am surprised to see so many professing to be Saints, who, by their actions, seem to say they do not believe it. My experience is, that all both old and young, who strive to keep the "word of wisdom," in all its parts, receive great blessings from the Lord. EBENEZER ROBINSON.

The heart, like the earth, would cease to yield good fruit were it not watered by tears of sensibility, and the fruit would be worthless but for the sunshine of smiles.

### "After Death."

FOLLOWING the above caption, was an article published in the *Herald* for February 1st, 1880, page 36-7, signed "Ace," and the general impression gained by the readers of the *Herald* was that the author designed it understood that, between death and the resurrection, no spirit ever did or would return to earth. For one, I have no particular ambition to gain notoriety as a controversialist, neither do I wish to appear in the defense of Diabolism, that "Ace" is writing against so stoutly.

The opening and closing of the article is very emphatic that, during the separation, the spirit does not visit the earth. Where the conclusion is obtained is more than I can see. Certainly not from the texts cited. I. Thess. 3:13-18, instructs not to be ignorant as to those that are asleep, for by the word of the Lord have we the promise that, when Christ shall come, "the dead in Christ shall rise [be resurrected] first," and with these words are we to comfort one another. Rev. 20, promises the reign of Christ a thousand years upon the earth with his people, and at the opening of that millennial reign, the first resurrection will take place. Acts 1:11: The two angels promised the apostles that the same Jesus who went up to heaven should return. Acts 3:21: Peter states that the "heavens must receive" (retain) Jesus "until the times of restitution." As Jesus is not now reigning upon David's throne, I conclude that the first resurrection has not taken place, but is one of the future accomplishments in the great work of God.

Now for visitors from the other side. Matt. 17:2: "There appeared unto them Moses and Elias, talking with him." These were not resurrected, for Jesus was "the first fruits of them that slept." Rev. 19:10: A fellow servant of John gives revelations of things in heaven and on earth also. Are we expected to tell the people, either by word or pen, that the "fellow-servants" with John have enjoyed the first resurrection, when that event is taught by the Elders as yet in the future? Bro. Moroni, of the Nephite nation, is made to tell us that he is going to rest in the paradise of God, "until my spirit and body shall again reunite." "Ace" seemed to be positive that Moroni will remain in the paradise of God till his resurrection. It would be in order for "Ace" to give the date of Moroni's resurrection, so that the Church might have this glorious light. Doctrine and Covenants (Kirtland edition) Sec. 50:1: Moroni is sent to Joseph Smith, Jr., to reveal the Book of Mormon. John the Baptist is sent to ordain Joseph Smith, Jr., and Oliver Cowdery, to "this first Priesthood." Peter, James and John were sent to ordain Joseph Smith, Jr., and Oliver Cowdery, to be apostles. Have all these men been resurrected? If so, where is the proof?

Many other names might be given that have work to do during the times of restitution. It is a very unsafe proposition for us to make, that all God's servants who have been called since the morn of creation until the present, rest unemployed from the time of their departure from the house of clay till their resurrection. Rather let me indulge the thought, that as Christ labored in the interim between his crucifixion and resurrection, we also may be employed. To this end Jesus promised,

(John 11:26), "And whosoever liveth, and believeth in me, shall never die." Was Joseph imbued with this ever living idea, when he wrote to J. A. Bennett, (*Times and Seasons*, vol. 4, p. 374), "Shall I, who hold the keys of the last kingdom;" with the knowledge that these keys should not be taken from him either in this world or in the world to come. Wherein are we to be benefited by the keys, unless they are in use? Surely, there is no death, but all is activity with God and his servants. Should "Ace" again write, may it be trump, and I will endorse the truth.

R. M. ELVIN.

### The Engle Automatic Clock.

MR. STEPHEN D. ENGLE, a watchmaker of Hazleton, Pa., after twenty-one years of hard labor, has recently completed a mechanical wonder more marvelous than the famous Strasbourg clock. He was his own pattern-maker, molder, figur-carver and machinist, and depended entirely upon text-books and photographs of the Strasbourg clock for his knowledge of astronomy and the arrangement of mechanical representations of the heavenly bodies.

The new clock stands eleven feet high. The lower section is four feet nine inches high, eight feet wide and three feet deep. The centre contains the weights and a revolving horizon, twenty six inches in diameter, giving the apparent motion of the constellations in the Zodiac from east to west. In the centre of this dial is a six-inch terrestrial globe, representing the earth, and around this a smaller globe representing the moon. At the lower part of the dial the stars pass behind a fixed sun and twilight, showing what constellations are not visible at certain periods. Above this base, in the centre, arise the clock and Apostolic towers. In front of this section, at the base, on either side, are dials; the left one represents the tides, and the right one represents the seasons and inclinations of the earth's axis. In the centre between these dials is a revolving cylinder representing the day of the month. Above this is the large dial representing minutes, hours and the phases of the moon, with revolving cylinder at the right showing the day of the week, and another at the left showing the month. Above this is an oval niche, where youth, prime of life and old age appear during the hour. In the right of this is an alcove which contains "father Time," and on the left is an other alcove, containing the figure of Death. The top section, near the base, has an open court, and on either side and beyond in the centre are doors where Christ and his apostles appear, and Satan also. On either corner are two gilt columns, and on the right, at the top of the column, stands the cock. On the left is the figure of justice with scales. Above the figure of the Savior and the apostles is a balcony, with folding doors leading into it. On either side of this are two windows with shutters, where Satan appears. Above this is a battlement roof containing a Roman soldier, who paces his beat continually.

When the hour-hand approaches the first quarter, father Time reverses his hour-glass and strikes one on a bell with a scythe, a bell inside the clock responding, and Youth appears. Three minutes previous to the half-hour a

bell strikes, followed by the music of the organ. At the half-hour Time again reverses his glass and strikes two on the bell, a bell inside responding, when Youth passes and Manhood appears.

One minute after this a chime of bells is heard, when a folding-door opens in the lower porch and one at the right of the court, and the Savior comes walking out. Then the apostles appear in procession, Peter in the centre and Judas in the rear. As the first one approaches the Savior, a folding-door above in the balcony opens, and three Marys come out, walking in single file—Mary, the sister of the virgin, on the left; the Virgin Mary in the centre. and Mary Magdalene on the right, viewing their friends. As the apostles come opposite the Savior they turn toward him, when the Savior in return bows to them, except Peter, who turns in the opposite direction; then the cock on the right flaps his wings and crows; Satan also appears above, and justice raises her scales. Judas as he advances, does not look upon the Savior, because the devil follows immediately after him on foot, and goes back the same way he came, but stays long enough to see that Judas is all right, returns again for fear, and disappears to appear again above at the right window. At the third quarter, father Time strikes three with his scythe and turns his hour-glass, when three bells respond. Then Manhood passes and Old Age comes into view. Three minutes previous to the hour the organ peals again, and, as it arrives, death strikes the number with a human thigh-bone on a skull. One minute after, the procession of the apostles again takes place.

At the right of the clock stands a second tower, four feet three inches high, built in two sections, the lower one containing an organ which plays during the apostolic march. From the upper section appear two figures, Orpheus and Linus, representing music, who appear with harps and pipes, when music is heard, and disappears as it ceases. At the left stands a third tower of corresponding height, containing a mechanical life. From the upper section appear twenty life-like figures, typical of the "spirit of '76." The background presents a woodland scene, and while the life plays a melody, the Continentals march to the Battle of Monmouth, and Mollie Pitcher appears, bearing her memorable water-keg, and turning to cheer the soldiers as she follows her husband to the field of conflict. The clock produces forty-eight moving figures, or twenty-six more than any clock in the world.

### A Trifling Preacher.

A CLERGYMAN once preached a very awakening sermon. A young man in the congregation was much impressed, and finding that the clergyman was to walk some distance home, joined him, in hope of having some conversation as to how to be saved. The clergyman was walking with several others, and instead of conversation turning on religious matters, it was light and even indecorous.

Some years afterward, the clergyman was called to see a dying man in an inn. As he entered the room, the dying man started. "Sir," he said, "I have heard you preach." "Thank God for that!" "But, sir," continued

the man, "I have heard you *talk*, and your talking has ruined my soul. Sir, do you remember the day I heard you preach? That sermon brought conviction to my heart. But I sought conversation with you, and I walked home with you, hoping to hear something about my soul's peace; but you trifled—*trifled*—TRIFLED! Yes, you did; and I went home believing that you knew all the solemn things you said in the morning were lies. For years I was an infidel; but now—now I am dying—I am one no longer. But I am not saved! I will meet and accuse you before the bar of God!" And so the man died.

### The Moslem Temple.

THERE is a belief of long standing among the Greeks of Constantinople that the church of Sancta Sophia—now a mosque—shall be restored to Christianity. This grand building, which covers about 70,000 square feet—more than one and a half acres—was erected by Justinian in the sixth century. It was eight years in building, and when at last it stood complete it appeared so marvelous in the eyes of all who saw it that it was generally believed not only that an angel had given the plan, but that heaven had rained gold and gems for the express purpose of its construction. The noblest temples of Greece and Asia were despoiled, and pillars of the most precious marbles were brought to Constantinople. Ephesus, Pergamos, Baalbec gave up their treasures; and masses of Egyptian porphyry and of syenite, which centuries before had been hewn for the honor of Zeus and of Artemis, took their places in the great Christian Church. It was the boast of Justinian that he had excelled the Temple at Jerusalem. "I have surpassed thee, O Solomon," he exclaimed as he gazed on the completed building, and it is said that he caused a statue of Solomon to be erected opposite the church, "with a sad expression, as though grieving at the vast size and beauty of Justinian's work." Earthquakes shook the church within a few years of its completion. The great dome fell, and was restored by a younger Isidorus, nephew of the "mechanician." Repairs were made to the fabric by successive emperors; but the design was never altered, and there were no additions. Then came the fatal May of 1453. At the high altar of St. Sophia, Constantine received the Holy Sacrament during the night before the great assault (May 29), in which he fell. As the news spread that the Mohammedans had made their way into the city, the old awe and veneration which had spread a sort of mystery round St. Sophia returned. Senators, priests, monks and nuns hastened to take refuge within its walls, recalling an ancient tradition that an angel would descend at the moment when the infidels were advancing toward the column of Constantine the Great, and, putting a sword into the hand of a certain man who would be sitting at the base of the column, would order him to avenge the people of God; whereupon the Turks, seized with a panic, would take flight to the borders of Persia. But no such heavenly aid came to the twenty thousand people who crowded St. Sophia. Mahomet on entering the city rode straight to the great church. Men, women and children were divided among the soldiers as slaves; and all the furniture, plate, and ornaments

disappeared so quickly that, in the words of Finlay, "the mighty temple soon presented few traces of having been a Christian Church." Mahomet himself was, it is said, greatly impressed with the rich marbles and general splendor of the place. He caused the muezzins who were with him to summon the troops to prayer; and his own prayer-carpet was spread on the high altar. There the "Son of Iniquity," as the Christian Ducas calls him, announced that an orthodox Greek Empire was extinct; and from that time the church of Justinian has served as the chief mosque of the city. The various Christian emblems were covered, with plaster and thin coats of paint, and mosaics, which could have offended no one, were afterwards treated in a similar manner. Large and heavy exterior buttresses, rendered necessary it is asserted, by the shock of earthquakes, were added by Selim II., and Amurath III.; but what might be considered a fortunate neglect was more or less the fate of St. Sophia until 1847, when it was placed in repair by the Italian architect Foscati, at the instance of the Sultan Abdul Mejid. His work lasted through two years, and was completed under great difficulties. Only the zeal of Reschid Pasha, it is said enabled him to bring it to a successful end.

### Anger.

OF all the passions flesh is heir to, anger is one of the most terrible. Carried away by its power men and women have done deeds of horror. How easily is it aroused; not so easily subdued. A few words spoken thoughtlessly, what bitter feelings surge up. Quench that spirit that prompts you to make cutting speeches. Do not tease one who can not calmly endure it. Would anger come, if not sought? Jealousy and envy are the two great stepping-stones to anger. You that are parents, or rulers of young children, be careful not to raise the jealousy or envy in the heart of a child. Do not make distinctions. Be as ready to caress one as another. If little Ally looks delicate, fragile, do not let sturdy little Bessie feel herself neglected, steal time to embrace Bessie as well as Ally. Let there be no cause for bitter feelings between children. Envy is an ugly monster and grows so quickly. Let there be union among you. Do not take every light word as a slap at yourself. Do not let anger keep top-most place in our hearts. Let it sink and love take its place. May love for our Almighty Father, for his dear Son and the great good work he so mercifully brought us, grow in our hearts and be our ruling passion for Jesus' sake. Amen.

FACTS AND FAITH.—Men feel and know that pain is a fact, although it is unseen: they need to learn that peace of mind is a fact, and comes by a well-ordered soul; that reverence is a fact, and brings us near to God; that elevated sentiment is a fact, and raises us into a higher society than earth; that sober faith is a fact, and gilds the horizon of our being with a heavenly glory. In the absence of this faith, we read the barrenness of soul there is in the world.

It is said, when an earthly babe is born,  
A beautiful angel prays,  
For the boon to cherish and love through life,  
And to garner its precious days,  
To weave in a crown for the child to wear,  
When heaven has opened its portals fair.

Life is an April day, sunshine and showers.

# Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, July 15th, 1880.

WHAT assurance have the Saints that personal ambition, or personal transgression, may not again carry the leading minds of the Church away from the paths of rectitude, and thus the Saints be led astray again?

The Saints can have no positive assurance that any man in their association may not and will not fall into personal transgression, or become the prey of personal vanity and ambition, through which he may make the attempt to lead disciples after him. But that the Church will suffer any serious loss by the Saints being led away after him, depends whether the laws by which the liberties and safety of the body are secured are correctly known, and there be found men of courage to see them rightly administered; as there is ample assurance give to the Church that they may not be led away after false doctrines, by which their liberties shall be lost.

Before any new and false doctrine, though advanced by the presiding elder of the Church, could be accepted to any great extent, to the subversion of the faith of the many, thus endangering the leading away the Church, it is subject to challenge from any one who may deem it important, and then must pass the ordeal provided in the Church articles.

There are three bodies of judges who may pass upon the matter: the Presidency, the Twelve and the Seventy; and while these quorums are filled with reasonably fearless and independent thinkers, there is little danger of any serious schism, by reason of ambitious leaders.

But under the supposition that the dangerous element lies lurking in the body first named, the Presidency, there remains the other two bodies, consisting of a larger number of men, where, as a matter of course there is less probability of collusion and wrong doing as a body, from either of which a check may come, and before the one supposed to be seeking to subvert could make a successful beginning, either one or the other of these larger bodies must agree, thus forming a majority of two-thirds of three holding concurrent deciding authority.

If these bodies, the Twelve and Seventy, understand the law, and comprehend the value of the guarantee given by this three-fold concurrence of deciding power, they would need to be weak as men, if any serious falling away, because of ambition to command by new laws and doctrines, could occur.

But are these quorums composed of weak men, in the sense implied—that of submission to dogmatic assumption, the domination of authority? Those who know the men composing the leading quorum of spiritual authorities in the Church, know full well that a body of men more unlikely to yield in tame submission to what they deemed radically wrong, it would be difficult to find. Ten more fearless, independent thinkers, are not found grouped together in one body than the apostolic quorum. While, perhaps, not loud nor boisterous, each one in methods of thought and power of decision, stands

alone; rules of law and right their guides, and acknowledging but one Master—the Christ. In dealing with their fellows, revering worth, integrity, merit; but worshiping none—fearing none. From our knowledge of these men, and fortunately for the Church we know all of them, we can not conceive it possible that they could be made tools for some ambitious, aspiring man; or dupes to a gross deception; or even silent, passive, stolid lookers on when vaulting, craving minds might essay to mislead. All of them know how to speak, and that effectively, when it is necessary to speak. They are impervious to bribery where place and power are likely to be offered; not sufficiently covetous to be open to the allurements of wealth; not fearful enough to be afraid of man's wrath, and not weak enough to be cajoled and flattered; and from these considerations we can see no likelihood that the Twelve can be made a party to the enslaving the Saints, should such a thing be attempted.

We have written of them collectively, and with no desire to be misunderstood, and no intention to flatter any one of them. But from a consideration of the thought that if the facts in the case and the character of these men were comprehended there would be less fear among the Saints that the ambition of some one would again take the Church captive.

What we have said of this first body of spiritual laborers and advisers, is true of the second—the seventy; though not to the same marked degree, except in individual instances. Therefore, before such a doctrine as polygamy could become rooted and grounded as a dogma of the Church, or any other equally at variance with the good sense of the Church, and the law already given to govern it, there would need to be collusion between two of these three bodies, in which the entire number would have to acquiesce; and not till then would there be grounds to apprehend danger. Such a contingency is so remote a possibility, that we deem the liberties of the Saints tolerably safe. The reasoning is equally good if it be supposed that the questionable and dangerous philosophy of doctrine or practice originate in either one of the three bodies referred to.

It is said that in the lifetime of Joseph and Hyrum, an additional council of fifty was instituted, and the men appointed thereto; to which council all revelations were to be submitted to be tested; and if they passed the test it could be proclaimed as the word of the Lord; if it did not, there was a necessity for an inquiry. We know of no law permitting the reorganization of this council of fifty; and hence, conclude that until a privilege or command authorizes it, the Church may safely rely on the rule of law governing and the integrity of the men whose prerogative it is to determine.

ELDER JOSEPH BYOUS, presiding Elder of the Clear Creek Branch, Nebraska, writes us June 17th, and states that Mr. Bevins, who wrote the account of the Dungan—Elvin debate for the *Christian Standard* which account was reproduced in the *Herald* clearly misstated several prominent things in regard to said debate. One of these is that constant challenges have been given by our folks there thus irritating the Christian people. This Bro. Byous states is not so; but that upon the occasion of one of their Elders preaching there; whose meeting the Saints at-

tended. At this meeting the Elder taught the setting up the kingdom on the Day of Pentecost. This was by an Elder Earnshaw, and apparently in reply to a sermon by Bro. Elvin on the setting up of the kingdom. At meeting some conversation occurred, after which Bro. Elvin left the challenge.

Bro. Byous further states, (what, from our experience we can readily believe), that Elder Dungan's chief effort was directed against the character of Joseph Smith. But, we care little about such an argument as that; the truth of the gospel can and will be made plain to the sincere inquirer, as it is God's work, not the work of man.

Several other corrections are made by Bro. Byous, not necessary to detail.

Bro. Elvin is a fair, candid reasoner, courteous and gentlemanly; not easily angered, or thrown off his guard in debate; and what is greatly to his credit, is not likely to present for the consideration of a congregation an argument or conclusion, of the correctness of which he is not himself fully persuaded.

## QUESTIONS AND ANSWERS.

Is the house referred to in Second John, tenth verse, a house of worship or dwelling house, and how are we now to understand and use the instruction there given?

It may apply to both. By preventing the evil influence of false doctrine from affecting either the body, the Church, or individuals, by a firm reliance upon and adherence to the doctrine of Christ.

Is it right for Latter Day Saints to catch young mocking birds, raise them, and keep them in cages for pets, or for to sell?

We see no more harm in this than to restrain the liberty of any other animal. It is a trade, and does not necessarily involve cruelty. It is not right to treat even birds with cruelty.

Do Latter Day Saints teach baptismal regeneration?

Only so far as Paul designates it the "washing of regeneration." They teach baptism as necessary to salvation, the evidence of a desire for regeneration, the door into the Church.

Is there any law in the Church governing members being organized into a branch? Or, is it lawful for members to be organized into a branch that have their names enrolled in another? If not; does the same law apply to the traveling Elders, who have their names enrolled in another branch?

Persons whose names are enrolled on the records of a branch should secure letters of removal or commendation before either uniting with another branch or becoming charter members of one newly organized. This rule is subject to exceptions for good cause shown. It applies to all alike.

Can any one be chosen an officer of a branch who does not belong to it?

Yes; where it is clearly an emergency, or wise that it should so be.

What is the connection or relation between the sixth verse and those following, in the seventeenth chapter of Luke, and what is the lesson taught?

The connection is the same as that between any other injunction to hear instruction, and the instruction given. The lesson is that vengeance and the punishment of men for wrongs inflicted

upon Saints, are withholden from them, and remain with the Judge of all the earth.

How shall we understand the coming of the Son of Man as spoken of in Matthew 10:23?

We understand it thus: Go ye about the business upon which I send you; and, although ye shall flee from persecution, ye shall not have exhausted the number of cities, until the power of your deliverance shall be fully come.

#### EDITORIAL ITEMS.

By a card received July 3d, from Bro. F. P. Scarcliff, we learn that he arrived at Garland, Butler county, Alabama, June 29th, from Moss Point, Mississippi. He was pushing ahead, on foot and in any way to further the mission-work entrusted to him. We rejoice that he is so minded, and trust that he will be made able for every emergency, and have courage and strength to do all that is required of him unto a successful work for the Master of life. Bro. Geo. H. Graves also arrived in Butler county, Alabama, from Canada, about the same day that Bro. Scarcliff did. He found the country quite different from what he expected, and felt some discouraged by the low condition of the work thereabouts. Doubtless, however, he and Bro. Scarcliff will strengthen each other and work in harmony, so that a union of strength will bring a union of power and effectiveness, consequently of courage also, to meet whatever trying circumstances may attend and be around their special field and its duties. We pray that they may be so directed and blessed by the Spirit of God as to speedily rejoice in seeing that His hand is with them and that their work is before them to be accomplished according to His will.

Bro. J. F. McDowell had delivered discourses in the chapel of the Saints at Rock Creek, Hancock county, Illinois, Friday and Saturday evenings of June 18th and 19th, and on Sunday at 10:30 and evening to good audiences. Was the guest of the gospel veteran, Father Richard Lambert.

Bro. J. F. Burton wrote June 24th from Newport, California, that he had just finished preaching a course of sermons at Tustin, in Los Angeles county, and was then on his way to Laguna. He seems to keep busy in the work, and we hope will aid much in keeping it and the Saints alive. Success attend him.

Sister R. M. Bradley writes from Webb City, Jasper county, Missouri, that the Center Creek Branch meets often, and two more have been added to them by baptism at Joplin recently. She says that Father Short is much improved in health. Bro. A. J. Cato has been preaching at Oronogo, and some people are investigating. Each of these items contains good news in brief space.

Bro. Silas M. Rogers, Piper City Branch, Ford county, Illinois, says that their little band rejoices in the truth and in God's goodness to his people, notwithstanding they have trials and are also persecuted for their profession in Christ the Lord. Being shut out from the school house they hold meetings in their own houses, as Christ's disciples of old were wont to do. May the Lord bless all their affairs and their service.

A card from Bro. C. M. Fulks, Weir, Kansas, announces that Brn. A. J. Cato and J. T. Davies would be laboring together for a time this summer.

Bro. George W. Crouse writing from Frederick City, Maryland, June 27th, is anxious that some Elder shall visit them there. Himself and four married daughters, two of whom are quite favorably impressed with the work, would make a minister comfortable while there, and he thinks a hearing would be given the preaching of the word. He is seventy-eight years old, and seemingly still vigorous. Who goes, enquire for David W. Young, South Market St., opposite the Deaf and Dumb Asylum, Frederick City, Maryland.

Bro. Charles Wickes writes from Hearn, Texas, as follows: "The enemy is raging in all quarters, and seems to have almost complete control over this land. I expect to meet bitter persecution before I leave Texas, and shall be surprised if I escape without at least a whipping, and may get worse; but I shall try to bear it patiently for the gospel's sake. It would be utterly useless in most places to try to get justice. The neighbors of Bro. Elias Land, of Thornton, have threatened him with violence if he does not stop distributing tracts; but he proposes to persist."

Bro. T. J. Bell, Davis City, Decatur county, Iowa, writes of the conference gathering there June 26th and 27th. Bro. Bell has charge of the branch, and desires to be able to do well in his duties, as we hope that he will, and have reason to rejoice also in the Spirit's witness to his work.

Sister Mary A. McBeath of Uniontown, Eldorado county, California, bears witness to her knowing that the gospel of Christ, as believed and obeyed by her, is true. She has also been twice healed of disease and pain, through the ordinances of God's house, as promised in James 5:14, therefore she rejoices. She has also seen others healed, and has plain evidence that the gifts of the gospel are indeed with God's people. The branch there numbers nineteen members, and they have good meetings. Two years ago only one member was there, Sr. Mary Plumtree, but the fruit of her labor came at last, and Brn. Daley and Lowell baptized eighteen. May the Holy Spirit continue to abide with them all.

Bro. G. F. Weston is laboring for his support and preaching on Sundays at Shabbona Grove, DeKalb county, Illinois, and we think that good is being done that will grow and bring forth fruit. He is alive and zealous in the work, and we trust and believe is laying a foundation for future usefulness. So may it be.

Bro. Geo. S. Yerrington wrote from Providence, Rhode Island, June 20th, concerning his labors in the ministry since the April General Conference. He tarried at Chicago ten days with Elder Forscutt and the Saints of that city, and next called at Savannah, Wayne county, New York, where Bro. Jesse Seelye arranged for meetings in several places, but only two services held, as Bro. Yerrington was called home because of the illness of his wife. He thinks that much good could have been done there had he remained, for so the prospects were among the people. After his return home his son was taken ill and his wife has not yet recovered her health, but he has not been idle, for he has preached in Providence and in surrounding places. He feels that he never before had so much liberty of the Spirit as he has had since the April General Conference, and feels determined to do all that he can for the cause. The Providence Saints are having excellent meetings and the work moves on there. Bro.

H. H. Thompson presides there now. Our prayers are for Sr. Yerrington's recovery at an early date, that she may once again care for her household and do good in the gospel cause.

Bro. Francis Burnham writes from Gagetown, Tuscola county, Michigan, that he believes something good could be done there for the salvation of men, if a gospel minister would come. He is alone and has not heard a sermon nor seen a member of the Church for a long time.

By letter from Bro. J. S. Patterson to Bro. I. L. Rogers dated at Braidwood, Illinois, June 28th, we learn that he had seven persons engaged for baptism, ceremony to be performed on the 30th. A funeral sermon preached by Bro. Patterson on the 27th seems also to have awakened much thought and caused much conversation in the place concerning life, death and the future state of man.

Sister M. A. Christy, Portlandville, Plymouth county, Iowa, in a good letter shows that she has a lively hope and a deep interest in the gospel of Christ and in its progress among the people. Few Saints and no ministers are in that region. For her assurances of confidence and for her sustaining prayers in behalf of the Church authorities we feel grateful and desire to be worthy.

We thank the following for papers received: Sr. Dorinda Dawson and Brn. D. W. Thomas, John Taylor, John Gilbert, W. R. Calhoun, John Gallup, D. F. Coombs Elmer A. Fay and M. T. James, the latter of Plymouth, England.

Brn. Frank Lofty and Peter Devlin, formerly of the Braidwood Branch, Will county, Illinois, have located in Osage county, Kansas. Bro. Lofty has been preaching in Scranton and baptized one, and intends to continue as he has opportunity.

Bro. James P. Hunter writes from Braidwood, Illinois, July 6th: "Brother John Patterson is stirring the people up to hear and think for themselves, in Braidwood. The Christian Church was opened to Bro. Patterson to preach the funeral sermon of Bro. Kelso; the people and Saints packed the house full to the doors; some standing outside hearing. The people seemed interested in the sermon. Bro. Patterson baptized five persons in the Kankakee River. I feel well in the great work of God in these last days. May the blessing of the Spirit rest upon all his Saints is my prayer."

Bro. T. J. Beatty, living in Jackson county, Ohio, relates how last December he was led by the preaching of Bro. L. R. Devore and by the Spirit of God to obey the gospel of Christ, in the knowledge of which he has rejoiced ever since. Being ordained he has endeavored to preach as he had opportunity, and he expresses the hope that he may never neglect his duty nor bring any reproach upon the cause. His wife was baptized at the same time that he was, and together they worship God in Spirit and truth. Since their uniting nine others have obeyed the same commandment, and others seem to be nearly ready. May all these abide faithful.

Bro. Jobe Brown wrote from Clinton, Iowa, July 3d, giving an account of his labors. On June 11th, he went to Maquoketa, and thence on the 12th to Iron Hill, where he preached that night to a good sized audience, also on Sunday, the 13th, three times to earnest listeners. He found there quite a number who seem almost persuaded to obey the gospel, and also others who are friends. At Bro. Larkey's, Bro. Brown en-

joyed their free hospitality. On the 15th he went to another neighborhood and preached at night, having a good hearing. Mr. Miller, a true friend of the Saints and their doctrine, took Bro. Brown and cared for him well, after which he returned to Maquoketa. On the 17th, went to Amber and held meeting that night, and on Sunday, the 20th, preached twice at another place, and once at Bro. Bradley's. The 21st he baptized three, one of them being Frederick, son of Bro. Charles Sheen, of Decatur county. The 23d, to Monticello and spoke four times. Two there gave their names for baptism. Sunday, the 27th, he preached both at Monticello and Amber, and returned to Clinton the 29th. He bears testimony to the healing of several in that region lately, by the prayer of faith. Bro. Warren Turner keeps faithful charge at Clinton when Bro. Brown is absent, as the latter has been chosen by the Eastern Iowa District as their traveling minister. In a previous letter Bro. Brown reported from May 25th to June 10th, namely, his meetings at Clinton, Maquoketa, Iron Hill, Monticello, Amber and various school-houses and meeting-houses, as well as in Jackson Branch. Any in those regions wishing for Bro. Brown's help may address him at Clinton, Iowa, his home.

Bro. P. S. Jolly writes a good and feeling letter from Milton, Kentucky, June 28th. He was away from the Saints, but rejoicing in the hope of everlasting life. He has heard no one preach the faith since Bro. Jenkins was through that country, some years ago.

A new supply of District and Branch Records received and on hand, for sale; at from \$2 to \$3 each. Two sizes of Branch Record, large and small, prices stated above. Only one size District Record.

BRO. A. J. HINKLE, son of Elder George M. Hinkle, writes from Gravel Ridge, Manitoba, June 10th, about this way:

"I have been advocating your organization to this people. Some are not favorable to it, though others are. For my part, I want to work while the Lord is working. There are twelve members here belonging to Sidney's [Sidney Rigdon.—Ed.] organization; and there are outsiders favorable to the gospel. We looked for them to come in; but since Bro. Post [Stephen.—Ed.] died, they stand back. If it could be that an Elder could be sent here, the chances are favorable to build up a branch here. If one should come, let him come to Dominion City, there take the gravel train to the bridge, and that will take him within five miles of my place, where he will be welcomed when he comes. We are holding meetings regularly every Sunday. I am still acting as presiding Elder."

Truly the Lord is remembering the seed of the Church; for here are a few who went into Manitoba following the fortunes and leadership of Elder Rigdon, after whom the Spirit is feeling. We certainly feel thankful for the evidence thus given.

SISTER GEORGE H. GRAVES wrote from St. Thomas, Ontario, June 21st:

"I am in the gospel and desire to continue in it until Christ shall come again, if it should be his will. Pray for poor, unworthy me, that I may be able to reign with him a thousand years. I am now left alone, as my husband has gone South on his mission. I am but young in the cause, and have many things to lead me astray; but my heart is to do God's will and fulfill the covenant that I made at the waterside."

We do indeed pray that sister Graves may be sustained, comforted and blessed, her spiritual

and temporal wants be supplied, and that, through their sacrifices she and her husband may lay up great treasures in heaven.

THE following, copied from the Saint Louis *Christian*, and sent us by Bro. T. F. Stafford, Lewistown, Illinois, adds an item of information respecting Elder J. A. Crawford; which many will regret to learn.

"CANTON, Mo., June 9th, 1880.  
"On Monday morning last, I assisted Bro. Grissom, of Illinois, in ordaining a Bro. Crawford, a talented young Mormon preacher, and a highly educated young man, considered a big gun among the Mormons; he resides at Farmington, Iowa. His wife also united with us. Bro. C., and I will commence a protracted meeting next Friday evening, at which time he will give his reasons for renouncing Mormonism.

J. A. HICKMAN."

THE following is cut from a *Morning Call*, San Francisco, California, of June 27th, 1880, sent us by Bro. Wm. Anderson.

#### THE JERUSALEM OF TO-DAY.

It will be a pleasant item to that portion of the Jewish race which turns its eyes wistfully toward Jerusalem as a possible place in which the scattered tribes may yet be gathered together, to hear, as reported by Mr. Schick, surveyor of buildings for the Holy City, that many ruins have been restored many new buildings erected, and that the streets are kept in a remarkable state of cleanliness for a city of Palestine. The town is lighted, too, and watered by the restoration of the aqueduct from the pools of Solomon. Tan-yards and slaughter-houses have been moved outside of the city limits, and the sanitary department is in charge of a German doctor. Bethlehem and Nazareth and other towns are also brushing up and dusting off and making themselves fit for moderns to live in. Nazareth is even getting some windows put in. There is a steady, though not very large, emigration to Jerusalem. The case would be different were it once in Jewish possession and under Jewish control, as it possibly may be, before many years. Turkey is just now in a very sickly condition, and if partition takes place, as is threatened, the Powers would no doubt feel willing to let Palestine go in the direction where it is so much coveted.

#### Jews Summary.

June 25th.—The army of the Argentine Republic has made a desperate effort to capture Buenos Ayres, but after three days' fighting has been obliged to retreat.

The Russian troops are reported to have been defeated with heavy loss in a recent encounter with the Turcomans.

Memphis, Tennessee, has laid more than twenty miles of sewerage and thirty miles of tile drain since the close of the last epidemic, and its citizens are confident that yellow fever will not find lodgment there.

The mine owners and the miners at Leadville, Colorado, have arrived at a compromise, and the latter have resumed work. The militia has been disbanded.

A St. Louis dispatch says that the arrival there of colored refugees from the South is very large, and every available space in and about the relief headquarters were crowded with the immigrants.

Lately the troops in Cabanas fortress, at Havana, revolted because their wages were not paid. Six of the ring leaders were shot and the remainder were speedily subdued.

Silver City, in New Mexico, is threatened with famine, owing to the destruction of wagon trains by Victoria's Indians.

At Cincinnati on yesterday Gen. W. S. Hancock was made the nominee of the Democratic party for President of the United States, by 705 votes out of 738, and Senator W. H. English, of Indiana is the choice for Vice-President. Hancock is a

Pennsylvanian, and served in the late war as a Major General of the Union forces. He is now in command of the Department of the Atlantic, with head quarters at New York. His military record has been a good one.

Bradlaugh has been released from the watch-tower of the House of Commons. His constituents have held an indignation meeting at Northampton. They protest against his exclusion from the House, and he contends for his legal rights. Some expect that the present Parliamentary oath will be amended and modified.

The famine-fever is spreading in Ireland. The population of Chicago at this census is found to be 500,000; St. Louis about 375,000.

26th.—Oleomargarine is a word of recent origin, from the French *Oleum*, Latin *oleum*, oil, the thin, oily part of fat, and from margarine, a pearly-like substance, extracted from vegetables, oils and animal fats. The butter flavor comes from mixing milk, cream and unsaleable butter with colored tallow and other unctuous ingredients. The lard may come from car-loads of dead hogs, or suet from cattle that may have died in overcrowded cars, or animals that have died of disease, or even more questionable sources, like some of the oil extracted from soap-grease collections from the city, exported to the West, whence comes the ladle-packed butter.

The Irish landlords are alarmed at the prospect of being obliged by law to compensate evicted tenants for the permanent improvements which they have effected on their lands. At a meeting held in Dublin yesterday, a memorial was adopted asking Mr. Gladstone to withdraw the bill.

Bradlaugh, elected to the British House of Commons, is an avowed Atheist. He publicly declares his belief that there is no God. He believes in no higher power, no future existence of the soul. He opposes all religion as an injurious and senseless superstition. He is diligent and persistent in his efforts to proselyte others to his utter want of faith. He comes before the bar of the House of Commons to take the oath of office and is confronted with the charge that he is an Atheist, and that with him an oath would have no binding force. He desires to be admitted upon his simple affirmation, and a fierce discussion arose between the members, resulting thus far as stated above. The matter will be further debated on the 28th.

28th.—London dispatches say that the British Cabinet favor the House of Commons rescinding the vote by which it refused to permit Bradlaugh to affirm instead of taking the oath. Such an action would be a wonderful precedent for the English Government to establish.

A dispatch from Paris, France, says that some Jesuits have left for England and Norway. Four nunneries have asked the French Government for legal authorization and recognition as religious bodies.

A dispatch from Constantinople says there is no security there for life and property. Assassinations and robberies are of every-day occurrence.

Of the two hundred and seventy-four deaths in New York City, yesterday, many were caused by the excessive heat.

29th.—At five o'clock p. m. yesterday another horrible sea disaster occurred. A boiler explosion occurred on board one of the Long Island Sound steamers, and although she was run on shore as quickly as possible, about fifty people perished in the flames or by jumping overboard and drowning.

In a recent debate in the English House of Lords the condition of Armenia was brought under consideration, and several speakers, irrespective of party, pressed the matter upon the Government, and urged the necessity of immediate help to rescue the people from their awful plight, arising from Turkish cruelty, misrule and oppression. The picture presented by the various speakers was horrible in all its details. Nothing in all the history of Turkish misrule can equal it, though that history is stained with injustice, oppression, and brutality from the first page to the last. There is not a people on the earth to-day whose condition is as dreadful and pitiful as that of the Armenian Christians, though the Great Powers two years ago demanded that Turkey should institute reforms immediately. Pestilence and famine have

made horrible ravages among them. Corpses lie in the streets of these peaceful villages, and the starving, despairing victims of famine, urged by the pangs of hunger, feed upon them. Meanwhile the Turkish tax-gatherers are stripping the people of money and homes. Assassinations are frequent. To kill an Armenian Christian is of no more moment than to kill a dog. The only one of the Powers which takes a practical view of the situation is Russia, who has suggested the sending of a strong naval squadron to Constantinople to enforce the reform business. The proper way is to take the power out of Turkey's hands altogether. She long ago forfeited every right to be considered as an independent power; she has forfeited the respect and sympathy of the civilized world.

The peasantry of Hungary, among the poorest and most degraded in Europe, have turned their faces towards this country, and are emigrating in such numbers that the Hungarian Government is becoming alarmed and is considering measures to stay the exodus. In some districts the people seem to be leaving in masses, over 3,000 having gone from a single county.

30th.—At Dubuque, Iowa, the Mississippi River has receded to its old level, so that the railway tracks under the bluffs and on the flats are no longer covered. However, at Warsaw, Illinois, the levee has broken, and 18,000 acres of land is overflowed, destroying corn and other crops. The farmers drove their cattle to the uplands. Some cattle and five people have been drowned. The loss to property is estimated at one million dollars. A break below Quincy is expected, and trains do not run on the river roads.

Another excursion steamer had a narrow escape yesterday. She run into a barge and a hole was made, but the officers and crew returned speedily to the dock, and landed all the passengers safely before she sunk. About one thousand children and adults were on board, going to a Sunday-school picnic, from New York City.

A fierce wind and hail storm did considerable damage to the crops and fruit-trees in the neighborhood of Mendota, Illinois, yesterday.

Serious disturbances have occurred at Haifa, in Asiatic Turkey, between the Christians, and the Mohammedans. A British gunboat has been dispatched to the Syrian coast to protect the Christians.

The locust plague in the neighborhood of Astrakhan, in Asiatic Russia, is so great as to defy all efforts to eradicate it. So says the Russian Minister of the Interior.

The Bradlaugh case still continues to excite the English people. About 20,000 persons gathered in Trafalgar Square, London, Monday night, to protest against the exclusion of the agitator. After the meeting was over some 4,000 persons surrounded the House of Commons, and it required the intervention of the police to make way for the members to the seats.

July 1st.—The French authorities moved in force yesterday upon the Jesuits. Some of the establishments yielded readily, and others resisted and had to be broken open. Some magistrates and deputies so sympathized with the priests, openly, as to hinder the work, and their places were filled by others. The other religious orders will be given further opportunity to organize under the law. The Government does not feel confident enough to enforce its decrees against them.

The ambassadors of the great Powers of Europe, who are at Constantinople, have warned Turkey that the nations are in earnest, and that a reform must begin in her affairs and government by her keeping the stipulations of the Berlin treaty, and the conditions of the late conference of the Powers.

The riot near Mount Carmel recently was between some German settlers and Bedouins. Many were killed on both sides.

The prospect of war between Russia and China increases. Russia is sending more war vessels and men to the borders.

At Olean, Pa., yesterday, the lightning struck a thirty-five thousand barrel tank of oil and set it on fire. Five other tanks are near by and may burn.

Peace has been restored at Buenos Ayres. The insurgent forces have laid down their arms, and

Dr. Tejedos has withdrawn his pretensions to the Presidency of the Argentine Republic.

A portion of Portland, Oregon, is flooded on account of a rise in the Columbia River. Some other places along the river are also submerged, and the damage will be about \$100,000.

The Sioux Indians are said to be much dissatisfied with their Chief, Spotted Tail, on account of his granting the right of way to the Northwestern Road through their country.

A meteor of large size appeared to the people around Macon, Georgia, Tuesday evening.

The cotton-spinners of England claim that, owing to the condition of the cotton market, they can not afford to pay their operatives even the present rate of wages. An extensive strike is threatened in consequence.

2d.—Bradlaugh has won his case in the House of Commons, the action refusing him admission upon his affirmation having yesterday been rescinded by a considerable majority, and he will be allowed to take his seat. Premier Gladstone favored his doing so, and a motion was adopted by which any who will may affirm their allegiance, etc., instead of taking the regulation oath.

In France forty-nine magistrates have resigned rather than execute the decrees against the Jesuits. The Government goes ahead unflinchingly. Thirty-nine establishments were broken up day before yesterday. The remaining thirty, being educational ones, are allowed to exist till August 25th. Other religious bodies than the Jesuits say that they will submit to the law.

The cotton-weavers in the Mosley District, England, have struck work. They demand more wages. The value of coin turned out by the United States Mints for the year ending June 30th, is \$84,057,144. Of this sum \$27,933,750 were standard silver.

Intense heat still prevails at New York. Seventy-nine cases of sunstroke occurred between noon Wednesday and the same time Thursday.

Over 1,500 German, Scandinavian, and Bohemian emigrants arrived at Baltimore yesterday morning for the West.

Later advices of the defeat of the Russians by the Chinese state that the Russians were defeated while marching from Khokand via Oshand Gulcha, en route to Kashgar. The Chinese were completely masters of the situation, and defeated them, and compelled them to fly to Osh, capturing their entire convoy. The Chinese are now at Gulcha.

The boiler of an excursion steamer on Lake Minnetonka, Minnesota, exploded yesterday. Four persons were killed and seven wounded. The boiler was known to have been weak before the accident, but the authorities did not see that it was examined and condemned.

3d.—Bradlaugh affirmed and took his seat yesterday.

There was a passionate discussion in the French chamber of deputies, yesterday, on the expulsion of the Jesuits. One of the opponents of the Government bitterly assailed the mode of proceeding.

Great sympathy for the exiled French Jesuits is shown in Spain, and numerous applications for permission to establish monasteries and colleges have been granted.

Two deaths from yellow fever have occurred at the New York quarantine station.

A Jersey City woman, sick and destitute, killed her three children. She said she wished them to go to heaven and not starve.

Below Quincy, Illinois, by the break in the levee over one hundred thousand acres of cultivated land has been covered with water, destroying the crops on an almost innumerable number of farms.

A terrible storm of rain and hail occurred yesterday north of Indianapolis, Indiana. Crops were destroyed, all windows on the exposed side of buildings were demolished, shingles were torn off and trees were broken down.

5th.—The first railway in Syria has just been completed. It is a steel-track T. rail tramway, on the American plan, with cars built in the American style by a Birmingham firm. The cars externally are the American street cars, with an iron staircase and seats on the top for twelve.

The winter wheat harvest has commenced

earlier than usual in Wisconsin, and the crop will be large and the quality fine. The outlook for spring wheat is also very promising. Bountiful harvests seem to be almost the rule in the United States this season. Illinois, Iowa, Minnesota and Kansas dispatches all mention the prosperous condition of things, with only a few exceptions, caused in some regions by drouth and in others by floods and heavy rains.

General Grant was at Fort Leavenworth, Kansas, yesterday, and leaves to-day on a special train, for a tour through Colorado and New Mexico.

6th.—The Russians continue to deny that they have met with any reverses in China.

The Cuban insurgents under General Garcia have been sorely defeated and scattered by the troops of Spain.

An earthquake in Switzerland, and many buildings injured.

Many accidents occurred yesterday throughout the United States, the day being observed for the Fourth more than the 3d was. On a lake near Saint Paul, Minnesota, a boat containing fourteen men and women capsized and seven were drowned. In Chicago a young man accidentally shot his father through the heart with a pistol which he had been practicing with. By many other accidents with pistols men and boys were wounded, some severely so, in various parts of the body, head, face, legs, and hands. Near Milwaukee, Wisconsin, and at Sagetown, Illinois, murders took place at or after picnic festivities. They occurred because of difficulties and ill-feeling between parties.

7th.—Several explosions of the gas mains on Tottenham Road, London England, day before yesterday, resulted in the wounding of a few people and in great injury to hundreds of shops, stores, residences and public buildings.

The boiler of a steam thrasher at Dunkirk, Ohio, exploded yesterday, doing deadly work, seven men being killed and eight wounded, three of whom died afterward, increasing the number of dead to ten. It was a terrible accident.

The great Mississippi flood has reached Saint Louis, and north of the city the water covers the low lands on both sides of the river, so that if the rise continues much damage will be done. As it now is the lumber business has been suspended, and several families had to desert their houses.

Other 5th of July powder accidents are reported, and many other kinds of accidents by which people were killed or severely wounded.

Favorable weather prevails in Ireland and a very large potato crop is anticipated.

At a gathering at Troy Mills, Linn county, Iowa, a general fight occurred, participated in by about one hundred men and lasting for an hour, fists, clubs and rocks being used. Twenty-five persons were seriously injured and several may die. Many others were hurt.

8th.—The prospect for war between Turkey and Greece increases, and both powers are enlisting and mustering in men, and getting guns and ammunition ready for the fray.

Some riotous strikers in England have been arrested and sent to prison.

There are very few men in the world, even among the Saints, who would be willing to confess the worst thoughts that ever hurried through their minds. The difference between the good man and the bad is that while evil knocks at the doors of both, it finds a welcome in the house of the one and is so uneasy and out of place in the house of the other that it stays but a little while and then hurries off to a more congenial fireside.

HEAR BOTH SIDES.—Never condemn your neighbor unheard, however many the accusations which may be preferred against him. Every story has two ways of being told, and justice requires that you should hear the defence as well as the accusation; and remember that the malignity of enemies may place you in a similar predicament.

The sum of our enjoyment is made of little things. As off the broadest rivers are formed from smallest springs, By treasuring small waters the rivers reach their span, So we increase our pleasures enjoying what we can. There may be burning deserts through which our feet must go. But there are green oases where pleasant palm-trees grow. And if we may not follow the path our hearts would plan, Let us make all around us as happy as we can.

## Correspondence.

ALBORG, Denmark, No 18 Norregade,  
June 14th, 1880

*Brn. Joseph and Henry:*—Brother Odin Jacobs arrived here May 28th, and he stayed here till June 8th. He then started for Norway, and in good spirits. June 6th I baptized the heads of a family. Bro. Jacobs assisted in confirming them and we were blessed by the Holy Spirit. One of their sons, about fifteen years of age gave in his name yesterday for baptism, to be attended to next Saturday. May the Holy Spirit be the director concerning the Church of Christ. Remember us before the throne of grace. Yours in the gospel bonds,  
PETER N. BRIX.

### THE UTAH MISSION AND ITS NEEDS.

SALT LAKE CITY, Utah,  
June 10th, 1880.

*Editors Herald:*—I have no doubt the readers of the *Herald* are interested in the Utah Mission, and read with pleasure all the good that can be said of it. In some senses it may be said to be the great mission of the Reorganized Church. Not that souls are any more valuable here than in any other portion of the world, nor that the men employed in it are better or more fitted for the work than other Elders of the Church. In fact, I believe, better talent and men, at least as good in every other way, are employed outside of this mission than are to be found in it. But the object of this mission is a direct appeal to wandering Latter Day Israel; pointing out to them the steps of this great departure, and inviting them to return from idolatry, the gratification of lust, the deeds of blood, and system of oppression and wrong, to the pure gospel of Christ, to the religion of love,—the practice of righteousness, which is by faith in Christ Jesus. It is made the first duty of this Church, as it was the duty of the Church in the days of Christ, to go to the "lost sheep of the house of Israel." But what a task is before us! How similar to that of Christ! "He came unto his own and his own received him not." Neither are we received. But, like him, we are viewed with suspicion. Barriers are placed in our path. Our histories are scrutinized, not to learn any good from our past, or to trace any virtues in our present lives, but to discover, if possible, any dark spot, any stain, be it ever so small, by which they can defame our characters, blast our influence, and destroy our usefulness. It requires all the little stock of patience and charity we may have laid up in store, and I confess I often feel mine giving out, but duty demands we should exercise these virtues and seek an increase of the precious store.

Great pains are taken to impress upon the people the idea that we are "apostates," wolves in sheep's clothing," "rebels of the deepest dye," even charging us with "imbruing our hands in the blood of the Martyrs, and seeking to take their lives." Every effort is made to close houses against us, and to entirely shut us out from every privilege of free speech. It is not three weeks since Father Smith and myself, of Union Fort visited the Bishop of that place to request the use of the school house, at a time when they were not using it. That worthy prelate told us, "If the Wesleyan Methodists, or any of the other sects want that house they can have it; but I do not want you people to have it." Sometime ago Father Thorn applied to the trustees of his settlement, between Brigham and Willard cities, for the use of the school house for the writer to preach in, but it was denied him.

Permit me now to name a few of the bands that bind this people together as slaves to the priesthood. While passing down the street the other day, a grey bearded man was pointed out to me as a Swede, a scientific man who had been caught in the "toils," and, by Brigham's direction, brought from his native land here, to serve the purposes of that professed prophet. As soon as he came he reported himself to that worthy oracle. "Now Bro. E——n," said Brigham, "the first thing for you to do is to take another wife." The new comer obeyed, and soon found his mistake, but he was in the "toils," and there was no

escape. He is to-day a wanderer, stripped of his faith in God, and in humanity, but he remains in Utah to curse his deceivers. Polygamy is the grand cable chain of Utah's thralldom.

But there are others, such as endowment oaths, fearful in their nature and strong as adamant to the unsuspecting mind. Then comes the "United Order," into which they seek to baptize the people with their wives and children and all that they possess or ever shall possess, thus giving themselves with their families and all their property into the hands of those men who claim to be the oracles of God.

Next comes the "Female Relief Societies," no less than three divisions; one for the so called mothers in Israel, another for young women and another for little girls. These relief societies have a species of "priesthood" with presidents, counselors, teachers, etc. They hold their meetings in every ward and also quarterly conferences. They visit from house to house under the pretense of seeing that none are suffering from want, but in reality to ascertain if they are strong in the faith, and encourage and teach it as a duty to go into polygamy. This is taught by young and old, and even little children are trained to believe in it, thus preparing them for the net as soon as they are thought of proper age to enter it.

I will here say that the "Female Relief Society" is one of the strongest powers for binding the cable, polygamy, around this people of any that they have. It is the most insidious in its workings, and the most crafty in its approaches to the unsuspecting victims. But its charitable spirit dissolves away or hardens into cruel neglect, the moment the visitors find that their former dupe has begun to think for herself. One special instance came before me last winter that I now call to mind; a poor woman told me that she believed our position was a correct one, "but, Bro. Derry, what am I to do? I am dependent, and if I join your Church I could get nothing at all from this people, and I must remain as I am, or want for bread." Does true charity thus treat the supposed erring ones?

But I started to tell of the prospects of this mission and its needs. In the majority of places our success appears small at present, but perhaps we can not estimate the amount of good done. It may not all appear at present. Elder Duell baptized fourteen in Springville. Three had been baptized before, and I organized them into a branch, numbering seventeen. Elder Luff had preached there and the writer has used the laboring oar there-too. Also at Provo Elder Luff had preached, and I followed him, with good attention from the people. I was earnestly invited to stay, and at least one hearty "God bless you" reached my ear, but I could not stay. I urged the return of Elder Luff, whose field it was. He returned and was gladly received, and soon had to call for help, so Elder Blair, feeling like a giant ready for the war, went to his aid, and they are doing noble battle for the cause of truth, and soon I expect to hear of a number of honest souls bursting their bands and stepping out into the liberty of the sons and daughters of God. I am doing my best in this city, but, perhaps the little good I do, may only be known in the great hereafter. Elder Duell is further south; Elder Anthony was in Malad when last I heard from him, but found himself among a people who seemed to care but little for the truth of God.

This mission needs meeting houses, or means to rent halls. The Methodist minister in Provo, kindly offered the use of their church when they were not using it. May God reward this kindly act. This mission needs men against whom these people can raise no just cause of complaint; men firm in the faith of Christ, experienced in declaring the word, capable of defending it; men full of charity, patience and forbearance; men who love truth better than all things else; men who can do and dare to do right though all hell oppose; men who will not make the Church or the gospel ridiculous by absurd and foolish utterances and clownish actions; men who will not trail the gospel standard in the dust, either to gratify their own propensities or to please others. I have faith that there are in the Church hosts of such men, those who are young, strong, and brave to endure, and whose eyes and hearts will be

single to God's glory. I am not sanguine of any great immediate success, but I do believe that this giant evil will be uprooted, and that the honest in heart will be brought back. And I believe "the remnant" whom God hath called will be the chief means in His hands of doing this work. But, let every man who engages in the sacred task, make up his mind to meet obstacles and contend with difficulties not met with elsewhere. There are some noble souls here who have acknowledged the truth, and who give all the aid they can to the glorious cause. In the foremost rank of these stands Bro. T. N. Hudson, who is a noble pillar in the house of God.

Hoping, praying, and laboring for the success of God's truth, here and every where, I remain a humble but unworthy follower of Jesus Christ,  
CHARLES DERRY.

MOSS POINT, Jackson Co., Miss.,  
June 21st, 1880.

*Bro. Henry:*—I have just returned from my trip to the Bluff Creek Branch, about twelve miles from Bro. Porter's, where I write this. I spent twelve days with them, preaching nine times in the Union church, and once to the colored people in their church near by. The colored people would like a call from the colored preacher who was appointed by General Conference. Where is he? They would give him a friendly treatment. I also think that he would do a good work. If he wants to come and work, there is a great demand for laborers, and fair wages are paid for the same. However, it is of that character peculiar to charcoal burning and logging.

I think that my labors in that locality were not in vain, and that the seed sown by Bro. Heman C. Smith will continue to result in good. Many are anxious for me to return and preach to them again, and there are two or more calls a few miles from that place. But I am receiving word from brethren in other parts of the mission, to "Come and help us." How great the call, and I all alone in this large mission, not having heard from Bro. Crawford since starting from Plano, over two months ago. Sometimes my helplessness and my inability to meet the demands made upon me, almost overwhelm me.

My health, though much better than when I started out, is not such as will permit of my making the efforts that I would like to make. However, I preach four or five times a week.

Brethren and sisters in Israel, breathe a prayer for this weak laborer, that he may receive the promise of the Lord, and obtain strength and the spirit of his mission. I shall remain in this State for a few weeks yet and try and fill some of the many calls.

As ever, yours in the hope of eternal life,  
FRANK P. SCARLETT.

RICHMONDVILLE, Michigan.

*Bro. Joseph:*—Bro. Willard Smith and I left Michigan for Ontario, June 1st, and visit some of the branches in the Kent and Elgin District. Their conference was held in the Wellington Branch, on the 5th and 6th. Brn. C. Scott and G. T. Griffiths from abroad were present. I believe all of the Elders were present and a number of friends, although the weather was wet and the roads muddy. Peace and harmony prevailed, and we enjoyed ourselves well.

On the 7th, went to London and spent three or four days, visiting all of the brethren and preaching in their Church. My heart rejoiced to be with them once again. I had been instrumental in the hands of God of bringing the most of them into the Church. Five or six more have been baptized since last conference. On the 11th we started for the Osborne Branch. Found that the brethren had made great preparations for the conference. They have reared a splendid little frame church. It was neatly done, and painted inside and out. They have paid for it without the aid of necktie parties, kissing bees, dances, &c. It was dedicated by Bro. C. Scott, on Sunday, June 13th. Sunday, 13th, was devoted chiefly to preaching. Hundreds of people were in attendance; Brn. Scott, Griffiths and myself preaching. Strange were my feelings when I first stood up to speak to them, a people I have



been well acquainted with for years, for I was born in that region. I preached to my school mates, Sunday School teachers, &c. Some looked upon me with wonder and amazement; others (who knew me and my learning) that there was more power than my own, and they believed that power must be of God. Many remarks were made by those who came to see and hear what the Saints had to say. Some spoke as follows: "Well, I never had the pleasure of meeting with a people that I have enjoyed myself with so well as I have with the Saints," "I could sit and hear them talk all night," "Why were we so prejudiced as to not come and hear for ourselves before," "Why were we always told that they had no smart men, and as a general thing the Saints were ignorant people, but I never saw a more intelligent community in my life than they are."

By the above you can see a great change with the people, and more especially, when you call to mind the history of the past, when myself with others were chased from one place, and having no certain dwelling place to abide in safety, because of the cruelty of this people. Once, at midnight, one of our Elders was routed out of bed and chased by a mob with their faces painted black, coats inside out, and otherwise disguised, having with them lots of whiskey and weapons such as pitchforks, axes, guns and bayonets, declaring they would have his life, and that never should another Elder preach there. But he is alive yet, and has preached there, as well as a number of others. Myself and two others one cold winter night were taken by fifteen or twenty of the same class of men, two of whom were my uncles, and were thrown into a sleigh and taken two or three miles further than we wanted to go, then taken into the woods, just to see a can of tar containing about twenty pounds. They had a fire under it to soften it ready for use, and they said we had to leave the country and quit preaching that "hellish Mormonism," or else take a coat of tar. We declared that we knew the work was true, and could prove it by the Bible, and could not give up our faith. They quarreled amongst themselves, and, after some time, we were set at liberty. Now we are made welcome to almost every place. We see the change and are glad. I received a warm shake of the hands from some who were my enemies because I obeyed this work, but who are now my friends again, and I trust will be friends forever. And may they obey His teachings, and become friends to God, and fellow citizens with the Saints, determined to live in faith to the end, and reign with Jesus when he comes.

Bro. Scott defended well the Reorganization, showing a difference between us and the Utah people, declaring that that little church stood as a witness to them that we were a separate people of the mountains. We would like to have stayed longer with the Saints in Ontario, but we had to return to our debate in Jeddo, Michigan, which took place on the 19th. On our arrival we found that prejudice ran high. My opponent, and the minister who calls himself "the Elephant," and others, had been busy lecturing against us for the past three weeks, and I guess all the histories that could be found were brought forward, with a pretended letter from the president of the United States, and another from S. Colfax, once Vice President, and living testimonies, &c. And it seemed to take root with some of the people. But we preached to a large congregation the night previous to the debate, also the evening following the debate, and I think we have made some of the honest ones to see different.

We met according to appointment, but found that different arrangements had to be made or no debate; the resolutions were changed a little, and then he would not debate unless I would give him sixty minutes to my thirty. As hundreds of people were present, from far and near, I thought it best to accept it. I knew I would have no trouble with the last proposition, but expected to have a harder one on the first.

I believe it will turn out for our good. After it was over, one man told me to announce to the people that he was now thoroughly convinced of the doctrine, and on the morrow (Sunday) he would be baptized. I did so, and preached that evening, and on the beach on Sunday I preached

to a multitude, and baptized three, with the promise of more, perhaps before long. So we have made a start after all in St. Clair county, and the end is not yet. I have many friends there now, and the Justice of the Peace, Mr. Wing, said that his place should be a stopping place for me, or any other Elder. That family with their relatives and others have cared for us continually, and declare that they will. We return our kind thanks to them, and may their faith never grow less in the latter day work.

I am yours in bonds,

JOHN J. CORNISH.

DOW CITY, Iowa, June 26th, 1880.

*Bro. Henry:*—Our conference closed on Sunday the 20th. We had a most enjoyable time. The attendance was unusually large and the preaching excellent. The speakers were Heman C. Smith, D. H. Bays, Eli Clothier and J. W. Chatburn. One lady was baptized at the close. Bro. Bays reported the organization of a branch on the Maple, where he had been laboring last winter and this spring, and the probabilities are that another branch will be organized in Poca-hontas county, Bro. Clothier having gone there from conference for the purpose of holding a series of meetings, and so the good work wins its way.

Our meeting house is enclosed, and is now ready for the inside finish. It is a good, substantial building, plenty large enough for present purposes, but I fear too small for future use.

We have had some heavy rains lately, consequently high water in the smaller streams, resulting in the washing out of most of the bridges, damaging fences, &c., but doing an incalculable amount of good to vegetation generally. The crops never looked better or more promising for a good yield than now. My daughter writes from Osborne county, Kansas, that the crops there are almost a failure from the excessive drouth. We are all well, and busy working in the field. With our kind love to you and yours I remain yours in the gospel,

JOHN PETT.

WINTERPORT, Waldo Co., Maine,  
March 20th, 1880.

*Dear Brothers and Sisters:*—As so many have urged me to write to them, and as I have so little time to write, and wish to show no partiality, I take this method of addressing you. With my companion I am in Winterport, which is a village situated on the west bank of the Penobscot River, and is about thirteen miles from Bangor, one of the principal towns of Maine. The steamers *Katahdin* and *Cambridge* from Boston to Bangor stop here, twice a week each way. And the *City of Richmond* comes from Portland, Maine, once a week. The first named boats, do not go up the river farther than here, because of the ice. There is a Narrow Gauge rail road on the eastern side of the river, which runs from Bangor to Bucksport, five miles below here. There are three churches here, Congregationalist, Methodist and Baptist. The first two have nice buildings, the last, have left theirs to decay. They have no meetings in it, and the windows are all broken out. The parties who own it, will neither sell it nor repair it, so that others might use it. We have held thus far three meetings in the "vestry" of the Congregationalist's, a small but neat building, used for social meetings, sewing circles, &c. Mr. Smith has an appointment for Wednesday night; how much longer we can have the use of it we can not tell. We came here from Brooksville Branch last Saturday, being brought here by Bro. Edward B. Gray, teacher of the Brooksville Branch. We came in a sleigh, and it was difficult to get along in some places, even that way, for in places the snow was drifted four to five feet deep, and often from fifty to a hundred yards long. The road was broken only the day before, as the storm occurred on Wednesday and Thursday, and it was not possible for the men to clear the roads till Friday. The roads are in a bad condition now, because in many places the wind blew the snow off the roads for many rods, while it drifted it in other places so that it is neither fit sleighing, nor good wheeling. There are but two families here who profess the faith, or but one family and a part of

another. Bro. Otis Eaton, and wife and a daughter, and Sr. May Mansfield. There are some few interested in our faith here, and some in the country have felt inclined to accept our views.

I reached Deer Isle on the 6th of March, having left Boston on the evening of the 5th and went to by cars to Portland, and from there to Deer Isle by steamboat. I was glad to get away from the trouble and care that I had to endure for three months in Philadelphia in helping to take care of a sick woman; for while I felt it to be my duty to assist my sister in this thing, yet I could not get to the meetings all the time, and I can feel to sympathize with those who are living isolated, and where they have no brethren and sisters to converse with, and no meetings to attend. I enjoyed myself however, in Philadelphia with the Saints, when I could get out to meetings, and I remember with pleasure the excellent meetings we had in the Hornerstown branch, New Jersey, and in Providence, Rhode Island, and in Boston, and I would here express my gratitude to the dear Saints in Providence, and Boston, and Hornerstown and vicinity, and in Philadelphia for their kindness in ministering to my wants, and to those in Pittsburg who so kindly sent me so many beautiful and valuable presents by the hand of my husband last fall. And indeed in all places where we have been, I have been cared for, and blessed by the kindness of the Saints, who will please accept my heartfelt thanks for the same.

The field of labor here in the Western Maine District in some places is anything but pleasant, owing to the ill-feeling, contention, fault finding and distrust seen among some. Truly when iniquity shall abound, the love of many shall wax cold, as Jesus said. I am not surprised that no more join the Church, for they would see and hear so much that would dishearten and discourage them, that they might fall away and become worse than before. A fearful account will these who breed and sustain broils and confusion and hard feelings in the Church, have to give in the day of judgment. As the Apostle James said, "the tongue is a fire, a world of iniquity;" and again, it "setteth on fire the course of nature, and is set on fire of hell;" and again, "the tongue can no man tame, it is an unruly evil, full of deadly poison;" and again he says, "where envying and strife is, there is confusion and every evil work."—James 3rd chapter.

We may be here about a week longer, and then go to Deer Island and neighborhood for about a week, and then go to the Eastern Maine District. Hoping to have the prayers of the Saints, that we may be enabled to do our duty here, and have grace to bear the many discouragements to be met with in the gospel fold.

Your sister in the gospel,

HELEN P. SMITH.

DUDLEY, Stoddard Co., Missouri,  
June 27th, 1880.

*Bro. H. A. Stebbins:*—I am here making railroad ties. Will be here some months. This is quite a wild region. Very little, if any, regard is paid to Sunday. I think of telling the gospel story if opportunity presents. 'Tis said that one preacher was run out. Perhaps I might meet with as good success, and I presume it will make me an object of much comment, but in all probability I will make the attempt.

Yours in bonds,

D. D. BARCOCK.

TABOR, Iowa, July 3d, 1880.

*Bro. Henry:*—I was taken down sick on May 20th. Am slowly recovering, but very weak, hardly able to write, but hope to recruit so as to start on time, last week in August, or first week in September at the latest for Rocky Mountains. I ask an interest in your prayers. I have never felt so greatly the necessity of every worker working during the day, for truly the night hastens. I read of the laying down of the armor of two able champions, and I ask myself, Did they ever attain to the knowledge of the Son of God, and if so where is my security? Will I stand the trying day? and I say, O Lord, help me. I realize the weakness of all flesh. Your brother in bonds.

E. C. BRAND.

EDENVILLE, Marshall Co., Iowa,  
June 18th, 1880.

*Brn. Joseph and Henry*.—The labor of Bro. I. N. White and self has been incessant from the first, not a Sabbath passing without two or more services, and a number on week-day evenings. The most of the labor has been in the form of two-day meetings, and part of these were grove meetings with basket dinners. One of the last named was held in Poweshiek county, May 23d, 23d, where Bro. I. N. White held a discussion with the Rev. Hedrick (of the Christian Church) who favored us with his presence. They gathered in from all quarters, some coming twenty miles. On Sunday there were six hundred or more on the grounds. The attention was extraordinary, and good liberty in speaking was enjoyed. We had the assistance of Ern. Nirk, J. X. Davis, D. C. White and others.

While holding the last meeting the Rev. P. T. Russel, one of the most prominent and able defenders of the Christian Church, (as he claims to have held thirty-two successful discussions), stormed the fort three miles west of here to the extent of eight lectures. On his journey hither said there had been enough of such misrepresentations preached to the people, and he was going to clear up matters in the true light. Judging from appearances one would have thought he was paying the last tribute of respect to Mormonism. I think it was his last in that vicinity as the matters were too well examined afterwards.

One big task that he undertook was to prove that the present Book of Mormon is very different from the original, so much so that it would seem a different book entirely. But, as an original one was produced and examined, it was too much for his empty assertions. There was a representative out during the entire eight lectures; and at the last one, Bro. I. N. White spoke by permission several minutes and denied what had been said, and he challenged the combined powers of the Christian(?) society. As the Rev. Russel did not accept, Bro. White announced that he would reply. A two days' meeting occurring at the time appointed. I missed hearing the answer, but the brethren tell me it was one of the ablest efforts they ever heard. Doctrinal points and the Book of Mormon were the grounds of dispute.

We held another grove meeting June 12th and 13th in the Des Moines Valley Branch. Brn. Lloyd, Nirk, Stamm, D. C. White, Knox, Longbottom and others were there. The first audience numbered sixty, and the last one three hundred people. On Sunday I baptized a young lady, (making eight in all), sister Clara J. Park who bravely went forth before over two hundred people. Her father and an older sister do not obey, but have been convinced for several years. Much of the Spirit was enjoyed throughout the entire services, and the best of liberty to speakers. On Sunday night Bro. I. N. White spoke, and near the close, a volley of eggs were thrown through the trees over our heads. We contemplate going there again, despite the eggs and a few rocks and sticks.

The grove meetings have been a complete success, Saints and friends doing their part in preparations and in serving bountiful dinners. This is our means of procuring the moral prestige spoken of at the late General Conference. Your brother in the gospel,  
R. ETZENHOUSER.

OENAVILLE, Bell County, Texas,  
June 18th, 1880.

*Dear Herald*.—Bro. Bozarth arrived here about two weeks ago, and at the close of twelve or fourteen discourses he had persuaded eleven to follow the example of our blessed Lord. Others are "almost persuaded." Bro. Bozarth has used the "sword of the Spirit" with both skill and power, and at least a few of us feel that we appreciate the self-sacrificing spirit and devotedness to Christ's cause which enables such men to leave their homes and families to come and "beard the lion in his den," as his reception in Red River county proves. To some the tidings he brings is both new and strange, but to others he is only another witness, testifying of the truth of that which we had been forced to accept as a fact. After partially organizing us into a branch

he has gone on a tour into southern Texas, accompanied by my father, H. L. Thompson, expecting to conclude our organization on his return. I wish to say to all honest inquirers after truth, that, after two years close reading of every thing I could get, either for or against this so called delusion, carefully comparing the same with the Bible for evidence, I found that I had lived a life of delusion; and, after all, was only a blind victim of "blind leaders." And now I realize that an over-ruling and merciful providence has irresistibly guided me into the "straight and narrow way." Will the Saints pray for our little band here. Already do we hear the mutterings of the coming tempest and the raging of the foe without. May it not intimidate us, but serve to drive us nearer to God, so that we may outride the storm and anchor safely beyond the darts of the foe. We expect Bro. Wickes soon. Your sister in Christ,

R. S. McMANS.

#### FROM AN ELDER IN THE FIELD.

*Henry*.—I find the struggle sometimes very hard, though I have been greatly blessed. One of the hardest things to bear is a dearth of the Spirit. A few times when I have not had good liberty it has seemed as if it would almost kill me. I would argue thus: Here I am, a thousand miles from home, weak in body, without money, and now, alas, destitute of the Spirit, without God. Bro. Henry, to be pinched with hunger, to be tired and sore-footed, to sleep upon a hard board with the stars for a canopy, is nothing, even when the brain is racked with physical pain, compared to being without the Spirit. Sometimes it seems as if I was good for nothing; then again I take courage. It is God's work. If he has any thing for me to do he can strengthen me for the battle; but, Oh! as old Jacob said to Pharaoh, "Few and evil have the days of the years of my life been." The hope of the "rest that remains for the people of God" alone sustains me; the earnest of our inheritance. But such is life; now is toil and pain, but in calm and beautiful peace lies the glorious beyond. I am not desirous of giving up the struggle, only chastened and tried. Kind regards to all. Your brother,  
FRANK.

MONMOUTH, Illinois, June 22d, 1880.

*Brn. Joseph and Henry*.—I hired Temperance Hall in this city four nights for Bro. J. F. McDowell to speak in. At his lecture "Mormonism Exposed," there was a pretty fair audience, but not nearly so many as the hall would hold. The people in this city are very much afraid of us. Bro. McDowell spoke twice on the street on Sabbath afternoon at five o'clock on two Sabbaths; better congregations than in hall. He spoke once in Second Baptist Church, colored, they being more liberal with us than our white brethren; he also spoke twice in another hall, so you see he was kept going pretty well while here; what has been accomplished time must tell. I am persuaded to think however that the brother has awakened some new thoughts within the hearts of some of our citizens.

L. M. SOLLENBERGER.

COLTHARP, Houston Co., Texas,  
June 10th, 1880.

*Brethren Joseph and Henry*: I am still trying to preach the gospel of Christ. It has put some of the people in this part of the country to searching the scriptures. Some believe, and some will not endure sound doctrine; their ears are turned away from the truth, and turned to the History of Maria Ward. If this history had not been brought to this country, my work would have prospered before now. I believe that the Lord will be with me and break the cloud and let the true light shine in upon the souls of some in this country. I advise them to get the Book of Mormon, read it, and cast aside all prejudice. Search the scriptures and see whether the things they find in the History of Maria Ward be so. Mr. W. O. McKinney has given me money to send for the Book of Mormon for him.

I preached to the Cheeseland Branch last Sunday, June 6th, and baptized Stephen Sowell. He was born March 13th, 1818, at Pulaski county,

Georgia. I am young in the cause, and want Bro. A. J. Cato, or some other good Elder to come and help me. The Saints at the Cheeseland Branch are trying to be faithful in all duties to God and men. I feel happy, and will press on and do all I can in the cause of my Master.

Your brother in Christ,

HENRY GRIM.

LEVERINGS, Knox County, Ohio.  
June 20th, 1880.

*Mrs. Thurston, Dear Friend*.—I was made glad by the receipt of your letter, and one from Mr. Stebbins. That was an unexpected pleasure, for which I thank you, also for the little book I received. It is very plain and comprehensive, and I think contains the truth. Some things in it suggest some questions to my mind, which I will mention hereafter.

A number of papers called the *Evangelist* (published in Chicago) have been sent me. They contain articles on "Mormonism" by D. R. Dungan. I have read them carefully, and out of his own mouth I judge him. He has much to say about Joseph Smith's inspired translation of the Bible. I could not but wonder if he had forgotten the translation by Campbell, Doddridge and McKnight, of which one of their own ministers (Arthur Crichfield) once wrote as follows:

"Or does our light shine out from those emendations, The tapers suspended in Bethany's Shop, The notes and critiques, and close linked alterations, Of which there's no prospect they ever will stop? My Lord, the books made up of scraps, and of patches Of other men's labors whose sect you despise, With here and there put in (so notified) batches Of new fashioned words that do all modernise, And such is the book you have purchased and paid for, And yet will not carry, nor from it will treat; It might be a puzzle to tell what 'twas made for, That has in half an age become obsolete."

I asked one of their ministers why they do not use their own translation of the Scriptures. He said that the book was good authority among themselves, but they do not use it in their ministry, because the public have not the faith in it they have in the old version, and that they do not claim that its translators were divinely inspired in its translation. No wonder it has become "obsolete" in half an age; wonder it lived so long. And what presumption to teach as the word of God that which they do not claim to be his word. They only claim that Campbell & Co. have given a better rendering of the original Greek and Hebrew. If that is all, the learned will differ about it; the people have a right to accept or reject it as they please, which they have not of anything claiming the authority of God.

Mr. Dungan says that he "would not be the Disciple of Christ if men could find that he [Christ] was of doubtful dealing." Mr. Dungan rejects the testimony of the neighbors and enemies of Christ, yet he greedily accepts all that the neighbors and enemies of Joseph Smith say of him. I am tired of that old rehash of vile slander; it has been served up so often that it is disgustingly stale. I wonder how any one having any respect for his own honor and integrity, can repeat the stuff to an intelligent audience,—one can not work at coal-heaving and not become smutty. If any one can prove by the word of God that Joseph Smith was an impostor, I would like to see it done, but if they can not prove it they had better be silent,—their arguments amount to nothing. With love and respect,  
MARTHA E. KEARNEY.

SAN FRANCISCO, Cal.,  
June 8th, 1880.

*Editors Herald*.—I left the Hospital of San Jose on the 4th inst., and came to Washington Corners that day, and staid at Bro A. Haws', and Bro. Joyce's till Sunday, and came to Oakland, to my own branch. I am poor in this world, like my Master, but am rich as Lazarus in Abraham's bosom; and I have challenged Catholic priests, and others, to discourse with me, because I wish to defend my Master's doctrines; and have to-day the same Spirit which I had when I was baptized, And by the will of the Lord and Savior Jesus Christ I shall be able to overcome all the cunning craftiness that is laid before us to deceive. I am not yet well, but hope

to get health soon. I ask all the good and humble Saints to pray for me that I may also be able to overcome the power of darkness, I thank those worthy Christians who sent me letters and *Heralds* to San Jose Hospital. They are, one Lightowler, a Sr. from Contra Costa county, California, Sr. Emily Seigrist, Bro. Rudolph Seigrist, Providence R. I.; Sr. Maggie Wingate, West Oakland, California; and Bro. H. Burgess, has also comforted me in San Jose City. All the Saints that helped me may expect my thanks and prayers. I should not forget the Saints at Washington Corners, namely, Brn. Joyce, Haws, and their wives and the young sisters. That our Father may bless them all, shall be my earnest prayers. When I get time and some work for my support, I shall write an article concerning Peter, Pope, and the rock. Believe me, your humble servant in Jesus Christ. Amen. J. A. STROMBERG.

BOSTON HIGHLANDS, Mass.,  
July 2d, 1880.

*Bro. Henry*:—The interest here is quite good. I baptized three on last Thursday, a brother and sister Higgins from the Utah Church, and a Bro. Crawford, an elderly man. On Wednesday Bro. Webster baptized a young man, who will also be a help to the work here. Some half a dozen Hollanders attend our meetings regularly and seem to be much interested. It is strange that, with all our advertizing in the papers and by handbills, so few come out to hear, out of a population of between three and four hundred thousand inhabitants. The Saints have a neat hall, number 2373 Washington Street, Highlands, and hold meetings on Sundays 10:30 a. m., 2:30 and 7:30 p. m. on Sundays, and on Thursday nights. I think some few more will obey soon. We will be here about two Sundays more, and whether we shall return to Maine, or go to Providence, Plainville, Douglas, &c., I can not as yet determine. Your brother in Christ,

T. W. SMITH.

MAQUOKETA, Iowa,  
June 25th, 1880.

*Bro. Stebbins*: Our district conference was a very pleasant reunion of our brethren and sisters, and resulted in good to the cause. Since the conference I have visited all the branches in the district, and in most places find a good feeling prevailing among our people, and prospects good for future work. The next conference for the Eastern Iowa District will be held August 7th and 8th, at Amber, Jones county, at the Jackson branch. Strangers may inquire for James Bradley. Yours in the gospel,

EDWARD LARKEY.

## Conference Minutes.

### MANCHESTER DISTRICT, ENGLAND.

A conference was held at Manchester, England, March 27th and 28th, 1880; Joseph Dewsnup in the chair; James Baty and J. H. Newstead, clerks. Pres. Dewsnup reported in the case of Bro. Austin of Sheffield, (referred to him by last conference), saying that he had written to Sheffield, but had no reply.

Elders Robert Baty, William Armstrong, Henry Greenwood, Peter Jackson, James Baty, Henry Boydell, J. McCue and Joseph Dewsnup, reported in person; and J. W. Coward by letter. Priests J. H. Newstead, James Eckersley, Isaac Gerrard, Henry Jackson, in person; and S. Spargo by letter. Teacher Edward Parry in person, and Dawson by letter.

Manchester, last report 52; 2 baptized, 1 received, 1 expelled; present 53 [Error of one.—Eds.] Farnworth, last report 32; 3 baptized, 1 received, 1 died, 8 expelled; present 27. Sheffield, no report. The Manchester branch was reported by Elder J. Dewsnup as in excellent condition; Farnworth by Elder Henry Boydell as in fair condition; Sheffield, no report.

Resolved that the Secretary of the district be instructed to communicate with Elders Woolston and Booth, and Priest B. O. Mellard of the Sheffield Branch, and express unto them the unqualified disapprobation of this conference of their con-

duct in not forwarding the branch report and their personal reports and licenses for the endorsement of the conference; and that they be informed that, in consequence of such neglect, they have disqualified themselves from acting as district officers until the next district conference.

H. C. Crump, Henry Greenwood and J. McCue, were appointed a committee to consider and report upon the following recommendations for ordination: Martin Haywood of Leeds, John Austin of Sheffield, and John Barler of Farnworth, to the office of Priest; William Spargo and Thomas Livesey of Farnworth, to the office of Deacon.

James Baty was appointed District Treasurer, and J. H. Newstead, financial Secretary.

Resolved that the branches of the district be requested to take up collections on behalf of the District Fund, the same to be forwarded to the District Secretary.

The licenses presented were read and ordered to be endorsed with the exception of that of Bro. Eckersley's, of Farnworth.

President Joseph Smith and the authorities of the Church in America were sustained by vote; also, T. Taylor and his secretary, and J. Dewsnup and his secretary, in all righteousness.

At 8:15 p. m. the committee on ordinations reported, recommending brethren Haywood and Austin as Priests, and W. Spargo as Deacon. Report adopted and committee discharged, and brethren Haywood and Austin were ordained by Elders H. C. Crump, H. Greenwood and W. Armstrong.

Resolved that a copy of the report of the committee on ordinations be forwarded to the Farnworth branch.

That this district apply to the ensuing Annual Conference of the English Mission to take into consideration a revision of the boundaries of districts.

28th.—At 2 p. m. a fellowship meeting was held, and it was truly a time of refreshing from the Lord. At 6 p. m. the meeting was addressed by Elder H. C. Crump. All expressed themselves as highly edified by the discourse.

There was a marked unanimity in the business portion of this conference which was pleasing to observe, and it may be said that this was the best conference ever held in the Manchester District.

Adjourned subject to call of the president.

### INDEPENDENCE DISTRICT.

A conference convened at Independence, Missouri, May 21st, 1880; F. C. Warnky presiding; C. M. Schroder, clerk.

Elders C. C. Frisby, S. O. Waddel, S. M. Mayo, J. W. Brackenbury, E. B. Brackenbury, S. W. Hogue, G. W. Pilgrim, J. J. Kaster, W. P. Brown, C. M. Schroder, F. C. Warnky, George Hayward, J. V. L. Sherwood, E. W. Cato, W. B. Tignor and Frederick Campbell reported in person, and C. G. Lanphear by letter. Priests Andrew Cox, Henry Scarciff, W. P. Brents, R. May, William Clow, G. E. Herrington, Luther Allen, H. Etzenhouser, J. T. Clemenson and J. Vickery, reported in person; also, Teachers J. T. Wild, John Parker, Isaac Bailey, P. J. Hole and Chas. Clemenson; Deacon, J. Munson.

Bishop's Agent, J. J. Kaster, reported: "On hand last report \$1.75, from Sr. Emma Pilgrim \$2; paid Bro. Anderson \$4."

The petition of the Kansas City Branch for disorganization was granted, letters to be given to the members by the clerk of the branch.

A motion that none but the Elders shall move or second resolutions, was lost. Then a motion was made that as the law requires that the Elders shall do the business which may come before them in conference, therefore,

Resolved that we conduct the conference according to the law as written. This was also lost.

Preaching at 8 o'clock by Bro. Cato.

May 22d, prayer meeting at 9 a. m., in which a goodly portion of the Spirit was enjoyed.

At 10 a. m., the building committee reported the walls completed to the eaves; \$2 paid out since last conference for lumber. Bro. F. C. Warnky reported as having obtained subscription for about \$100 to pay off the indebtedness on the church.

Bro. J. J. Kaster, as treasurer of the district, reported \$60.10 in cash, with subscriptions enough to make \$100 (including \$60 paid in).

Whereas, we find in *Herald* of May 15th, page 152, that our representative states this conference sent him to get money of the Church, and that according to our understanding there has been a mistake made, as we do not think this district meant to call on the Church for help; we thought he would ask help of individuals as they would donate, and by stopping at the branches on the way to and from conference, the resolution in *Herald*, April 1st, 1880, page 110, not being duly considered; and, whereas, it is necessary and we do desire that the Church at large may know that we had no thought of calling on our worthy Bishop for help, knowing well the many other calls for the same purpose; therefore, Resolved, that we rescind said resolution as found in *Herald* of April 1st, 1880, page 110, conference minutes. Lost.

A resolution was adopted, giving Bro. F. C. Warnky credit for his expenses and time to General Conference, which he donated to the Church.

Resolved that we rescind the resolution of last conference, which made the Bishop's Agent treasurer to receive funds to pay off the indebtedness on the Church, and that the business be placed back into the hands of the building committee.

Branch Reports: Belton 10; no changes. Independence, last report, 129, present 139; 3 baptized, 1 received by letter [Error of 6.—Eds.]. Wyandotte, last report, 19; no changes; 16 resident, 3 non-resident. Holden, no report.

The resignation of F. C. Warnky as one of the building committee was accepted; also, as president of the district, and a vote of thanks tendered him for his services. Bro. J. J. Kaster was elected president in his stead, and F. Campbell to fill vacancy in the building committee.

Licenses were granted to W. P. Brown (Elder), Henry Scarciff (Priest), and a letter to F. M. Sheeby, non-resident member of Kansas City branch now disorganized.

The Bishop's Agent was appointed Trustee in trust for the Independence District, to receive the title of the Church lot and all other property belonging to the Independence District.

Sunday Services: Prayer meeting at 9 o'clock, J. J. Kaster presiding; preaching at 11 a. m. by F. C. Warnky; sacrament at 3 p. m.; preaching at 7:30 p. m. by Bro. J. V. L. Sherwood.

The Independence Sunday School reported. Adjourned to meet at Independence, at 2 p. m. August 20th, 1880.

### PHILADELPHIA DISTRICT.

A conference was held at Philadelphia, Pa., convening May 23d, 1880; John Stone, president; J. A. Stewart acting secretary, in the absence of Bro. Wm. H. Brown.

Branch Reports:—Philadelphia 50 members; Hornerstown 19; Brooklyn not reported.

Elders William Small, J. W. Chalfant, J. A. Stewart, John Stone reported in person, and Joseph Squires and B. O. Herbert by letter.

Resolved that the president of the Brooklyn Branch be requested to notify all the Elders of that branch to show cause why they did not report to this conference, as per resolution of last conference, the secretary to notify Bro. Squires.

That the license of Bro. Elias Lewis be received, and that his request to have his name taken off the Church record be referred to the branch to which he belongs.

Adjourned to meet at Hornerstown, N. J., at 10 a. m., Sunday, August 22d, 1880.

### POTTAWATTAMIE DISTRICT.

A conference was held at Downsville, May 30th, 1880; C. G. McIntosh, president; Frederick Hansen, clerk.

Branch Reports.—North Star 56; 1 received. Crescent City 46. Council Bluffs 129; 2 expelled, 1 marriage.

Elders H. N. Hansen, Hans Hansen, R. M. Elvin and C. G. McIntosh reported.

Report of Andrew Hall, Bishop's Agent:—"On hand last report \$2.95, received \$20.65, total \$23.60; paid to district clerk \$2, to sister Caffall \$14.72, total \$16.72; on hand \$6.88."

Financial Report of North Star Branch:—"Received from John Downs \$1, Fred. Hansen 50 cts, John Carlile \$2, Henry Gatrost \$1, Hans Hansen

\$2, Oliver Hansen \$1; total \$7.50, all paid to fr. M. Elvin."

A special conference was ordered to be held June 26th and 27th, to make preparation for the Semi-Annual Conference, which is to convene in September, in the vicinity of Council Bluffs, and the branch presidents were instructed to report to that special conference what their branches can and will do towards defraying the expenses of said conference.

H. N. Hansen was chosen to preside over the district the coming quarter.

Preaching by R. M. Elvin.

Adjourned to Wheeler's Grove, at 10 30 a. m., August 28th, 1880.

#### KEWANEE DISTRICT.

A conference convened at Henderson Grove, Knox county, Illinois, June 5th, 1880; J. A. Robinson, president; John Chisnall, secretary *pro tem*.

The secretary was instructed to keep from the record a resolution omitted from the action of last conference in regard to silencing Elders from missions, said resolution to stand rescinded. He was further instructed to hereafter enter the statistical reports of branches in full on the minutes.

Branch Reports.—Kewanee 109 members. Buffalo Prairie 85. Peoria 29. Millersburg 51. [No gains or losses reported.—Eds.]

Financial Reports.—Kewanee—Disbursements for six months, \$255.23; balance on hand \$4.75. Peoria—Disbursements for six months, \$10.48; balance on hand 9 cents. Millersburg—Disbursements \$32.50 for six months.

R. S. Benjamin, Bishop's Agent reported:—"Received during six months, \$24.98; disbursed \$24.50; balance 48 cents."

Elders T. F. Stafford and V. S. Patterson reported by letter, and J. M. Terry, D. S. Holmes, I. B. Larew, J. L. Terry, Wm. Grice, J. Chisnall and J. L. Adams reported in person.

Bro. Chisnall reported the Kewanee Branch as improving both in spiritual and temporal matters. Bro. J. M. Terry reported the Buffalo Prairie Branch as doing the best they could under existing trials. Bro. J. A. Robinson reports the Peoria Branch as in good condition. Bro. Robinson also reported the condition of the district, and regretted that he was not able to spend more time in district labors. He suggested that good would result if some one could be found who will spend all his time in the district as president.

Report of Kewanee Sabbath School:—"Number of scholars on record, 60; average attendance 45. Regular distribution of *Zion's Hope* 50 copies. Collections \$15 82, disbursements \$10.55, balance on hand \$5.27. James Martin, superintendent; John Chisnall, assistant superintendent; Eliza France, secretary." Peoria Sabbath-School was reported by assistant superintendent, Sr. Gaither, in person, showing an increasing interest in Sabbath-school work in the branch.

Missions were appointed to T. E. Stafford, I. B. Larew, S. S. Adams, D. S. Holmes and J. L. Adams.

Resolved that the Bishop's Agent be requested to purchase a suitable book for conference minutes.

At 7;30 p. m., a prayer and fellowship meeting. Sunday: At 10:30 a. m., John Chisnall preached; at 2 p. m., J. A. Robinson preached, after which the sacrament was administered. Meeting in charge of D. S. Holmes. Evening, preaching by J. A. Robinson.

The conference was blessed with a unity of feeling throughout, and the preaching was listened to attentively by the people.

Adjourned to Buffalo Prairie, Aug. 21st, 1880.

#### WYOMING VALLEY DISTRICT.

A conference was held at Plymouth, Pa., May 22d, 1880; John Edmunds, president; Wm. Harris, secretary.

Resolved that the resolution to reject the reports of Priests, Teachers and Deacons be rescinded.

Branch Reports:—Danville, 13; 1 suspended. Hyde Park, last report 21, present 19; 1 expelled, 1 died, 1 ordination. Plymouth, 18; 2 ordinations. Elders Wm. Crumb, W. W. Jones, L. B. Thomas,

H. S. Gill, Hiram Robinson, John Edmunds in person, J. Thomas, L. D. Morgan, by letter; Priests T. O. Davis, Jacob Baldwin, J. D. Eckard, Wm. Harris; Teacher Hyrum Shaffer, Deacon John Thomas, reported.

Report of W. W. Jones, Bishop's Agent:—"In hand \$22.09; received from Hyde Park \$5.00, Danville \$4.00, Plymouth \$1.75—total \$32.84. Paid Bro. John Edmunds traveling expenses \$15.50. Balance in hand \$17.34."

Resolved that we will not accept the resignation of Elder W. J. Thomas until a committee is appointed by the president to wait upon him, to ascertain the cause.

Monday 23d:—At 9 a. m., prayer meeting; at 10 a. m., preaching by Wm. Harris and Wm. Crumb; at 2 30 p. m., sacrament and testimony meeting; at 6 30, preaching by Hiram Robinson.

All local officers are requested to labor to the best of their ability, in the vicinity of their respective branches.

Adjourned to Plymouth, Pa., August 28th, 1880.

### Miscellaneous.

#### INVITATION.

To the Saints in the String Prairie and Nauvoo District, and the Saints in Eastern Iowa District.

I hereby extend to you the compliments of the Kewanee District, and invite you to meet us at our fall conference, to be held at Buffalo Prairie, Illinois, Saturday, August 21st, at 10 o'clock a. m.; as many of the Saints wish a reunion, and many a first acquaintance. This is a grand opportunity for meeting together. Many of you live on the river, both up and down and could come very cheaply by boat. Buffalo Prairie Conference boasts that it is the largest gathering of Saints and friends of any quarterly conference in the Church and as to numbers on Sunday, will lead the Annual Conference. The Saints are hospitable, the church and grounds beautifully located, and we promise you a good time. Come to New Boston by boat, take the Galva and Keithsburg road to Joy, a short distance from New Boston. The brethren will meet the different trains on Friday and Saturday morning to conduct you to the homes of the Saints. Get up excursion parties from Keokuk, Montrose, Burlington, Buffalo, Davenport and Rock Island. I also extend a personal invitation to Bro. Jobe Brown to be present. The Kewanee Saints are also requested to muster in force and come with teams, as also all the branches in the district. Let us have a jubilee. Remember the date, Saturday, August 21st, at the fall of the moon. Very respectfully, yours in gospel bonds,  
J. A. ROBINSON, Pres. Dist.  
PEORIA, ILLS.

#### DES MOINES DISTRICT.

Two-day meetings will be held in the Des Moines District, at the following times and places:

July 17th and 18th, near Pleasantville, Marion county; 24th and 25th, at Taylor's Grove, Warren county; 31st and Aug. 1st, at Des Moines City. The first session will commence on Saturday, at 2 30 p. m. Basket-dinner, on Sabbath. Hope there will be a general attendance by the Saints of our District. Any traveling Elders coming this way will please call, and their help will be graciously received, and we will send them on their way rejoicing.

Bro. Etzenhouser and I hold a two-days meeting south of Marshalltown, Iowa, on the 26th and 27th of June. This is an entirely new place, and in the neighborhood of Bro. B. Brush, an old-time Saint.  
I. N. WHITE.

#### WANTED.

Bro. George Masters wishes to say through the *Herald* that he is in need of a housekeeper. And if there is a sister in the Church who is a widow without children, or with two or three children, and a good housekeeper for a farmer, that would like such a position; or would marry, he would like to correspond with them at their convenience. Address, George Masters, Newman's Grove, Madison county, Nebraska.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

#### BORN.

MATHES.—At Nebraska City, Nebraska, June 22d, 1880, to Bro. David and Sr. Christiana S. Mathes, a son. Mother and son doing well.

ANDES.—Elmira, Mitchell county, Kansas, June 25th, 1880, to Bro. and Sr. S. C. Andes, a daughter. Mother and child doing well.

#### MARRIED.

ADAMSON—ALLEN.—By J. P. Brown of Oakland, California, Isaac Newton Adamson, and Belle Allen, both of Petaluma, California.

All is well as a marriage bell,  
Although the time has come,  
When Newton came, his bride to claim,  
The two are now made one.  
May Newton protect and cherish her,  
And love through future life,  
And Belle forever be to him,  
A true and loving wife.

COPELAND—HALLIDAY.—At the residence of the bride's parents near Samison, Shelby county, Iowa, on Thursday, June 24th, 1880, by Elder P. Cadwell, Mr. Isaac J. Copeland to Miss Mary E. Halliday, daughter of Bro. Henry Halliday. About seventy-five friends and relatives of the contracting parties were gathered to witness the ceremony and partake of the bounteous feast prepared for the occasion.

#### DIED.

COOPER.—Andrew Cooper died June 2d, 1880, aged 78 years. He was the father of sister Matilda Burnham of Tuscola county, Michigan. He never heard the gospel preached in its purity.

ROUSCH.—At Morgan Centre, Ohio, June 23d, 1880, sister Catherine Rousch; who was born in Gallia county, Ohio, July 22d, 1839. Funeral services conducted by Elder Thomas Matthews, text, Job 19: 25-26.

GOODWIN.—Near Crockett, Texas, May 5th, 1880, by falling from a heavily loaded wagon and being run over by the same, Zachary, son of Bro. Burrell Goodwin, aged six years old. After he was hurt, Bro. Henry Grim and Goodwin carried the little lad in a blanket nearly two miles to the house of a Mr. Gossett; just before getting there he asked how far it was, Bro. Grim answered that the house was in sight; he then said "I wish grandma and sister were there." He did not live more than a minute or so after reaching the house. Services by Bro. H. Grim.

SMITH.—At Delaven, Clay county, Kansas, 1 o'clock a. m., June 6th, 1880, Emma Ethel, only child of Bro. Mahlon and Sr. Mary Smith. Aged 1 year, 2 months and 2 days. Funeral services same day, 4 o'clock p. m., by Elder Alma Kent.

"On her pure and guileless breast,  
We folded her little hands,  
And gently closed her eyes in death,  
To open in that better land.  
Oh! may we live that when we die,  
To us it may be given,  
To meet our Ethel in the skies  
And dwell with her in heaven."  
H. E. HARDER.

#### FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

15 July 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

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# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 446.

Plano, Illinois, August 1st, 1880.

No. 15.

## RESTORATION OF THE GOSPEL.

AIR.—"I hear thy welcome voice."

The glorious days have come,  
By prophets long foretold;  
The Church of Christ appears again,  
Like as in days of old.

CHORUS.—

Come with honest hearts,  
Hear the glorious news,  
Come, ye nations near and far,  
Accept the gospel truths.

In darkness we have been,  
For lo, these many years,  
Until the Lord in latter days  
Did chose the promised seed.—*Cho.*

This kingdom of the Lord,  
Set up in latter days,  
The ensign from the mountain's top,  
Proclaims Jehovah's praise.—*Cho.*

Rejoice, ye Saints, rejoice,  
The glorious day is near,  
When Christ, himself, will be revealed,  
To reign a thousand year.—*Cho.*

F. E. RAMSEY.

## Future Punishment.

"Examine yourselves whether ye be in the faith; prove your own selves."—2 Cor. 13: 5.

This advice would never have been given if man were not prone to wander from the truth. It is as applicable in these days as in the days of Paul. I wish to examine the scriptures in regard to the above named subject, and see if some who are in our own ranks have erred or not. If I am wrong I wish to be set right. I claim to be a searcher after the truth, not to dictate what is true doctrine. But in my search, and in the statement of my own convictions of what is truth, I expect to run counter to the opinions of some who perhaps are better, wiser, and more competent to decide on what is the truth than myself; but at the same time, I wish to be heard in my view of the question. I expect to quote only from the Inspired Translation of the New Testament, Doctrine and Covenants, and the Book of Mormon. I expect to prove from these three books that there will be some who will never be saved with any kind of salvation, but on the contrary will be lost forever and ever.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15.

One condition is put squarely in opposition to the other; one is saved, and the other damned or not saved, therefore lost. We particularly understand here that the unbeliever is damned, not saved. The Celestial, Terrestrial, and the Testalial glories I understand to belong to those who will be saved, and those glories will be given to them according as

they are conditioned to receive them. We read in Matt. 13: 29:

"Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the wheat into my barn; and the tares are bound in bundles to be burned." 39th verse. "The harvest is the end of the world, or the destruction of the wicked." 41st verse. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked."

We see no hint here of any kind of a salvation for the wicked, but they are to be destroyed, burned in the fire, damped, or condemned, they all mean the same thing being synonymous or interchangeable terms.

"Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to land, and gathered the good into vessels; but cast the bad away. So shall it be at the end of the world."—48th and 49th verses.

Cast the bad away; they were not saved then in any sense of the word, condemned as worthless. They put the good fish into vessels, (plural) and it is to be so at the end of the world, different qualities of fish are put into different vessels, (glories as they are found worthy to receive). I sometimes hear the quotation from 1 Tim. 4: 10; "For therefore we labor and suffer reproach, because we trust in the living God, who is the Savior of all men especially of those that believe," and claim that as God is the Savior of all men that consequently all men, every one without any exception will be saved. But if we are to put so strict a construction as that upon that passage, it will squarely contradict other passages that are as plain as that. How then are we to harmonize this passage with others? God has given a plan whereby all mankind may be saved if they will; either in this state of existence or another. I do not understand that man can be saved except by obedience to that plan, and that is the gospel plan. "For there is none other name given under heaven whereby we must be saved." We believe that some will receive the gospel in the prison, and that man is a free agent in the prison as well as in this life, because if they were not, Peter was wrong in 1st Peter 4: 6, when he says that, "Because of this is the gospel preached to them who are dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God."

What then becomes of those who reject the gospel in the prison? Let us examine John the Revelator a little; before we close with his testimony we may get light on it:

"Blessed and holy are they who have part in the first resurrection; on such the second death hath no power. And the devil that deceived them (the nations) was cast into the lake of fire and brim-

stone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."—Rev 20: 6, 10.

The false prophet. I have yet to hear of the prophet, true or false, that was not a human being some time or other. Then we have an instance of one person whose place is in the lake of fire and brimstone, in the same condemnation and will be tormented with the devil and the beast forever and ever; no cessation, no let up from that punishment forever and ever. This seems terrible to us. But has not God said so? And who shall disannul it? We read 12th verse: "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 the things which were written in the books, according to their works." 13th verse. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." 14th verse, "And death and hell were cast into the lake of fire, this is the second death." 15th verse, "And whosoever was not found written in the Book of Life, was cast into the lake of fire." Here we find that all are to be judged according to their works, and those that were not found written in the Book of Life were cast into the lake of fire. Then these surely are not saved for they are condemned.

We read in the context that the heavens and the earth had already fled away at the time of this judgment; no other judgment was to follow it for any purpose that I have read of, and not one word here would in the least imply that there was to be any reprieve from this judgment. Then it must be final. Again we read in Rev. 21: 7: "He that overcometh shall inherit all things and I will be his God, and he shall be my son." But on the other side of the picture we find, 8th verse, "But the fearful, and unbelieving, and the abominable, and murderers, 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." They and those others that were sentenced to the same place are all in the same condemnation, and are consequently to be tormented day and night forever and ever.

I might stop here and consider the case made out that I started to prove, that is; that there are some that never will be saved. But I wish to have more than one witness, for, "By the mouth of two or three witnesses shall every word be established." Let us now examine a few passages in the Doctrine and Covenants. We will first read, 28: 12, "But

behold I say unto you, that I, the Lord God, gave unto Adam and unto 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, even as many as would believe, and they that believe not unto eternal damnation, for they can not be redeemed from their spiritual fall because they repent not, for they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey."

Having listed to obey the devil will God give them their wages? Not according to that. But we have seen that God will place them in the same condemnation with the devil; and being with him forever and ever, the devil having all power over them can give them their wages. This seems clear.

"Stop," says one, "you are altogether too fast. Though they can not be redeemed, or forgiven they can pay the debt. Do we not read so in Matt. 5 : 27, 28? and Matt. 18 : 23, 34?"

No, my brother. I do not understand it so. In both those quotations I understand the reference to be to those who are cast into prison, or hell. Well, we have read that hell gives up its dead to be judged, and certain ones are sentenced to the lake of fire, to be tormented day and night forever and ever. Then those who can pay the debt must do so in the prison where they are to be preached to, to obey or not as they may list to obey, so that they can receive their wages accordingly.

We now proceed to Sec 76 : 4, 23 line :

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father hath revealed him. He saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knoweth; neither was it revealed, neither is, neither will it be revealed unto man, except to them who are made partakers thereof."

Here is evidence that some will *never be saved*, but are to reign with the devil in eternity, and the fire is not to be quenched, thus showing that it is at the general judgment they will receive their final sentence. What can be plainer than the above, that some are never saved. The Son saves all *except* those sons of perdition &c. And if the Son does not save them who does, when there is no other Savior but him? Moreover we learn at the beginning of this quotation that this doctrine is the gospel. Let us then be careful what we teach lest we be found teaching another gospel or a perverted gospel.

We now proceed to Sec. 85 : 5; 4th line, "For he who is not able to abide the law of a celestial kingdom, can not abide a celestial glory, and he who can not abide the law of a terrestrial kingdom can not abide a terrestrial glory; he who can not abide the law of a telestial kingdom can not abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide (not saved in) a kingdom which is not a kingdom of glory." What kind of a kingdom is it, if it is not a kingdom of glory? As we have seen in Sec. 76 : 4, it is the kingdom of the devil, after he is cast into the lake of fire.

We are now prepared to understand what follows after the resurrection to the three glories spoken of in Sec. 85 : 6; last part, "And they who remain shall also be quickened; nevertheless, they shall return again to their own place to enjoy that which they are willing to receive, because they were not willing to enjoy that they might have received." We learn by the context that all are to be quickened; some to the celestial glory; some to the terrestrial glory, and some to the telestial glory, while from the text we learn that those who remain are to be quickened and *return to their own place*. Where is that? We have seen that they are to be condemned to reign with the devil in eternity. That is their kingdom that is without glory. I should think so, for they are to be tormented day and night forever and ever. I have no desire to enjoy that. If this is being saved, what is being condemned?

Let us now turn to the Book of Mormon and see if we can glean some additional proofs that some will never be saved. The first witness I call upon is the aged Lehi as we find his words recorded in 2d Nephi 1 : 4; 7th line. "And now that my soul might have joy in you, and that my heart might leave this world with gladness because of you; that I might not be brought down with grief and sorrow to the grave, arise from the dust, my sons, and be men, and be determined in one mind, and in one heart, united in all things, that you may not come down into captivity; that ye may not be cursed with a sore cursing; and also, that ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body." Lehi evidently did not believe that all mankind would be saved, or he would not have made so positive a remark as that I feel sure. He evidently thought that if they were condemned to the lake of fire and brimstone at the last great day of accounts that they never would be saved; he considered it the destruction of soul and body, and I think so too. 5th verse, "And by the law no flesh is justified; or, by the law, men are cut off. Yea, by the temporal law they were cut off; and also by the spiritual law, they perish from that which is good, and become miserable forever." The temporal law I understand to be the law of Moses; and the spiritual law I understand to be the gospel law. Disobedience to the temporal law brought death to the body. Or we might say that disobedience by Adam to God's first law to him brought death to the human race. Either view of that will do; but I understand that disobedience to the gospel law brings spiritual death; thus they become miserable forever. 6th verse, "And because of the intercession for all, all men came unto

God; wherefore, they stand in the presence of him, to be judged of him, according to the truth and holiness which is in him. Wherefore, the ends of the law which the Holy One hath given unto the inflicting of the punishment which is affixed, which punishment that is affixed is in opposition to that of the happiness which is affixed, to answer the ends of the atonement; for it must needs be that there is an opposition in all things." Here we find that the punishment and the happiness are squarely in opposition to each other. Then by this view of the case we understand that one is coequal with the other. If one ends, so does the other; if one lasts forever and ever, the other does the same. I can come to no other conclusion in the premises. 8th verse, "And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore he became a devil, having sought that which was evil before God. And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind, \* \* \* for he seeketh that all men might be miserable like unto himself." When we quoted from Rev. 21 : 7, 8, we found that some were placed in the same condemnation, and consequently would be like miserable with him. 2d Nephi 6 : 4, 7th line, "And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel." 5th verse, "O, how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous, and the spirit and the body is restored to itself again, and all men become incorruptable, and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect; wherefore we shall have a perfect knowledge of our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea even with the robe of righteousness." 6th verse: "And it shall come to pass that when all men 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 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 has no end." That is, the torment has no end.

Who are the angels to the devil? Let us see. We have found that there is an exact

opposition of the happiness of the righteous to the misery of the wicked; then as they who obtain the first resurrection are equal to the angels, and are as the angels of God, they really are the angels of God; then we may reasonably conclude that the wicked that John the Revelator say have their part in the lake of fire are the angels of the devil, and as we can discover no law by which they can be redeemed from that condemnation, we must conclude that they remain filthy still. Let us read the 9th verse:

"And if they will not repent, and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, hath spoken it; wherefore he has given a law; and where there is no law given, there is no punishment."

Well, we read here that certain ones must be damned on certain conditions; if they are damned that is just the opposite of saved. Let us read further in this 9th verse.

"And where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement."

If the mercies of the Holy One of Israel have claim upon *all* men, why was it especially specified those mercies have claim on *particular* ones? Taking the above passage to guide me, I am bound to conclude that the mercies of God have no claim upon one some of the human race. Who are they? Read again. "Where there is no condemnation, the mercies of the Holy One of Israel have claim." Then those who shall stand condemned at the judgment bar of God in the last great day, have no claim upon his mercy; but must remain filthy still, being the sons of perdition. We now come to the 12th verse, last part:

"And, in fine, we unto all those who die in their sins: for they shall return to God, and behold his face, and remain in their sins."

Just so; they remain filthy still.

We will now read a few words of King Benjamin. Book of Mosiah, 1:16:

"And now, I have spoken the words which the Lord God hath commanded me. And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof, they shall be judged every man, according to his works, whether they be good, or whether they be evil, and if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord into a state of misery and endless torment, from whence they can no more return: therefore they have drunk damnation to their own souls. \* \* \* Therefore mercy could have claim on them no more forever."

Here then we find that they can never leave that torment, and mercy can never have claim upon them forever. Now, if this is being saved, what is being damned? Brethren of the universal-salvation persuasion, think a moment and "prove yourselves, whether ye be in the faith;" that one faith that was once delivered to the saints, even the saints of former days. What stronger, plainer language is it possible to use to impress upon the minds of men this fact, that *some* would *never* be saved, and it commences with, "Thus saith the Lord," and the last line in the verse is, "Thus hath the Lord commanded me. Amen."

But we will continue our search after the

truth of the matter. Mosiah 2:3, last part:

"But I say unto you, O man, whosoever doeth this, the same hath great cause to repent: and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God."

Well, then, if he has *no* interest in the kingdom of God, his part is just in the opposite kingdom, for those who are saved will be saved in *some* part of the kingdom of God, *one* of the glories, either the celestial, terrestrial or telestial.

Hear the prophet Abinadi. Mosiah 8:8:

"And now it came to pass that after Abinadi had spoken these words, he stretched forth his hand and said, The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye, and shall confess before God that his judgments are just; and then shall the wicked be cast out, and they have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; for they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil. Thus all mankind were lost; and behold, they would have been endlessly lost, were it not that God redeemed his people from their lost and fallen state. But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state, and the devil hath all power over him. Therefore he is as though there was no redemption made, being an enemy to God, and also is the devil an enemy to God."

Abinadi says that all shall see the salvation of God, but he expressly says some will never receive such salvation, but they will be as though there was no redemption made, but will be enemies to God, and that the devil is also an enemy to God, thus putting them in the same category. Very suitable to each other, as they are to receive their wages from him, because they listed to obey him, and that is the reason he has all power over them. And again, as they are not to be redeemed in the redemption the Savior made for his people, how is it possible for them to be saved? Can they save themselves? Certainly not; for if they could save themselves, then *all* could save themselves, and there would have been no need for the Lord of glory to have left the realms of the blessed and suffer the shame, and ignominy, and scorn of the world to be heaped upon his devoted head, and at last die a shameful death to do what man could do for himself.

We now come to the book of Nephi 11:7, 6th line:

"And he did expound all things, even from the beginning until the time that he should come in his glory; yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be rolled together as a scroll, and the heavens and the earth should pass away, and even unto the great and last day, when all people, and all kindreds, and all nations and tongues shall stand before God to be judged of their works, whether they

be good, or whether they be evil; if they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began."

Nephi says that the resurrection to everlasting life and the resurrection to damnation are on a parallel with each other. Now this being the case, let us reason. If it be possible that all those fearful and unbelieving, and others that John the Revelator speaks of, that are to have their part in the lake of fire, are to come out from there and be saved, then it is equally possible that those that received the celestial glory can be taken out and placed in some other glory, or, those that have received the telestial glory may be placed in some other glory, and nothing would be permanent in the judgments that God would make at that great day of settlement of all accounts. The judgments that God renders then will be just, and *He* can not change, neither will his decisions that are rendered then change; but if one can be changed, then all his decisions are liable to be changed. Book of Nephi 12:3, 26th line:

"Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call in my name; therefore if ye call upon the Father for the church, if it be in my name, the Father will hear you; and if it be so that the church is built upon my gospel, then will the Father show forth his own works in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily, I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return, for their works do follow them, for it is because of their works they are hewn down."

We understand from this that those who are cast into the fire at the end, are the same that John the Revelator says are to be cast into the lake of fire and brimstone after the general judgment; because those that are confined in the prison, or hell, are to come out from there to be judged; but in this case Jesus says, they are not to return "from whence;" *i. e.*, from the fire they are condemned to. This is very emphatic that they can not come out of the place they are condemned to. How then can they be saved? To make it, if possible, more positive, the language is repeated in the next verse. Fourth verse, 4th line:

"And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father, and this is the word which he hath given unto the children of men."

What right then have the children of men to say that they *can* return (be saved) and thus render the justice of God nugatory? Clearly none.

Let us now sum up the evidence, and see what is proved. 1. That those that are saved are in opposition to those that are damned; then certainly they are not saved if they are damned. 2. That those that are damned are to be burned. I understand that those who are saved will be saved from the burning;

3. The good fish are put into vessels, (plural, signifying the different kinds of salvation), but the bad are cast away; not saved at all we observe. 4. We have proved that the devil, and the false prophet, and those whose names are not written in the Book of Life at the general judgment are all in the same condemnation in the same place, and that they are to be tormented day and night forever and ever. John also specifies what kind of sinners it will be that will receive that great condemnation, *i.e.*, "The fearful, and unbelieving, and the abominable, and murderers, and sorcerers, and idolators and all liars." They are to have their part in the lake of fire; and as that is to take place after the final judgment, and as we have no prophecy that reaches beyond that time, how can it be said that they shall be ever able to come out of that place of torment. That is the part they are to have. 5. We find that they can not be redeemed from their spiritual fall, because they repent not. 6. Jesus saves all the works of his hands that the Father hath put in his power, except the ones that deny the Son after the Father hath revealed him. 7. Lehi warns his sons not to incur the displeasure of a just God, that they may not be destroyed both soul and body. He also tells them that if they perish from that which is good they become miserable forever. 8. We also learn at the same time that the happiness of the saved is exactly in opposition to the misery of those that are damned; if one has an end so does the other. 9. Those who are righteous at the final judgment are to remain righteous, and those who are filthy then are to remain filthy (wicked). Neither party will ever change after that time. 10. That the mercies of God have no claim upon those that are damned, no not forever; and they can never return, or King Benjamin was mistaken, and he said that the Lord said so. 11. The devil is to have all power over those in condemnation with him. Then he will certainly keep them there where the mercies of God will never reach them. 12. We discover there is a parallel between the happiness of the saved and the misery of the damned, the one on the one hand, and the other on the other hand; one is as great and enduring as the other. 13. Jesus said that those that will be hewn down and cast into the fire can never return, because of the justice of the Father; and that this is the word that he hath given to the children of men. Query. Has God given any word to the children of men that is contrary to that sentence? If so, which is true? Will God contradict his own word? Let us live by every word (doctrine) that proceedeth out of the mouth of God, and let all fanciful theories go. The rod of iron is the only sure guide in the road to our home. Reason is well in its place and it is a great endowment, but God never gave us reason to use in opposition to his word.

There are some who try to reason in this manner: If God would condemn the children of men to a punishment of fire forever, he is not a God of justice, but of cruelty. Such a God would be a monster of cruelty, and we are taught that he is a God of love and mercy. Those who reason so, forget that God does not see as man sees, and that man's judgment is fallible, and God's judgment is infallible, and we all ought to remember that God will judge righteous judgment; and because he has told us in his word how that judgment will be ren-

dered, we have no right to find fault with it and call our Father hard names. After his judgments are rendered *all* mankind will acknowledge that God is right. All the thoughts and the motives that actuate mankind will be known, all will be brought to light in that day.

GRAVELLA, Alabama.

W. D. CLARK.

### Social Extravagance.

It is the opinion of competent observers that social extravagance prevails to a greater extent at present than during any previous period in the history of the Republic. Common attention will convince one that the evil is keeping pace with the revival of business prosperity, and that all classes of society are more or less permeated by it. Splendid equipage and dress, the costliest furnishings of house and lands, ostentatious displays of wealth, are faults of the rich; expensive imitation, the danger of the poor. The old rule of keeping expenses inside of the income-account is but seldom thought of. Released from the restraints of the long business depression, people are rushing wildly into expenditures, neither thinking nor caring for the day of reckoning. There is not a department in household economy where the old maxims of self-denial and simplicity are allowed to assert themselves. The giving of a social dinner, unless it is accompanied by a resplendence of taste and fashion, is more likely than not to be criticized as ill-bred and vulgar. Women and children must be dressed with a splendor that bespeaks a court instead of the plain and solid character of the old Republic. The evil is not confined to the rich. The poor, whose earnings at best are small, find or invent means for imitating the extravagance of the higher classes. The moral enervation of this course is disastrous. Poverty has never done so much injury in the world as unwise and lavish expenditure of money. A people struggling for existence will be stronger, morally more wholesome, than one surrounded with every luxury that wealth can control. Not but that money, when rightly used, is one of the most beneficent agencies in the world, for it is. But if it is to sink men in luxury it is a fatal possession. What is needed more than anything else is the restoration of the old habit and practice of economy. The founders of the nation were rigidly plain and simple in their course of life, and imitation of their example must be urged in every way and shape. The time has come to call a halt in the social extravagance of the period. Greater simplicity must be had, less display made, and the virtue of economy inculcated and practiced.

THE OFFICE OF SORROW.—There is some thing about deep sorrow that tends to wake up the child feeling in all of us. A man of giant intellect becomes like a child when a great grief smites him, or when a grave opens at his fireside. I have seen a stout sailor—who laughed at the tempest—come home when he was sick and let his old mother nurse him as if he was a baby. He was willing to lean on the arms that never failed him. So a Christian in the time of trouble is brought to this child feeling. He wants to lean somewhere, to talk to somebody, to have somebody love him and hold him up. One great purpose in affliction is to bring us down to the

everlasting Arms. What new strength and peace it gives us to feel them underneath us! we know that far as we may have sunk we can not go any farther. Faith is just clinging to those arms, and nothing more.

### Checking Perspiration.

A BOSTON merchant, in "lending a hand" on board of one of his ships on a windy day, found himself at the end of an hour and a half pretty well exhausted and perspiring freely. He sat down to rest. The cool wind from the sea was delightful, and, engaging in conversation, time passed faster than he was aware of. In attempting to rise, he found he was unable to do so without assistance. He was taken home and put to bed, where he remained two years; and for a long time afterwards, could only hobble about with the aid of a crutch. Less exposures than this have, in constitutions not so vigorous, resulted in inflammation of the lungs, "pneumonia," ending in death in less than a week, or causing tedious rheumatisms, to be a source of torture for a lifetime. Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children, at the age of three or four years, the danger which attends cooling off too quickly after exercise, and the importance of not standing still after exercise, or work, or play, or of remaining exposed to a wind, or of sitting at open window or door, or pulling off any garment, even the hat or bonnet, while in a heat. It should be remembered by all, that a cold never comes without a cause, and that in four times out of five, it is the result of leaving off exercise too suddenly or of remaining still in the wind, or in a cooler atmosphere than that in which the exercise has been taken.

The colder the weather the more need is there, in coming into the house, to keep on all the clothing, except india-rubber or damp shoes, for several minutes afterwards. Very few rooms are heated higher than 65° when the thermometer is within 20° of zero, while the temperature of the body is always 98°, in health; so that if a man comes into a room which is 30° colder than his body, he will rapidly cool off, too much so often, even if the external clothing is not removed.

It is not necessary that the perspiration be visible; any exercise which excites the circulation beyond what is natural, causes a proportionate increase of perspiration, the sudden checking of which induces dangerous diseases and certain death every day.—*Hall's Journal of Health*

COUNSEL.—Meditate daily on the things of eternity; and by the grace of God do something daily which thou wouldst wish to have done when the judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet we see it not with eyes fixed on the earth.—*Dr. Pusey.*

Avoid great expectations for "despair follows immoderate hope, as things fall hardest to the ground that have been nearest to the sky."

Oh! young hearts glad in the sunshine!  
You may think it could never be,  
That soon the winds and tempests  
Would ruffle your calm, blue sea.

Whenever an indulged propensity becomes a passion and the will is enslaved by blind impulse, the question of insanity is only one of time.



## Calvinism Repudiated.

A FEW weeks ago the Rev. Myron Adams, pastor of the Plymouth Congregational Church of Rochester, N. Y., delivered a sermon which created no little stir in religious circles throughout the State. The sentiments uttered were regarded as extremely radical coming from any quarter, but emanating from the pastor of one of the most prominent Congregational churches in the country, it was something like a bomb-shell in the camp of the Evangelical Christians. At the time of its delivery a brief synopsis was telegraphed by the Associated Press. The local press endeavored to procure the manuscript in order to give the full text, but the preacher was unwilling at the time to have it published, as he deprecated the excitement and opposition it would be likely to stir up among the evangelical clergy of Rochester and elsewhere.

But notwithstanding his reticence in this respect the excitement has been very great and widespread. Letters have poured in from all sections of the country, the great majority of which contain assurances of profound sympathy with and thankfulness for such a vigorous and outspoken utterance.

The *Tribune's* Rochester correspondent had seen only the brief synopsis of the sermon in the papers (not being present to hear it delivered) until a few days ago, when he was permitted to read the original manuscript, and he begs leave to say that it so far exceeds the very meagre report, both in power and radicalism, that he at once determined to secure the sermon if possible for publication. After some persuasion and argument Mr. Adams consented.

The sermon made an exceedingly profound sensation, and since its delivery has formed the theme of numerous discourses by parties in Rochester and elsewhere. The Rev. Henry Austice, D. D., of St. Luke's Episcopal Church, of Rochester, and the Rev. Edward P. Adams, of the First Presbyterian Church, of Dunkirk, N. Y., brother of the Rev. Myron Adams, have also renounced the Calvinistic belief in the doctrine of hell and eternal punishment.

The following is the sermon of the Rev. Myron Adams:

Let love be without dissimulation. Abhor that which is evil.—Rom. 12:9.

If a man should profess to have a character of love and at the same time should practice manifest cruelties, we might well conclude that his love is simulated and unreal. His acts speak louder than his words; acts always do speak louder than words.

Suppose we say of God that He is holy, just, and good; and then declare in unmistakable terms that it is in his heart to practice cruelties,—cruelties that are even of infinite extent and duration. Virtually, then we say of cruelties that they are holy, just and good. But in that way we deify something that is evil. Now we are authoritatively instructed by the apostle not to deify evil, but to abhor it, and no matter what place it may have in popular thought or religious literature, all the same are we to abhor it.

A question now much discussed pro and con is this: Is Christianity in a state of decadence? It is easy for the assailants of Christianity to say "Yes," and it is easy for the apologist of Christianity to say "No; and it is considered not difficult to gather statistics in support of

either answer. It can be most eloquently asserted that Christianity was never in so healthy and prosperous a condition as it is to-day. But the notion has taken some hold of many thoughtful people, in the church and out of it, that such eloquence is a sort of whistleing to keep up courage in the dark. Figures gathered from a partisan standpoint are very dubious means of enlightenment, and people suspect that there is more rose-water than arithmetic or substantial fact in those statements, so commonly and even earnestly made, that Christianity as now expounded is marching steadily and swiftly to the conquest of the world. While, on the other hand, the assailants of Christianity are credited with an animosity toward it which strains their calculations out of anything like true proportions.

Let us first premise that there is nothing shocking (necessarily) or anti-Scriptural, or which need offend or stumble any earnest Christian, in the idea of the decadence of Christianity, as its doctrines are now popularly taught. Indeed it is prophetically announced in the New Testament that the day—or the time of moral and intellectual light, or, in other words, the Kingdom of God—shall not come except there be an apostasy first, which falling away or apostasy seems to have occurred very early in the Christian history.

Moreover, let it once be settled in mind that genuine decadence can, under the wise Divine government, only happen to that which is unsound and untrue, inherently, and all cause of apprehension is removed. If any Church or other institution is suffering by reason of apostasy from its original right principles, its decadence follows as a matter of course,—and its decadence is its relapse from an error, giving thus a very desirable opportunity for reformation in itself. Now, such a decadence, in the opinion of many in the Church and out of it, is at present in progress.

Says Edward White,—whose book, "Life in Christ," has made him celebrated in both hemispheres, and who has been mainly instrumental in formulating the newly named doctrine of "Conditional Immortality": "Those whose professions enable them to acquire ample information on the state of opinion in Europe are unanimous in affirming the existence of a widespread unsettlement of the very foundations of religious belief." And Canon Liddon, a man more widely known, says: "Never, since the first ages of the Gospel, was fundamental truth denied and denounced so largely and with such passionate animosity as is the case at this moment in each of the most civilized nations."

This state of things may be accounted for in one or two ways: First, the world is always hostile to truth,—has a deep and unconquerable aversion to it, gendered by inborn depravity of nature. The human heart hates God and goodness, loves darkness and sin, and every evil way, and that is the cause of the difficulty. Or, second, the cause of the decline is to be found in the Church. Stephen declared to Israel at the time of his martyrdom: "Ye do always resist the Holy Spirit," so locating the trouble in the very bosom of Israel, which was the "orthodox" Church of that period, and therefore skepticism is not confined to the outer world, but it has invaded the Church, and the Church is

honeycombed by it, and the Church is the cause of it outside its own limits.

Now it is the way with many to flatter themselves that all is well and moving on toward the expected victory, and in sugared phrase to say so. They are saying "Peace and safety," when the almost unanimous intelligence of the thoughtful in the world is disturbed. The most sagacious minds of all parties are united in the opinion that a revolution is impending which threatens the life of the Church, and it does not require extraordinary insight to discern that the cause is in the Church.

Were the Church pure in doctrine, and pure also, even to a moderate degree, in practice, it would be unassailable. Christendom as a whole, in its statements of belief and in its concurrent testimony of life, has presented to the world a Deity whose reputed character is not, according to the common sense of humanity, good. He is neither just nor merciful, and that is, as we may learn, the real stumbling-block.

And the Church has rigidly excluded all investigation of the matter, and all argument except upon one side, casting into the outer darkness of the "unevangeliicals" all who dared to seek to retrieve the character of God from the deep disgrace heaped upon it by its assumed friends.

"Many preachers of the gospel declare," says a clergyman of the Church of England, "that God will keep multitudes of his own creatures alive to all eternity for the sole purpose of torturing them, knowing perfectly well all the time that it can never do them one particle of good. Is the representation which this gives of the character of God to be accepted without discussion? Is it more injurious for men to try and love such a God, if they can, and, if they can not, to be driven into infidelity, or for them to inquire whether there may not be some mistake in the common interpretation of the four or five passages that are thought to attribute such an intention to the Creator?"

If we can not even discuss this question except upon one side, how unhappy is our state!

Now, if a man were to keep any creature alive for the sole purpose of torturing it, say for a year, would not the whole civilized world with unanimous voice declare that man an unutterable monster? Would not mankind recoil from him as from a fiend? He might try to justify himself on the ground that the creature was very bad; but would that make a particle of difference? You could not say a worse thing of a human being than to say that he would do such a thing as that.

Society might forgive a man for being a liar, or a thief, or even a murderer, but it could only abhor one who should keep alive a creature a year for the sole purpose of torture, and that without the possibility or remotest expectation of doing any good.

Yet we have been able to hear it said of God, repeatedly, that it is his intention to take the majority, the vast majority of the human race, and keep them alive forever and ever, for the sole purpose of torturing them, and that without any regard to their circumstances, and moreover that He so decreed and devised ages ago, just because it pleased Him so to do.

There are a few passages which are interpreted in that way, and the whole character of God is made to hang upon that interpreta-

tion. And then we wonder that the gospel does not make progress! Why, there can be no gospel under the auspices of such a Being as that. If I say that God is good, and then add that He proposes to torture the vast majority of men endlessly; that He foreordained the countless victims for such exhibition of His cruelty, then a man with any humanity in him will say, "If that is goodness, I prefer badness!" That is according to the constitution of mind.

And it is not difficult to see that wherever there is preaching or teaching this doctrine of the historical Church (which, by the way, some of the greatest of the Church fathers—Origen, for instance—did not believe) stands directly in the way of genuine progress. A constitutional principle of the mind that is active, and in any extent free, stands against it. Men may be moved by fear and by considerations of personal safety to seek to propitiate so dreadful a Being, but it is not possible they can love Him.

Now, this is fundamental; and the opinion of Mr. John Stuart Mill is gaining ground everywhere "that so monstrous a Being [as he expresses it] as the God of the old European theology is a chimera of disordered imaginations."

Moreover, it is seen to be a repulsively arbitrary notion when we reflect that the great majority of people have never had any chance, and under this scheme never will have any chance. All this revolts the reason and conscience of mankind. It is the representation of an Infinite Enemy, and not of an Infinite Friend.

Of course, then, the attacks that are made on the Bible and on Christianity are full of force, even though they may be very crude and unlearned. They appeal to something in man to which he is forced to listen, and the result is that multitudes are pushed into a skepticism as contemptuous as it is bitter.

There is not a Christian in the world, I suppose, who has any earnestness of character, who will admit for one moment that God is cruel or unjust. But it is possible that many a Christian will stoutly maintain that God will do things which, if they were attributed to any one whose character we did not know, all men would unite in calling them fiendish. We often use words from force of habit, without thinking of the real meaning of them. We certainly do so when we say in one breath that God is good and that He will do the most hateful things.

It is entirely conceivable that God will punish, will deal in severity and wrath with men,—will consume their pride and naughtiness of heart. It is entirely certain that He will not always permit His government to be trampled upon. It is conceivable also that souls which are radically unfit for the kingdom of righteousness might be permitted to lapse out of existence,—because the eternal life is the gift of God, and everlasting existence is not a necessary fact to a bad being,—but that the Infinite Being of Infinite Love can inflict torture for billions of centuries upon rational beings, is not conceivable, especially if no possible good can ever come to those beings in the remotest future. It looks very like an infinitesimal slander and misrepresentation of God, which the Church has been too busy to examine into,—and it depends upon the arbitrary mis-

translation of a few words in the New Testament and a flagrant misinterpretation of the whole spirit and tenor of it.

Let us now glance at the notions which men prefer to this notion of the Romish Church, which has also been engrafted on Protestantism. You may put together all the current atheisms, pantheisms and materialisms which centre in a sort of dark nucleus of nihilism, and they form the protest of thinking minds against the darker notion of an arbitrary and cruel God. These form the reaction against the "perverse theisms" of the past. They take the Bible to be what it has been represented to be by its professed friends, the exponent of a cruel and arbitrary government, and they lay it aside, ignore it as a mere specimen of mythology, and thus they lose it, and the precious treasures of Divine wisdom are closed to them. And who must bear a share, at least, of the reproach of it? As I believe, the Church, which has so distorted the character of God. And in the Church a reformation must begin,—a radical reformation, as it seems, so deep and so thorough that no one will think of falsely accusing the goodness and severity of God, even by the implication involved in arbitrary inflictions. We might lop off a few of the topmost branches by way of reform, but that would be of little worth so long as the radical error remains,—an error which dishonors God more than all the violence of his open and avowed enemies. The time has come for personal convictions in place of priestly teachings.

It is enough to say that if the wail of unspeakable misery is to ascend unceasingly and forever from countless multitudes, it seems impossible that any one who has learned to love his neighbor as himself can have any joy or any peace. His heart must respond to that wail and echo it. His sympathies will go down into the woful depths, and he himself, in the exercise of a real suffering pity, will find no heaven, no rest, no home. If they are his enemies the same law which has compelled him to love them on earth will compel the continuance and enlargement of that love, and he will wail with those that wail by the very compulsions of his reborn nature. But where did he get that nature? Who planted the great love in him? It is God who has commanded, and where do we find the command abrogated? These are no fancied difficulties. They have suggested themselves over and over again to those who seek to obey that command of Jesus: "Call no man on earth master [or teacher] for One is your teacher."

It is true we have the concurrent testimony of all the Christian centuries to the doctrine that God is arbitrary and tortures everlastingly not for the good of the creature, but for the gratification of some feeling in himself. We have the agreement of the "evangelical standards." It is hard to break away from the trammels of these things. But the incisive words of Jesus in regard to those who dishonor God by their traditions are in point here.

Clouds and darkness have come between the face of man and the Father in heaven, but they are clouds of false opinion and the darkness of misrepresentation. They have blotted out hope for many; they have fostered and contributed to Night on the earth. Through them to many a frightened soul the dim image of a Gigantic Divinity of Moloch-like proportions has loomed up portentous and forbidding in the heavens.

And we can not discuss these things in an

evangelical pulpit!—except on one side. Or, if we have come to believe in a God of matchless, inexpressible love,—all love, through and through,—doing nothing except out of the original motive of love, His very wrath and vengeance, and the fire of his anger being all the energies of his love,—then we must whisper it under our breath.

I stand upon the New Testament, believing in the fullest extent that it, with the Old Testament, is the Word of God; and upon the pains-taking examination of these passages, I believe Christendom has misrepresented the character of God and soiled the white purity of it, and that the Christian Church suffers in consequence, as Israel of old suffered, when idolatrous, when it made its children to pass through the fire.

In a thoughtful, keen-eyed age its influence abates, and its energies paralyze; its members drift away from it into the prevailing forms of unbelief and atheisms. If it proclaims the love of God, the proclamation is treated as an empty formula; if it speaks of salvation there is meagre response, and salvation is not understood to be a radical and permanent renovation of character, but a safeguard against the endless flames. And so it has come to be a present and momentous fact in the history of the Church, as God by an Apostle has said; "The letter [and especially the mistranslated letter] killeth."

My friends, there are said to be snares of the Devil. Now a snare is made to look as much as possible like a harmless, or even a desirable object and thus the unwary are entrapped. But there is one thing which no Christian, or any person who desires to be right ought to do. He ought not by any persuasion, or by any pressure, to permit himself to dishonor God, by attributing to Him a character which is evil, and which conscience, if freely listened to, teaches is evil. It is a Satanic snare. He who is the traducer, the slanderer of God, has somehow got into the minds of men to crook and twist their thoughts, and to make one of their cardinal doctrines virtually teach that God is cruel, vindictive, and that he will please himself all eternity long with the groans of the suffering, who for a brief moment here on earth,—many of them not knowing their right hands from the left,—have incurred his displeasure. It is the merciless dogma of men who believed in fire, and burned their enemies. It may, and I think eventually will, be seen to be a doctrine of devils. From it the Church will one day rise as from a horror of great darkness, and learn not to blaspheme! and be prepared to bless mankind with a pure Gospel, whose exponent it shall then become.

But it is objected to these views that God is just, and has Divine justice to maintain in His universe; to maintain at whatever cost, and we are bidden not to forget that. Well, that is the very thing I am endeavoring to bring to remembrance. Justice! O, what burdens of horrors that word has been forced to carry. Corrupt as we are here on earth, we do not think of maintaining justice by torture. And we execrate the memory of those who have become infamous by their employment of torture. We do not torture, because we know it is cruel to torture judicially. And yet we dare to declare that God will never cease torturing in order that He may maintain justice!

But what sort of justice is it? Where did

we pick up the idea of it? Is it just to do an unjust thing? Is it just to torture people forever? Why, all the hosts of heaven would be down on their knees supplicating God upon the throne with flowing tears and anguish to cease to be just, if that were justice. But it is not. To think that God could annihilate the suffering millions—to say nothing of His power to rescue and heal them—and would not, would spoil Heaven for any one but a savage.

But by all these suppositions we assail the character of God. We do most deeply dishonor Him, we reduce His law to no effect, we make His Gospel a farce, and thoughtful men drift away into atheistic conjectures hoping for nothing beyond, but not fearing anything except the pains of death. Leslie Stephens, an English writer, voices the current opinion of the thinking minds of his country who are outside of the Church and out of sympathy with it: "If this be the logical result of accepting theories, better believe in no God at all."

Clearly, then, if the Church has disfigured the love and the justice of God, if it has enthroned in His place a Being who is capable of torturing forever the children of men, or a portion of them, that sufficiently explains why God can not come to His temple, which is the Church, because it is occupied by another Being. "What agreement hath the temple of God with idols?" asks the Apostle Paul significantly; and it is a question we do well to ask also.

Canon Farrar, a distinguished clergyman of the Church of England, uses somewhat strong language on this subject, with which I close:

"Here I declare, and call God to witness, that if the popular doctrine of Hell were true, I should be ready to resign all hope, not only of a shortened, but of any immortality, if thereby I could save not millions, but one single soul from what fear, and superstition, and ignorance, and inveterate hate, and slavish letter worship have dreamed and taught of Hell. \* \* \* Unless my whole nature were utterly changed I can imagine no immortality which would not be abhorrent to me, if it were accompanied with the knowledge that millions, and millions, and millions of poor suffering wretches, some of whom on earth I had known and loved, writhing in an agony without end or hope."

### Sunlight and Health.

Sunlight, says the *Cottage Hearth*, is even more necessary to health in summer than in winter, for one among other reasons, that disinfectants of all sorts are more necessary in summer than in winter. The rays of heat quicken the vital powers, the chemical rays exert their mysterious and potent influence, and the illuminating rays independently of the others, as has been recently proved by Mr. Crooke to the satisfaction of the ablest scientists, communicate motion. The exhalations from our bodies in warm weather are more copious than they are in cold weather, and if we shut out the light from our houses we remove the most efficient of all agents in destroying what is unwholesome. The noxious vapors which free admission of air and light would remove, are absorbed by carpets and upholstery, and become productive of disease. Those who are

accustomed to the darkness and dampness of close rooms may not consciously suffer therefrom, but that they sustain real injury is evident in their pallid faces, their flaccid muscles, and nerveless movements. The contrast between them and those whose lives pass in the open air is too evident to need comment. It may not be necessary to expose during the day every room in the house to the direct rays of the sun, but there should be frequent opening of doors and windows, so that the solar beam may perform its beneficent office. Bedrooms and other rooms in constant use should receive most careful attention in this respect. Sick rooms especially require thorough sunning and ventilation, and if possible should always have a southern aspect. More patients die on the north side of hospitals than on the south side; there are more deaths on the shady side of any street than on the sunny side. A notable southern housekeeper, observing strictly the following rule during the summer months, kept her house perfectly sweet and cool and dry from May to October: Until ten o'clock in the morning all the doors and windows were opened wide; then they were closed until four in the afternoon; then opened again till night-fall. This rate might not do for all localities, but such a use of it as would secure free access of light and air to every part of the house at least once a day could but be productive of good results.

BRO. WILLIAM ANDERSON, of Oakland, Cal., sends us a San Francisco (Cal.) *Chronicle*, of June 20th, from which we clip the following:

#### PRESENT CONDITION OF THE CHURCH.

The Philadelphia *Presbyterian* is distressed over the present condition of the Church, which it thus describes: "Never were the lines of right and wrong in the Church's relations to the world so vague and merged. There is no dividing line. Professing Christians who once had the power to see where conformities to the demands of fashion would lead in the end, and as carefully avoided them, now can see nothing but the glammers and enticements of these tempting seductions. For their children, many act as if the dancing-school was of greater present moment than the prayer-meeting, and indeed are more frequently represented in the former than the latter. \* \* \* The theater, once recognized as the uncompromising enemy of the Church, and the Church as uncompromising in its hostility to it, is now put, by some strange metamorphosis, in the list of its friends." The *Presbyterian* proposes as a remedy for this bad condition of things that religious teachers should give up their "spiritual love-making and coquetting," and "preach an uncompromising gospel, with a hell in it for transgressors."

#### THE NEED OF A DEVIL AND A HELL.

According to the Baltimore *Catholic Mirror*, "weak and debased human nature" has long revolted against the doctrine of a personal devil and a literal hell: "In our days there is a literature that springs from this cause and a pulpit that is raised by it. The voice of that literature and that pulpit is crystallized on Colonel Bob Ingersoll's complaint about theology. He wishes the world to 'drive the devil out of theology.'" The evident object aimed at by Ingersoll, Beecher, Farrar

and others in getting rid of hell and the devil, the *Mirror* observes, is, "because they want the reign of the passions, the reign of debauchery, intemperance and violence." They want "a free field for crime." "The French communists, who were so many Bob Ingersolls in fact, drove the devil out of theology, and they killed the priests because they did not want them. They made the day hideous with their murder and rapine, and the night dreadful by their orgies of lust and crime." Destroy the belief in a personal devil and a hell of eternal torment, the *Mirror* says, and "purity would be a myth, honor a folly, and rapine the normal condition of existence."

#### A CLERGYMAN ENDORSES INGERSOLL.

The Chicago *Alliance*, Rev. Prof. Swing's paper, fully indorses the position taken in Colonel Ingersoll's lectures, that there is an irreconcilable difference between the record of the creation given in the first chapters of Genesis and the established teachings of modern science. It says: "The simple fact, which there is no use in trying to wink out of sight, is that it is impossible to harmonize the statements of Genesis with geology and astronomy as at present understood. Apparently the writer of Genesis thought that the heavens were 'hammered out,' that the earth was the most important fact in the universe, and that the sun and moon and the innumerable stars were made solely to give light to our insignificant planet. In the account of creation in Genesis, plants and fruit trees are represented as flourishing and bearing before the sun was created without whose life-giving beams, we believe nothing ever grew on this earth."

### Happiness.

The idea has been transmitted from generation to generation that happiness is one large and beautiful precious stone, a single gem so rare that all search after it is vain, all efforts for it helpless. It is not so. Happiness is a mosaic, composed of many smaller stones. Each taken apart and viewed singly may be of little value, but when all are grouped together, and judiciously combined and set, they form a pleasing whole—a costly jewel. Trample not under foot, then, the little pleasures which a gracious Providence scatters in the daily path, and which, in eager search after some great and exciting joy, we are so apt to overlook. Why should we always keep our eyes fixed on the bright, distant horizon, while there are so many lovely roses in the garden in which we are permitted to walk? The very arid of our chase after Happiness may be the reason that she so often eludes our grasp. We pantingly strain after her when she has been so graciously brought nigh unto us.

The bright spots of a man's life are few enough without any blotting out; and since for a moment of mirth we have an hour of sadness, it were a sorry policy to diminish the few rays that illumine our chequered existence.

The greatest man is he who chooses right with the most invincible resolution, resists the sorest temptations, bears the heaviest burdens cheerfully, \* \* who is calmest in storms, and whose reliance on truth, virtue, and on heaven is unflinching.

There are two things that will make us happy if we attend to them, first never vex ourselves about what we can not help, and the second never vex ourselves about what we can help.

# Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, August 1st, 1880.

THE reasons why men apostatize from the Church are so various, and sometimes so contradictory and inconsistent that we thought to give a few for the sake of the argument offered in them to an exhortation to abide in the faith.

An individual was received into the Church several years since who was persuaded in his own mind that Saturday was not only the seventh day of the week, but was the identical Sabbath of the Lord, the Jewish Sabbath, and should be kept by all who revered the Jehovah and his word. At the time that this man connected himself with the Church he knew that the Sabbath question was not a dogma in either of its branches; that the Church did not teach the keeping of the Sabbath, in its absoluteness; neither the Seventh nor the First day of the week; but that the Church did observe the First day as a rest day, the Christian's Lord's Day, with a degree of unanimity in its observance as to keep it reasonably inviolate; and, further, that no attempt was made to ostracize or find fault with any who believed that Saturday was the Seventh Day Sabbath. He knew all this; and that the Church was ready, at any time that the Lord should state that the day commonly called Saturday, (Saturn's Day), was the Seventh Day Sabbath of his ancient covenant people—the Jews, and that it was his will that it should be kept as that people kept it, to do what he would so command. No such expression of his will has ever come, and there is no evidence of a positive and direct character connecting the disasters that have fallen upon the Church from time to time with a failure to keep the Sabbath in any form. But, at length this Elder concluded that the Church is under the dire displeasure of God, on this question, and so he withdrew from their communion, asking an honorable letter of dismissal, stigmatizes the entire body in its ministry and membership as transgressors before God, and takes himself away from them upon this question of Sabbath keeping alone. Is this a consistent action? Let us see. If during his connection with the Church, at any time, the authorities of the Church to whom the belief of this Elder on this question was known, had cited him before a tribunal of the Church for heresy; and upon a confession of such belief contrary to the observance of the Church, he had been found guilty as an heretic and disfellowshipped as a spiritual transgressor against the law of God, the charge of cruelty, dogmatism, proscription and inconsistency would have been made against the Church.

Again: an individual unites with the Church, and falls under the displeasure of other members, for reasons supposed by them to be sufficient; and because of those reasons this person is subjected to inquiry, fault-finding, animadversion, and possibly personal abuse and persecution from these members. He fails to put himself right with them, or to bring the matter to an examination before church authorities, either because he dislikes the controversy, or other reasons; and to get rid of the persecution of

these members, right or wrong, he withdraws from the Church; asks that his name be dropped from the records.

What is the motive for such a departure? Where the moral courage men should look for in those who profess a belief in Christ as he is shown in the New Testament?

Again: a person was baptized some years ago into the Church—a married man. After his reception he parts from his wife for scriptural cause; which the Church acknowledges is good cause; after this he is separated from the Church for a number of years, marries another woman, and returning to the vicinity of the Church, asks to be received. To this objection is made unless he comes in at the door; so he offers to renew his covenant by baptism; but here a new difficulty occurs. It is discovered that he has no divorce from his first wife, and the authorities of the Church are asked the question, whether, under these circumstances he may be received in baptism. They answer that he may, by vote of the branch where he resides; that they see no good reason why he may not, and that as he was morally free from his first wife, for scriptural cause, all that the Church could rightfully ask of him is that he should as soon as practicable obtain a legal divorce, that he may appear blameless before the law of the land, thus honoring that law. Under this opinion the man is received in baptism at a conference of Elders and Saints; and thereupon, a number of the members of the Church where this man resides take alarm and withdraw from the Church because, as they allege, it, the Church, by baptizing this man is sanctioning and teaching polygamy, and as they can not subscribe to that dogma, they will not fellowship the Church. Is that a consistent and good reason for departing from the Church?

Let us see. This man had good cause to depart from his wife, he acknowledged the cause, and did leave her, "put her away." He was then free. He had a moral right to marry again, this he did; but did not secure a legal recognition of that right to marry again, though married according to the form of law the second time. Now had he two wives? Was he a polygamist? Was there any polygamy in the case? He did not live with these women as his wives, at one and the same time; nor at any time recognize her from whom he had separated as his wife; and hence we can not see that he was a polygamist.

But because of this opinion, and the baptism of this man the Church is charged with the doctrine of polygamy. The Church as a body did not order the man baptized; nor was a doctrinal confession of faith involved in his baptism; it was an official reception into the Church of a wanderer, who desired to lead a new life, and sought this way to make covenant with God. This is objected to by some, and because of this objection they go out of the Church.

Suppose that one is presented for baptism who has been a thief, has indeed been convicted of theft, and once punished for it; but is free before the law of God to repent and forsake his propensity to steal; when presented to be baptized some one objects because of this theft; but he is received upon the opinion of the elders that he may be; and when so baptized, these who so protest at once accuse the Church of sanctioning theft, and therefore thieves, and

they withdraw for that cause. Suppose the same in case of repentant liars, swearers, drunkards, men of lustful desires, haughty, self-willed, transgressors, all of whom are seeking the way to live, of what avail would it be to preach repentance, and a washing away of sin; because no such person must be baptized, or some would depart from the Church, for the alleged reason that the Church by baptizing such persons sanctioned, thus teaching such crimes. Is that a good reason? We think not.

In each of these cases, suppositious or otherwise, the idea of self-protection against personal loss, respectability or standing, or the danger of dogma, or creed, causes the person to leave what he has avowed to be the cause of truth; and in two of the instances the separation is on the account of real or alleged belief, tenet, or teaching, a sort of "I am holier than thou" sentiment.

We hold it to be the right of every man to be the arbiter of his own choosing and election, by his choice of action; and for this reason denounce no man as vile, or devilish, who may change his opinions, and with that change of opinion his fellowship; but we think it likewise proper that when a man does change in such a way, that the reasons he gives for it, if any, should be fairly consistent, at least.

The Church has spoken, and that positively in regard to polygamy; and neither her ministry nor her laity have right to teach or practice it, nor will any number of cases like the one we have cited make a case against the Church; the undue fear of timid ones notwithstanding. We do not censure any one for the carrying into execution the well settled purpose of deliberate consideration and decision; but where we believe such action to be erroneous, the result of wrong thinking, we may not be silent in regard to it, however much respect we may have for the men.

We have always believed that where men engaged in an association together for the carrying on and success of which they are mutually held, discover errors and weaknesses in their order and organization that need emendation, the best and proper place to accomplish such amendment is within the pales of the association itself; and that no man should voluntarily resign his right to attempt to bring to pass the correcting of those things deemed wrong by him, by removing himself from such society; whether it be political, beneficial, or religious. If he is compelled to go out, let it be because the society turns him out. It would be a very strange society indeed that, convinced of the uprightness, virtue and integrity of a man, would turn him out for consistent and earnest endeavors to cleanse the order from wrong. Cowards and hirelings, leave their posts when danger threatens; but brave men go down with the trust honestly conferred faithfully kept.

There may be that in the Church which should be eliminated; and that it will be when discovered, we have no doubt; some things fading out by lapse of time and disuse, others by reason of fair and impartial examination and discussion. And whatever may be the absolute and abstract right in regard to the Sabbath question, we do not believe that the supposed disabilities under which the Church is laboring is chargeable to a failure to observe the Saturday Seventh day, as the Jewish Sabbath; or for observing Sunday the First day, as an Holy day—a rest day, and a day for the assembling of the Saints for the "preach-

ing of the gospel," which is "the power of God unto salvation."

Persecution from individual members of the body as a reason for departing the Church is a frequent one; and one and perhaps the only prominently good thing in such a reason is the one commonly given, that they do not want to associate with such people here; or "if such people go to heaven, I do not want to go there," a most egregiously foolish saying when looked at closely. This is finding a Mordecai at the spiritual gate to mar ones peace hardly compatible with the Savior's word, "He that endureth unto the end shall be saved." It is, to put it in a very mild form, an exceedingly lame reason for departing from the faith.

THE "Gospel Monitor," published by J. J. Cranmer at Hannibal, Missouri, is sent us. This paper, like its publisher, is a curiosity. It contains four pages the size of the present HERALD, three columns to the page. Its editor and proprietor is radically opposed to infidelity, and attacks B. F. Underwood, a noted infidel, in a book, part of which has been published in the *Monitor*, called "Death to Infidelity."

He is also opposed to the Reorganization; but professes a belief in the Bible and Book of Mormon, though denying the Doctrine and Covenants. In one of the last numbers reaching us is an epitome. In many points it is similar to the one published by us.

In a former number is a series of articles and statements from which we infer that the organization of which the *Monitor* is the organ and champion, is to have David Whitmer, one of the witnesses to the Book of Mormon, to be its leader. The argument by which it is claimed and defended that Elder Whitmer is the man thus to lead is about as follows:—1. He was a witness. 2. A witness is (theologically) an apostle. 3. He was a witness, therefore an apostle.

It is further stated in the same article that he was commanded to withdraw from the Church; this withdrawal was accomplished by being "mobbed out of it"—a very queer way to withdraw.

The editor attempts to prove that Elder Whitmer was mobbed out of the Church by publishing a letter written by us to him; which publication was an unwarranted liberty on the part of the editor of the *Monitor*, as he used the letter without permission in an improper manner for an improper purpose. Our letter is as follows, and proves nothing, as we personally knew nothing, and only stated our understanding or impression concerning the matter named:

"It is my understanding of the matter that Elder David Whitmer, with others, became parties to an opposition to Joseph Smith and the Church with him; and that by vote the entire number were disfellowshipped; that there was not a formal laboring with and formal cutting off as provided for in the law. How he stands now, I don't know. I believe he claims to hold the priesthood. Of course we can not accept his claim, for obvious reasons. Of the man himself I have nothing to say. I do not know him except by reputation, which is good. Yours, J. Smith."

This, a private letter to an individual, is stated by him to be an "official document, showing that there was foul play in the Church," and much more of a similar import.

The fact is, personally we know nothing about

the disruption that occurred in Kirtland, except what we glean from the scattered items of history; and that gives us to understand briefly that for some cause, said to be good by one side, and bad by the other, a division occurred, some of the Whitmers, David one of them, F. G. Williams, Sylvester Smith and some others being of the opposition to Joseph and Hyrum Smith and the Church; that it assumed such proportions, that it became a matter to be decided which party would predominate, the decision fell on the side of Joseph and the Church, to the saving of the life of the Church, as we now fully believe. The Whitmers (John and David) may have believed that they were right in the controversy, and may have retained their integrity. F. G. Williams died a few years after the split occurred; Sylvester Smith lost his faith in man and God, as we know by personal conversation held with him in Council Bluffs, Iowa, where he lately died an old man. Whatever the causes that led to the antagonism of those men, resulting finally in their disfellowshipping, the methods adopted by them to secure the ends aimed at by them if for reform were ill advised, as we have some reason to believe; and whatever authority to act David Whitmer may now hold he has by reason of a call and recognition of that call, through and by reason of rules of Church order and government given through Joseph Smith, whom the editor of the *Monitor* seeks now to defame and blacken, in order to build up this same man David Whitmer.

We have no personal quarrel to urge against Elder Whitmer; he is said to be a good man, and bears a faithful testimony to the angel's message and the Book of Mormon; but we can assure him that if the editorial in the *Monitor* for April, 1880, is a fair specimen of the argument by which his right to advise Latter Day Israel as a leader, is to be maintained, he will have reason in time to conclude that even good men may make mistakes, and the selecting of such a champion is one of them; for he will surely do his cause harm.

The *Monitor* is pursuing a similar course to the one pursued by the *Truth Teller*, published at or near Bloomington, Illinois, by Granville Hedrick and others, and will suit the same class of men. It is the course pursued by Sidney Rigdon and his followers, Post, Stanley and others, in the *Appeal*. To blacken and vilify the character of Joseph Smith, and present to the world at the same time the Book of Mormon as a revelation of God to Man through him, is such an anomalous thing that shrewd thinkers unable to swallow both, believe neither. We wonder that so sharp and pungent and witty a man as the editor of the *Monitor* would evidently have men believe that he is should not perceive the incongruity of such a course and abandon it—it is the vinegar of argument, and catches no flies.

We thank J. J. Cranmer for sending us the *Monitor*.

We publish in the first half of this issue a sermon preached in Rochester, N. Y., by Rev. Myron Adams, which for its rarity and the raciness of the points made, we reproduce for the especial benefit of the elders in the field and the thoughtful saints everywhere. The reverend gentleman is evidently conscious that sooner or later the weakness of the defenses of popular sectarianism must and will be fully exposed, when neither

courage nor hardihood will avail to the maintaining them; and he is strongly inclined to admit now, as he and others should have been at the start, that a return to the gospel of the four evangelists is essential to the further and successful life of Christianity.

With what persistency the elders of the Church, from the little band of thirty, meeting at Seneca, New York, to the latest convocation of representative thousands, have told the world, religious world, that they must return—return—return. But that world has derided, outraged and spit upon the tale that was told them; but the things predicted are coming to pass, and men are compelled to see and hear them. They have refused to listen to the elders sent of the spirit; perhaps they will hearken to those of their own number, who are driven by sheer necessity to see and feel the shaking of the citadels. Well, we have been waiting and watching and praying for the Lord to bring again Zion, and if there must come a falling away first, let it come. But that falling away; is it, will it be as Rev. Adams said, a falling away from the errors in the church,—let us hope that out of it all there may arise Joshuas to lead the Lord's people—the remnants that shall be left. May many of the pastors yet see as does this one, that the Christ of the New Testament must be our Christ if we would save the world from its sin.

#### EDITORIAL ITEMS.

FROM letters received from brethren T. J. Andrews, D. J. Phillips and William Anderson, we learn that the session of conference held at Oakland, California, July 4th, for the northern division of the Pacific Slope Mission, according to the division made by the last April conference at Plano, passed off quite harmoniously; and with but little difficulty a president was chosen, the choice falling upon Bro. John Carmichael, of San Benito, a very worthy and excellent man; calm, considerate, and tried. We are glad of this; and hope that each of the other districts will succeed as well, and make as good selections as this of Bro. Carmichael seems to be.

Lars Peterson, living at Independence, Missouri, is out lately in a pamphlet and a leaflet, signed "The Mission of Baurak Ale." He proposes to give the "New Covenant key to the resurrection." This key he presents to be the abstaining from marriage and conjugal companionship. Young and unmarried people are not to marry; and those who are, to be as if they were not. It will be nothing strange if he gets followers, and if he does, we sincerely hope, for the sake of consistency, that they will practice what they teach.

Bro. Joseph Luff writes July 7th, 1880, from Salt Lake City: "Baptized three more here yesterday; more at the door here, at Provo, and at Springville. The interest increases at the two last named places, and continues here."

Bro. J. M. Lisenbee writes from Carrollton, Illinois, that Bro. D. J. Wetherbee and himself had been holding a series of meetings in a school house near there, and met with such success that the school-house was closed against them; but they changed their base and held meetings in two other school-houses, notwithstanding they were forbidden to hold meetings even in Bro. Lisenbee's own house. This is a good indication of energy and will to spread the work in ones own neighborhood.

Sr. Thyrza Jackson, formerly of Cleveland, Ohio, now an inmate of an asylum, wishes to warn the Saints from tampering with spiritualism. In her behalf and for her, Sr. S. C. Harvey states that Bro. Joseph F. McDowell, while at Kirtland, warned Sr. Jackson of her danger in following after spirit mediums, and told her that if she continued it they would bind her body and soul. She now perceives that he was right, complains of the darkness that surrounds her, and desires that the Saints will pray for her, that the trial may pass, and she be released. Certainly the Saints ought not to cultivate nor seek to them that "peep and mutter," or "have familiar spirits."

Bro. G. W. Squire writes from Wheatville, Wisconsin, July 5th, giving an account how the Saints there enjoyed the Fourth. They had a very pleasant time in a prayer meeting and feast at the house of Bro. Whitaker.

The Sunday School and some of the Plano Saints had a picnic on the 3d of July, in the grove of Mr. William Henning, near town, and enjoyed it well.

Sr. Eliza J. Leeson writes again from Tollgate, Ritchie county, West Virginia, that many there are anxious to hear the preaching of our ministers, having read the HERALD and been interested by her teachings and explanations of the faith of the Saints. We have hope that Elder L. R. Devore, now of Jackson county, West Virginia, may go to the rescue. Sr. Leeson says that her husband, mother, brothers and sisters, as well as others, desire to hear our doctrines presented. May they soon be able to do so, and the Spirit confirm the truth to their hearts, we pray.

Bro. E. R. Lanpher writes from Sioux City, Iowa, that he finds that the promises of the Lord are verified to the obedient believer, and he rejoices in the certainty of these things, and in the Holy Spirit's testimony to him. He labors to teach his neighbors the excellency of having the full truth. He is holding meetings in private houses at Sioux City, and the poor among men listen to God's word. May he be steadfast and wise, and accomplish good unto the joy of his heart.

Those of the Saints wanting tracts and the Book of Mormon in German, can get them by sending to Ad. Richter, Burlington, Iowa. See advertisement in HERALD.

Bro. John Eames writes from Mill Creek, Colorado, July 9th. He is preaching among the miners, as the way is presented before him.

Bro. John H. Lake is at Bevier, Missouri, where he is engaged for the Master.

Bro. C. T. Orr, near Breckenridge, Missouri, says that there is plenty of chance for the Elders to minister in that country, and they would like some there to labor. The work moves slowly, and he says that not a HERALD is taken among the twenty-five members of the Grand River Branch. Brethren, this ought not to be so.

Bro. J. M. Pickens wrote from the Butler Branch, Butler county, Alabama, of the cause there. Much good was being done by steady work and Christian living. Press of matter crowds the letter out.

Bro. Thomas Daley wrote July 11th from Florin, Sacramento county, California, saying that he had baptized fifteen since last December; but is now compelled to labor otherwise for a season, yet he hopes to go into the ministry again as soon as possible, as he desires in his heart to do.

Bro. Joseph R. Lambert was at Lemars, Iowa, July 9th, suffering from inflamed eyes, but preaching as he could. He thinks the work at Grand Prairie, Minn., prospering finely. Much good is evidently being done there.

Bro. Chas. Wicks wrote from Oenaville, Texas, July 8th, in good spirits. Bro. H. L. Thompson and W. T. Bozarth were absent on a tour to San Antonio, but would be back in a day or two. Bro. Wickes states that Bro. Bozarth was much liked as a speaker. He certainly has the making of an able man in his make up.

Bro. James Houston, at Staunton, Macoupin county, Illinois, feels cheered and confirmed more and more by the blessed influence of the Holy Spirit that directs his mind and his way towards righteousness and peace. As he desires to do his duty so may he be able in all things to accomplish it. Any of the ministry who can call at his house will be welcome indeed, as he assures us.

Sister Rosetta Gould, living at Vassar, Tuscola county, Michigan, is alone there, but holds to the faith and desires the prayers of the Church that she may be able to continue. She expects and hopes for the coming of Bro. Edward Delong to preach in that neighborhood and establish God's work among the people.

Bro. Hiram Robinson writes encouragingly of the work in Bradford county, Pa. He left there July 10th and went to Hyde Park, where he baptized two on the 18th. He feels well in the work and was to go to Danville the 23d.

Bro. F. P. Scarcliff can be addressed at Milton, Santa Rosa county, Fla., for an indefinite time. If distant from there in other parts of the State his mail will be forwarded.

Bro. Jacob Stanley writes that the branch at Streator, Illinois, meets three times per week, and they hope to walk in the light steadfastly.

Bro. Charles Livingstone writes from Mount Morris, Michigan, saying that he is alone, but loves the faith of Christ and hopes to abide.

We are in receipt of some papers called the *Stumbling Stone*, published by Lyman H. Johnson, sent by Sr. D. M. Rood, from Lapeer, Mich. The tenor of its articles so far as we are able to discover is to cast off sect and denominational lines, for a spiritual or intellectual belief in Christ; and is especially intended to reclaim the Free Methodists from wildness and fanaticism.

Bro. Ebenezer Robinson writes from Pleasanton, Iowa, under late date: "I am informed that our late conference, held at Davis City, made a more powerful impression for good than any series of meetings we had hitherto held in that place. Zenas has more calls for preaching in new places than he can fill. His Fourth of July oration, delivered at Pleasanton on the 3d inst., will be published in the Decatur County Journal.

Bro. T. F. Stafford wrote on the 20th July that he had good audiences at his services in the country about his home, Lewistown, Illinois.

Bro. J. H. Lake writes from Bevier, Mo., that a much more satisfactory condition of things exists there now. The past difficulties are disposed of amicably, and peace now prevails. Our word of advice now to these Saints, is under no circumstances to renew the old grievances. If any new cause occurs, let it stand by itself. Do not bring up the old ones. Do not revive them in any way, not even to talk about them. If you do, you will be sure to stir up misunderstanding, and dispute will be sure to ensue, and all will be

renewed. Wise men do not get entangled in the same meshes of difficulty the second time. "Who is a wise servant." We certainly congratulate the Saints, and pray that their usefulness and peace may increase. Four were baptized during the stay of Bro. Lake at Bevier. He thinks the prospect good if the Saints remain at peace. We should think a year of distress would be enough.

We thank Joseph Hammer, M. T. James, William Street, C. M. Fulks, A. M. Wilsey, H. Boydell and others, for papers received.

#### QUESTIONS AND ANSWERS.

Is it right for a Deacon to preach?

Yes; if opportunity offers, or the absence of other officers of the branch leaves the Deacon in charge; or in case the officer in charge of the meeting may request the Deacon to speak.

Please state through the HERALD what is the true application of the scripture, Doctrine and Covenants, section 83, last clause of par. 11?

Our understanding of the clause referred to is that Saints should avoid boasting, or telling in a boastful way of the possession of the power by which those things named in the paragraph are done, before anybody, much less before the world. It is a very unwise policy to be continually telling of this or that marvelous thing in the presence of the world; it is an offer to them to test the boaster. We are decidedly of the opinion such things should be talked of but little, and that not boastfully before the world, either in preaching or in Saints' meeting.

Does the Word of Wisdom have any reference to tea and coffee; I have heard some say it had not?

It refers to all hot beverages, and tea and coffee are included; and it does mean them.

Is it lawful for any officer who is qualified to administer the ordinance of baptism to baptize any one who may apply for baptism, before the person desiring baptism has asked the permission of the branch? Or are we to understand by paragraph 7, of section 17, of Doctrine and Covenants, that a person desiring baptism must first get the consent of the branch before he can be baptized?

Paul said that to him all things were lawful; but all were not expedient. It is lawful for an officer authorized to baptize, and to baptize those who desire to be baptized; but where there is a regularly organized branch, it is manifestly inexpedient and improper for an officer of the Church who is not an officer of the branch, to baptize any one without the knowledge and consent of the officer or officers in charge of the branch. That the one making application must first apply to the Church in public assembly and a vote taken before they can be baptized, would seem to be a forced construction of the passage quoted, and might do violence to the spirit of the law. Our own opinion is that an application to the Church in open assembly, where opportunity is given, or to the presiding branch officers is virtually "making manifest their desire to the Church," and should be so considered; and he or they knowing the one applying and the circumstances under which the application is made may determine the proper course to be pursued in each case. It is bad policy to construe any specific clause of law in such way as to defeat the general object of the whole law.

BRO. W. CHAMBERS wrote from Spring Creek Branch, Iowa, that he had been in correspondence with parties in Birkenhead, England, and what with his letters and tracts that he had sent, the one to whom he sent them writes, among other things, as follows:

"Dear friend and brother: It is with great pleasure that I write to you. I received your letter and the tracts which you sent me. I am thankful to God that you sent them in time, for they have convinced me of the truth as it is. I should have gone to Salt Lake if I had not had them from you; so I am thankful to you for them. May the God of heaven bless you for it. I am on the right way for the kingdom."

This man's name is Samuel Bennett; his address is No. 14 Oliver street, Birkenhead, England. Can not some of the Saints visit him? Bro. Chambers thinks it might do good.

## News Summary.

July 9th.—Latest dispatches say that Russia has tendered the use of twenty thousand soldiers to Greece to aid against the Turks. Bulgaria is also inclined to help the Greeks in case of war.

A St. Petersburg newspaper laments the sad condition of that country, which it says will be made so much worse by another war (with China) causing an increased drain "upon its already exhausted resources." For several weeks the Russian papers have been full of complaints of ravages by locusts, flies, beetles and worms; the hunger and poverty among the peasantry; the rapid increase in the price of everything; the increase of the cattle plague; the large spread of disease, etc.

Thirty buildings in Tyrone, Pa., were destroyed by fire yesterday; loss \$125,000.

A village in Cuba has been destroyed by fire.

A dispatch from Pittsburgh, Pa., says: The glass trade here is at a stand-still. Of the forty-seven glass houses of all kinds on the South Side not one is in operation. The last of them was closed for midsummer vacation to-day. About 15,000 men and boys are idle in consequence of the suspension. The iron trade is also dull.

In the House of Commons, Premier Gladstone said the news of a Russian defeat by the Chinese was not confirmed, and was not believed, either by the Chinese or Russian representatives.

10th.—Four men (all colored) were hanged yesterday, one each in Ohio, North Carolina, South Carolina and Georgia.

Violent wind and rain storms are reported from Toronto, Canada, Pittsburgh, Pa., and Detroit, Michigan. At Toronto, on Lake Erie, much damage was done to shipping, also some at Detroit.

During June nearly fourteen million bushels of grain was shipped from New York City to foreign countries.

The country in the vicinity of Clinton, Illinois, was visited by a severe wind and rain storm yesterday, which did much damage to the crops, and almost totally ruined the fruit trees. The loss caused by the storm is placed at from \$15,000 to \$20,000.

Capt. Payne, at the head of 300 settlers, has evaded the vigilance of the United States troops, and invaded and taken possession of a tract of land in the Indian Territory, contrary to the proclamation of the President. It is stated that Payne courts arrest, in order to determine whether the Territory is open to settlement.

Three transport ships, with seven battalions of troops, and ordnance and ammunition, have left Constantinople for the Albanian coast. Great secrecy was maintained, but it seems probable that Turkey does not intend to cede any territory to Greece and Montenegro, as the Powers demand, without a little fighting first.

12th.—England and France advise Greece to postpone calling out reserve troops till an answer to their note is received from Turkey. The Turkish Minister of the Interior urges his Government to accept the demands of Europe, but the Sultan says that he can not surrender Moslem territory except he is compelled to do so.

There were five cases of sunstroke at Milwaukee

yesterday. The thermometer ranged in that city from 100 to 105.

13th.—Gen. Gonzales has been elected President of Mexico to succeed President Diaz.

A book-keeper of the Treasury Department died yesterday from the effects of heat and overwork.

14th.—Last Sunday the armies of Albania and Montenegro engaged in battle and the former was victorious. Some sharp fighting in other places is also reported.

The Russian Government forbids the exportation of grain from that country this year. That will be a great disappointment to Germany and other countries that have depended on Russia for their grain supplies.

By a fire at Berlin, Germany, forty thousand volumes of books were destroyed, a valuable library of scientific and historical works, collected from all parts of the world.

The Chillians have landed their troops at Callao, which is eight miles from Lima, the Peruvian Capital, which they will then lay siege to. The capitulation of the town is expected in a few days.

Two sailors on board the bark Excelsior, now lying at the New Orleans Quarantine station, have been taken sick with the yellow-fever. It was on this vessel that the fatal case occurred Sunday.

Mrs. Van Cott, the woman evangelist, has retired from the field, probably forever. Her nervous system is broken down. And no wonder. During the fourteen years of her ministry she has traveled 143,417 miles, has preached 4,294 sermons, besides conducting 9,333 other religious meetings, and writing 9,853 letters.

Memphis was enlivened by an earthquake shock about nine o'clock last evening. The motion continued several seconds. No damage is reported.

Yesterday was a hot day all over the United States, perhaps the hottest since the heated term in July, 1878. In Chicago the thermometer reached 95, and in some quarters of the city it is claimed that it ranged even higher. [Hands were toiling in the Herald office, at Plano, with the thermometer at 99.—Comp.] There were thirty-three cases of sunstroke, of which thirteen were fatal. The victims were workmen who incautiously exposed themselves, or persons who indulged too freely in intoxicating liquor. Other places fared no better than Chicago. At Fort Wayne the thermometer reached 102; at Washington and Baltimore, 99; at Decatur and Galena, in this State, 96; at Pittsburgh, 95; while in New York the temperature was only 87. Several cases of sunstroke are reported from those places.

15th.—General Pope, commanding the military Department of the Missouri, has been ordered by telegraph from Washington to enter the Indian Territory at once, and to arrest and hold for trial all whites who have taken part in the invasion of the Territory. All who are found guilty of the second offense of invasion will be punished to the full extent of the law.

A dispatch from Denver, Colorado, says that by storms on the 12th and 13th, ten miles of the Denver & Rio Grande Railroad was washed away between Pueblo and Colorado Springs, and every bridge, culvert and cattle guard for a distance of twenty-one miles was more or less injured. Bear Creek, a mountain stream emptying into the Platte River, was also flooded by the terrific storm, hailstones falling to the depth of from two to three feet. No lives lost.

Seven Cuban insurgents, recently made prisoners by the Spanish authorities, have been put to death. The victims were all sick when captured.

16th.—Another terrible explosion occurred in a Welsh coal-mine yesterday morning, by which it is thought that one hundred and nineteen lives were lost. The scene among the wives, mothers and children at the mouth of the pit after the explosion, is described as being woful and heart-rending in the extreme. In 1860 an explosion in the same mine caused the death of one hundred and forty-five persons. The explosive gas issues from a black seam in the mine, and, when dense enough, it takes fire from the lamps.

Three oil-tanks in the region around Bradford, Pa., were set on fire by lightning yesterday, and the loss which resulted is estimated at \$115,000. The Bradford region has had many visitations of

the same character during the past few months.

Captain Halstead, owner of the steamer Mary, whose boiler recently exploded on Lake Minnetonka, causing the death of four persons, was arrested, yesterday, on charge of having, through criminal carelessness, been the cause of the terrible accident.

A coal mine at Excelsior, Pa., burned yesterday, causing the loss of \$25,000, and throwing 300 men and boys out of employment.

An attack has been made by the Turks on the Montenegrin outposts, on the River Zeta. One of the posts was taken, and ten men of the garrison made prisoners, and afterwards beheaded.

Seventy-two children died yesterday in New York from the effects of the intense heat.

17th.—One thousand emigrants from Germany arrived at Baltimore yesterday and left for the West.

A violent wind storm swept over the country in the vicinity of Chester, Pa., yesterday. In South Chester thirty-five houses were unroofed, seven partly-finished houses were blown down, and many trees and barns were leveled with the ground. Two men were seriously injured.

A whirlwind played havoc with the barns, orchards and fences in the vicinity of Hanover, N. H., yesterday.

Another series of oil fires occurred at Bradford, Pa., yesterday morning. Three tanks were ignited by lightning, and notwithstanding the efforts to draw off the oil the tanks and contents were entirely destroyed. It is estimated that 160,000 barrels of oil have been consumed during the two days.

Forest-fires have been raging in New Brunswick since Tuesday night, and all efforts to get them under control have been so far unavailing.

Yesterday a family of six persons (colored) was discovered in an apartment ten feet square at St. Louis. Three other members of the family had died in the apartment of scarlet fever.

An extensive land swindle has been discovered in Marshall county, Kansas. Forged abstracts of title have been furnished to unsuspecting purchasers. The operators have not been arrested.

Captain Payne, who has been invading the Indian Territory with a body of squatters has been arrested by the army officers.

19th.—A Constantinople dispatch reports that some Christians have been massacred at Adana in Asia Minor.

The Montenegrin question is reported to have been amicably settled. Turkey awaits consent of the Powers to the arrangement.

Between 1,300 and 1,400 Utes are receiving supplies from the Government at the Southern Ute Agency, Colorado, and they are said to be peaceably disposed and likely to continue so unless hostilities are precipitated by the whites. Their reservation is ninety miles in length and fifteen miles in width, comprising excellent grazing and hunting grounds. They do not take kindly to agriculture, and will probably never do much as farmers.

20th.—An excursion train was wrecked yesterday in Indiana, by reason of a rail breaking, six cars being thrown from the track. One passenger was killed and many were wounded, several of whom will die.

A cyclone swept in a south-westerly direction through a part of Monroe county, Michigan, Sunday night, totally destroying the corn and grain crops of a district seven miles long and about three-fourths of a mile wide. The loss is estimated at \$20,000.

The Sioux Indians object to the Milwaukee & St. Paul Rail Road Company laying tracks through their reservation. The savages have driven the engineers and surveyors of the road out of their country.

An Indian party has raided the grazing district near Dodge City, Kansas, driving off several herds of horses and cattle. A herder was shot at by the savages, and had a horse killed under him, but he managed to escape.

The steamer Dessouk, with the Egyptian obelisk in tow, has arrived at New York. The obelisk will be placed in one of the city parks.

21st.—Turkey is making extensive preparations for a war with Greece. Russia warns Turkey to

let Montenegro alone and not assist the Albanians against the Montenegrins.

An earthquake has occurred on the Philippine Islands, the city of Manilla suffering especially. These Islands are in the Pacific, east of the China Sea, and are owned by Spain. Full particulars of the destruction and distress not yet known.

Severe and destructive storms are reported from Cumberland and Luzerne counties, Pennsylvania, buildings, crops and cattle being destroyed by wind, rain and lightning.

Dispatches from Milford, Contocook and Manchester, New Hampshire, mention earthquake shocks at those places last evening. Buildings trembled, and dishes, pictures, etc., were shaken.

Utah has a population of 144,000, being an increase of sixty five per cent in ten years. Of the population, 112,000 are said to be Mormons.

The village of Remus, France, has been burned. Ninety eight houses were destroyed.

The French nobility, irrespective of party, are arranging for a caucus to favor the Government alienation of France from her Church, upon the ground that the alliance is provocative of interminable feuds, disasters, and is subservient to the enemies of the Government.

## Correspondence.

BEVIER, Missouri,  
July 21st, 1880.

*Henry A. Stebbins, Dear Brother:*—At the close of Brother John H. Lake's labors here, Brother Springer having left here on the 10th inst., it becomes proper that I should review them to you, and note their results, because of the correspondence previously held between us, and because I know that you, in common with myself and all who love order, peace, harmony and the successful workings of the Spirit of God, will be thankful to learn how good a work has been accomplished here, through the joint efforts of brethren Lake and Springer. To God be the glory.

July 3rd Bro. Lake arrived here, in time to participate in a Fourth of July picnic, gotten up by the Saints. He entered with a zest into the enjoyments of the day, delivering also a most appropriate address, from a gospel standpoint, and before night he was established on a familiar and friendly footing with all. In the afternoon of the 5th Brother B. V. Springer arrived. The two brethren spent a few days in friendly intercourse with the Saints, delivering also several discourses suited to the occasion and purposes of their mission. They investigated carefully and prayerfully the situation, its leading causes, present surroundings and past circumstances, and, in a spirit of love and kindness, rendered their decision, which was accepted and adopted by concurrent resolution of the Saints.

It may be stated in brief, that, without disturbing matters prior to, and transactions of, the meetings held February 19th and 20th, 1880, they decided that the subsequent acts of disorganization and reorganization, with appointment of officers and other acts connected therewith, were illegal, and consequently null and void, and that the Saints reunite as one body, recommending a general re-union of hearts by forgetting the past, and with one accord forgive each and all, fully and freely, and thereby at one blow effectually crush out the spirit of evil, and let the Spirit of God take full possession of their minds and hearts, and thus commence anew the race for eternal life.

At a subsequent meeting these resolutions were reaffirmed by unanimous vote, and a resolution was added, the more effectually to bury the past in oblivion, that a new record be purchased. Bro. Lake has since delivered several most appropriate discourses, awakening a new interest in the latter day work, which I pray God may widen and deepen, until every honest soul here may become a member of his kingdom. Bro. Lake baptized four yesterday, and there are more to follow. Thus has the Master set his seal of approval upon the work of his servants. It was my privilege to accompany Bro. Lake to the Salt River Branch, where, after several discourses to attentive listeners, he baptized three. Thus the good work goes on. Thanks to God.

The term of former president (Bro. G. T. Griffiths) having expired by limitation, Bro. Charles Perry has been elected to fill the vacancy in the Bevier Branch. Thus has dawned a new era, which I pray may conduce to God's glory, and result in the present and eternal happiness of every Saint in Bevier Branch. Bro. Lake sends kind regards to you; he goes to Hannibal tomorrow (22d).

Yours in the gospel,  
EDWARD L. PAGE.

WARRIOR STATION, Alabama,  
July 5th, 1880.

*Editors Herald:*—It gives me real pleasure to notice the freedom and spirit exhibited in the columns of our noble *Herald* in publishing articles pro and con. This is the great weeding hoe of the vineyard, if well handled. Let me commend the author of *The Mother of Harlots*, in the last issue. Some one may inquire if this is not the Church of Rome what is it? Rome has seven hills and the seat of the church is there. This is a mistake. The woman sits upon seven mountains; these are not hills; and if we believe the mountain of Israel to be the tribe of Israel, and mountain of Ephraim to be the people of Ephraim, we can not take this term for a literal hill, or mountain. These are nations and tribes, and the beast is their head. This woman sits, first upon the waters, then upon the beast, and the angel explains what the waters mean; that they are peoples, and multitudes, and nations, and tongues. Thus it seems that she is amongst all nations; and mark, her name is Mystery, and she sits as a queen, the great city that beareth rule over the kings of the earth. What a powerful woman. If she is mysterious she is not exhibited publicly as a church is; therefore her mysteries are hid, and the kings of the earth must come bending to her.

Let the Saints not drink out of a cup that they know not the contents thereof, that they may not drink of the wrath and indignation that will surely come upon this woman; let us walk in the light and let her mysteries perish.

T. R. GIBBS.

CLAY CENTER, Clay Co., Kan.,  
July 4th, 1880.

*Bro. Stebbins:* We are all well, although a severe storm shook many houses down on July 2d. All the Saints are trying to live so as to receive the blessings of heaven. I think we are well blessed with health, crops, rain and friends; and, greater, we have the gospel preached, also the written word to study. The Goshen Branch numbers eighteen members; two were baptized last Sunday, by Bro. Alma Kent. I live in the city of Clay Center—the gospel was never preached here. The branch is ten miles north. The Court-house can be had for preaching in. Some here have read our works. I go to hear all, and reason with them. I have sent the revelation on the rebellion to the editor of our county paper. To-day the Presbyterians congregated with the Methodists, as their church was nearly blown down. Four persons were killed in the storm, July 2d. I think that Bro. I. N. Roberts will preach here this Fall, and I will help him. Till he comes I will talk and scatter tracts, books, &c. We have a big truth to tell, and it is time we were at it.

Your brother,  
W. D. MCKNIGHT.

SHACKLEVILLE, Butler Co. Ala.,  
July 12th, 1880.

*Bro. Henry:*—Thursday, July 8th, Bro. G. H. Graves gathered the first fruits of his labors in his southern field baptizing one. Through the kindness of Bro. G. T. Chute, Bro. Graves and I came to the district conference held here. The brethren seemed very well satisfied with the conference. Sunday evening two presented themselves for baptism. I feel that my love and zeal for the cause are increasing, although my way at times seemed to be hedged up, but I am hopeful of victories in the future. Brethren, pray for this mission.

Yours in Christ,  
FRANK P. SCARCLIFF.

LAMONI, Iowa,  
July 6th, 1880.

We were recently favored with a visit from Bro. John H. Lake; through whose labors we were instructed and comforted; and with whom we were loth to part. Brethren Briggs Alden and S. Longbottom paid us a visit, also leaving encouraging testimonies with us. Lamoni is quiet just now; the railroad branching off two miles east of us, and a prospective town at that point is the probable cause of the lull in business. The Saints are dropping in, one by one, and making purchases, however; and we have confidence that all is working to our good. We are now being favored with a neat little church-house, 24 x 36 feet, standing just west of the town, which we class among the rich blessings conferred by our Heavenly King. This favor is proffered through the kindness of Sr. Dancer. Some rich testimonies are being borne by the Saints in this part, and the Master by his Holy Spirit is working with us. Our District Conference (just closed) was considered one of the best ever held in the district; and we believe that good was done to those without. Our worthy district president (Bro. J. Snively) is alive to his duties, and the effect of his labors are already seen and felt.

HENRY C. SMITH.

CASEY, Adair Co., Iowa,  
July 9th, 1880.

*Dear Herald:*—We have only those of the world to mingle with here, therefore we often feel lonesome. If it were not for the *Herald*, *Hope* and *Advocate*, I do not know what we would do. We would like to see Bro. James Caffall's address in the *Herald*. He spent a few days with us once, and they were happy ones. We never regretted parting with any one so much as we did him. What a good influence true Latter Day Saints can carry with them. God will bless all such. We desire an interest in your faith and prayers. It is hard to be deprived of the society of God's people. Bro. Stamm paid us a visit in April. We enjoyed his company. I think he tries to serve the Master. People here are very much opposed to our doctrine, but that need not prevent any Elder from calling to see us. We will make them welcome, or any of the Saints.

On the 7th a very severe storm did much damage to crops. When I look around and see the pride and wickedness I think how it must vex the Lord. If any Saint has a little girl to spare, from seven to ten years of age, we should like to take her. Address, W. N. Ray, Casey, Adair Co., Iowa.

Praying that God will bless all who love him and keep his commandments, I am your sister in the gospel,

E. RAY.

NEW CANAAN, Fairfield Co., Conn.,  
July 18th, 1880.

*Bro. Stebbins:* If I am allowed to call you so, for I am not a member of your church, but I believe in truth and righteousness. I obeyed the gospel in London, England, in December, 1848, in Eli B. Kelsey's time of presidency of the London Conference. I enjoyed the teachings, and was blessed times out of number. I lived at the office, 43 Florence street, Islington, in 1866, the time of the French Exhibition, when N. H. Felt and C. W. Penrose were over the London Conference. That time I could see more than ever. John W. Young, Brigham Young, Jun., and wife, Pratt, Thurber, Roberts, and others that have slipped my memory, were there. Still I thought it was but the weakness of human beings, for most of them were good men; but John W. and Young Brigham, I did not think much of. I loved the truth, as I do still, and that brought me and my family to this country in 1871. On the 9th of May we landed at New York, from the steamer *Wisconsin*. Came here to Connecticut; stayed till September, 1877; started for Zion, arrived October 6th, 1877, in Salt Lake; went to Conference on Sunday, 7th. I felt good, and thankful to God; but I could not feel as good as I did in the conferences in England. I could not account for it; thought it was my fault perhaps. I prayed, but could not feel as I should like; was baptized into the fourteenth ward branch,



and was made assistant Teacher; but I could not feel as I should like.

At length, in the Fall of 1879, I heard of the Josephites, as they call them; but I call them the true Latter Day Saints, for they have the laws of the Church that Joseph the martyr taught, and I believe practice the same. So should all good, honest, truthful men and women. Now I do not wish to try to deceive you, nor young Joseph Smith; but according to the ancient rule, I believe Young Joseph is in his right place as president of the Church that his father set up, or that God set up through his father. So, hearing of the Josephites, and knowing some of them, I thought I would go and prove for myself. At length Elder Luff, Elder Blair, and several others came along; but the proofs that Elder Luff gave began to satisfy my mind that they were the true Latter Day Saints. My feelings was more like the time when I first joined the Church. Like Elder Luff I was a Methodist, and in 1840 I was in ignorance. I, like his rest, signed a petition to put down the teachings of the elders in England; but the Lord knows the heart of man. I would like a list of your branches, for I would like to attend if I could. If there is one in New York; I go there sometimes.

Yours respectfully,  
STEPHEN STONE.

ST. THOMAS, Ont.,  
May 21st, 1880.

*Bro. Joseph:* I left home on the 4th of March; went north to Gray county again, in company with Bro. T. A. Phillips; made two more new openings, and Bro. Phillips baptized two; others are waiting till we go back, to be baptized. I expect to return there. Since October 10th, 1879, I have preached 123 times; held one debate; blessed 11 children; baptized 20; confirmed 24; traveled 1,287 miles, considerable portion on foot through mud; held and attended 15 prayer and testimony meetings; administered to 10 sick, with good results in every case; ordained one Teacher; held three public discussions, and three business meetings.

Since returning home I have written to Bro. Stebbins a complete detail of the district for recording, so far as I was able to obtain particulars; besides keeping up a newspaper war in Grey county ever since, as the preaching of the gospel in that part has stirred up the holy ire of several; I manage to keep introducing the doctrine through that medium. The editor, Mr. John McLaren, being very liberal and impartial.

I expect if I am permitted to return there again, to open a series of meetings in Mount Forest—the principal town in that part. There are also several other important towns between here and there. I need your prayers to aid me. Now that I have had a taste of the work and the enjoyment of the Spirit during the active work, I am getting a little rusty, and perhaps morbid by not being engaged much, except temporarily, for I am working with my hands to try and get things set to rights so that I can be clear again.

Yours in the covenant,  
J. A. McINTOSH.

BLUE RAPIDS, Kansas,  
July 7th, 1880.

*Editors Herald:*—When I wrote last to the *Herald* I supposed it would be the last I should write, but it has pleased the Lord to lengthen out my days far beyond my expectation; and, having a little leisure, I devote it to pen a few lines to my spiritual children and many friends, who would like to know if I am living and where I am, and how occupied. This city, called North Blue Rapids, is my settled home, and I expect it will be till I die, unless the Lord should command his Saints to gather before that time. I have performed the last mission, it is probable, I ever will in this state of existence. I left here early in April and returned the last of June. I preached in Southern Nebraska and Western Iowa. In all my administrations I was greatly blessed of the Lord; and I rejoice to say that, as a general thing, and so far as I had a chance to know, the Saints I saw are aware of the importance of living their profession in all their dealings with men. This is as it should be, as

an Elder can preach with confidence and with a sure hope of doing good where the Saints are famed for honesty.

I have been called by revelation to preside over this branch, of which office I feel very unworthy, but I can do all that is required if the Lord strengthens me; and, by his help I will strive to magnify the office. If I do it will occupy all my time. Since our February conference there have been added to the branch by baptism about 17 or 18 souls, and yet they come, for one more is to be baptized next Sunday. And we enjoy a good degree of the Lord's Spirit. The gifts are enjoyed in our meetings; there are crowded congregations, even in our prayer and testimony meetings.

To all who are interested in the glorious work of the last days, I will say that this is the forty-third year I have been engaged in presenting this gospel of the kingdom, and if I had a hundred years more to live I would spend them all in the same way; because I know this work is of God. Precious Saints, even all who love this cause, I beseech you to be faithful and diligent in keeping the commandments of God, that you may be entire, wanting nothing. We want to hear Him say, "Well done good and faithful servant." If we are so, he will give us the credit which is our due. If not faithful we can not expect commendation from one so just as he. And if there is anything which we can mend, let us continue to improve until we become perfect as our Father in heaven is perfect, and so fulfill that command of Jesus recorded in Matthew 5:15, Inspired Translation. It is essential to our salvation, or we would not be so commanded by one who is perfect in knowledge. Dear children, secure your salvation, even if it should be at the loss of all things else. My prayer is, May the Lord redeem Zion, and gather his people together as a hen gathers her chickens under her wings.

Your brother in the Lord,  
JOHN LANDERS.

SALEM, Marion Co., Oregon,  
July 2d, 1880.

*Bro. Henry:* I have just closed a discussion in Scio, Linn county. It was to have lasted six days, but my opponent got tired of it, and wanted to close on the fourth day. The three propositions that we engaged to discuss were: "Resolved that man is unconscious in death, having no conscious existence independent of physical organism." "Resolved that Christ has never set up a kingdom on earth, neither will he until after the resurrection of the dead." "Resolved that the canon of scripture is not full, but that God, by his Spirit, will reveal his will to man, from time to time, until the second advent of the Lord."

The first two propositions were affirmed by Elder Sherrell of the Church of God, (so called), and the last by your humble servant. The result of the debate may be guessed from a remark made by a constant attendant, "Soul sleeperism is dead in this place, and it never can revive again." We made many friends and removed much prejudice, and I think it quite possible that good will come of our controversy.

I have more calls than I can attend to in this part; but I must go across the mountain, and do my work over there before it gets too late in the season. I am anxious to see all the Saints in Oregon this summer, so I may be able to make out a report of the mission; but I do not know whether I shall be able to make anything like a correct report or not; for the Saints are so scattered that they can not get together. I wrote you that I was going to try to reorganize the Sweet Home Branch, but I have made no attempt yet, for there is no suitable material to organize a branch out of, which is the general complaint in this part of Oregon. There are some very excellent Saints in Oregon; but those that would aid the Church spiritually, are not gifted in that way, and those that would aid it temporarily have not the means to do so. There is but one Elder preaching in this State, that is Bro. John Buckingham, of eastern Oregon. He is a sound preacher, and a zealous defender of the faith; but his age and circumstances will not allow him to travel far from home. He also presides over the Prairie City Branch.

I can not say that prospects are as bright in

Oregon as I would like to see them, yet I see some indications of good being done for the cause. I have enjoyed a great deal of the Spirit lately in preaching, which is a good omen. The temporal outlook for Oregon was never better. Unless the grain is struck with rust or blight, or something of that kind, they will have the biggest crop ever known in Oregon. The State Fair in progress now in Salem is the center of attraction. People are suffering from high water along the Willamette and Columbia rivers. Some of the principal streets in Portland can be traversed by boats, and the end is not yet; for there is yet over twenty feet of snow in the Cascades, and if the hot weather continues a great deal of damage will be done on the low lands.

July 11th.—Since writing the above I have been up into Linn county and baptized two more, a gentleman by the name of Thomas and his wife. May the Lord seal them heirs of glory. There are others in that place not far from the kingdom. Love to all.

As ever your brother in Christ,  
J. C. CLAPP.

KEOKUK, Iowa,  
July 9th, 1880.

*Bro. Henry:*—I left Montrose to-day; will remain here over Sunday, and next week go to Vincennes and String Prairie; thence to Farmington, &c. Some other adults of "good report" at Montrose are "almost persuaded." We had a hallowed time on Sunday afternoon last. Some say it was the best meeting had in Montrose for many years. The Holy Spirit was manifested in tongues, interpretation and prophecy. A feeling of humility prevailed, and touching prayers and testimonies ensued. I have baptized six there and others are nigh the kingdom. God bless the honest hearted in Montrose and elsewhere.

Yours in hope of ultimate triumph,  
J. FRANK McDOWELL.

NEWPORT, Los Angeles Co., Cal.,  
July 6th, 1880.

*Bro. Joseph:*—We had a very pleasant Fourth at Laguna Canyon. Brethren from Newport Branch, and El Monte friends, met with the Laguna Branch. Surf bathing was the order of the day Saturday and speechifying by young and old in the afternoon. Sunday three meetings; and we had the pleasure of baptizing another young man in the afternoon. That branch is trying to live right and God is blessing them.

Yours respectfully,  
JOSEPH BURTON.

## Conference Minutes.

### NODAWAY DISTRICT.

A conference convened at Ross Grove, Holt county, May 22d, 1880; Wm. Hawkins, president; Joseph Flory, clerk.

Branch Reports:—Ross Grove 32; no changes. (By error reported as only 30 last time). Oregon, last report 21, present 22; 1 baptized. Platte, last report 47; present 49. No report from Guilford.

The spiritual condition of the Platte, Ross Grove and Oregon branches was reported.

Seven Elders and two Teachers reported. Bishop's Agent's Report: "On hand last report \$26.80, received \$28.45, total \$55.25; paid Bro. Nutt \$4.80, sent to Bishop Rogers \$27.00, total \$31.80; on hand \$23.45. A. N. Byergaard, Bishop's Agent."

H. W. Smith, S. P. Rasmussen and J. Neilson, appointed to audit the Agent's books, reported that the books and report agreed.

President Wm. Hawkins was authorized and appointed to perfect the district record, and to send a copy thereof to the General Church Recorder.

A collection of \$7.50 was paid to Bro. Nutt, and a vote of thanks tendered him for past services. He was requested to continue, and the branch presidents were asked to solicit means for the sustenance of Bro. Nutt's family while he is in the field.

Bro. Nutt was appointed delegate to represent  
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the district at the Fall Conference at Council Bluffs.

At 7:30 p.m., preaching by Elders Fisher and Hawkins.

Sunday: At 10:30 a.m., preaching by Brn. Nutt and Hawkins. Afternoon, sacrament and testimony meeting, at which Bro. Daniel Fisher and wife were confirmed. They were baptized between services. Preaching in the evening by Bro. Nutt.

Adjourned to the Liberty School House, Nodaway county, Missouri, September 18th, 1880.

#### DES MOINES DISTRICT.

A conference assembled in Newton, Jasper county, Iowa, June 19th and 20th, 1880; Alfred White, presiding *pro tem*; John Sayer, clerk, assisted by R. Etzenhouser.

Branch Reports:—Newton 54; 1 died. Independence 59; 1 baptized. Pleasantville 9. Sheridan 38; 1 baptized. Des Moines Valley 44; 8 baptized. Des Moines 38; 2 baptized, 3 received and 2 dropped by vote. Elders C. Nirk, J. K. Knox, N. Stamm (baptized 1), Moses Houghton, B. Myres, J. Sayer, A. White, and J. K. Kent reported; also Priests R. Etzenhouser, R. Goreham, E. D. Bullard, C. F. Merrill, D. C. White and Edward Batty.

At 7:30 p.m., preaching by A. White and N. Stamm.

Sunday: At 9 a.m., prayer meeting, in charge of J. X. Davis and J. P. Knox. Preaching at 10:30 a.m., by Alfred White, followed by one baptism. At 2:30 p.m., sacrament and testimony meeting in charge of George Walker and W. C. Nirk. Bro. E. D. Bullard was ordained an Elder by G. Walker and I. N. White, and the sister previously baptized, was confirmed by J. X. Davis and Alfred White. Preaching at 7:30 p.m., in the Court House, by I. N. White.

Adjourned to Newton, September 4th, 1880, at 3 p.m.

#### NAUVOO AND STRING PRAIRIE DISTRICT.

A conference was held at Rock Creek, Hancock county, Illinois, June 5th and 6th, 1880; Richard Lambert presiding; J. F. McDowell, clerk *pro tem*.

Branch Reports:—Burlington, last report 71, present 70; 1 baptized, 2 removed by letter. Rock Creek, last report 56, present 54; 1 expelled, 1 died. Elvaston, last report 24, present 23; 1 died. Keokuk, last report 40, present 41; 1 baptized, 1 received, 1 expelled. Farmington, last report 50, present 52; 2 received. Montrose, last report 35, present 35; no change.

Six Elders reported in person.

Book Agent's Report: "Since last report I have received from the Publishing Department 2 Bibles, 2 Rules of Order, 2 Discussion, 2 Joseph the Seer, 1 Harp. Have sold 17 Tracts, 1 Voice of Warning, 3 Harps, 2 Removal Blanks, 1 D. and C., 2 Bibles. Sent to Publishing Department \$2. Cash on hand \$2 80. N. Spicer, Agent."

At 2 o'clock p.m., secretary, H. N. Snively arrived.

Report of Bishop's Agent; "On hand last report 65 cts, received since in offerings \$61.75, total \$62.40; paid to J. A. Crawford \$62.00, to R. Lambert on committee 40 cts; total \$62.40. A. W. Head, Agent."

Committee previously appointed to audit J. W. Newberry's account as Bishop's Agent reported. Report received and committee discharged.

Report of committee on Bro. J. H. Lake's indebtedness: "Received since last report \$2 75, on hand at last report \$1.25, total on hand \$4.00.—Richard Lambert, Henry T. Pitt, committee."

Committee previously appointed to examine certain charges presented by S. J. Salisbury against Thomas Sprague, reported. Report received and committee continued.

Committee previously appointed to investigate the condition of Vincennes and String Prairie Branches reported: "Vincennes Branch disorganized, granting the members the privilege of uniting with whatever branch they choose."

String Prairie Branch, with Bro. A. Hall as presiding Teacher.

Farmington Branch presented a petition, asking for an adjustment of difficulties existing between

J. A. Crawford and Wm. Warnock and others, and H. T. Pitt and F. Johnson were appointed as a committee on the matter.

A letter from Bro. J. A. Crawford was read, in which he presented his resignation as president of the district. His resignation was accepted. Bro. Richard Lambert also presented his resignation as vice president, which was accepted. Thanks were voted to Brn. Crawford and Lambert for past services.

Bro. J. F. McDowell was elected president.

Wm. T. Lambert was appointed to a field of labor.

Preaching during conference by H. N. Snively, D. D. Babcock, J. F. McDowell and R. Lambert. Sacrament and testimony meeting at 2 p.m., on Sunday, in charge of Brn. Revell and Dunham.

The secretary presented his bill of expenses, \$2. A collection was taken up, \$8 raised, bill paid, and balance to Bishop's Agent.

Resolved that hereafter no man who shall preside over this district shall contract any debt expecting, neither shall he ask this district to pay such debt.

Adjourned to Keokuk, September 4th, 1880, at 10 a.m.

#### NORTH-WEST KANSAS DISTRICT.

A conference convened at South Logan, Dickinson county, Kansas, May 22d, 1880; G. W. Chute, presiding; Mahlon Smith, clerk *pro tem*.

Branch Reports:—Blue Rapids, last report 44, present 54; 14 baptized, 5 received, 9 removed by letter, 1 ordination. South Logan, last report 15, present 15; no changes. Goshen 18, 2 Elders, 1 Priest, 1 Deacon; 1 ordination. [Please send full record.—Recorder.] Gaylord, last report 34; present 36; 2 baptized, 1 received, 1 died. Solomon Valley and Elmira Branches not reported. Nobletown disorganized, January 16th, 1880.

Elders I. N. Roberts, A. Kent, Caleb Hall, J. D. Bennett, G. W. Shute, Hiram Noble and Mahlon Smith reported in person; James Perkins by letter. Priests H. R. Harder, J. S. Goble and H. Eyer and Teacher L. Cavender reported.

Bishop's Agent's Report: "On hand last report \$2.77, received offering from A. Kent \$1.00, total \$3.77; balance on hand \$0.77."

H. R. Harder was elected district clerk.

Priesthood was requested to labor under direction of the district president.

Adjourned to the Goshen Branch, Clay county, at 3 p.m., August 27th, 1880.

#### MICHIGAN AND NORTHERN INDIANA DISTRICT.

A conference convened at Clear Lake, Steuben county, Indiana, May 29th, 1880; Wm. H. Kelley, presiding; Seth M. Bass, clerk.

Branch Reports:—Lawrence 64 members; 4 baptized, 2 removed, 1 died. Coldwater 53; 1 received by vote. Clear Lake 48. Hopkins 22. Hersey 38; 1 baptized, 1 received. Sherman 33. Forester 19.

Elders S. I. Smith and Andrew Barr, and Priest D. Shippy reported by letter, and Elder George Corless in person.

Bishop's Agent's report was considered, and S. M. Bass, J. Emerick and Wm. Lockerbie were appointed to audit it.

Brn. Kelley, Scott and Blakeslee, previously appointed to adjust difficulties in the Lawrence Branch, reported that they were adjusted to the satisfaction of the branch. The committee was released.

Evening: Preaching by Joseph Smith.

Sunday: At 10:30 a.m., a dedicatory sermon was delivered by President Joseph Smith. Afternoon, preaching by Columbus Scott. Evening, by Heman C. Smith.

Monday, 31st: The committee on report of Bishop's Agent reported it as being correct.

The petition of the Forester Branch, asking for the organization of a district in the north-eastern part of Michigan, was considered, and it was resolved that, as some in that region desire to be set off into a separate district, but as this conference is not in possession of information showing the necessity or expediency of such a separation, and believing that the wisdom and propriety of

favoring such separate district could be better determined by a conference held in the vicinity where said district is proposed to be formed, with the parties present who are to compose the proposed district, therefore, Resolved that a further consideration of the question be postponed until a conference may be held there, and that such a conference be held at such time and place as may be agreed upon, between the district president and the parties desiring such a separation, and that due notice thereof be given through the *Herald*.

Elders M. T. Short, Columbus Scott, Heman C. Smith, Gomer Griffiths, G. A. Blakeslee and Wm. H. Kelley reported in person, also Norman Smith.

A resolution was adopted providing for the organization of a branch at Galien, if deemed practicable.

One confirmed by Joseph Smith and G. T. Griffiths.

Adjourned to meet at Coldwater on call of the president.

#### WESTERN MAINE DISTRICT.

A conference convened at Jonesport, June 19th, 1880; S. O. Foss, president; J. C. Foss, clerk *pro tem*.

Branch Reports:—Olive 38. May 36 Seaside 23. Mason's Bay 36.

Bishop's Agent's Report: "Received \$20 26; Paid to T. W. Smith \$3 25, to S. O. Foss \$17 01, total \$20 26. N. W. Crowley, Bishop's Agent."

Five Elders, 2 Priests and 3 Deacons reported.

A letter was read from Bro. Joseph Lakeman. Saturday evening, a testimony meeting. Sunday, 9 a.m., prayer and testimony meeting, after which E. C. Foss preached. Afternoon, preaching by J. C. Foss, and the sacrament was administered. Evening prayer and testimony meeting.

Adjourned to Addison, September 18th, 1880.

#### PITTSFIELD DISTRICT.

A conference convened at the North Bend School House, Pike county, Illinois, June 19th, 1880; Jackson Goodale, presiding; Emma E. Johnson, clerk.

Branch Reports:—Pittsfield 43; 1 baptized. North Bend, as last reported. Alma and New Canton not reported.

Elders J. Goodale, C. Mills, D. Wetherbee (baptized 5), and Priest H. Wetherbee reported.

At 8 p.m., preaching by C. Mills.

Sunday, 20th: At 9 a.m., prayer meeting. Enjoyed a pleasant season until 10:45, when a short recess was taken, before preaching, at 11, by Bro. J. Goodale. Met again for preaching by Bro. Goodale, after which baptism was administered to one. Adjourned to Pittsfield at call of the president.

#### LITTLE SIOUX DISTRICT.

A conference convened in Little Sioux, Iowa, June 5th, 1880; J. C. Crabb, president; P. Cadwell, assistant; Wm. C. Cadwell, secretary; J. F. Mintun, assistant.

Brn. Hugh Lytle, John Thomas, J. M. Putney, Branson Lewis, and others, spoke on the past history and present experiences of the Church, and the present and future needs of the work.

Branch Reports:—Spring Creek, last report 46, present 47; 1 received. Union Centre 89; no changes, 3 ordinations. Evening Star, last report 29, present 30; 3 baptized, 2 removed, 2 ordained. Pleasant View, last report 20, present 20; 1 baptized, 1 removed. Magnolia 146; no changes. Little Sioux, last report 130, present 133; 4 received, 1 died, 1 ordained. A new branch, called Maple Landing Branch, was reported as having been organized with 7 members, but report was referred back to branch for correction. No reports were received from Unionburg and Six Mile Grove branches.

Spiritual condition of branches was reported as follows; Union Center by J. M. Putney, Evening Star by Levi Gamet, Pleasant View by J. F. Mintun, Magnolia by J. C. Johnson, Little Sioux by J. H. Condit, and Maple Landing by Franklin Price.

Sunday school reports were received from the Evening Star, Magnolia and Little Sioux branches, and by resolution all the Sunday Schools in the

district were requested to report quarterly, after having submitted such reports to and having them approved by their respective schools.

Official Reports: Elder David Chambers and Priest Benj. Kester by letter, and Elders Hugh Lytle, J. F. Mintun, J. C. Crabb, Wm. C. Cadwell, John Thomas, J. W. Wight, Levi Wilson, Phineas Cadwell, D. M. Gamet, G. W. Conyers, John Conyers, Branson Lewis, R. Cobb, Donald Maule, Henry Garner, Isaiah Bellville, E. R. Lanpher, Z. S. Martin, J. B. Lytle, J. M. Putney, G. R. Outhouse, J. H. Condit, and Priests B. M. Green, M. Dougherty, G. W. Conyers, J. C. Johnson, Franklin Price, Wm. H. Bradford, Levi Gamet and Andrew Ballentyne, and Deacon Elisha McEvers in person.

Elders Harvey, Johnson and Mintun were appointed to investigate the case of Bro. Shaw, ascertain the facts in the case, report the same to the presidency and clerk of the district, who, if they shall deem his offence sufficient to demand a trial, shall notify him to appear at the next quarterly conference for hearing.

Committee on case of Bro. J. S. Oliver reported that they had seen and labored with the brother; had found him guilty of the charges, by his own confession, but, inasmuch as he seemed sorry for what he had done, they recommend that he be forgiven by this conference, provided he make a public confession and proper restitution, and be recommended to the mercies of God. J. M. Harvey, Henry Garner and W. C. Cadwell committee. Accompanying this report was an acknowledgment, over Bro. Oliver's signature, of the charges made against him, and asking the forgiveness of the conference, promising better for the future, and expressing faith in the work.

Committee's report was received and they were discharged, and it was Resolved that we forgive Bro. Oliver and extend to him our prayers.

Bishop Gamet reported: "On hand at last report \$21.26, received \$17; paid out nothing; on hand \$38.26."

Missions were appointed to E. R. Lanpher, Z. S. Martin and J. F. Mintun.

In answer to a question by the president, Bishop Gamet stated that, under the instructions of Bishop Rogers, he had a right to pay any monies in his hands to Elders in the field or their families, if necessary.

Sunday: At 10:30 a. m., preaching by J. C. Crabb, and afterwards three were baptized by Phineas Cadwell, and at 2 p. m., they were confirmed (with one other baptized by Geo. Montague), by Brn. Gamet, Martin and Thomas, followed by preaching by Z. S. Martin.

Milton Dougherty appealed from the action of the Pleasant View Branch, and, on motion, the presidency of the district were appointed to investigate the matter.

Adjourned to Magnolia, August 28th, 1880, at 10 a. m.

Levi Gamet was ordained an Elder by J. C. Crabb, Z. S. Martin and J. F. Mintun, by request of Evening Star Branch.

At 7:30 p. m., a prayer and testimony meeting was held, and God's Spirit was manifest in a great degree, especially by way of prophecy.

SOUTHERN CALIFORNIA DISTRICT.

A conference convened at San Bernardino, May 8th, 1880; S. Gardiner, president; J. F. Burton, assistant; Hiram L. Holt, clerk.

Resolved that we accept the "Rules of Order," to govern us in all our deliberative assemblies.

That J. F. Burton be the president over this district.

That all members shall have the privilege of voting on all questions coming before this conference.

That this conference is as a court of appeal, and that no branch business shall be presented to it except on an appeal.

That Bro. R. Allen is authorized to procure a book to keep conference minutes upon.

Sunday.—At 11 a. m., preaching by J. F. Burton; at 2 p. m., sacrament meeting; at 8 a. m., preaching by P. M. Betts.

Adjourned to Newport, California, November 13th, 1880, at 11 a. m.

Miscellaneous.

NOTICES.

TO THE SECOND QUORUM OF ELDESS—You are hereby respectfully reminded of the approaching Semi-Annual Conference, and according to previous resolution of the Quorum, every member is requested to report previous to convening of Conference; so that the secretary may be enabled to make a full report of the labors of the quorum. The brethren are requested to report past labors performed—when and where; and our present willingness to labor for Zion's cause; also, if acting as district or branch officers. May we be able to make an excellent record in our behalf, by our earnest endeavors in the gospel, and may the peace of the Lord and the power of his Holy Spirit be and abide with you, brethren, is the prayer and desire of yours in gospel bonds. Address Donald Maule, secretary, Magnolia, Harrison county, Iowa, or Wm. Chambers, Nephi, Harrison county, Iowa. Please send in your reports on, or before the 25th day of August 1880.

WM. CHAMBERS, Pres. of Quorum.

JULY 8th, 1880.

EASTERN IOWA DISTRICT.—The quarterly conference of the above district will be held in the Jackson Branch, August 14th and 15th, instead of the 7th and 8th.

EDWARD LARKEY, District President.

SOUTHERN NEBRASKA DISTRICT.—The several branch presidents and clerks, and the priesthood bearing members of the Southern Nebraska District are respectfully requested to forward to my address, at South Bend, Cass county, Nebraska, all reports or other conference business, that will not be personally presented. Would also like to hear from the scattered Saints living in the District.

ROBERT M. ELVIN, Secretary.

WARNING—Understanding that William Pond, late an Elder and member of the Saint Joseph Branch, has been representing himself as still an Elder of the Church, notice is hereby given that he was disfellowshipped, August 17th, 1879, and therefore is not entitled to the privileges of the Church, as either an Elder or member.

JOHN C. MCINTYRE, President; ROBERT WINNING, Clerk of the St. Joseph Branch, Far West, Mo., District.

ERRATA.—In the Pacific Slope Conference minutes as received here it was stated that Brn. John Roberts and Richard Allen, Sen., each made reports as Bishop's Agents. The former's report was on a separate sheet, and the latter's was copied into the minutes by the conference secretary in California. As Bro. Robert's annual report to Bishop Rogers had already been printed with other annual reports of Agents, it was not necessary to publish the items again in the California minutes, but it should have been published that he reported and the Herald Supplement have been referred to for items; but, in some way, the name of Bro. Roberts was left in the minutes attached to the report really made by Bro. Allen, and the latter's name was left out. All will therefore please take notice that in the Pacific Slope minutes in Herald of July 1st, Bro. Richard Allen's name should appear in the place of Bro. John Roberts' in connection with the itemized report there published. We are very sorry that the mistake occurred at our hands and hereby apologize therefor.

GERMAN BOOKS.

Books of Mormon and Tracts in the German language may be had of Bro. Ad. Richter, Burlington, Iowa as follows: Book of Mormon, morocco, \$2.10; The Baptism 6 cts; the Repentance 5 cts; the Epitome of Faith 2 cts, including postage.

ADDRESSES.

J. C. Clapp, Prairie City, Grant county, Oregon.  
Heman C. Smith, Oakdale, Antelope county, Nebraska.  
William Hart, 823 Henry street, West Oakland, California.  
Mark H. Forscutt, 619 West Lake Street, Chicago, Illinois.

WANTED TO KNOW.

Please insert in the Herald that Charles Tyler, of No. 8, Raglan Road, Smethwick, near Birmingham, England, wants to know the whereabouts of Thomas P. Tyler, native of Herefordshire, England, who the Herald in the latter part of '79 said was blind. It is important that he write to this address at once.

BISHOP'S QUARTERLY REPORT.

Report of Bishop Israel L. Rogers of moneys received and paid out in the interests of the Reorganized Church of Christ, for the quarter ending June 30th, 1880.

1880. CHURCH CR.		
April 1,	By Balance	\$1,232 74
" 1,	From Sr. Lewis Jones, Ills.	3 00
" 1,	James Crick, Ills.	1 00
" 1,	James Squires, Mich.	10 00
" 5,	James and Margaret Davis, Mich.	20 00
" 7,	William Adams, Iowa.	8 00
" 7,	A sister, Lamoni, Iowa.	20 00
" 7,	E. S. Allen, Ill.	3 00
" 7,	Bro. and Sr. D. Brand, Ill.	10 00
" 10,	Sr. Philo Howard, Ills.	10 00
" 10,	Sr. Annie Howard, Idaho.	10 00
" 10,	Louis Darveau, Mich.	5 00
" 10,	James Masterson, Mo.	10 00
" 10,	Sr. E. Trimmer, Cal.	1 25
" 12,	Sr. B. Fairbanks, Ill.	4 00
" 12,	Sr. J. P., Ills.	1 00
" 12,	William Moore, Ill.	5 00
" 12,	Ellen Armer, Ill.	5 00
" 12,	Alexander McCallum, Ill.	25 00
" 12,	Sr. M. A., Ill.	10 00
" 12,	Sr. H. K. Aldrich, Wis.	10 00
" 12,	Sr. L. O. Hicks, Wis.	10 00
" 12,	Sr. A. Davis, Wis.	5 00
" 12,	Joseph Dunoise, Neb.	42 50
" 15,	Sr. Sarah Witter, Mont.	5 00
" 15,	Sr. Eliza Vernon, Ill.	5 00
" 15,	John Taylor, Ont.	10 00
" 15,	J. M. Mulkin, Ont.	5 35
" 15,	J. Leatherdale, Ont.	1 00
" 15,	Sr. Miriam Brand, Iowa.	2 50
" 16,	Sr. L. E. Wheeler, Utah.	10 00
" 16,	Far West District Mo., per Agent Flanders	21 80
" 17,	Southern California Dist., per Agent Allen.	82 23
" 17,	Sr. S. Anderson, Iowa.	2 25
" 19,	John Weir, Ohio.	1 00
" 19,	B. Salisbury, Iowa.	55 00
" 19,	Sr. S. Rudd, Iowa.	1 00
" 19,	Sr. M. A. Pett, Iowa.	10 00
" 21,	Sr. S. J. Potter, Ill.	10 00
" 23,	W. H. Curwen, Ill.	10 00
" 23,	Sr. M. Anderson, Iowa.	2 00
" 23,	J. Campbell, Ill.	5 00
" 26,	Sr. M. J. Elliott, Kan.	2 00
" 26,	A. J. Moore, Mont.	25 00
" 30,	D. Llewellyn, Ill.	5 00
May 4,	Morgan David, Utah.	5 00
" 4,	George C. Blakely, Ill.	1 25
" 5,	Sr. E. Davis, Wyoming.	5 70
" 5,	J. B. Gouldsmith, Neb.	1 50
" 5,	Sr. E. L. Gouldsmith, Neb.	1 00
" 8,	J. A. Dunwoody, Ind.	2 85
" 9,	Sr. M. Spaulding, Minn.	2 00
" 9,	Robert Hevener, Ill.	5 00
" 11,	James Crick, Ill.	1 00
" 12,	Archib Cameron, Pa.	100 03
" 14,	J. D. Flanders, Mo.	9 80
" 15,	James Batten, Ill.	20 00
" 18,	J. C. Elvert, Mo.	2 00
" 18,	H. R. Wallace, Ill.	5 00
" 18,	George F. Weston, Ill.	5 00
" 19,	W. F. Brandon, Iowa.	5 00
" 19,	W. L. Booker, Iowa.	1 50
" 19,	A friend, Mo.	5 00
" 20,	P. G. Bergsteen, Neb.	10 00
" 20,	John Hoyle, Ill.	1 33
" 27,	Sr. J. Calif, Mo.	5 00
" 27,	Sr. Lyman Hewett, Wis.	5 00
" 27,	Sr. Amanda Wood, Iowa.	8 00
" 27,	F. B. Potter, Ill.	5 40
June 1,	James Crick, Ill.	1 00
" 2,	Sr. J. P., Ill.	2 00
" 2,	Sr. Mary Allen, Ohio.	2 00
" 4,	Sr. H. Royal, Pa.	5 00
" 7,	Henry Peterson, Wyoming.	1 00
" 10,	A. Johns, Nevada.	10 00

Table of financial credits from June 13 to June 30, listing donors and amounts.

Table of financial debits from April 2 to June 30, listing expenses and amounts.

Summary of financial items: Envelopes for Church use, Supplements with Bishop's Agents, Tracts, and Herald and Hopes to England, Wales, Denmark and Tahiti, and postage.

ISRAEL L. ROGERS, Presiding Bishop.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

DIED.

GILBERT.—On June 16th, 1880, at the age of 5 years and 4 months, Frederic W. only child of Bro. John and Sr. Elizabeth Gilbert of Fall River, Massachusetts, who feel deeply this loss, as does also the household of Bro. and Sr. McKee, grand parents of the child. His death was quite sudden, being taken with convulsions, while he was apparently recovering from measles. Services were held in the house. Sermon from Eccles. 12:7, and 1 Thess. 4: 13-18, by Elder T. W. Smith. This is the second time Bro. and Sr. Gilbert have been thus bereaved. Doubtless their loss is the child's gain, and the separation is but for a short season.

Dear brother and sister take courage, Though sorrow your hearts overflow; The land were Freddie now dwelleth, No sickness or suffering can know; The plant that was so tenderly nourished, By human, yet willing hands here; In Paradise soil is now blooming, Cared for by angel hands there.

NORTON.—At 17 Arthur Road, Stoke Newington, London, England, April 21st, 1880, of dropsy, sister Florence Jane Norton, aged 10 years, 5 months and 25 days. She was born at London, England. A sweeter spirit it has never been the lot of the writer to meet. A holy instinct seemed ever to cause her to be on the alert for a trial or care, or toilsome labor that she might lighten the trials of others with the loving sympathy of her pure soul. The ordinary duties of the household became nothing less than a source of delight, and her cheery presence helped more than merely physical aid can, and she associated herself in such a way with every household object that the eye can not rest anywhere, but they speak of dear "Florrie." Gratitude and never ceasing praise be unto our God and his Christ, for the glorious hope which alone can reconcile us to his wise will in this thing. She was baptized early in 1878, by her grand-father, Bro. C. D. Norton, and though young in years she was a woman in knowledge and lived according to the gospel. Funeral sermon by Elder R. Kendrick.

CORBLY.—At Reese Creek, Montana, June 1st, 1880, Mrs. V. Corbly. Deceased leaves a husband and six children to mourn her loss, who have the sympathy of a host of friends. Mrs. Corbly was a devoted wife and a loving mother, and respected by all who knew her, and we believe that had she lived she would have embraced the gospel. Funeral services by Elder A. B. Moore.

BRIGHOUSE.—At Chicago, Illinois, July 1st, 1880, of cholera infantum, Harry William, son of James and Charlotte Brighthouse, in the seventh month of its earthly life. Buried July 2d, in Graceland Cemetery. Funeral services by Mark H. Forscutt. Its body laid away among the flowers, its spirit at peace; of such is the kingdom of heaven.

FULLER.—At her residence near New Boston, Mercer county, Illinois, May 18th, 1880, of sinking chills, sister Salome Fuller, wife of the late Elder Joseph Fuller, aged 41 years, 8 months, and 26 days. Funeral discourse by Elder D. S. Holmes, from Rev. 14: 13.

MASTERS.—At Newman's Grove, Madison Co., Nebraska, June 27th, 1880, sister Emily, wife of Bro. George Masters. Sister Masters was born at New Haven, Huron county, Ohio, October 3d, 1843; was baptized at Swan Creek, Saginaw county, Michigan, July 30th, 1876, by Bro. Robt. Ochring. A few short months ago she left her

home and kindred in Michigan to come West, where she became the wife of Bro. Masters, on the 6th of August, 1879. She died in the faith. May her rest be glorious. Funeral services were conducted by Bro. H. J. Hudson, and sermon preached by Bro. Heman C. Smith.

CALEY.—July 10th, 1880, Dolly daughter of James H. and Mary J. Caley, aged 11 months and 26 days. Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

JENSEN.—At Nebraska City, Neb. July 10th, 1880, from the effects of the measles, Frank, son of Brother and Sister Niels H. and Fanne Jensen, aged 1 year, 1 month, 7 days. Funeral sermon by Robert M. Elvin; text Luke 18: 16.

FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

PUBLICATIONS ISSUED AND FOR SALE

BY THE Board of Publication of the Reorganized Church, AT THEIR PUBLISHING HOUSE IN PLANO, KENDALL COUNTY, ILLINOIS.

The Saints' Herald:

Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, 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. Published semi-monthly, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

Zion's Hope:

A paper for children and Sunday Schools, published semi-monthly, price 60 cents per annum, 30c. per half year, free of postage. JOSEPH SMITH and HENRY A. STEBBINS editors.

Joseph Smith the Prophet and his Progenitors:

Cloth .....75c Leather .....\$1 25

Holy Scriptures:

Inspired Translation by Joseph Smith the Martyr. New Testament, inspired edition .....75c

Book of Mormon:

Roan, sprinkled edges .....\$1 25 Turkey Morocco, gilt.....\$2 25

The Saints' Harp—Hymn Book:

Roan, plain .....\$1 25 In Morocco, full gilt, gilt edges .....\$2 25

Doctrine and Covenants:

Sprinkled Sheep.....\$1 25 Morocco .....\$1 75

Hesperis:

Poems, by David H. Smith, 202 pages, fancy cloth, gilt edges .....\$1 50

Sunday School Tickets:

Tickets for Prompt Attendance.....per 100, 15c., per 1000 \$1 00 Tickets for Good Behavior.....per 100, 15c., per 1000 \$1 00 Tickets for 1, 2, 3, or 4 Lessons.....per 100, 15c., per 1000 \$1 00 Reward Cards, per 100.....60c

Miscellaneous:

Mosheim's Church History, 2 vols. cloth .....\$1 00 Josephus, cloth.....\$1 15 Baldwin's Ancient America .....\$2 60 Rollin's Ancient History, 2 vols.....\$6 30 Cruden's Condensed Concordance of the Bible, cloth.....\$1 75 The Koran .....\$2 50 The Bible Text Book .....\$1 00 Apocryphal New Testament.....\$1 65 Brown's Concordance of the Bible.....60c Emerson's Ready Binder, old Herald size.....70c " " new " .....85c Five Quires of Note Paper, 125 sheets, free of postage .....35c Do. do. do. .....40c Do. do. do. .....60c One Quire of Note Paper and a Package of Envelopes.....15c One Quire of Letter Paper and a Package of Envelopes.....25c

1 August 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

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# The Saints' Herald.

C. Bailey g154

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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Plano, Illinois, August 15th, 1880.

No. 16.

## I LOVE TO TELL THE STORY.

I love to tell the story,  
Of how an angel came  
Unto the prophet Joseph,  
The gospel to proclaim,  
To every tongue and people  
That on the earth doth dwell.  
And while I live to tell it,  
The story I will tell.

CHORUS.—I love to tell the story;  
I'll give to God the glory;  
That e'er I heard the story  
Of Jesus and his love.

I love to tell the story,  
And show salvation's plan;  
How God, the righteous Father,  
Reveals his will to man;  
And worketh mighty wonders,  
As in the ancient days;  
The same God (never changing)  
Now, yesterday, always.

I love to tell the story;  
How wonderful it seems;  
That God should send his people  
Gifts, visions, tongues and dreams;  
And plant so firm within them  
A hope that will not fail,  
And cheer them by his Spirit,  
Though erring, weak, and frail.

I love to tell the story,  
Because I know 'tis true;  
I have not guessed, nor learned it,  
I tell the truth to you.  
And all may have this knowledge,  
Who will the call obey,  
And strive to gain the kingdom  
In God's appointed way.

I love to tell the story;  
I'll tell it o'er and o'er.  
Had I the tongues of angels,  
I'd tell it evermore.  
I'll always tell the story,  
Till Christ shall come to reign;  
God help me by Thy Spirit,  
I tell it not in vain.

PAWTUCKET, R. I.

AMY MANNING.

## Letter From Elder D. H. Bays.

THIS letter came too late for reporting to April Conference, and we therefore improve the opportunity to give it a first-half insertion. It contains interesting matter:

*Editors Herald:*—Since my report to the Semi-Annual Conference, last fall, I have preached in Bell, Bandera and Bexar counties, Texas, with comparatively good results. The protracted drouth in that country at the time, was of such severe character, it was thought by the most ardent lovers of the cause there, to be impracticable for us to remain longer in that field. Accordingly we started, October second, with Bro. O. D. Johnson, of Bandera, and traveled by team to our home in Iowa, a distance of some eleven or twelve hundred

miles. At this season of the year it was considered risky, but still it was thought to be more tolerable than to remain with a large family in a drouth-stricken country, without means of support. I never gave up a field more reluctantly, from the fact that the preceding year had been one of success in the ministry, which rendered all who were interested in the mission sanguine that it would be one of benefit to the Church. Such however are the reverses and disappointments incident to this life.

We arrived at Bro. H. L. Thompson's, in Bell county, October 12th, where we remained several days, preaching, and waiting in the hope to receive some intelligence respecting the action of conference upon my releasement, as well as to receive some word from Bro. Rogers. Disappointed in these expectations, we were compelled to move on. Being without money, Bro. Thompson kindly loaned me money to take me to Kansas, for which act of kindness he has our thanks.

On the seventh of November we arrived at Bro. Charles Bird's, near Weir City, Kansas, where by arrangement of the Pleasant View Branch, I spoke twice the Sunday following. Resuming our journey, we moved slowly northward, through intervals of rain, mud, cold and snow, till we arrived at our home in Galland's Grove, Iowa, on December 1st, after a hard, tedious journey of two months. Thus ended the most trying, the most toilsome, and I may, with some propriety add, the most fruitless, of all the missions I ever performed.

After a few weeks for rest and preparation for the winter, I again began active work in the ministry. By urgent request I went to Maple Valley, in Ida county, some forty miles distant, and commenced preaching on January 9th, and continued till the 14th, when I spoke on the "Sabbath and the Law." My old friend and opponent, Mr. Bartlett, with whom I had held two public discussions, had, but a short time previously concluded a four-weeks' meeting; and, as usual, his hobby was the "Sabbath" and "Sleep of the Dead." We spoke on the Sabbath question by urgent and repeated solicitations of the people. This somewhat excited the Advent element, who sent for Mr. Bartlett to return, which he did a few days after my departure for home, and reviewed me from notes taken by one of his friends. It was thought by many that he misrepresented our views of the question, and he was asked to meet the writer in public discussion on the points at issue. He agreed to do so, and the next day a messenger came to inform me of it. Accordingly, arrangements were made for the debate to commence on Tuesday, January 27th. The following are

the propositions discussed. 1. The Scriptures teach that the law enjoining the observance of the seventh day of the week, or Saturday, as the Sabbath of the Lord, is binding in the Christian dispensation. 2. Does the first day of the week, or Sunday, receive the sanction of the New Testament, as a holy day, or weekly Sabbath of rest. 3. The Scriptures teach that there is a spirit in man that survives the death of the body in a conscious state, and that this spirit is immortal.

The debate on the Sabbath question continued four nights. Mr. Bartlett had boasted, in his lectures, of having demolished every man he ever met on this Sabbath question, and especially "Elder Bays." In view of this, the people asked to have the matter settled by vote of the congregation. To this Mr. Bartlett objected, on the ground that the prejudice existing against him was so strong that the public mind was not capable of doing him justice. To this a member of the congregation replied, that no man had ever come into the community with a stronger prejudice to meet than had we; he therefore thought the objection rather flimsy. Notwithstanding Mr. B's objections, the vote was taken, and ten thus declared that Mr. Bartlett had sustained his proposition by scriptural argument, while the entire remaining portion of the audience voted negatively, or in favor of Sunday, the Lord's day, as being the day on which Christians should worship.

One evening only was spent on the immortality of the soul. Not time enough to do justice to the subject, but enough, quite to satisfy the great majority of the people that the Bible declares that man has a spirit, or soul, that lives on after the dissolution of this mortal tenement of clay. Thus was a glorious victory won for the cause of divine truth, as the results clearly show. And to the Lord Omnipotent, and not to us, belongs all the honor and glory.

The discussion closed on Saturday, and I spoke Sunday night on the "Apostasy," and Monday night on the "Return to Primitive Christianity," with excellent liberty, to large and attentive audiences. The interest had become wide-spread and deep. Monday night five came forward. At this juncture I thought I should have to return home to provide for the wants of my family; but friends of the gospel declared the work must not be left thus. They accordingly provided the "things needful," and sent their "generosity," to the loved ones at home, by means of which I was enabled to remain with them, and continue the work.

Upon invitation of the Rev. H. P. Dudley, pastor of the M. E. Church, then engaged in

a protracted effort at Battle Creek, some six miles away, I agreed to speak in the church in his place, on Tuesday evening following, which was to close their meeting. Accordingly the announcement was made, and the intelligence soon reached the remotest bounds of "Hell's Bend," as the settlement where we had been holding meetings was euphoniously called. And not only so, but the good people of the village soon learned that the "Latter Day Saint preacher," was going to preach in the church, Tuesday night, February third.

The time came, and we were on hand early. About three p.m., the minister came and informed me that the affair had caused a great disturbance in camp. Some of the "leading members," including a local preacher, thought it would "work a great injury to the church;" and told him frankly that he had no right to invite me to preach there, and especially as it was the last night of their meeting; and that he *must* withdraw his consent to the arrangement. He came reluctantly and performed the duty (?) thus imposed upon him. To make some amends for this breach of courtesy, he insisted that I should be present and take some part in the meeting, assuring me that it was no fault of his that things had taken this sudden change.

On entering the house at an early hour we noticed groups of people in different parts of the building, earnestly engaged in conversation. It was observed that the minister and the "leading members" were in consultation. The house now was densely crowded. I was seated in the farther end of the building from the pulpit. Presently the preacher walked leisurely down the aisle to where I was sitting, and informed me that they had been "talking the matter over," and had discovered that the congregation would be "seriously disappointed," and had concluded, therefore, it would be better to let me preach. We declined, informing the brother that we were not driven to the necessity of begging opportunities to preach the gospel, and that we could not afford to be made the "cat's paw" for the occasion, to keep their chestnuts from burning; adding that it was not out of any respect for either me, or the church I represent, that they made the offer, but to save themselves from the inevitable consequences of their prejudice and folly. I finally consented to go forward and assist in opening the meeting. The opening services over, I returned to my seat in the congregation, evidently to the surprise of the audience, who supposed that I had consented to occupy the stand. Bro. Dudley offered an apology, and tried to preach, and did quite well, considering the circumstances under which he labored. I really felt sorry for him, for I do not think him at fault. He was forced to what he did by others. I believe him to be a candid, honest young man, and hope he may yet be freed from such manacles. The disappointment was so great that the citizens of the village and vicinity procured the Town Hall and asked me to give a series of discourses, which I agreed to do.

From this point I returned to the "Bend," and resumed meetings at that place on the following Friday. Several others were added at the close of the meeting on Wednesday, the 11th. On the 12th, we commenced the promised meeting in the hall at Battle Creek, and continued over Sunday. A profound in-

terest was manifested throughout. It was said we had the largest audience on Sunday night of any that ever assembled in the place. We confess we felt somewhat flattered and very much encouraged.

From this point we returned to the "Bend" on Monday, to close up the work, and return home. On this occasion we gave a brief account of the rise and progress of the latter day work, (including a brief sketch of the Brighamite apostasy), the coming forth of the Book of Mormon, including some of the anti-quarian evidences of its divinity, &c. I seldom have better liberty in speaking than on this occasion. We also had the largest audience, it was said by many, of any that ever assembled at this place. Five more came forward at the close of this meeting.

There being no water for baptismal services near to any house, and the weather being cold, we had to defer the baptism to some other time. Quite a number of those uniting with us being working members of the Methodist Church, including a class leader, an intellectual, zealous man, desired to continue their prayer meetings and Sunday School. So we enrolled the names, sixteen in number, and proceeded to effect a kind of temporary organization, by electing a president and secretary. These duties fell upon Brn. H. Lampman and Wm. Foster, respectively. Thus they await my return to them sometime in April or May, when the ordinances of the Church will be administered to them, and a branch organized. Returned home on the 18th, after an absence of nearly four weeks.

In company with Bro. N. Booth, of Harlan, I went to the north east corner of Shelby county, holding several meetings. On Sunday, March 7th, we had the pleasure to baptize four precious souls into Christ.

I attended the quarterly conference of this district, at Harlan, and upon the whole, it was a very pleasant session.

Since my return from the Texas mission, I have been constantly engaged in trying to build up the Master's cause, and it is a source of gratification to know that my feeble efforts have not been wholly unsuccessful.

SHELBYVILLE, Iowa, April 6th, 1880.

### United They Stand.

THE Swedish colony in Aroostook county, Maine, celebrated its tenth anniversary last week. The colony began its settlement July 23, 1870, having the aid of the State until it could get fairly settled. A township of land was allotted to it; twenty-five log houses had been built and twenty-five clearings of five acres each made before the colonists arrived. The people were hardy and industrious, and their numbers were recruited from time to time. The first colony comprised fifty-one persons; the whole number now in the settlement is 777. The progress of the colony in ten years is thus set forth in the anniversary address:

These Swedes have cleared 4,406 acres of forest. They raised last year 971 tons of hay, 1,304 bushels of wheat, 5,287 bushels of rye, 1,605 bushels of buckwheat, 8,129 bushels of oats, 24,162 bushels of potatoes. They own 166 horses and 661 cattle, besides sheep and swine. In 1879 they made 2,000 pounds of cheese and 13,869 pounds of butter. The

value of their farms, live stock, and farming implements and machinery is estimated at \$120,000, and the value of their farm products last year at \$24,000, where not a dollar was produced ten years ago. The settlement numbers 163 dwellings and 151 barns. Besides the Capitol, there is a church and five school-houses. Eleven miles of road have been turnpiked and 31½ miles have been grubbed and are made in a passable condition with the swamps corduroyed. From the founding of the colony to January 1, 1880, there had been 65 deaths and 216 births in this community.

### The River Jordan.

Dear Herald:—Doubtless some of your readers have been met with the objection to baptism by immersion that I have; and on one occasion came near getting the worst of the argument in regard to it, simply because I was not informed enough to refute their assertions. The assertion was made and pretended authors referred to, to prove that the river Jordan was a little, narrow stream, (what we would call a ravine or rivulet), that it was dry, or nearly so, in many places, a great part of the year; and that it was physically impossible for the apostles to baptize three thousand at, or near Jerusalem in one day, by immersion, for the want of sufficient water to immerse in. This objection was made with such earnestness and zeal; with such apparent honesty and sincerity that when I referred to John's baptizing in Aenon, where there was much water, he also made use of that text to prove his first position concerning the scarcity of water in the river Jordan; that it was necessary for John to go where there was plenty of water, where the multitude who flocked to his meetings could find water to drink, do their necessary cooking, and water such animals as they had with them. Be this as it may, my purpose is to do away with the objections. I do not design to treat upon the mode of baptism, its necessity or purpose, but to learn what we can concerning the river Jordan. I quote from the *Golden Censer* of July 3d, 1880, page 77:

"THE JORDAN.

"This river has become noted for the many historic incidents that attach to it. Its many springs gush out from the mountains of Lebanon, and culminate in Lake Merom, and run out southward in a very rapid stream down through a rugged country of swamps and thicket, until it empties into Lake Genesareth—the Sea of Tiberias, or Galilee, where it gathers depth and volume as it winds through the undulating country and wilderness, until it empties into Lake Asphilites, or the Dead Sea, from the north, near Bethabara, and the mountains of Nebo, in the country of the Ammorites, with the land of Benjamin on the west, nearly opposite the city of Jerusalem. The distance from its source in straight lines is one hundred miles; viz., thirty miles from its principal source to Lake Merom, which is four miles in length; ten miles between this lake and the Sea of Galilee, which is thirteen miles in length, and sixty-four miles between this sea and the Dead Sea, into which it enters. Though the distance on a straight line is sixty-four miles, yet the river in its meanderings travels two hundred miles in running

from its source to its mouth, and plunges over twenty-seven rapids. \* \* \* The Jordan has inward and outward banks. The water is deep up to the inner banks, the bed of the river is generally deep, and [the water—Eds.] runs rapidly, and the stream is about one hundred feet wide, but widens out at the mouth. The outward banks have been washed out by the frequent overflows of water, which usually took place in the time of the harvest, in the latter part of the month of March. \* \* The Jordan no longer rolls down into the sea so majestically as in the days of Joshua, yet its ordinary depth is still about an average of ten feet, so that it was not passable at any place but at the fords."

We have here a river over a hundred and twenty miles long, passing through several lakes, or seas as they are sometimes called, a rapid stream, gathering depth and volume, plunging over twenty-seven rapids; the water deep up to the inner banks, in a stream one hundred feet wide, with an average depth of about ten feet, and only passable at the fords; and yet not water enough to baptize by immersion! Is that so?

As the above objection has been urged especially in regard to baptizing the three thousand on the day of Pentecost in the River Jordan, let us learn what we can about the condition of this river at the time of Pentecost. Jesus was betrayed at the feast of the Passover. (Matt. 26:17-25, 27, 49). The feast of the Passover began on the fourteenth day of the first month. (Exodus 12:6-11, 13, 18). This feast was in the time of the harvest. (I. Chron. 12:15). At this time the river was full, "For Jordan overfloweth all his banks all the time of the harvest."—Josh. 3:15. These feasts lasted seven weeks and one day, or fifty days. (Lev. 23:4-8, 15, 16). This brings it to the day of Pentecost, for after Christ had laid in the tomb three days he tarried with his disciples forty days. (Acts 1:3). They then went forth to witness his ascension. (Verses 9, 10) After which they returned to Jerusalem and entered their chamber, or upper room, and continued in prayer and supplication, until endowed with power from on high. (Verses 12-15. Luke 24:49. Acts 2:1-4). So if the Passover commenced on the fourteenth day of the first month, the time of their feasts lasting seven weeks or fifty days, (the number of days they tarried in their upper room we are not told), would bring the close of their feasts on the day of Pentecost, the third day of the third month. (Thirty days for a month). Then, if these feasts were in and during the time of the harvest, and the River Jordan overflowed all his banks during all the time of the harvest, was there not water enough in this river to baptize by immersion three thousand souls on the day of Pentecost, or at the end of their harvest time?

In reviewing this subject we have made no use of the many little lakes (or seas as they are sometimes called) and pools with which that country is dotted, but have confined our investigation to the river Jordan, for the benefit of those who may chance to meet with the same objections that the writer has often met.

W. R. CALHOON.

CORLAND, Illinois, July 27th, 1880.

Memory ought to be a store-house, not merely a lumber-yard.

## Letter to a Friend.

MAGNOLIA, Harrison Co., Iowa,  
July 8th, 1880.

Friend H—:—I agree with you about the little tract in verse that you sent. ("Walking with the World.") It does tell about the straight of the matter.

The same truth is set forth in prose by the Rev. Henry C. Fish, of Newark, N. J., in a "Premium Essay," entitled "Primitive Piety Revived." He says:

"The early churches . . . became lukewarm, and the Savior was ready to spew them out of his mouth. Sensible of their powerlessness, the next step was to seek aid in state support, and therefore they gladly allied themselves to worldly governments, by the overlaying of which the little life that remained was quite smothered to death. The simple rites of primitive times, as we are told, were amplified and adorned, and the holy and self-sacrificing spirit of apostles and martyrs took its flight. Christianity ascended the throne of the Cæsars, clothed herself in barbaric splendor, fared sumptuously every day, and became a proud, bloated carcass, splendid to the eye of man, but corrupt and offensive to the eye of God. Anti-christ arose; and then formalism and bigotry were enthroned in the professed church of Jesus Christ."—P. 189.

Again he says: "It is high time, as has been remarked, to inquire from how much of that enormous system (the Papacy) we have been rescued. For just so much of it as still clings to us, by just so much are we effectually disabled from doing the first works and emulating the first days of the Christian Church. Now, judging from the past, it is added, we should say, that the Reformation rescued us from only one-half of the evil."—P. 202.

Again he says: "The thoughtful, praying disciple, who has long waited for the glorious day predicted of old, will almost invariably exclaim: . . . Where is the more than trumpet breath that, with the thunders of the skies, and the voice of eternal truth, shall break in upon the slumbers of a luxuriant and unbelieving church! When shall another Luther rise up to reform us from our worldliness, even as the first delivered us from Popery!"—P. 233.

Soame Jenyns, in his "View of the Internal Evidence of the Christian Religion," well and truly says: "If it be asked, Why should not the belief in the same religion now produce the same effects? the answer is short, Because to so great an extent it is not believed. The most sovereign medicine can perform no cure, if the patient will not be persuaded to take it."—P. 82.

The illustrious John Wesley, of Oxford, England, preferred to believe the Scriptures rather than the opinions of uninspired men. In his ninety-fourth sermon, on the "More Excellent Way," (1 Cor. 12:31), he says:

"The cause of this [the disappearance of the extraordinary gifts had in the primitive church] was not, as has vulgarly been supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake. Not a twentieth part was nominally Christian. The real cause is because the love of many waxed cold—the Christians had no more of the Spirit of God than the other heathens.—The Son of Man, when he came to examine his

Church, could hardly find faith on the earth. This is the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church because the Christians were turned heathens again, and had only a dead form left."

All this agrees with the Book of Mormon which says:

"All these gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men.

And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And we be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God."—Moroni 10:1, 2, B. M.

The Rev. Charles G. Finney, of yesterday's generation,—bitterly opposed, belied, and unpopular in his time, but now, (as "distance lends enchantment to the view"), canonized as "the sainted Finney,"—relates in his "Memoirs," that he once received a revelation from God; concerning which he says:

"I can never feel how, or why, the Spirit of God made this revelation to me. But I knew then, and I have no doubt now, that it was a direct revelation from God to me."—Memoirs of Charles G. Finney, p. 114.

Again, John Wesley did not agree with those of our time who pretend to be his followers and to reverence his memory, for he believed that the promises recorded, Mark 16:16-18, were for those of modern as well as primitive times—who believe. In his Journal, from which the following instance is copied, he relates many cases of healing and other manifest answers to prayer:

"May 8, 1741.—My bodily strength quite failed, so that for several hours I could scarcely lift up my head. On Sunday 10th, I was obliged to lie down most part of the day, being easy only in that posture. Yet in the evening my weakness was suspended while I was calling sinners to repentance. But at our love feast that followed, beside the pain in my back and head, and the fever which continued upon me, just as I began to pray, I was seized with such a cough that I could hardly speak. At the same time came strongly through my mind, "These signs shall follow them that believe." I called on Jesus aloud, to increase my faith, and confirm the word of his grace. While I was speaking, my pain vanished away; the fever left me; my bodily strength returned; and for many weeks I felt neither weakness nor pain."

Those who are the declared followers, and who reverence the memory of the reformer Martin Luther, are just as inconsistent as the followers of Wesley. In conversation with a staunch Lutheran, I once introduced the subject of the Scripture promises, and insisted that they were for our time if we would live for them, and told him that I knew men who declared they had been healed by the power of God through the laying on of hands and prayer. But he frowned me down at once, and declared that he "would not believe that if told it by one who had been healed."

Yet it is related of Luther, that on a cer-

tain occasion Philip Melancthon, his co-laborer, lay at the point of death, at whose bedside Luther "wrestled with God in prayer," "with great fervency upward of an hour for his friend's recovery;" and he revived and soon got well, contrary to all expectation. "When Luther returned home, he said to his wife with joy, 'God gave me my brother Melancthon back in direct answer to prayer,' and then added, with patriarchal simplicity, 'And God, on a former occasion, gave me you back, Kata, in answer to my prayer also.'"—Present Conflict of Science with the Christian Religion, p. 152.

We see, then, that to some extent the gifts and power of godliness enjoyed of old and promised to "them that believe," were believed in and exercised by the reformers.

But it is now the "commonly received opinion" of those who pretend to follow and reverence the doctrines and memory of Luther, Wesley and Finney, that "the day of miracles is past," and that there has not been any direct revelation from God to man for many centuries, since "the canon of scripture is full;" and never will be again; and that all these things were only to follow the apostles, to establish the church, and then ceased because no longer needed; that the promise of these things in the last chapter of Mark extended no further than apostolic times. Though having a "form of godliness" they thus "deny the power thereof." And Paul says, "from such turn away." (2 Tim. 3:5).

"The church is fallen, the beautiful church,  
And her shame is her boast and pride."

But read the promises given in the last chapter of Mark, and notice that the promise of these things is given in connection with the promise of salvation, and is no more limited, and is no less extended. If the promise of one does not extend to our time, what assurance have we that the other does?

And again, the grammatical construction of the promises of Christ recorded in the last chapter of Mark, shows the fallacy of supposing that the signs were only intended to follow the apostles:

"Go [Christ was the first person, speaking] ye [apostles—second person, being spoken to] 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." The believer here, whom the signs are to follow, is in the third person, being spoken of.

The "orthodox" churches seem to have become stereotyped or petrified, by their uninspired creeds, traditions, and opinions, so far as receiving any more of the doctrine of the Scriptures is concerned. They seem to have fallen into the groove occupied by the Jews in the time of Christ. Smith's Dictionary of the Bible says of the most popular sect and party of the Jews, that their traditions and opinions, through which they made the word of God of none effect, were "honored above the law."

And "it was a greater crime to offend against them than against the law. The first step was taken towards annulling the commandments of God for the sake of their traditions."

As H. Clay Trumbull truthfully says: "Theological wisdom and denominational prudence are only a curse to a man if they hide from him the fresh revelations which (are breaking)

continually from the Bible to those who come to study it and to trust like children."

H. W. Beecher says, in his lecture on the "Wastes and Burdens of Society," that "young men come out of seminaries sworn to defend the creed and the confession of faith which belong to their sect."

This lack of growth in grace and the knowledge of Scripture truth and doctrine, and unwillingness to receive any more light,—this stereotyped condition, was seen and lamented as long ago as 1620. The Rev. John Robinson—"the father of modern Congregationalism"—upon the departure of the Pilgrim Fathers from Holland for America, being their beloved pastor, preached a farewell sermon in which he said to them:

"I charge you before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as you were to receive any truth from my ministry; for I am fully persuaded, I am very confident, that the Lord has more truth to break forth out of his holy word.

"For my part, I can not sufficiently bewail the condition of the reformed churches who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans can not be drawn to go beyond what Luther saw. Whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as ready to embrace further light as that which they first received. I beseech you to remember that it is an article in your church covenant, that you shall be ready to receive whatever truths shall be made known to you from the written word of God."

Prof. Austin Phelps, D. D., of Andover, quotes (in an article in the *Congregationalist*, entitled "Rights of Believers in Ancient Creeds") that part of the above which relates to more truth breaking forth from the Bible, and calls it John Robinson's imperial message." He also says that the great creeds and confessions are symbols "of a blind reaching after unknown discoveries. They are landmarks of a line of march, of which the final fortress is not yet reached. . . . Their reverent authors seeming as if hearkening for the voice of new revelation. They evidently believed more than they have recorded for our instruction. They were men of progress. They had unspoken visions. Had they lived to our times, they would have received more truth, and proclaimed it authoritatively. They would have proportioned and balanced and shaded Christian doctrines more architecturally. . . . The drift of their teaching necessitates the admission of more truth, like the discovery of Neptune through Leverrier's foresight."—*Congregationalist*, February 6th, 1878.

Yours truly, C. W. L.

Charity begins at home, but should occasionally go abroad.  
Diligence, faith and virtue, and on to victory.

## A Just Defense.

IN ITS issue for June 11th, 1880, a copy of which is sent us by sister Dorinda Dawson, the San Francisco *Bulletin* says some very just words regarding Mormonism, so called; and for setting up such a proper defense the Saints of the Reorganized Church can truly thank its editor. He draws the distinction that many editors do not present to the reading public, though we are very glad to say that the number who both recognize and record the difference is constantly growing larger. Justice and right can not always be withheld even by this grudging world, whose good-will goes by favor, and usually in extremes, in showers of laudation or in scanty drops of stunted measure. Hear the editor state the case in the extracts we give below:

The Presbyterian General Assembly at its recent session, voted to petition Congress for the extinction of Mormonism. That is rather a sweeping proposition. When once the ex-crescence of polygamy is cut out there is nothing in Mormonism to call for any interference. It is not to be forgotten that polygamy was something grafted on to Mormonism long after it was established. If this ex-crescence should disappear, Mormonism would probably flourish as much as ever. The proposition to extinguish Mormonism is an absurdity, as much as it would be to extinguish Presbyterianism or Congregationalism, or any other denominational organization. The Federal Government has nothing to do with religious politics any further than they teach disobedience to the laws and encourage communities to live in open rebellion to authority. If there were no polygamy among the Mormons there would be nothing calling for interference. If any fanatical sect were to arise teaching the doctrine of the Thugs, or that robbery was a cardinal virtue, the Government would be called upon to suppress the crime. So the Government may, and is properly called on to suppress polygamy, because it is a crime. But it is not called on to suppress Mormonism, because that can exist without polygamy.

When the Mormons teach that polygamy is a principle to be obeyed, and do obey it, in violation of the laws of the country, that is the overt act of fanaticism which calls for a wise but firm interference. The recent Republican National Convention went no further than to denounce polygamy. There was no proposition to extinguish Mormonism. \* \* \*

There is a whole generation in Utah, which are the fruits of polygamous marriages. It is a difficult matter to deal with. One or two persons have been convicted and sent to the Penitentiary. But that institution would not hold all such criminals if all were convicted.

The truth is the Federal Government temporized with the question for a quarter of a century, and when called to deal with it honestly, could find no better plan than that of executing the law against polygamy. Yet that plan does not necessarily involve "the extinction of Mormonism."

Justice is a science which is only well taught by virtue.  
Misfortune does not always come to injure.



## Letter From Texas.

Bro. Joseph:—April 29th, I bade farewell to the many dear Saints of Plano, whose names and faces have grown so familiar during my three years' sojourn among them, and took the train for Texas, at the Master's bidding.

As I stood alone upon the rear platform, as we sped away in the gloaming, looking back upon the fast receding objects, known so well, my thoughts flew back to the time when I first visited Plano to obey the gospel. My life as it then was, with all the wasted years of the past, stood out clearly before me, a dark, unpleasant picture. Then came the memory of that bright summer day when I was "born into the kingdom;" the quiet life which followed, marred only by the struggle with the tempter, lightened and made joyous by constant and sweet communion with the Saints; the months of steady growth as the Spirit led me out from thick darkness into the "marvelous light" of truth; then the call to the work, as foreshown by previous prophecy; the struggle with pride, ambition, and love of social enjoyment; the triumph of the Spirit, and then the years of ceaseless strife and pain to come. Was it unmanly that the blinding tear drops would start, as these and other tumultuous thoughts flashed in rapid succession through my mind? But this was no time for regrets, so, with a prayer to the God of Saints for strength, audible only to the angels of his presence; I turned my face resolutely toward the west and banished, once for all, these useless longings, and nerved myself for the work before me.

After a warm and tedious night ride, I landed in Burlington, Iowa, in the early morning, and was kindly welcomed by Bro. Johnson and family. I stopped over Sunday in Burlington, partaking of the sacrament with the Saints, and preaching to them twice. I was blessed with the Spirit, and my stay was made pleasant by the Saints. On May 5th, I bade them a regretful farewell and took train for the south. Visited Nauvoo and Montrose that day, in company with Bro. Curwen, of Plano, parting with his pleasant company in the evening at Fort Madison, he returning to Burlington.

I shall not attempt to describe my emotions as I walked through the deserted streets of the once beautiful "City of the Saints," for pen can not paint them; neither can language describe the scene, associated as it is with the memories of the past. But one must see for himself the unfinished ruins of the Riverside Mansion, walk over the deserted plain, dotted here and there with some imposing structure of solid masonry, the mournful relics of the past, which alone tell the tale that here a crowded thoroughfare once teemed with busy thousands. Or one must stand alone upon the spot where the temple of Jehovah reared its beautiful proportions heavenward from the lofty hill overlooking the peaceful city slumbering in the broad and beautiful valley of the grand old Mississippi, which sweeps like a crescent of silver round the city and its environs. But now, alas! how changed the scene. Not one stone remains to mark the site of the once majestic structure, while the neighboring pavements and the walls of rudely constructed adjacent buildings, show that vandal hands have been at work, despoil-

ing the ruins of the once beautiful temple of God. The deserted city still sleeps on, a peaceful silence brooding over hill and plain and rolling river; a silence and repose so complete that it becomes oppressive, and one walks as if in a dream, expecting to awake to find that he has indeed been walking in the enchanted realms of dreamland. This effect is heightened rather than dissipated when one returns to the Iowa side of the river and looks back upon the distant scene, reposing in the silent sunlight. A very silence of death seems to pervade the place, and I was constrained to say within my heart, "It is well. This is the penalty of disobedience, and may it remain a deserted 'waste' until the Lord shall give his Saints command to return and rebuild the 'waste places' of Zion." This would seem to be his purpose, for, though the location is one of the finest in the world for centralizing the trade of a nation, and men, perceiving its natural advantages, have made organized efforts to establish a commercial city here, yet they have failed most signally.

The next day I visited the Saints at Farmington a few hours, taking the afternoon train for Belfast, where I was cordially welcomed by Bro. and Sr. J. W. Matthews, who first drew my attention to the gospel, while I was boarding with them, in 1876. I passed a very pleasant day with them, which will not soon be forgotten. From thence I went to Keokuk, visiting the kind Saints there until the next evening; going thence to St. Louis, arriving Sunday morning, May 8th. I partook of the Lord's supper with the Saints in the afternoon, and preached to them in the evening, enjoying the aid and comfort of the Spirit.

I shared the hospitality of Brn. Burgess and Anderson until Wednesday morning, when I began the last stage of my journey to this southern land. During all my stay at these various places, I met with invariable kindness and courtesy at the hands of the Saints, and was made to realize that it is indeed "good to be a Saint of latter days." Brn. Curwen, of Plano, Nicholas, of Burlington, and Burgess, of St. Louis, each gave me substantial tokens of their interest in the cause, for which may the Lord amply reward them.

After a ride of nearly thirty-six hours through the continual forests and swamps of southern Missouri, Arkansas and northern Texas, I arrived in Red River county, Texas. Visited the Saints of the Shawnee Branch, and found them in a disorganized condition, few in number, and surrounded by enemies, yet most of them striving for the "faith once delivered to the Saints."

On Saturday, May 15th, I went to Taylor, the location of the Red River Branch, for the purpose of joining Bro. Bozarth, but found on my arrival, that he had left, *sans ceremonie*, at the order of a mob, as noticed in the *Herald*. I preached there the next day, and visited among the Saints the following week. The next Sunday I went to a neighboring school-house to preach, but found one Wilkins, the author of Bro. Bozarth's "ticket of leave," there before me, with about fifteen "brave" followers at his back, declaring that I should not preach there, if they could by any means prevent it. After a fruitless attempt to reason with them, I told the Saints to gather in the house and I would preach to them; or, if they

feared the mob, to retire to the house of Bro. Brannon, near by. After a short delay they gathered at the latter place, and I preached twice that day, without being molested. The next day, being out of means and needing some clothes, I went to work with Bro. John Stewart, building a house about eight miles distant, leaving an appointment for the next Sunday, but the "best laid plans of mice and men" oft go wrong as was fully demonstrated by my case; for, on Wednesday evening, at eleven o'clock, the same crowd of chivalrous lovers of liberty and equal rights called on us, and presenting pistols at us as we lay in bed, telling us "not to move," demanded to know if "that Mormon preacher" was there, and finding that he was they proceeded to exact a promise from him to "leave within three days," saying they would kill him if he did not. So on Saturday afternoon I went to Clarksville, the county seat, where court was in session. thinking, surely, under the shadow of the halls of justice that I would be protected; but, like many of the Saints in similar cases, I made a mistake. On Monday evening I preached in the court house, and on Tuesday was challenged to debate with one of the "great guns" of that county and of course accepted. I will give my opponent credit for acting in an honorable manner throughout, and also a few others who became our friends from principle, both at Taylor and Clarksville, but they were powerless to assist us as the mob spirit became as bad in Clarksville as at Taylor.

We brought suit against the leaders of the mob, hoping thereby to check them and obtain justice and protection; but it became apparent that all hope of this was lost, for while in the Court House, under arrest, Wilkins and two of his associates made an assault upon me, trying to surround me and give me a pommeling, but when I backed into a corner and stood on the defensive, they backed out without having scratched me. No notice was taken of the affair, and when the day of trial came it was plain to be seen that the authorities did not intend to act in the case. A compromise was effected between the mob and the Saints, before the hour of trial came, the latter agreeing to drop the matter and send me away, while the former were not to molest the persons or properties of the Saints. All this in a "free and sovereign state" of the United States of America, and not a pretense of a charge brought against us save that we were "Mormons," and they "had enough of that" around there.

Elder Worley, the Baptist with whom I was to have discussed, agreed to withdraw the debate, and thus left me free to go, so on Saturday I took train for "more congenial climes."

While enduring this persecution and subsequent farce of law, I realized as never before, the true position occupied by the Saints during the disgraceful and fiendish persecutions incident to the coming forth of the work and the settlement in Missouri, and the duty of a Saint and the necessity of submissive endurance for His name's sake.

I came directly to Hearne, where I have since enjoyed the hospitality of Bro. Belcher, preaching there and in Burleson county, and this is dated on the eve of my departure for Bell county. Bro. Bozarth has gone to San Antonio and vicinity with Bro. Thompson, and are expected to return July 15th.

Before leaving Bell county Bro. Bozarth baptized eleven members and organized a branch, and still the work is onward in that vicinity, and many are enquiring after the gospel. May the Lord speed the gospel plow until error is uprooted, and the honest in heart are redeemed. My faith in the work grows stronger day by day, and I only regret that I have not greater power to convince men of the gospel.

Saints, everywhere, remember this mission in your petitions, that the hands of the laborers may be strengthened, and the work successfully continued.

CHARLES WICKS.

HEARNE, Texas, June 23d, 1880.

## Gospel of the Kingdom.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24: 14.

This gospel commenced its onward course under the divine hand of God's dear Son. And was attended with power, and under every possible advantage as being operated by the one only, who above all that had ever been before, knew what was most needed and best adapted to the same. Many prophets and wise men in the ages that had preceded the gospel age, had borne testimony, faithful and true, that in the future from their time a person divine in his very nature, would step forth and illuminate the world with a light to which all others would be as but tapers. Our Savior told his disciples that many prophets and even kings had desired to see what they saw, but died without the sight. And again, he said, "I am the light of the world."

The glory of God was revealed in and through the same Jesus of Nazareth that said that the gospel of the kingdom was to be preached in all the world for a witness, and that it should begin at Jerusalem. And instead of changing in any period of the world's history after the coming forth of this gospel, the man, or angel even, that dared to change it should be accursed. Eighteen hundred years have passed away since its beginning at Jerusalem. Many, very many doctrines differing widely from the plan of Christ have been born and have passed away. Some, of course coming nearer to the prescribed rule than others; but as far from the gospel of the kingdom in every department, as the east is from the west, from the time of Constantine. We will date from that period the decline of true piety; because it is a time prominent in the Church's history. Although heresies had been creeping in, even from Paul's day, but marking time from the entrance upon it of Constantine, and the amalgamation of Church and State under his rule, we have from his time to that of the reformation, all the different doctrines of every hue with their accompanying evils, clearly stated by able historians. And, O, such darkness. At times it would seem that there was not one ray of the Sun of Righteousness to be seen, and worst of all was, that they were not satisfied with bringing into existence false doctrines, but with the sword and faggot and every engine of destruction that man could invent, their theories were forced upon those who would if they dared have lived nearer to God. So it was, from bad to worse, until Luther's time, when the shackles were to all ap-

pearances broken, and the mind, like an uncaged bird, or one that had been caged and let loose, set at liberty, and in defiance of the power that had caged it so long, soared aloft and wended its way far and near, proclaiming the ushering in of a new era. A new era? Yes, a new era. One of liberty of conscience. A time when men and women could think for themselves. Freedom in a great measure from bondage of the worst type. And a freedom that would extend over nearly every part of the world. A joy that the world had not felt for ages; and which is to this day spoken of by all that are interested in the Christian religion with pleasure.

But, in all that has been said in the preceding portion of this article, little has been said of the gospel of the kingdom. And in all the good accruing from the reformation, the great object that which always was and which Christ intended should be for the good of mankind, was almost lost sight of; and pages have been buried under the isms of men. Luther was no doubt a good man. All the reformers were good at heart perhaps, and all should be willing to yield to them a certain amount of credit for what they have done in restoring liberty of conscience. Could it always have been so since the reformation, we should continue to eulogize the reformers and their followers. But, alas, for man's frailty, liberty of conscience, so called, is one thing, but possession is another. The man that dares to preach, in these days of great wisdom, the gospel of the kingdom as it was propagated by our Savior and his followers, is in as much danger of persecution as the first. Rome thundered her bulls of destruction at the heads of the Reformers. The same is done to day, by the followers of those Reformers to the men preaching the gospel of the kingdom; until we are forced to the conclusion that liberty of conscience is only a thing to be talked of, but not to be allowed to exist in fact. Luther started one system, Zuinglius another, Calvin another; and so on, till at the present day from small beginnings, a thousand and one different theories are presented to mankind to subscribe to; but the gospel of the kingdom in its purity is not there. But we thank our heavenly Father, that out of all this turmoil and darkness the Sun of Righteousness has lighted the world, and men and women are living under the blazing light of truth and the gospel; and the kingdom, with the fruits of the same, are manifest and will remain with the faithful till Christ comes again. And may the time speedily come when we shall have occasion to sing, "Give us room that we may dwell." Zion is on the war path with the gospel of the kingdom. Her valiant soldiers are waging a fierce war against wickedness in high as well as in low places; traversing the hedges and highways, gathering precious souls into the fold of Christ. God bless them; and may his Spirit ever be with them in the glorious work, is the heart's best wish and prayer.

T. F. STAFFORD.

Expect nothing from men who are profuse in their promises.

If we make no promise we will break none;  
It is better to not vow than to break one.

Suppressing the truth is suggesting a falsehood.  
That which is bitter to endure may be sweet to remember.

## A Viking's Ship.

REMARKABLE ANTIQUARIAN DISCOVERY  
IN NORWAY.

A RECENT antiquarian discovery of a most remarkable nature has put the scientific world of Scandinavia in commotion, and is attracting the general attention of the Scandinavian nations, fondly attached to their venerable history and ancient folk-lore, and full of devotion for the relics of their great past. In age this discovery can not cope with the treasure-trove brought forth by Schliemann from Ilian or Grecian soil, nor even with the excavations conducted by German savans at Olympia; it only carries us back to a period distant a thousand years from our time, but still it initiates the modern time in the life and customs of bygone ages, and vivifies the cycle of old Northern poems and sagas as fully as the "Iliad," is illustrated by the excavations at Hissarlik, or at Mycenæ, or the Pindaric odes by those of Olympia.

In the south-western part of Christiania Fjord, in Norway, is situate the bathing establishment of Sandefjord, renowned as a resort for rheumatic and nervous patients. The way from this place to the old town of Tonsberg conducts to a small village near Gogstad, near which is a tumulus or funereal hill, long known in the local traditions under the name of King's Hill (*Kongshaug*). In the flat fields and meadows stretching from the fjord to the foot of the mountains this mole, nearly 150 feet in diameter, rises slowly from the ground, covered with green turf. A mighty King, it was told, had here found his last resting place, surrounded by his horses and hounds, and with costly treasures near his body; but for centuries superstition and the fear of avenging ghosts had prevented any examination of the supposed grave, until now the spirit of investigation has dared to penetrate into its secrets. The result has been the discovery of a complete vessel of war, a perfect Viking craft, in which the unknown chieftain has been entombed.

The sons of the peasant on whose ground the tumulus is situate began in January and February this year an excavation; they dug down a well from the top, and soon met with some timber. Happily they suspended their work at this point, and reported the matter to Christiania, where the "Society for the Preservation of Ancient Monuments" took up the task, and sent down Mr. Nicolaysen, an expert and learned antiquary, to conduct the further investigation. Under his able guidance the excavation was carried on in the months of April and May, and brought to a happy conclusion, revealing the whole body of an old Viking vessel seventy-four feet long between stem and stern, sixteen feet broad amidships, drawing five feet, and with twenty ribs. This is by far the largest craft found from the olden times. In 1863 the Danish Professor Engelhardt dug out from the turf moor at Nydam, in Schlesvig, a vessel forty five feet in length, and in 1867, another was found in Tune, in Norway, forty-three feet long; but neither of these can in completeness or appointment be compared with the craft now excavated at Gogstad. The tumulus is now nearly a mile distant from the sea, but it is evident from the nature of the alluvial soil that in olden times

the waves washed its base. The vessel had consequently been drawn up immediately from the fjord, and placed upon a layer of fascines or hurdles of hazel branches and moss; the sides had been covered with stiff clay, and the whole been filled up with earth and sand to form the funeral hill. But the craft is placed with the stem towards the sea. It was the grand imagination of the period that when the great Father of the Universe should call him, the mighty chieftain might start from the funeral hill with his fully appointed vessel out upon the blue ocean.

In the stem of the ship, first disclosed to the eye, several interesting objects were found. A piece of timber proved to be the stock of the anchor; it was perforated to hold the iron, but of this no more was found than a few remnants. In the bottom the remains of two or three small oaken boats of a very elegant shape were placed over a multitude of oars, some of them for the boats, others twenty feet long, for the large craft itself. The form of these oars is highly interesting, and very nearly like that still in use in English rowing matches, ending in a small, finely cut blade, some of them with ornamental carvings. The bottom deals, as well preserved as if they were of yesterday, are ornamental with circular lines. Several pieces of wood had the appearance of having belonged to sledges, and some beams and deals are supposed to have formed compartments dividing the banks of the rowers on each side from a passage or corridor in the middle. In a heap of oaken chips and splinters was found an elegantly shaped hatchet, a couple of inches long, of the shape peculiar to the younger Iron Age. Some loose beams ended in roughly carved dragons' heads, painted in the same colors as the bows and sides of the vessel—to-wit, yellow and black. The colors had evidently not been dissolved in water as they still exist; but, as olive oil or other kinds of vegetable oil were unknown at the time, it is supposed that the colors have been prepared with some sort of fat, perhaps with blubber.

As the excavation proceeded, the whole length of the vessel was laid bare. All along the sides nearly from stem to stern, and on the outside, extended a row of circular shields, placed like the scales of a fish; nearly one hundred of these are remaining, partly painted in yellow and black, but in many of them the wood had been consumed and only the central iron plate is preserved. From the famous tapestry of Bayeux it is well known that the ancient fighting-vessels had these rows of shields along the freeboard, but it was supposed that they were those used by the warriors in the strife, and only placed there for convenience. It is now clear that they had only an ornamental purpose, being of very thin wood, not thicker than stiff pasteboard, and unable to ward off any serious hit from a sword. In the middle of a vessel a huge oaken block, solidly fastened to the bottom, had a square hole for the mast, and several contrivances show that the mast was constructed for being laid down aft. Some pieces of tow and a few shreds of woolen stuff, probably the mainsail, were found here. In this part of the vessel was built the funeral chamber, formed by strong planks and beams placed obliquely against each other and covering a room of nearly fifteen feet square. Here, just as ex-

pectations were raised to the highest pitch, a bitter disappointment awaited the explorers. Somebody had been there before them. Either in olden times when the costly weapons of an entombed hero tempted the surviving warriors, or in some more modern period when the greediness for treasure was supreme in men's minds, the funeral hill has been desecrated, its contents pilfered and dispersed, and what has been left is only due to the haste and fear under which the grave-robbers had worked. A few human bones, some shreds of a sort of brocade, several fragments of bridles, saddles, and the like, in bronze, silver, and lead, and a couple of metal buttons—one of them with a remarkable representation of a cavalier with lowered lance—are all that has been got together from the heap of earth and peat filling the funeral chamber. On each side of it, however, were discovered the bones of a horse and of two or three hounds. In the fore part of the ship was found a large copper vessel, supposed to be the kitchen cauldron of the equipage, hammered out of a sole piece of copper, and giving a most favorable proof of that remote period's handicraft. Another iron vessel with handles, and with the chain for hanging it over the fire, lay close to a number of small wooden drinking cups. The detailed account of all these objects would claim too much space.

It was originally the intention to dig out the whole craft from the hill and transport it to the Museum at Christiania. A large proprietor of the neighborhood, Mr. Treschow, offered to pay the expense. But on closer examination and after consultation with one of the constructors of the navy, it was considered unsafe to attempt such a dislocation. It is now the intention to leave the craft where it was found, and to protect it against the influence of the weather by building a roof over the hill, only carrying to the Museum at Christiania the smaller objects. The Government has at once consented to defray the expenses necessary for the purpose.

As to the time when the tumulus was thrown up, there is no doubt among the antiquarians that it dates from the period termed the "younger Iron Age," distant from our day nearly a thousand years, or a little more. We shall have to carry our thoughts back to about the year 800, when Charlemagne was crowned Emperor at Rome, but when Norway was still divided between the wild chieftains and sea-kings vanquished toward the close of the ninth century by the great Harold the Fair-Haired, the founder of the Norwegian State and Nation.

COPENHAGEN, June 16th, 1880.

### Restoration of Israel.

AMONG the projects which Mr. Goschen is said to be likely to recommend for the Sultan's acceptance is that of forming into a united Jewish colony the districts of Galaad and Moab, which extend to about six hundred thousand hectares, and are at present inhabited only by a few nomad tribes. The Ottoman government would retain its suzerain rights over this territory, which was formerly the part of the promised land set aside for the tribes of Gad, Reuben and Manasseh, and would receive in return for its concession, in other respects a respectable number of millions from certain capitalists, who have undertaken that they shall be forthcoming. Sir Moses

Montfiore and several other wealthy Israelites greatly interest themselves in this plan, which, on the other hand, does not appear very repugnant to the Sultan. The new colony would be subject to the authority of a prince of Jewish race and religion, and would serve as a nucleus of a second kingdom of Israel. So soon as the Turkish government has given its consent to two railways, the one running from Jaffa to Jerusalem, the other from Haifa to the other side of Jordan, will be commenced at the same time as a canal going from the Mediterranean to the Gulf of Akaba.

### "O, Jerusalem!"

A MR. FULLER, of the "Age to Come" people, has been to Palestine and returned, and on July 15th, 1880, that people were to hold a tent meeting in Boston, at the Highlands, for the purpose of hearing Mr. Fuller's report, and adopt some measures for furthering the project to colonize part of the Holy Land. It is evidently to be an enthusiastic attempt to hasten the Lord in his time for re-peopling the ancient waste places of Zion.

George J. Adams, and others from Indian Point, Maine, tried the same thing some years ago, and were aided home by private charity, and Governmental aid, the colony proving a dead failure, bankrupting nearly all in money, and many in faith. We hope no such disaster will follow in this case.

An *Age-to-Come, Extra*, of July 8th, was sent us by Bro. T. W. Smith, from which we quote the closing paragraph; which is a broad appeal to the enthusiastic to rush away in headlong haste to "restore the kingdom of God" in Palestine. This appeal will doubtless prove effectual to induce many to sacrifice time, means, possibly life itself, to convince their leaders, each other and the world, that they are really in earnest in their belief in the restoration of the waste places.

"Nothing but impossibilities should prevent those who are really seeking the kingdom of God before everything else, from attending to anything that will in any way advance the interests of that kingdom. Shall we now give the lie to what we have for so many years professed, by neglecting to act at a time when help is so greatly needed? A movement like ours must necessarily, to a great extent be *offensive* as well as *defensive*. To profess faith in the movement; and then refuse, or even neglect to support it by word and *deed* is a more withering blight to the cause than all the opposition that can be raised against it by its open enemies. Who are willing to give aid and comfort to the enemies of Christ's cause and kingdom, (for all who oppose the restoration of the kingdom of God to Israel in the land of Palestine are enemies to the cause), by neglecting to act earnestly and boldly to advance the truth at a time like this, though it may require of them a sacrifice of ease, property and friends?"—*Age to Come*, July 8th.

Elegant simplicity is ever to be preferred to costly sumptuousness.

Weakness is not meekness.

Fear not the threats of the rich, but rather the tears of the poor.

Poverty with gentleness draws big interest.

The mind is the garden of the soul.

Error and repentance are the companions of rashness.

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

When mailing a letter, whether in a railroad car, on a steam boat, 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.

When taking subscriptions for HERALD and HOME be particular in giving the correct address of the "new subscriber."

15 August 80.

**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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, August 15th, 1880.

### ELDER DUNGAN AND MORMONISM.

BRO. E. J. FRENCH of Tustin City, Los Angeles county, California, sends us a page from the July 10th issue of *The Evangelist*, published at Chicago, Illinois, by the Christian order. It contains an article from Elder D. R. Dungan of said society, the man with whom Bro. R. M. Elvin held a debate in Nebraska, last April.

From what we have heard of him we think that he must be one who has a malicious desire to harm, if possible, the cause of God and His truth, no matter how false the words, or how base the fabrications or statements that he makes or accepts from others as argument against Christ's word and work.

And, after reading the page referred to, we do not wonder at the language of a lady in Ohio, concerning Elder Dungan and his co-workers everywhere, in their efforts against the truths of heaven. This lady is not a member with us, but she has been desirous of knowing the truth, and praying much for God to enlighten her. Then He gave her a vision that aided her spiritual sight, and by reading the word of God she has continued therein, the Lord giving the Holy Spirit to seal the truths to her heart as she read them. A letter from her on the subject has already been published by us, and another will be found in our correspondence columns. It will be seen that she refers to Elder Dungan in no flattering way, as to his fairness or honesty. She is prepared to give a just opinion, for she has thoroughly investigated the books, pamphlets and papers, issued against our cause, as well as the defense, to see for herself the truth or falsity of the charges and assertions of those who seemed to know so much but really knew so little of the subject; and she is forced by truth to say that she has never found in all her researches and study "anything that so fully discloses the weakness and wickedness" of our opponents "as have the series of articles by D. R. Dungan." She had before given them all credit for honesty, but can not now do so.

Later.—Another letter from the lady, dated July 31st, is at hand, and will be found with the other one in another column. We publish by her permission.

ELDER L. D. HICKEY, of Coldwater, Michigan, an Elder of the Church under James J. Strang, and who has not yet accepted the Reorganization, writes us under date of July 13th, that he attended the conference, heretofore noticed to be held in Wisconsin, and that they had a peaceable time. He states that there are in that region about one hundred who "identify James as all that he claimed to be, as well as Joseph." He states, also, that if we would try as hard as he would, that the people might be one. This is a very pretty sentiment, and aptly stated, and would seem to throw the blame of their failure to be one upon us,—a very deft way of making another responsible for one's failure to do, &c. But there is a clause added to this statement that spoils its symmetry—"But we shall not deny James, on no conditions."

That is the same as to say to us, You shall be made responsible if you do not try to get these people to be one; but in order to make them one be careful, do it according to their own belief, *i. e.*, you can make them one if you become one on their platform. We shall certainly feel absolved from all responsibility in the premises just so long as the terms of their acceptance and oneness are to be prescribed by them. This makes them the arbiters of their own fate, and relieves us immensely; for we should really feel sad if we thought the salvation of any depended on our trying to save them, and we did not try.

One thing, however, that we have learned is, not to argue with a man who advertizes us at the start that it does not matter what we say, he will not change his opinion, and that we can not change his views. And so in this case, we shall feel no distress of mind if these people referred to are not one while that sentence remains that prescribes the method of our trying. If we should go to the edge of a pit into which some one had fallen and offer to throw them a rope, and while ready to do so should be told by him in the well not to throw our rope if it was made of manilla, as they would not take hold of it; or they should insist upon fastening the stones in the bottom of the pit to the rope for us to pull up with them, we should feel no blame if we did not pull them out.

REV. EDWARD PAYSON ADAMS, pastor of the Presbyterian Church at Dunkirk, New York, has been suspended from his office for heresy. This heresy consists in disbelieving in the eternal punishment of the wicked. His statement of belief is as follows:

"I was disposed to accept, if God seemed to teach it, but how glad I was to find that really He did not teach it." "I solemnly affirm that I do not believe any such real strong love is possible in the case of one who holds firmly to the doctrine of endless punishment for some and a better fate for himself. The doctrine of punishment for other people and escape for ones self is no doctrine of love. There is no distinction between saints and sinners on which the doctrine of retribution is grounded, and which is insisted on in the Confession of Faith. It [a genuine love] will never see in self an elect child of God, and in a fellow-man a non-elect and cursed. I throw away forever the distinction between saints and sinners, for I can not find that the Bible has anywhere distinguished men in these two classes."

Upon being cited to trial he pleaded "formally guilty." This did not satisfy, so he said that "He was not guilty of teaching anything contrary to the Holy Scriptures, but did teach con-

trary to the statutes of the Presbyterian Church."

The sermons in which the statements complained of were uttered were delivered May 2d and June 6th, respectively. Surely the brethren did well to suspend him for so flagrantly denying the truth of the creed; and now, how will he get out of it?

This E. P. Adams must be some relation to Myron Adams, of Rochester, whose sermon we republished an issue or two since; at least he may be one of the family. In this connection the following may be news to some HERALD readers:

"Presbyterianism is said to be losing ground in the South. The Louisville, Kentucky, *Christian Observer* reports a considerable reduction in numbers since 1873, and a steady decrease of theological students every year. And the *Interior* tells its readers that there are nine fewer churches in Chicago to-day than there were ten years ago, while Cincinnati is in a worse condition than it was thirty years ago, and New York is said to be only three thousand better off in communicants than it was three decades ago. Rationalism, worldliness, and indifference to religion are charged with producing this laxity and loss."

We received on August 2d, a short letter and exhortation from James Hutchins, accompanying a pamphlet headed "What I say unto one, I say unto all, watch." This pamphlet is a general screed upon the need of salvation, the gospel, and the covenant; and professes to give a copy of "The New and Everlasting Covenant."

We quote from it so far as the pledge goes, that the Saints may see what these covenanters demand:

"In this covenant is comprehended the keys of mysteries of the church and kingdom of Jesus Christ that were set up and organized by Joseph Smith, the prophet and seer, under the directions of high heaven in the year of our Lord, the 6th day of April, 1830. Therefore, we the saints of the church of the first-born and servants of the most high God, do in consideration of eternal peace and happiness, through faith unto the sanctification of our earthly tabernacles that we may enter into life everlasting. Therefore, we do herein and hereon mutually enroll our names to show, and to witness unto each other of us in this covenant and to our God in heaven; that we have each one of us by vow come into this covenant with our God forever. Yea, into his new and everlasting covenant wherein he hath promised to gather the scattered tribes of the house of Israel. We vow to him to keep all of his commandments inviolate and live by every word that proceedeth from his mouth that we may be one in spiritual things as our Lord and his Father and our God are one. We also live to the rule of humanity and law of our God in relation to temporal things. Therefore, on coming into this covenant with God and our brethren, we consecrate unto God all of whatsoever we have of temporal valuables to be placed in his store-house in charge of his bishop to be used jointly for the good of all those belonging to this covenant being ruled and governed by the laws of our God and his Christ.

"We all of this covenant live with our wives or virgins and they with us spiritually as wise virgins, having no sexual intercourse with each other, neither with any others in the line of cohabitation whatever, for the gratification of the lust of the flesh, knowing as we do that carnality is offensive to our God. We love, nourish and cherish our virgins, notwithstanding, knowing that the man is not without the woman, neither is the woman without the man in the Lord, (or in the millennium and celestial world), for unto this result were we created; so saith the voice of the spirit of our Lord and our God. Amen."

There are several commandments in the Doctrine and Covenants which would seem to us to

be seriously in the way of a successful keeping of this covenant of celibacy. One of these is found in section 49 of the Plano edition, 65 of former editions, and purports to have been given with direct reference to this doctrine of celibacy:

"And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, 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, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."

The whole tenor of the Church articles and covenants is indicative that the relations of husband and wife, parent and child, were considered and provided for in the law. So do the doctrine and teaching of the Book of Mormon and the New Testament scriptures. The Savior himself gave the sanction of his presence at a marriage, and the force of his word, "they twain shall be one flesh." It is, therefore, not reasonable to believe that now, the same divine author of those commands denies and neutralizes them. We believe just what the section quoted states, that those who forbid to marry "are not ordained of God."

They may say, "we do not forbid to marry." But when defining their position on page two of this pamphlet, they state, "Now put this with what the Savior said, and it leaves the case clear that men and women should cease multiplying any longer on the earth." This decidedly denies what is stated in the quotation from section 49, for there the avowed purpose of marriage is that the earth might answer the end of its creation and be filled with the measure of man.

This pamphlet is written and signed by the "Lord's Servant." We believe that James Hutchins is the writer of it, judging from the phraseology and general features of the article. We have no possible objection to these disciples believing what they choose on this question; but we believe that they have devised a snare for their own unwary feet, and will be taken in it sooner or later.

#### EDITORIAL ITEMS.

WE are still waiting for full answer to our prayer for a special providence press. Only about four hundred dollars, out of some thirteen hundred needed, are sent us. There ought to be somebody with the love of the work in their hearts, and money in hand, or in prospect, who could, with or without undue sacrifice, endow the office with a press. If any one will do it, we will guarantee to make that press sing a song of redemption for fallen man, in tracts, books and pamphlets, filled with the truth. See what sums may be raised for such purposes among the various churches. Thousands of dollars devoted by the willing hearts of devotees for what they believe to be the good of man. Is our work less precious to us than theirs to them? Surely not. We shall continue to pray.

The HERALD lists continue to increase; the HOPE remains about the same. When the new crops come in send us renewed and increased lists. We want all the Elders to get subscriptions for the HERALD; send them in. Don't delay.

Bro. Blair wrote July 25th. He would go to Bozeman, Mont., by 30th, for a time. Prospects in Utah seem better. It is conceded that the sectari-

ans can not capture Mormonism. Pres. John Taylor's presidency is an improvement upon Brigham's. His policy is evidently more liberal than was President Young's, and the people feel freer. We are glad to learn this, and may the good work go on. We do not want to hurt or destroy, but to reform; and hence with pleasure hail every proof that points to improvement.

We have on hand and for sale writing pads made of fine manilla paper, ruled on one side only, which we offer to the elders, secretaries of districts and clerks of conferences and branches, at the following rates.

For size	5½ x 8½	prepaid	25cts.,
"	6 x 9	"	30cts.,
"	8½ x 11	"	40cts.

These pads will be splendid for those writing for the HERALD, on business, or for publication. Use the ruled side only. The paper is light and postage will be saved by using it.

Bro. Jobe Brown reports two baptized at Monticello, and one at Amber, Iowa, lately.

A sister signing herself H. E. A. writes us from Logan, Utah, anxiously asking that the powers of good may be moved for the deliverance of the oppressed of that land, speaking for herself. We feel that there will come freedom by and by to all who wish for it, the dawn of peace is appearing. We are crowded for space, and must leave this letter and many others out of this HERALD, much as we regret it.

Mr. Henry Evans, at Pleasant Hill, Cass county, Missouri, says that he wonders that none of our Elders come there to preach. The trouble is that we have not enough Elders to go around, to anywhere near answer the calls. And also not enough funds are given to aid the men who can go, to keep them at it all of the time. Mr. Evans sends for some copies of the HERALD, and seemed anxious to hear more of our doctrine. He says that Bro. Brackenbury was there once, but scarcely any one knew of it till he was gone again. He adds: "A good preacher, with sufficient notice, could get a good hearing, and I do not think that he would lose by coming." Will some of the ministry try it again? The encouragement is good.

Bro. Hiram Robinson wrote from Danville, Pa., August 1st, that he had been holding meetings there; was to start for Wisconsin the 2d. He sends a *National Record*, which contains an announcement of his meetings.

Bro. J. D. Bennett writes of the organization of a branch at Cuba, Republic county, Kansas, having now ten members. The prospect for a good work being done thereabouts is considered by Bro. Bennett to be good, as the Saints are gaining friends, and former opposers of the work are among them. All the members are adults, and each capable of doing good. We hope that they will grow in favor with God and men, and increase in membership.

Through brethren J. G. Bauer, of Stewartville, Missouri, and Ad. Ritcher, of Burlington, Iowa, we have made an acquaintance with F. W. A. Riedel, A. M., the editor and publisher of the *Echo of the Present and Spirit of the Times*; a German paper, *Das Gegenwart und Zeitgeist*; with whom we have agreed to exchange the HERALD. He has sent us several copies of his paper, containing notices of the Reorganized Church. Those of our readers who may wish to see this paper can obtain it by writing to the editor, care lock box 247, New Albany, Indiana.

Bro. D. K. Dodson writes us another letter from Leadville, Colorado, and sends a copy of the *Democrat* published in that young but enterprising mining city of the Rocky Mountains. We see by it that seven religious societies hold services in their respective buildings, but with how much success we do not know. Bro. Dodson feels anxious that the honest among that fluctuating, restless, money-seeking people should be saved by the whole gospel truth as held by us.

Bro. James R. Jones, Salem, Fulton county, Arkansas, writes that seven of them, formerly at Springerton, White county, Illinois, settled in Arkansas three years ago, and have heard no preaching during that time. They greatly desire that some of the ministry should visit them, and say that some have promised, but have not come. We earnestly hope that some one will go and do them good. Bro. Jones writes, "We are not able to help an Elder much, but we will pay his expenses and do all we can for him." That is a good offer. The wife of Bro. Jones is ready for baptism, and the Saints circulate the tracts and pamphlets so that they believe the foundation has been laid for a good work by preaching. We wish success to them and the cause in that region.

Brother and Sister Oscar Hudson, at Ionia, Jewell county, Kansas, write feelingly of their interest in the gospel, and they seem to be earnestly engaged in endeavoring to enlighten the people around them concerning our faith in Christ. That they may see their reward we earnestly pray. They are thirty miles from a branch of the Church, but they hope to be visited by some faithful Elder whenever one can come. Till then they strive to live the profession they teach, that some may be won to Christ when the word is preached to them.

Bro. James Perkins, of Kansas, writes that his health is some better, and that he has engaged to begin preaching near Riverton, Webster county, Nebraska, August 1st. He intends to continue if his health permits, and afterwards go to Guide Rock, same county. Let the Church uphold him by prayer, that he may be able in body, as well as in spirit, to work for the Lord of the vineyard.

Advices from Bro. W. W. Blair, July 20, 21, and 22. Six had been baptized at Springville and Provo. Brethren Derry and Luff expect to return home this Fall; Deuel and Anthony will remain till in the winter. Bro. Blair expected to start for Bozeman, Montana, July 25. He thinks the prospects are good as to the missionary labors there.

The M. E. Church has dissolved their Rocky Mountain Conference; it has not been a success.

Bro. J. S. Patterson was advertised to preach in the Court house at Joliet, Will county, Illinois, July 25th, at 2:30 p.m.; so states the locals of the *Daily News* for July 23d, 1880. Bro. John called here on his way home, July 28th, and stopped over and preached in Sandwich on the 1st of August.

Bro. John Eames wrote July 19th, from Jack Creek, Colorado. He had baptized one in the wilderness.

The work seems to be prospering in Chicago. Bro. Forscutt still preaching and occasionally baptizing believers. Some additions of late of quite excellent persons has been made.

An empty treasury makes a perplexed Bishopric and a depressed ministry. Let the zeal of the Saints awake to this fact.

Brother and Sister Rohrer, formerly of Woodbine, Iowa, have removed to Caldwell, Sumner county, Kansas, to better their fortunes. Sr. Rohrer is desirous of having the gospel preached in that place, and will aid financially if some one will come to establish the work there. We hope that some one can go. Caldwell is on the Santa Fe railroad.

Sister Ruth A. Turner, of Montrose, Iowa, says that they are having good times in that branch, and the faithful ones are trying to live worthy to receive the crown of life. Bro. J. F. McDowell's late labors were productive of good, and some intelligent citizens of Montrose are investigating.

Bro. P. U. Johnson writes from Taylor, Red River county, Texas: "There is a little band of Saints here. We have much to contend with, for we are persecuted on every hand, though not so badly as when brethren Bozarth and Wicks were here. Bro. J. O. Stewart recently left us; we pray for his success. As I feel that I am among the weakest of all Saints, I need and ask an interest in your prayers."

From indications, some of which we have laid before our readers, the Presbyterian Church will need to revise its creed at no distant day, and cut out a good many of the bluest parts, or disintegration must ensue. The image smashers are abroad, and idols must fall. Let the ruin come; if God be true, good men will have no need to fear.

A brother writes from Pittsburgh, Pa., that the prospects for the gospel cause there are excellent, and that the brethren are working earnestly. Bro. Parsons had been very sick, but was getting better.

Bro. Gomer T. Griffith wrote July 24th from London, Ontario. The labor was rendered irksome by unpleasant things; but he was going to St. Thomas, soon. He had baptized three. He thanks the Saints at Louisville, London and elsewhere for their kindness to him. Thinks some little laxity of rule has hindered the work some in the mission; but gives the Saints much praise for goodness and love for the cause.

Bro. J. Scott and Sr. Emily Hutchen write from Scottsville, Floyd county, Indiana. It seems from their letters that the gift of vision and dreams is exercised there to quite an extent.

Bro. James Buckley of Centralia, Kansas, mentions that the Saints of the Good Intent and Netawaka Branches recently visited those of Centralia, and they together enjoyed a happy time in spiritual things. Bro. Buckley says that he reads and studies all the things published that he can afford, desiring to be well instructed in the things of the kingdom. That is just right, and to study the profitable things, and let the speculative ones alone, and the theories on the prophecies where plainness is not apparent, together with the teachings of the Spirit as to their value and necessity for our work.

Sister Jennette Lilley writes from New Tabor, Kansas, of the pleasure that she experiences in again being numbered with a branch of the Church, one having been organized there by Bro. J. D. Bennett, the same one we suppose that he mentions, as noted elsewhere by us. Sr. Lilley with spiritual feeling writes about the work of the Lord, and says that prejudice is being removed in that country now that people find how just and scriptural the doctrines of the Latter Day Saints are. Some are investigating. Brn. Bennett and G. W. Beebe preach regularly on the

Sundays. Bro. and Sr. Lilley and family formerly lived in Braidwood, Northern Illinois District.

Bro. William H. Kelley writes from Coldwater, Michigan, July 19th, 1880: "Brethren Short and Scott are in Steuben county, this week. I tried to preach to a good audience in the Court-house, last evening. A two day's meeting is to be held here in two weeks. Saints well. It rains to-day. July 20th.—Grove meeting one week from Saturday next, north of Bro. Lockerby's."

Bro. W. J. Currie wrote from Pike county, Missouri, August 6th, that Bro. D. J. Wetherbee had been there and preached, finding much prejudice, also great ignorance among the people as to who the Latter Day Saints are. Bro. Wetherbee preached his last sermon in Bro. Currie's house, July 11th, he returning home to Illinois, and dying August 2d, as noticed elsewhere. Bro. Currie speaks of him in words of eulogy as to his goodness as a man and a saint.

Bro. G. H. Graves wrote from Butler county, Alabama, August 2d: "I began preaching the next evening after I arrived, and I have traveled 210 miles on foot and 50 miles by wagon, and have baptized one person at Garland and five at Butler Springs. The prospects look good here. I have had much trouble, but the Lord has given me power to overcome." Bro. Graves suffers both because of his faith and his color, but we hope that he will continue in the work that he seems to have started in so well, as regards conversions, and that he will be victorious in the true spirit of the Master, enduring the cross bravely, that he may wear the crown. May it be well with him.

In the last quarterly report of Bishop Rogers the names of James and Margaret Davis spoken of as being in Michigan should have been as in Missouri, an error in copying.

Letters are received from the following, which for want of room we are obliged to omit: William Anderson, Oakland, Cal.; Henry Boydell, Farnworth, England; Alma N. Bishop, Llanelly, Wales; Briggs Alden, Fontanelle, Iowa; Uncle William B. Smith, Elkader, Iowa; Thomas Revel, Nauvoo, Ill.; R. S. Salyards, Pittsburgh, Pa.; Sr. E. J. McCoy, Haven, Iowa; L. M. Sollenberger, Monmouth, Ill.; Josiah Curtis, Montserrat, Mo.; J. H. Lake, in the field.

We thank brethren D. K. Dodson, John Taylor, William Alden and C. D. Seeley, for papers received.

### News Summary.

July 22d.—The Hudson River Tunnel, being excavated under said river between New York City and Jersey City, for the use of a railroad line, was broken through yesterday, while twenty-eight men were working in it, and twenty-one were overtaken by the waters and drowned, seven escaping into the air-lock and thence out of the tunnel. It has created a great sensation in that city.

Gen. Gonzales has been elected President of Mexico by a large majority, but it is a land of revolutions, and an attempt has already been made to assassinate Gonzales. Two or three parties have also risen, who are ambitious for notoriety or power.

The earthquake at Manilla, Luzon, Phillipine Islands, threw down the cathedral and barracks. The troops went outside the city and camped, and the people fled into the country. The earth also opened, and ejected ashes and hot water. The islands are largely of volcanic origin and the volcanoes are now active.

Again it is announced that Russia and China will not fight, and that the Marquis of Tseng will be cordially received at St. Petersburg.

Diplomatic relations between France and Mexico, which ceased at the death of the ill-fated Maximilian, will be resumed in October.

A plague of locusts has greatly damaged the crops in some of the Mexican provinces.

Gen. Grant will soon take up his residence at New York. He has been offered and has accepted a lucrative position which will necessitate his residence in that city. His trip to Colorado and New Mexico is said to be in connection with the affair. He was offered the Presidency of the De Lesseps Canal Company at a salary of \$25,000, but he declined.

The storm in Monroe county, Michigan, last Sunday, damaged the vineyards and the corn crop \$140,000 worth.

Dr. Tanner, who is demonstrating to wondering New Yorkers that it is not necessary to eat in order to live, still holds out. Indeed, he has been increasing in weight on a simple diet of cold water. He walks, rides, talks, laughs, and is as bright and cheery as the best fed man on Manhattan Island. His survival over twenty days without food has set at nought all the wisdom of the doctors.

There arrived at Castle Garden yesterday 2,278 emigrants. Among them were 758 Mormons, nearly 600 of whom are Swedes and Norwegians; there were a few Danes and five English families. They were in charge of twenty elders, under the leadership of Elder R. A. Rasmussen. They leave for Salt Lake City to-day by a special train over the Pennsylvania Railroad.

23d.—In the examination of the Hudson River Tunnel affair it is apparent that the dreadful accident occurred through gross carelessness and blunders on the part of the engineers and constructors of the tunnel. Also the iron cylinder was too light to bear the weight that would be upon it. It is another of those lessons on incompetency, parsimony, and the cheapness of human life.

The London *Times* comments on the Tay Bridge disaster, Scotland, and the report of the investigating committee. The following words sum up the criminal responsibility: "The Tay Bridge, it appears, was simply blown down by a violent gale of wind while a train was passing over it. This is the net result of the enquiry when disengaged from its technical details. The bridge was not strong enough to bear the strain imposed upon it, and it gave way in consequence of the inherent weakness and defects of its structure."

A shock of earthquake was felt at Ottawa, Canada, yesterday.

24th.—Another shock of earthquake lasting fifty-five seconds occurred at Manilla, Phillipine Islands, the 22d. Several buildings, including the public edifices and a convent which was built three centuries ago, were destroyed. All the inhabitants have fled the city.

Another awful disaster on the water occurred last night, one of many this season, due to criminal carelessness on the part of owners, officers and engineers. Near Detroit a pleasure yacht was run into by a steamer, and ten boys and six adults were drowned and the yacht sunk. The officers of both boats seem to have been careless in the extreme.

Peace negotiations between Russia and China are about to be re-opened.

26th.—At noon yesterday Dr. Tanner entered upon the twenty-seventh day of his voluntary abstinence from food, with the probabilities strongly in favor of his surviving his proposed fast of forty days. He has reduced his allowance of water, taking only five ounces during the twelve hours ending at noon yesterday. One pound per day is his average loss of flesh since his starvation experiment.

The first earthquake at Manilla, on the Island of Luzon, proves to have been a terrible visitation. Three hundred persons, including two hundred Chinamen were killed, and nearly every family on the island was rendered homeless. Another shock (the third) occurred the 24th. No particulars yet.

An eruption by Mount Vesuvius and a sharp shock of earthquake combined to disturb the quiet of the Sabbath at Naples yesterday.

A dispatch from Dublin, Ireland, says: The

weather continues to be very fine. Hay is being cut and saved. All crops are maturing at unusual rapidity.

27th.—England's Afghan policy, as announced by Lord Hartington in the House of Commons, is such as to put Afghanistan completely into the grasp of the British, allowing her to have "no relations with any other power," and the Ameer to have rule only over the single province of Cabul.

The German Government has expelled from the country Mormon Missionaries making proselytes.

A row boat was run down by a steamer on the Thames yesterday and four persons were drowned. Sixteen lives were lost by the capsizing of a pleasure steamer on Lake Brienz, Switzerland.

The army worm has made its appearance in a corn-field near Pittsburgh. Its presence is also reported in Eastern Ohio.

Yellow fever has broken out in a West Indies steamer now at Havre, France. Three persons died during the passage of the vessel, and twenty-one in all were stricken with the disease.

An English bark has arrived at Mobile, having on board several persons stricken with yellow fever. Two men have died with the disease. The second mate is very sick now, and all on board but three have been down with the dread contagion.

A planing-mill at Warren, Pa., seven houses adjacent, and 800,000 feet of lumber, were destroyed by fire yesterday. The loss is \$33,000, and the insurance only \$10,000.

28th.—Suffering from famine is increasing in Armenia

That Queen Victoria has written a personal letter to the Sultan advising him to a conciliatory course, is generally credited on the Continent.

Three men were killed by black damp in a coal shaft near Pottsville, Pa., Monday night.

Nearly the entire upper portion of Empire City, Oregon, was burned down Monday. The loss is placed at \$50,000.

The Chilians are preparing to bombard the city of Lima, Peru.

29th.—The Afghans have had a battle with a body of English troops, and sorely defeated them.

At Quincy, Illinois, yesterday, a planing-mill and five buildings were destroyed by fire; loss \$100,000.

A hailstorm passed over the country near Stevens Point, Wis., the 26th, completely destroying all the crops, and killing several cattle and a great number of hogs, fowls, and sheep. The district damaged is about ten miles long and four miles wide, and the loss inflicted is said to be about \$75,000. Some of the hailstones which fell weighed five ounces.

The Turkish Government is willing to cede Dulcigno to Montenegro, but not one jot of territory to Greece without war, and the Great Powers of Europe are not satisfied.

30th.—Turkey makes partial concessions in the case of Montenegro, but not enough to satisfy the Powers.

Smyrna and Barnova, in Asiatic Turkey, were shaken by an earthquake yesterday. Several houses in the latter place are reported to have been wrecked.

A riot occurred in Brazil during the elections, and soldiery, police and people had a fight, in which twenty were killed and many wounded.

It is announced that the famine in Ireland is ended. Abundant crops are in prospect, both of grains and vegetables.

Buffalo, New York, has been visited by fire. Several planing-mills and an immense amount of lumber were destroyed. Loss about \$300,000

The corn-fields in the vicinity of Ridgeville, Ohio, were much damaged by a violent storm Wednesday night.

Dr. Tanner started on the thirty-second day of his fast yesterday noon. He appears to be failing rapidly.

The Commissioners to arrange a treaty with the Utes are yet laboring to induce them to sign the treaty agreed on at Washington in the spring, but so far their labors have been fruitless. The Indians dislike to surrender their territory, even on favorable terms.

31st.—British troops are moving in Afghanistan toward the scene of the disaster at the hands of

the Afghans. That enslaved country has no hope in the hands of England.

Heavy rains, lasting six hours, fell in the south of England yesterday, doing irreparable damage to the wheat crop in that region. The Thames and its tributaries have in many places overflowed their banks, doing much injury to the grazing lands and destroying the hay.

A terrific hail-storm, accompanied by a water-spout, visited Cape Cod yesterday. The damage to the crops is very great, every green thing being stripped to the ground by the hail.

Gen. Connor, the old-time enemy of Brigham Young, is a candidate for United States Senator in Nevada.

August 2d.—Indian contractors, it is well known, are not without guile. At Fort Yates, the Agent drilled holes into the iron weights used for weighing cattle bought by the Government, and filled the spaces with cork. At Crow Agency a contractor had his flour put up in double bags. The outside bag was branded by the Inspector, taken off in his absence, and then the same flour offered to him and branded in the second bag. The contractor thus had an extra supply of empty bags, already branded, to be used for any dishonest purposes he might wish to put them to. At the same Agency the Inspector found that in the barrels of so called mess pork, the heads, shoulders, backbones, and tails of the hogs were packed, with the trimmings from the bones.

Dr. Tanner had frequent vomiting fits yesterday, and was in very feeble condition. The physicians say the coats of his stomach are inflamed, and his collapse may be expected at any moment. He finished his thirty-fourth day at noon yesterday.

At Jonesboro, Georgia, some white men broke in the door of an aged colored man and beat him and his wife to death and shot his daughter and son. The cause appears to have been nothing but hatred of the race and revenge because the law had arrested and fined one of the mob for beating the old man some time before without cause.

3d.—The notorious Bender family who murdered so many travelers in Labette county, Kansas, in 1872 and 1873, and then fled, fearing detection, has been captured in Nebraska. They were traveling, and the old man asked such questions and talked so about the Bender affair that they were suspected, arrested, and the old lady has confessed.

There were fifty-one deaths from yellow fever and thirteen from small-pox in Havana last week.

A seaman belonging to the Havana steamer *Niagara* died of yellow-fever at the Quarantine Hospital in New York harbor yesterday.

The last of the Cuban insurgent chiefs have signified to the Government of the island their intention to leave it, if permitted. They will be allowed to go.

4th.—It seems that the body of British troops, nearly annihilated by the Afghans, was overpowered and borne down by an immensely superior force, well armed and disciplined, and having plenty of cannon and cavalry. The natives are said to be preparing for another battle.

Crop reports are very discouraging to the British farmer, and to the landlord also. An English paper says that the latter will have to reduce their rents fully forty per cent this year. The same journal advises the division of the large farms.

The ironworkers of Lanarkshire, Scotland, to the number of 6,000, have resolved to strike for an advance of one shilling per day.

About \$300,000 worth of timber was destroyed by the recent forest fires in New Brunswick.

Seventy houses in Ugni Novgorod, Russia, were burned down yesterday. The fire was the work of incendiaries.

Five murders took place in the state of Kentucky, last Monday, the 2d.

5th.—The European Powers give Turkey three weeks to settle with Montenegro as agreed upon by the Powers in conference, or else surrender the Albanian sea-port town of Dulcigno to Montenegro. A telegram says that Turkey will settle.

The British lost largely in officers in their late battle with the Afghans, as well as in privates. Gen. Burrows is censured for going so far from the base of operations with so small a force. More troops are leaving England for India and Afghanistan.

Premier Gladstone of England has been ill with

lung fever for several days, but is pronounced out of danger now.

Another colliery explosion in Wales; eight men killed.

The Chilians are doing horrible butcheries in Peru; killing men, women and children, also the wounded and the prisoners.

Thirteen hundred and twenty-seven persons died in Chicago during July, and over nine hundred of them were children under five years.

Chicago papers are complaining of the prevalence of thieves and thugs.

Colorado has been unusually dry this year, and flocks and herds have suffered.

Western Kansas is dry as dust, and many are leaving.

6th.—The British Government fearing that troubles in Ireland will be renewed, has decided to send reinforcements of troops there.

Great storms have occurred the past week in Silesia and Bohemia, Austria. Some towns have been submerged, and crops and other property destroyed throughout a large territory.

One-half of a village in Spain destroyed by fire yesterday.

Of the British defeat in Afghanistan, the *Chicago Tribune* remarks: "It is the most serious calamity that has befallen the English since the massacre in 1842, and involves either the abandonment or another long war—a war that must cost many lives and pile up the frightful bill of expense which has already bankrupted India, and left an enormous deficit, the result of reckless financial as well as military mismanagement. In this miserable muddle there appears to be but one paper in England that has taken a common-sense view of the situation, and that is the *Pall Mall Gazette*, which urges that England should get out of Afghanistan, bag and baggage.

7th.—The English Government says that it finds that the Irish are arming themselves, and that the supplies come from America, through the Irish-American secret societies existing in the United States.

Heavy rains in the Carpathian Mountains, Germany, have caused the River Oder to overflow. Great damage has been done to property, and traffic is interrupted.

A rain-storm in the Spanish province of Murcia has caused destructive inundations.

Dr. Tanner finished his forty days' fast this noon in safety, and, as soon as the time was out, he began to take nourishment and was doing well at last dispatches.

9th.—Gales and heavy rains did considerable damage in Great Britain yesterday and Saturday. The crops in Ireland do not promise as well as they did two weeks ago.

Between 1:30 a. m. yesterday (Sunday) morning, and 11 p. m. at night, Dr. Tanner, the forty-days faster at New York, ate over four pounds of solids (mostly beef) and drank nearly eight pounds of liquids, beef tea, milk and wine, or, altogether, just twelve pounds of nourishment in twenty four hours.

#### WRITING PADS.

Letter, size 8½ x 11 inches, postage paid .....40c

Packet Note, size 6 x 9 inches.....30c

Note, size 5½ x 8½ inches.....25c

A light, strong manilla paper, sized and smooth finished, ruled one side, for writing with pen and ink, 150 sheets in a pad; just the thing for correspondents and conference secretaries. Try it; it will be a saving in postage.

#### FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Buda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Herald Office, Plano, Illinois.

#### GERMAN BOOKS.

Books of Mormon and Tracts in the German language may be had of Bro. Ad. Richter, Burlington, Iowa as follows: Book of Mormon, morocco, \$2 10; The Baptism 6 cts; the Repentance 5 cts; the Epitome of Faith 2 cts, including postage.

## Correspondence.

ZURICH, Switzerland, Europe,  
July 3rd, 1880.

Dear Brethren Joseph and Henry:—My journey across the Atlantic was good, no stormy weather at all; the only thing complained of was cold, cold, and seasickness which every time I cross makes its appearance. We passed once between two icebergs. The one to the left was about a mile off and we judged it to be about four or five hundred feet long and one hundred feet high above the water; the other one to the right was so far off that we could not judge its size, but it must have been a very large one, several times larger than the one to the left. The steamer was loaded with flour, the steerage full of it and a part of the intermediate, which caused that all the steerage passengers could remain in the intermediate, which was certainly more agreeable and comfortable.

The Saints in Brooklyn furnished me bedding, and some other necessities for the steamer, and Bro. Joseph Squires accompanied me to the steamer. The journey across the continent of Europe through Paris was also pleasant till I reached my native land. As soon as my arrival was known persecution arose among the lower class of people. They are so degraded the greater portion of them, that they will listen to nothing, neither investigate anything to see if it is true or false, but commence their persecution, calling me by open daylight and on the main streets all manner of vile and abominable names, declaring that I have six wives in America. My life is threatened by the mob, and after dark I would not feel at liberty to be out of doors. Once I was waylaid in ambush at night time, where I could not help and a shower of stones was flying around me, as large as two men's fists together, but I made good my escape. Then was the house stoned where I stayed, and so wherever they know where I stay over night, the mob surrounds the house, damaging the same and calling all manner of vile language. One day as I passed through this town where they threaten me so, one hallooed after me about one o'clock at noon and called me a whore monger. That very night the house he lived in burnt up; and so I am satisfied that the judgment of God will reach many who persecute the servants of God without a cause. Since my arrival I have preached every Sabbath in a private house not belonging to any of the Saints, with good attention of those who listened, and I have to say not to my honor, but to the honor and glory of God, that I felt every time the power, influence and assistance of the Holy Spirit, as I never felt it before; I am also again master of the language, which I first thought would hinder me considerable in preaching. The Methodists are increasing in number, but many becoming dissatisfied also. It costs a good deal to be a Methodist member here, as their priests have to be supported; as they started here they were greatly persecuted also, but now their number is large and persecution ceased, still they are despised of those who belong to the State church, and of the roughs.

There is a good many who believe the doctrine and would like to come and hear the word preached, but they are afraid of persecution and therefore keep back; and to have meetings in the night time is out of the question, so it is easy to be understood; they are afraid in the day time to be seen like Nicodemus, but he had a chance to converse with Christ at night, but here they have not, as the mob is on the alert in the night time. I have not seen all the Saints yet; some are cold and did not meet yet with us, mostly out of fear. On the twenty-seventh of June I led two into the watery grave, the first fruits since my arrival here this time. I have also to mention the death of our aged sister, Katharine Schmid. She was born on the 22d of June, 1802, in Benzenhweil, Canton Argau, Switzerland, was baptized into the Brighamite church 1861, was baptized by me into the Reorganization on the 21st of September, 1874, and was a faithful member till her death, which occurred on the 18th of April, 1880, after a sickness of several months. Her last desire was to

live till she could see my face once more, then she would willingly die, but the Lord called her to rest before I reached my native country. Peace may be with her and a glorious resurrection may she receive on the morning thereof.

Times are very hard here. The farmers are complaining greatly. The outlook for this year is not flattering neither; breadstuff is very high, and wages are low; hard, hard for the poor.

I have worked in good weather for farmers but have not received one cent yet, and then the work is generally hard, they take out all the strength of a man and then afterwards complain that a person has not worked enough to entitle him to his wages, so it happened to me I worked for a man two days in the potatoes and two days in haying, and had to work like a tiger, now he blackens me of not performing enough and wants to give me twelve cents a day. But there are others who say that he is a liar, that wherever I have labored yet, that I labored hard and performed more labor than a good many other men. Now brethren in America, what would you think if you had to labor with all your might in these long summer days for twelve to fifteen or twenty cents a day, at the highest; and this only when the weather is good and the farmer needs some one, yet I have to work hard for one or two days to stamp a few letters to America, and there are so many that requested that I should write to them; those who wish me to write to them please send me word and enclose a dollar bill in the letter. I can exchange it very well, and I would like to hear from the Saints in America, (not for the dollar's sake), but reason teaches us that where outlay is and no income it will have an end.

I got the Epitome of Faith printed here, one thousand copies for sixteen francs, (three dollars and twenty cents), in larger letters than in our own printing, which I distribute among the people. I can get the Plan of Salvation printed, one thousand copies for fourteen to fifteen dollars, in a small printing office, where I got the above printed, but they have no plates; so I went to Zurich in a larger establishment; there they asked me twenty dollars for the printing and about fourteen dollars for the plates. Tracts I must have, there is no question, and be therefore kind enough to send me means to get some tracts printed, and I believe the Plan of Salvation is one of the best we have, I have the translation yet. It was preserved here, so please make no delay about it, if the work has to be prosecuted, and send me the means at once. I can exchange greenbacks very well here, better than gold.

The Herald, the welcome messenger, comes regularly; O, if only the Saints here could read the same, it would encourage them greatly, but everything has its time.

I hope and trust that my children are all well, and ask all the Saints for their faith and prayer for the welfare of my little ones; and also for the success of your servant in a dark, benighted and far off land. I will be very glad to receive words of encouragement of any of the Saints and give also my love to all for Christ's sake.

J. L. BEAR.

My address till further notice is J. L. Bear in care of T. T. Bear, Seidenfarber, Affolten, Canton of Zurich, Switzerland, Europe.

TUSTIN, California,

July 16th, 1880.

Editors Herald:—A few words from a small branch on the shores of the grand old Pacific, and beyond the bounds of the "lasting hills" might be of interest. And, as we are blessed with love and unity, we would like the Saints everywhere to know of our progress. Laguna Canyon Branch was organized about ten months ago with a membership of twelve and it now has eighteen members, and others are enquiring. Under the leadership of Elder Harvey Hemingway the good work goes on, and we have the promise that still others will join us. There are in this canyon only eight families, and, considering this, our progress has been marvelous, and the Lord has blessed the labors of his people.

May the work everywhere go nobly on, and may all the world soon hear the word and be ready for the judgment, is the prayer of your brother,

E. J. F.

BRIDGEPORT, Belmont Co., Ohio,  
July 30th, 1880.

Editors of Herald:—A brief mention in the Herald some weeks since of the protracted illness and low state of my wife's health, caused some inquiry regarding her condition.

Permit me to say she is entirely confined to her bed, although appearances now indicate she may recover, which none who are conversant with her case, herself not excepted, expected. At two several times she appeared about to pass away. Upon one of these occasions life seeming near its last ebb, being free from all pain, she described her sensations as delightful, and in her heart desired its consummation, but it was otherwise ordered. Her condition as in the past will account for my non fulfillment of appointments and ministerial duties. Neither does it appear probable that I shall be able to leave home very soon, myself considerably broken by near five months' attendance and watching by night and by day. Praying that mercy and peace may abide with all whose hope is in Israel's God.

Respectfully,

JOSIAH ELLS.

COLDWATER, Michigan,

August 7th, 1880.

Bro. J. Smith:—The work is progressing quite well here. Notwithstanding the hot weather, the most unfavorable time for preaching, Brn. Short and Scott have done the cause excellent service here. Our two days' meeting held with the Clear Lake Saints in Steuben county, Indiana, on the 24th and 25th of July, was largely attended and a great interest was manifest to hear the word preached. Five were added to the Church at that place. The interest is widening and intensifying there and others are near the kingdom. The Saints are well and their interest in the work increasing.

Our grove meeting held ten miles from this place on the 31st of July and 1st of August was one of the pleasantest gatherings that we have had. The weather was fine, the grove a nice one, and about five hundred in attendance. The best of order prevailed and profound attention was paid to what was said. Brn. Scott and Short were with us and the preaching was with power and excellent effect. The major part took their repast in the grove, which was an agreeable and delightful change from the monotonous routine of constantly eating and drinking at home and in doors; all enjoyed it. We are advocates of grove meetings out here, for health, for a change, to render church going a pleasure; and for the good of the cause. We are to meet again to-morrow, at the same place, if all is well, for morning and afternoon services. In the evening again at the Court House in Coldwater.

The present week we have been holding meetings in Butler and Gerard, occupying a Baptist church in the former place and a school house in the latter. At the close of meeting on Tuesday evening last at the Baptist church enough opposition was manifest against us using the church longer to remind us that the devil hates truth as inveterately now as ever before, yet the spirit of freedom was strong and notwithstanding threats that the church would be closed the next evening against us, when we arrived at the place we found the door opened and a respectable number in attendance.

Last accounts Bro. Griffith was doing a good work in London, Canada, and J. J. Cornish and a Methodist preacher had been trying to settle theological questions at Jeddo, Sanilac county, Michigan, which resulted favorably for the gospel side.

July the 26th, I preached the funeral discourse of Sister Catharine Smith, thirty miles east of here. She embraced the gospel at Clear Lake, Indiana, being one of the first to entertain the elders and encourage the work in Steuben county. She is held in honorable remembrance by all who knew her. Having attained the ripe age of seventy-five years she went to rest. A good opening is made there for further preaching of the faith.

Crops are good in Michigan this year. The laborer is made to rejoice over the fruits of a rich harvest, and the Saints intend to use some



of it to help move the cause of Zion the coming Fall and Winter. We are hopeful that a greater work than any yet done in this mission will be accomplished the coming season; and with proper aid we think this will be a certain achievement.

Brn. Short and Scott expect to start for the west next week, Bro. Short not to return. With Bro. Scott returned we have but five constant laborers in this mission embracing an area of six hundred miles square. Who is fearful that too many elders are concentrating in Michigan, Indiana, Ohio and Canada! We are encouraged, hopeful and confident that the truth will wind its way to accomplish results favorable for Zion. We want more laborers.

WM. H. KELLEY.

SHACKLEVILLE, Butler Co., Ala.,  
July 20th, 1880.

*Bro. Henry A. Stebbins*:—Your kind and comforting letter was received yesterday. I had just returned from preaching at a new opening, some twelve miles from here, preaching twice Sunday 18th, to intelligent congregations. I have appointments ahead which I must fill, and I have thought it best and necessary that I should travel over the mission assigned me. This is one of my sorrows, to have to turn away and leave the ripening grain. There are those in congregations sometimes the very looks on whose countenances is a touching appeal for help, spiritually hungering for the bread of life, and my prayer is, "Merciful Father, give me power to feed thy sheep, that I may lead some into the fold of the tender shepherd."

Whilst I hope to increase, (and I thank God for the hope), I always expect to do my part, to study, to labor, and to do all in my power. But my poor health greatly prevents my studying. Still perhaps it is better for me to progress slowly. The bane of my past life has been its extremes, and, whilst I feel a hungering after knowledge, yet I can bide my time. I have fasted and prayed at different times since entering upon this mission, for wisdom, knowledge and understanding, and think God has blessed me measureably in that respect. I believe, as you say, that "God is moulding me," and I have prayed for it, worked for it, and wept for it. It is the foundation that I desire to see laid, a loving heart, pure and holy desires, true and proper motives, the issues of such a life I know must be good, and I am encouraged to endure.

Last Tuesday, July 13th, we gathered at the water's edge to baptize two and there another presented himself, and upon the 15th we admitted another into the kingdom. I had a talk with Bro. Graves to-day. He is feeling better; preached Sunday and has some fifteen or twenty ready for baptism, and calls in every direction for preaching. I am sorry to have to leave him, but it seems necessary. He is thinking of sending for his family. I believe there is a great work for him to do here, and that he is the right man in the right place.

F. P. SCARCLIFF.

WEST OAKLAND, California,  
July 19th, 1880.

*Dear Herald*:—I have been to Sacramento three months, during which you got the blues, while I had first rate times with the Saints. Brn. Cook and Daley had been to new fields picking up new sheaves, and came with some to Sacramento. It was refreshing to see how they were affected at seeing the gifts manifest. Bro. Daley was asked to preach. He said "I am come to hear and learn, being so young in the cause; but as I am called upon I will try to rid my garments of the blood of this generation," and looking up, said, "God is my strength." I was delighted to hear Father Sloan, who is president of the branch, standing up, trembling with age, saying, "I know as a positive fact that the power of God was with Brn. Joseph and Hyrum to a miraculous degree, what I have seen with my own eyes, when traveling with and being their clerk." It was a feast of fat things to me.

Come along, dear *Herald*, I will try and do better. How any Saint can do without you I have yet to learn. The Saints in Oakland are

doing well, except a few who need some peculiar nursing or something. They are very smart in finding something wrong, and in trying to put it right get so wounded that they deprive themselves of spiritual life, which makes all feel bad, more or less. When shall we get wise? But I suppose only half is to be so. The net must fill the bill and catch all sorts of fish. I feel well and determined to overcome myself. I am beginning to realize that what is done in the name of Jesus, having authority, is the same as though he did it in person; especially in administering to the sick. O, for wisdom to keep humble and do right. Ask your readers to pray for me.

Yours truly,  
J. W. VERNON.

SALT LAKE CITY, Utah,  
August 4th, 1880.

*Bro. H. A. Stebbins*:—Last night I returned from the south, where I baptized five, four at Provo and one at Union Fort. I have two or three more to baptize here this week. I have baptized thirty-two in all since coming here. I do not feel satisfied, but the field has been pretty well labored in, and indications in some places favor a crop ere long. I am rather weak in voice and lungs. Have been preaching to large congregations in Provo, Springville and Bingham, also to a small gathering at Union Fort. Our only chance to reach the people at this season is through the medium of printed matter, except in cities; for the people are busy attending to agricultural pursuits throughout the week, and (of course) on Sundays they dare not leave their own meetings to attend ours, and we must be content with what surplus interest may be possessed by them at other times.

I feel good concerning this mission, and without doubt the prospect (in some places) is good. I hope wisdom, and special revelation, if need be, will direct the appointment of men for this field. Address me at Independence, Missouri.

With love, your brother,  
JOSEPH LUFF.

LEVERING, Knox Co., Ohio,  
July 12th, 1880.

*Mr. H. A. Stebbins*:—Your letter of the 6th inst is received. For some months I have been occupied in the investigation of the doctrine of your Reorganized Church and have read and compared everything, pro and con, which I could obtain, proposing to reject all that had not a "thus saith the Lord" to sustain it. I must acknowledge that I find your teachings far more consistent with the word of God than I had supposed; and I find little to reject on a thorough understanding of the subject. But in applying this rule to the other side or sides of the question, I am astonished to find how little of it can really be sustained. Yet in all my reading and research I have never come across anything that has so fully disclosed the weakness, not to say wickedness of your opponents as have the series of articles by D. R. Dungan, in the *Evangelist*. I had before thought that they all were at least honestly sincere in their opposition, but, after reading said articles, I could not help entertaining a suspicion somewhat the reverse.

Your letter is very plain, and I think I comprehend your meaning. "The foundation of the apostles and prophets" is not the truths they taught, but the spirit of revelation whereby they learned those truths. In that light the subject seems clear enough, and I think consistent. I am slowly emerging out of the shadows. As I write that, the thought occurs to my mind are those figures and shadows, among which I have so long dwelt, not the very "shadows of death" which the Bible so often mentions.

I could write a great deal from a very full heart, but knowing how precious time is to you, I will not weary you to read or answer. But, thanking you for your kindness in answering my inquiries, and hoping I shall see all the way very clear, and be enabled to walk in the light.

July 31st. I have read another or two of Elder Dungan's articles on the "Mormon Priesthood" and "Book of Mormon." I had intended to write a few thoughts on those but have not had time. I received a letter from a lady in High-

land county, Ohio, in response to my letter in the *Herald*. She is a believer, but has not been baptized. She desires to be, but she is alone in the faith there, as far as she knows.

I received those tracts and read them and lent them to others. For myself I will say that I can not contend any longer. I am satisfied that you have the truth once delivered to the Saints.

I remain, with good wishes and respect,  
MARTHA E. KEARNEY.

CLINTON, Iowa, July 21st, 1880.

*Brn. Joseph and Henry*:—I returned to the Anderson school house to my appointment. I was made welcome at the home of friend Miller, whose daughter was healed at our previous visit. This is a notable case, and almost every one in the neighborhood, friends and foes, admit that a notable miracle has been done in their midst, and have given us an open door to present the truth, which I did from Saturday the 10th until Sunday the 18th. We had with us an old and experienced Christian preacher of over twenty years standing. He assisted in the opening service, and gave several stirring exhortations. He consented to every position we took, and I only wonder, more and more, where and what Elder Crawford's new light is.

Paul says, "Even so hath the Lord ordained that they that preach the gospel shall live of the gospel." Any gospel that does not do this is so far imperfect. God's plan is a perfect one. "The man of God is thoroughly furnished." But we are in the condition that Paul states in 1 Cor. 9:12; "Nevertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ." Now the gospel is being hindered by this indulgence, and the time is come that judgment upon this subject, as well as others, must begin at the house of God.—1 Peter 4:17. The cleansing of the sanctuary is now due, spoken of in Daniel 8:14, and the great day of his wrath is come, spoken of by John, Rev. 6:17. The same thing was spoken in our April Conference by the Spirit of the Lord in prophecy through Bro. Bear, "That these calamities that are now being poured out shall never cease until the wasting of the nations." And again, the mouth-piece of the Church, on Sunday, at the close of his excellent sermon stated some of his personal convictions, and among them this, "That all that were not filling their offices in righteousness would be shaken out of them, and that very soon." I then understood and do still understand that those declarations were spoken in and by the Spirit, for the instruction and warning of the great mass of the ministry, there and then convened; and its fulfillment is already being seen, and there is more to follow. The sooner the sanctuary is cleansed the better; for it must be done, either by reformation or by purging and shaking, and the time is at hand. My prayer is that it may be by reformation. Let schemers take warning, for the gift of discerning of spirits, (even of men), is set in the Church, for its protection.

I do not write this in a spirit of fault finding, but I am trying to remedy these evils wherever I find them, by standing by the authorities of the Church, districts and branches, wherever I am; for I know that it is the true Church of Jesus Christ restored to earth again. There is no telling how much good that discourse in the last *Herald* on the Devil's church did me, and will many others. There has not been enough effort to make known the difference between them.

Yours in Christ,  
JOSE BROWN.

FARMINGTON, Iowa,  
July 29th, 1880.

*Bro. H. A. Stebbins*:—I commenced meetings here on Tuesday eve, 20th inst. Continued four evenings; also on Sunday morning and evening, and Monday and Wednesday evenings. Have had good audiences of intelligent hearers. Baptized an intelligent lady on the eve of the 26th. Others seem almost persuaded. We have had the "Temperance choir" to sing, Miss Anderson playing the organ for us. Have had a pleasant and profitable time. Have been feeling quite ill with severe pain in my head, but every time

I have spoken, the kind Father has removed it until I would deliver the message. I go from here to-morrow to Des Moines District, by request. Pray for us.  
Yours,  
J. FRANK McDOWELL.

OENAVILLE, Bell Co., Texas,  
July 25th, 1880.

*Bro. Henry:*—At my last writing we were preparing to start south to San Antonio, to look after the interest of the cause there. We arrived at the Oak Island Branch in Bexar county, June 19th; held a few meetings, but owing to sore eyes being prevalent, and some sickness, our meetings were not largely attended. On the 23d went with Bro. Thompson into Atascosa county, some thirty miles east, and held a few meetings of considerable interest. On the 25th went thirty-five miles farther east, which brought us to the Stockdale Branch. Here the Disciples were holding a protracted meeting. However we gathered the few Saints together and gave the bread of life to them. Here we baptized a very promising young man. We then returned to Atascosa county, but by this time I was suffering severely with sore eyes, and I was otherwise unwell. The friends wanted to hear more of the doctrine, but, as one of my eyes was swelled shut, and the other one sore, I tried to beg off. But all in vain, so I preached one evening, and, though during more than half of the discourse I had my eyes closed, and was in pain, yet the Lord was with me and blessed me greatly with the spirit of my calling, so that at the close of the meeting some said, "Well, if he can preach that way with his eyes shut, and sore, what would he do if he could see?" But they did not know from whence the power came. But what the suffering, afflicted missionary could not do that night, God could and did. Truly I felt to praise him. July 1st we returned to the Oak Island Branch; preached here until Sunday night. On Monday came to San Antonio, and while waiting for Bro. Thompson to join me, I received a partial sunstroke while going to the office. I got so blind and sick that I could not see my way, but sat down on the sidewalk to recover. For a time I thought that I would have to be taken to some place for care, but I lifted my heart in prayer, and the Lord heard me. I recovered by evening so as to be able to walk around.

The 7th we started for Bell county, one hundred and seventy-five miles. Having appointments there for the 11th we were compelled to travel almost day and night. Finding on Saturday evening that we were yet behind, we took supper and continued to travel all night, arriving at our appointment Sunday morning, just time enough to wash, dress and rush away to the church to meet a waiting congregation, to whom I again tried to tell the old story. Bro. Wickes preached that night, as I was afraid to undertake it, lest I would go to sleep; for we had traveled one hundred and seventy-five miles, and heavily loaded, in four days and nights, and we only slept about nine hours on the trip.

Thus ended our trip south; whatever good was done time can tell. We continued our meetings here the balance of the week, every night, and the Sunday following. Took one night's rest, then started again north to Hill county, distance sixty miles, by team. But, as we were somewhat disappointed there, we returned here last evening. We thought to take a few days rest, but three hours after our arrival had out appointments for to-day and night, to-morrow and next night. Then we expect to start for Hearne, sixty miles. O, what good long rests we do get! So it goes.

As ever, yours in the truth,  
W. T. BOZARTH.

MONDAMIN, Iowa,  
July 7th, 1880.

*Bro. Henry:*—After an absence of about four months, I am once more enjoying the society of those dear to me by the ties of nature. I look back upon my labors in Central Nebraska with a degree of pleasure, and with a feeling of gratitude to Him in whose service I labored. With Bro. Smith I visited the Deer Creek branch. The members are badly scattered, hardly enough

together to hold meetings; had no branch meetings for some time. We preached alternately at Deer Creek and Goodman school-houses; a fair degree of interest was manifested. Opposition began to show itself by way of one Mr. Williams, a minister of the Methodist church, and the people desire to hear a discussion, but the gentleman refused to meet the issue. He continued to talk about "another Bible," "text couldn't be found in theirs," "contradicts himself," &c. I continued meetings at Goodman and adjacent school houses, and the interest increased. One evening I gave liberty for others, and Mr. Williams (being present) was called upon to respond. He came forward, fired a few shots at "Joe Smith," "Book of Mormon," &c., terrified (?) us by quoting Rev. 22:18, and finally denied having said (what several testified that he did say) that our text on a former occasion couldn't be found in King James' Translation of the Bible. We mildly replied to some of his arguments and closed the meeting. The result is that Mr. Williams has lost his best friends, and "the truth" begins to shine. June 26th and 27th conference at Newman's Grove. It was a good one. The branches were well represented and the Saints seemed happy and hopeful. One circumstance saddened our hearts; the sickness and death of our beloved Sister Masters. But it is cheering to think that she departed this life in hope of a glorious resurrection. By request of the people I returned to the Goodman neighborhood and preached four times through the week, in as many different places, and twice on Sunday, July 4th. Afterwards baptized two in Elkhorn River, one of them, a Mr. Jackson, is the head of a well ordered and intelligent family. His noble hearted wife is very near the kingdom. May God bless her for her kindness to me. The other was a Mrs. Roberts. She was formerly a member of the Christian Church, and subsequently united with the Presbyterians, but never found the peace and happiness that her soul longed for. At the confirmation meeting I explained the nature of the ordinance of "laying on of hands;" that, as God had promised through the ordinance of baptism (administered by proper authority) to remit the sins of the sincere candidate, so, in like manner was the ordinance of the imposition of hands instituted for the reception of the Holy Spirit. After confirmation in answer to the question, "How does it seem to be a Latter Day Saint, Sister Roberts replied, with countenance beaming with joy and heavenly light, "I know that my Redeemer liveth." Well might the apostle denominate the gospel as "the perfect law of liberty;" "perfect" because it accomplishes the purpose for which it is given, that is, to bring the honest in heart to a knowledge of their God. I expect to spend the rest of the time between this and the Fall Conference in Iowa. I have lost none of my zeal. I love the work. Every experience serves to ground my faith deeper in the gospel of Christ. The gospel of Jesus Christ is my theme, and it teaches me to have sympathy for all, realizing that I, too, may err. I thank the Saints and friends of Central Nebraska for their kindness, hospitality and liberality.

Your brother in the gospel,  
G. S. HYDE.

### Conference Minutes.

#### WESTERN WISCONSIN DISTRICT.

A conference was held at Willow Branch, Richland county, Wisconsin, June 19th and 20th, 1880; M. V. Thayer, president *pro tem*; W. A. McDowell, clerk; G. W. Squires, assistant clerk.

Branch Reports:—Wheatville 23 members. Webster 31. Freedom 32; 4 baptized; a Sabbath-school organized. Willow 28; 1 died; nineteen resident members.

At 2 p. m., Elders Cyrus, Isaac and William Newkirk, E. C. and David Wildermuth, A. W. and W. D. Brunson, A. L. Whitaker and Frank Hackett reported; also Priest D. H. Carpenter.

The resignation of F. M. Cooper as traveling minister in the district, and of E. C. Wildermuth as Bishop's Agent were accepted, and thanks were voted them for their past efficient services.

A. L. Whitaker was chosen as traveling minister and W. A. McDowell as Bishop's Agent for the district.

Resolved that at all future conferences the reports of all officials be made in writing.

That we hold four sessions of conference in one year instead of three.

That we discharge the committee appointed to collect means for the support of Bro. Romack.

Sunday, at 10 a. m., preaching by F. M. Cooper; at 2 p. m., by A. L. Whitaker and C. W. Lange, followed by a sacrament and testimony meeting, in charge of Brn. F. Hackett and Cyrus Newkirk.

6 p. m.—Resolved that we extend our sympathy to the family of Bro. John Lee, in their bereavement over the death of a kind companion and Father.

Adjourned to the Wheatville Branch, Crawford county, Wis., September 18th, 1880, at 10 a. m.

#### MONTANA DISTRICT.

A conference met at Willow Creek, May 29th and 30th, 1880; A. B. Moore, in the chair; Gomer Reese, clerk.

Branch Reports:—Gallatin, at last report 31, present 42; 8 baptized. [Three gained, how not stated.—Eds.] Willow Creek, at last report 16, present 20; 3 baptized, 1 received.

Elders A. B. Moore, Louis Gaulter, James Bamber and J. E. Reese reported; also Priests J. Green, Thos. Harris and Gomer Reese, and Teachers C. Williams and Thos. Reese.

Presidents of the Gallatin and Willow Creek Branches reported that the branches were in good working order.

Bishop's Agent reported that he had received \$25 00.

Bro. A. B. Moore tendered his resignation as president of the district, but, upon vote, it was refused.

Bro. T. Harris, at his own request, was released from his mission.

Sunday:—At 10:30 a. m., preaching by Lewis Gaulter; at 2 p. m., preaching by A. B. Moore; at 7 p. m., the sacrament was administered, and the gifts of the gospel were enjoyed.

Adjourned to Reese Creek, September 25th, 1880, at 10 a. m.

#### LONDON DISTRICT.

A conference convened at Usborne, June 12th to 14th, 1880; Columbus Scott chosen to preside *pro tem*; J. A. McIntosh, secretary.

An hour was employed in social meeting, and some very encouraging testimonies were given.

At 2 p. m., minutes of June, 1879, read, corrected and adopted; minutes of November, 1879, not accepted till corrected.

Of seven branches in the district three reported correctly. London referred back to the branch for correction. Carlingford and Toronto, no report. Egremont, (first report), 32 members. Usborne 25; no changes. St. Thomas, last report 22, present 20. Bayham, last report 26; no changes.

Elders' Reports:—J. A. McIntosh (from Oct. 4th, 1879, to June 11th, 1880, baptized 20), T. A. Phillips (baptized 2), E. Harrington (baptized 3), S. Brown (baptized 3), G. Mottashed (baptized 2), W. Jenkins, J. J. Cornish (baptized 1), C. Scott, (baptized 5), and R. Davis (baptized 7) reported; also Priests C. Pearson, E. Sparks and J. Batten, and Teacher J. Cornish.

Bishop's Agent's Report:—"Report of last committee not correct. Instead of \$11.50 I received \$5 75. Receipts since last report \$21.97, total \$27.72. Paid out \$27.43. Balance on hand June 12th, 1880, 29 cents." Report accepted.

J. J. Cornish and R. Davis were appointed as a court of Elders on St. Thomas affairs.

Resolved that all members hereafter baptized in the various branches shall receive certificates of baptism and confirmation from the one officiating; also those who have been baptized are to receive like certificates from the branches to which they belong.

That all Elders, Priests and Teachers, or Deacons, who refuse to labor in their official calling are hereby requested to tender to this conference their licenses at its next sitting.

That, after its next session, this conference be held quarterly.

At 7:30 p.m., J. A. McIntosh resigned the clerkship of the district, and S. Brown was chosen to succeed him. Robert Brown was chosen as district book agent.

Sacrament was administered at 4 p.m., Sabbath, by Robert Davis and J. A. McIntosh.

Preaching by J. J. Cornish at 10:30 a.m. C. Scott preached at 2:30 p.m. At the conclusion of his discourse a prayer was offered by J. J. Cornish, dedicating the Saint's new chapel to the Lord's service. G. T. Griffiths preached at 7 p.m.

Monday, 14th:—Resolved that J. A. McIntosh labor in the district until next conference.

That branch presidents lay before their respective branches the necessity of sending means to the Bishop's Agent, to enable the district president to visit and labor with Toronto Branch.

C. Scott was released, and thanks were voted to him.

Adjourned to London, September 18th and 19th, 1880.

#### DECATUR DISTRICT.

A conference was held at Davis City, Iowa, June 26th and 27th, 1880; J. S. Snively, presiding; O. B. Thomas, clerk.

In last minutes the case recorded as Culver and Lyle should have read Lyle and Culver, and the Little River Branch should have been reported 92 instead of 90.

Branch Reports:—Davis City, last report 46, present 43; 4 received and 7 removed by letter. Lucas, at last report 97, present number 96; 2 received, 1 expelled, 2 died.

Hope, 18, including 1 Apostle, 2 Elders. Branch organized in Colfax township, Harrison county, Missouri, June 6th, 1880, all the members having letters from the Lamoni Branch.

Lamoni, at last report 256, present 243; 7 baptized, 10 received and 29 removed by letter.

Greenville (newly organized) 14, including 1 Seventy, 1 Elder, 1 Priest; 2 joined on certificate of baptism, 11 by letter from other branches, 1 by vote on evidence of membership.

Little River, at last report 92, present 87; 4 removed by letter, 1 died.

Allendale, at last report 39, present 36; 3 removed by letter. Allendale report was referred back to the branch for the names and dates of those removed by letter.

Official Reports: Apostles J. H. Lake and A. H. Smith in person, and Z. H. Gurley by letter; High Priests D. Dancer, J. Anderson, J. Morse and E. Robinson; of the Seventy, C. H. Jones, I. A. Bogue, S. Ackerly (baptized 3), G. Rodger and B. V. Springer; Elders J. Snively, H. C. Smith, R. Lyle, Wm. Cunningham, A. W. Moffett, J. Johnston, J. P. Dillen, S. J. Madden, A. Himes, G. W. Bird, C. Sheen, O. B. Thomas (baptized 3) reported in person, and I. P. Baggerly by letter; Priests E. H. Gurley (baptized 2), M. Turpen (baptized 2), T. J. Bell, and L. Fowler.

Bishop's Agent Reported, term ending June 25th, 1880: "Balance due Agent March 26th, 1880, \$156.87. Paid W. C. Lanyon \$11.65, Sr. B. V. Springer \$42.79, Hugh Snively \$17.50; received nothing; due Agent \$228.81. Respectfully submitted, David Dancer."

Report accepted, and W. Hudson, A. H. Smith and O. B. Thomas were appointed to audit the Agent's books."

A recommendation of the Lucas Branch for the ordination of Bro. J. S. James to the office of an Elder, was presented, and referred to the district president.

In the case of Lyle and Culver, A. H. Smith, C. H. Jones and J. Johnston were appointed to hear Bro. Lyle's grievances.

Resolved that we recommend that the several branches composing this district do establish a fund to be known as a District Fund, and that said fund be sent to the Bishop's Agent quarterly for the benefit of the officer and his co-laborers. Affirmative vote 17, negative vote 5. Bro. James Anderson wished his name recorded as voting in the negative.

Those appointed to hear Bro. Lyle's grievances, reported that the discharge of a former court on the case was premature, and recommended that a

court of Elders be appointed to try the case. The report was adopted, the committee was discharged, and O. B. Thomas, P. Harris and I. A. Bogue were appointed said court.

The appointment of two-day meetings was left with the president, and the brethren were requested to labor at his call. The chair asked for volunteers to assist in these meetings, and also to answer a special call for preaching in the vicinity of Loraine, Harrison county, Missouri. A number responded.

Adjourned to Little River, at 10 a.m., Saturday, September 4th, 1880.

Sunday: At 9 a.m., prayer and testimony meeting. At 11 p.m., preaching by Z. H. Gurley. At 3 p.m., prayer, testimony and sacrament meeting. Some powerful and cheering testimonies were given.

A vote of thanks was given to Mr. Clark for the kind and gratuitous use of the church for these meetings.

At 7:30 p.m., preaching by J. H. Lake. Report of auditing committee on books of Bishop's Agent was received, and committee discharged.

#### CENTRAL MISSOURI DISTRICT.

The conference met with the Valley Branch, June 5th 1880; J. D. Craven in the chair.

David Powell, J. V. Sherwood and Josiah Curtis were appointed as an adjudicating committee.

Branch Reports.—Grand River, last report 24; present 25; 1 baptized, 1 ordination.

Waconda, (for 12 months), at last report 31, present 40; 4 baptized, 7 received, 2 removed by letter. Carrolton report referred back for correction.

The appeal case of Elder Aaron Young was referred to the adjudicating committee.

Elders J. D. Craven, J. W. Johnson, C. W. Prettyman, R. L. Ware, Andrew Johnson, F. M. Miller, Joseph Westwood, M. A. Trotter, Josiah Curtis, Thomas Pettigrew, E. W. Cato, Samuel Crum, David Powell, Emsley Curtis, J. V. Sherwood and F. W. Kaiser reported; also Priests Cosselman and Huddleston.

Letters of removal were ordered for Bro. A. C. Inman and sister Nancy Inmann.

David Powell and R. L. Ware were appointed to canvass the district and solicit subscriptions for the building of a house of worship to be built in the Waconda Branch.

The adjudicating committee reported in A. Young's case, that an agreement had been made between the Carrolton Branch officers and Bro. Young that he shall confess before the branch, agreeably to the decision of the Elders' court in the branch, and the committee recommend that the case be referred back to the branch. Report was received, and committee discharged.

Adjourned to the Waconda Branch, Ray county, Saturday, September 4th, 1880.

#### PITTSBURGH DISTRICT.

A conference was held in Pittsburgh, Pa., June 13th and 14th, 1880; James Brown, presiding; G. W. Henderson, clerk.

Branch Reports:—Pittsburgh, at last report 99, present 101; 1 baptized, 1 received by letter.

Lampsville, at last report 19, present 18; 4 baptized, 5 removed by letter.

Belmont, at last report 23, present 26; 3 received by letter.

West Wheeling, last report 29, present 27; 2 removed by letter.

Elders Garrett and Hamilton reported in person, and Sutton, Eberling, Yocum and Devore by letter.

Resolved that the president call a court of Elders to investigate the trouble in the Mansfield Branch, and report at the next conference.

On account of his removal from the District, Bro. L. R. Devore sent in his resignation, both as district clerk and treasurer of the Elders' Fund. He was released from both, and the money in his possession was donated to him. Bro. Frank Criley was elected as treasurer, but the choice of a clerk was deferred.

Preaching on Sunday evening by Bro. Garrett and Brown.

Adjourned to Lampsville. [No date given—Eds.]

## Miscellaneous.

### SEMI-ANNUAL GENERAL CONFERENCE.

The Semi-Annual General Conference will be held on the grounds of Mr. Parks, adjacent to Parks' Mill, two and a half miles east of Council Bluffs. Hay and wood will be sold on the grounds at fair prices.

Committee,  
ANDREW HALL,  
J. D. HAYWOOD

### RESOLUTION TO CONFERENCE.

The brethren of the Church, and especially the Elders, are hereby notified that the following preamble and resolution will be presented to the General Conference, at its Semi-Annual session, to be held in September next, at Council Bluffs, Iowa, for the consideration and definite action of that body, viz :

Whereas, there exists a diversity of opinion among the Elders respecting the foundation of the Church; some maintaining it to be revelation, (Matt. 16:17, 18), others believing it to be apostles and prophets, with Jesus Christ as the chief corner stone, (Eph. 2:20), while still another class believe it to be Christ Jesus (1 Cor. 3:11). And Whereas, it is believed to be of paramount importance that the Church should be a unit on questions of such magnitude; therefore, be it

Resolved, That Jesus Christ, in his divine character, is the foundation of the Church.

D. H. BAYS.

### QUORUM OF TWELVE.

To the Quorum of Apostles, Greeting: May grace, mercy, love, and the fellowship of Christ our Lord, ever be and abide with you., Amen. Dear brethren in the cause of our blessed Redeemer: Feeling a burden resting upon me, by reason of your choice as President *pro tem.*, I write you. To me there seems to be a necessity for the early convening of our quorum, that there may be a more complete unity of feeling and purpose; also, that we may organize and meet the crisis that seems to be upon us in the present existing affairs of the Church. I therefore issue this call, and earnestly request the several members of the Quorum of Apostles to convene at the time and place of the convening of the Semi-Annual Conference of the Church of Christ, *i. e.*, 12th of September, 1880, Council Bluffs City, Iowa. And that God may bless this convention of the quorum, and enable his servants to establish his truth and vindicate injured innocence, let us ever pray.

Your brother in Christ,  
ALEXANDER H. SMITH,  
President *pro tem.* of Quorum of Twelve.

### SEE! SEVENTIES, SEE!

In the *Herald* for June 1st, 1880, appeared a notice to a certain number of Seventies. From all that number I have received but one letter of response. Do not take offense at this; but I wish to ask once more of all those who have seen or heard of that notice and not responded, to please do so ere September 12th. I know of certain ones who can if they will; all who are physically alive can. We are doing business for God, and we want to try and do it honorably. Do you? Any saints who are or may have been acquainted with any who may now be dead, would confer a favor by sending me a card concerning the same. All who have read that notice, and those who have heard of it and have not responded, to you it is a shame. What do you wish to have done with your names, brethren? Shall the quorum stand so, or shall we get the record in better shape! Let us hear!

J. F. McDOWELL, Plano, Illinois.

### NAUVOO AND STRING PRAIRIE DISTRICT SAINTS.

Please let there be a good representation of officers at the conference. Let us have a good time. Do not come to be benefitted by the conference altogether, but come to benefit. Bring peace and quietness with you, and a godly portion of God's Spirit.

J. F. McDOWELL.

SPRING RIVER DISTRICT.

The quarterly conference of the Spring River District, Kansas, will be held at the Mound Valley Branch, commencing Friday, August 20th, 1880, at seven p.m. All branches are requested to send reports.  
JAMES DUTTON, Clerk.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

BORN.

FROST.—Near Bennett, Nebraska, March 21st, 1880, to Bro. and Sr. W. H. and Anna Frost,—a daughter; blessed July 21st, by the name Evelyn, by Elder Robert M. Elvin.

BURNHAM.—To Bro. and Sr. Burnham, Gage-town, Tuscola county, Michigan, August 4th, 1880, a daughter.

MARRIED.

REESE—BROWN.—At the residence of the bride's parents, Gill Hall, Snowden township, Allegheny county, Pa., July 14th, 1880, by Elder W. H. Garrett, Bro. Frank J. Reese, of Pittsburgh, and Sr. Anna May Brown. Their many friends unite in invoking the blessing of the Most High upon this happy union, and wishing for them life-long happiness, prosperity and usefulness, in the service of the Master.

DIED.

CULVER.—At his residence in Chicago, of diphtheria and pneumonia, Franklin J. Culver, husband of Mrs. Lillie R. Culver, and son of Bro. E. G. Culver. Born January 1st, 1849, and dying July 27th, 1880, the deceased passed away in his comparative youth, in the glow of an early manhood. He leaves an affectionate wife, and a beautiful child fifteen months old, a Pearl by name, in complexion, and in sweet gentleness. [The child died afterwards, August 6th.] The deceased and his beloved and bereaved wife were to have been baptized on the Sunday following his death, had he lived. He went, he rests in peace, beloved by all who knew him; for to know him was to love him. Funeral sermon by his friend, Elder M. H. Forscutt, before a concourse of people, of whom little more than one half could gain admittance for want of room. God bless the loving and beloved left behind.

EVANS.—At Bevier, Missouri, two children of John and Hannah Evans: David who died July 30th, 1880, aged 2 months and 8 days, and Eddie, (child by adoption), August 5th, 1880, aged 1 year, 4 months and 16 days.

PRICE.—At Bevier, Missouri, July 8th, 1880, Alice, daughter of Howell and Jane Price, aged 10 months and 26 days.

SMITH.—Near Jonesville, Michigan, July 24th, 1880, Sister Catherine Smith, aged 75 years, 11 months and 14 days. She never belonged to any religious denomination until she united with the Saints six years ago. She died in the hope of attaining a rest with the saints.

WETHERBEE.—At Salem, Pike county, Illinois, August 2d, 1880, after an illness of only a few days, Elder Darius J. Wetherbee, aged 50 years. Bro. Wetherbee was blind from his birth, never knew the blessing of sight; but was a good man, and quite spiritual, of an excellent spirit. He died as calmly as going to sleep, writes Bro. J. H. Lake, by whom his funeral sermon was preached in the M. E. Church at New Salem, from which the funeral took place. So passes a good man to his rest.

STEVENSON.—At Rock Creek, Hancock county, Illinois, May 1st, 1880, Elizabeth, wife of William Stevenson; was born March 20th, 1836, and was at the time of her death 43 years, 9 months and 11 days old; was baptized into the Reorganized Church of Latter Day Saints by David H. Smith, August, 1863. May we meet in the morn of the First Resurrection; may our lives and daily walk insure it.  
R. R.

THOMAS.—At Farmington, Kentucky, January 31st, 1880, of consumption, Sr. Mary Catherine Thomas. She was born in Henry county, Tenn., June 26th, 1846; baptized in 1878, by Elder John H. Hansen. She was noted for an exemplary life,

and died strong in the faith. Shortly before her departure she spoke firmly of her faith and hope in the gospel. Funeral services by Elder John H. Hansen, from Rev. 14:13, the text selected by her before her decease.

CHALFANT.—At Philadelphia, Pa., on Sunday, July 18th, 1880, Elder Jesse W. Chalfant, in his 70th year. Funeral service by Joseph A. Stewart, from Rev. 14:13. Bro. Chalfant was an Elder in the Church in the days of Joseph the martyr; and during the trying times that came upon the Church after the death of Joseph, he stood aloof waiting, but held fast to that which he knew to be true; and last Summer, after learning of the Reorganization, he came to this city and united with us, and has now passed away with a blooming hope of eternal life.

BOYNTON.—At Wilton Center, Will county, Ills., March 19th, 1880, Sr. Harriet C. Boynton, aged 74 years, 1 month and 3 days. Her last illness was only four days; but she suffered a great deal until within a few minutes before she died, and then she passed quietly away. She loved the cause and suffered for it, and has gone after a long earthly pilgrimage to a happy and worthy rest before the resurrection.

TOLLE.—At Santa Ana, Los Angeles county, Cal., July 12th, 1880, William Owen Tolle, aged 23 years, 3 months and 26 days. He was sick only a few days, and it was not supposed by his friends that his death was so near. His mother, Sr. Finnegar of Oakland, was telegraphed of his sickness and immediately came by cars, but did not arrive until an hour after his departure. It was a sad scene indeed. He had not joined the Church, but had stated his intention of soon doing so. He was of unexceptionably good moral character, a favorite with his associates, and beloved by all who knew him.

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# The Saints' Herald

O. J. Bailey

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 17.

## GOING HOME TO ZION.

TUNE.—*Going Home To-morrow.*

Our Savior's coming draweth nigh,  
We hear the prophet's crying;  
Then let us work and humbly trust,  
'Till we go home to Zion.

We are going home! We are going home!  
We are going home to Zion.  
We are going home! We are going home!  
We are going home to Zion.

He says He's now just at the door,  
Then why should we be sighing;  
We'll cleanse our minds and gird our loins,  
'Till we go home to Zion.

O, blessed hope, that now ere long,  
By humble, faithful trying;  
We all may turn our wandering steps,  
And join our praise in Zion.

Then, brethren dear, be of good cheer,  
And worldly lust denying;  
Be watchful, prayerful, 'till we reach  
Our blessed home in Zion.

Though parted far, and scattered wide,  
Still on our Lord relying;  
We'll sing His praise and keep His ways,  
'Till we get home to Zion.

O, bless the day while now we may,  
Stance God by grace supplying,  
Has called us to this glorious hope,  
Of a bright home in Zion.

Put on the armor, well we may,  
For see, the time is flying,  
And we might fail of this blessed hope,  
Of a bright home in Zion.

J. V. L. SHERWOOD.

## Tithing.

MANY times when reading the *Herald*, I have noticed urgent requests from remote places for Elders to be sent. In some cases we are told that years have passed without the privilege of hearing a single Latter Day Saint sermon. The question naturally arises, If this is the true Church of Jesus Christ, why should this be? Can it be possible that so few are found able and willing to preach the gospel? Then again, we find that a printing press in England is very desirable, and we would all rejoice to have a weekly instead of a semi-monthly *Herald*. Many things, in fact, are needed to further the spread of the precious truth; but for all of them, funds are lacking. I have been a member of the Church but a few months, and may therefore be deemed somewhat presumptuous for attempting to give an opinion on this matter; yet there seems to me a way to meet all these difficulties, so simple yet so effectual that I feel impelled to mention it; and since it is nothing new, but just one of the good old ways taught us in God's own word, I do it in all fearlessness and singleness of heart. We find Abraham giving a tenth

of all that God had given him; and on through the sacred book we are taught both by example and by precept that the offering of a tenth was required by the Lord, and that when this was complied with, blessings were promised and bestowed. The first verse of the book of Malachi reads: "The burden of the word of the Lord, to Israel, by Malachi." And truly it was a burden of complaint about the shortcomings of His people. If we read on to the third chapter, 8-12 verses, we find written, "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 storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Brethren, sisters, here is the elucidation of these pecuniary difficulties. Simple obedience to this requirement, in faith that God will certainly perform his part of the compact, if we are faithful to ours. It is not sufficient that we obey God's laws in some points, we must strive to render obedience in all. Some may argue that Christ did not teach tithing. I think he did, for he says, "Render unto Caesar the thing that are Caesar's, and unto God the things that are God's;" and in the passage quoted from Malachi, God complains that his people have robbed him.

Because the leaders of the apostasy in Utah have wickedly abused and imposed upon the people with regard to this law, shall we of the Reorganized Church fold our hands and do nothing in the way of tithing? Shall we profess to believe in God as a God of truth, whose word can not be broken, and then not show our trust by obeying him, and thereby proving him. Let us remember the thousands who are sitting in darkness who might receive the glorious light of gospel truth were the tithes taken unto the storehouse. Many good, efficient men are willing, yea longing to be in the field, deterred only by uncertainty as to whether their families will be properly cared for. What a shame to the Church of Christ that this should be!

If men are willing to leave their homes, if mothers will give up their sons, wives their husbands, children their fathers, for the love

of Christ, shall we withhold the ten cents in the dollar which justly belongs to God for his work?

I am only a sister in the Church, and feel my inability to write on a subject so important; but I have ventured to do so, in the hope that it will rouse the attention of others who are more competent. I have felt fearless, even while realizing my weakness, because I know it is right, and being unconnected by a single tie of kindred with any Elder in the Church, no selfish motive can be laid to my charge. It seems to me that the simple reminder of a plain duty should be sufficient. God grant his grace that it may be so, is my earnest, heartfelt prayer.

L. M. W.

## The Facts in the Case.

A FEW THOUGHTS ON THE GATHERING, BY A PUZZLED ELDER.

Dear Brethren:—I feel desirous of saying a few words on this important subject, but being an Elder, (though perhaps an unworthy one), I am puzzled to know how to act in the case, and I will tell you plainly why I am placed in the awkward and perplexing position I occupy. In the month of April, 1876, the General Conference passed a preamble and resolution, at the close of its last session, by nearly unanimous vote, which reads something like this: "Whereas, conferences in the past have affirmed that there is no place to which the Church is commanded to gather, therefore, Resolved that any Elder teaching contrary to the resolutions of Conference is censurable." Now, no one desires to subject himself to censure, by so high and important a body as a General Conference. "Well, then," says some one, "do not teach contrary to its resolutions." But there is where the chief feature of my perplexity is revealed, for I behold the strange spectacle of a prominent Elder of the Church disgraced, to the extent of being rejected from his lot in his Quorum, (so far as the body so acting can reject), not for teaching *contrary* to the resolutions of Conference, but for being found in harmony with the same; which fact his own Quorum saw and recognized in April, 1878, and from which position they have not receded; at least, they have not publicly so informed us. This brother had openly avowed his unbelief in a gathering, either to "the center place," "a stake," or to "the regions round about." He assumes yet, and logically, and justly, that there can be no commandment in force requiring a gathering, when there is "no place" to gather unto, and who could sustain the position that there is such a commandment, and yet there is no

place to gather to? Does not the idea of a gathering, as applied to a people scattered all over the United States and Canadas, and in other parts of the world, imply, nay, make necessary the selection of a place, city or village, township, county, state or country, for the gathering forces to congregate and settle upon? And who is so dull of understanding that he can not see that there can be no force, nor even propriety in a commandment to gather, and yet no place on earth appointed or selected for the people thus appointed to gather unto?

Now what further perplexes me, is that the brother referred to was punished, more than censured, (yet we read of people falling into their own pits; dug, however, for others), for teaching contrary to the faith of the Church, as taught in the "Books."

This his own Quorum admitted was the fact, and upon this admission, or finding, the Conference proceeds to condemn and punish. I am puzzled here. 1. His Quorum decides in 1878 that his position (on the gathering) was in harmony with the expressed faith (or unbelief) of the Church, as declared by resolution in 1876. 2. It finds him guilty of being in antagonism with the faith of the Church as taught in the "Books;" hence, if their position is a consistent one, (and I humbly submit that it is), the case stands thus: The brother stands justified by resolution of 1876, and condemned by the "Books" in 1879.

If this is consistent, I can not see it, for while the action of Conference in the fall of 1879, practically ignored that of 1876, yet, according to well known rule and parliamentary usage, the resolution of 1876 stands unrepealed, and hence the inconsistency (to say the least) of the decision and punishment of 1879.

After a careful survey of the field, the writer will now risk the danger of a censure by virtue of the very resolution of 1876, by occupying precisely the ground taken by the "conferences of the past," and by standing by what they have truly affirmed. If the conferences prior to April, 1876, affirmed that there was, or is "no place" "at present" for "a gathering," then I am liable to censure, but if they have not affirmed any such thing, if they have not said, there is not now or "at present no place of gathering," then the resolution does not state the facts in the case in its true light; in other words misrepresents the case.

The author of the 1876 resolution may assume that by the words "no place" he meant "no stake." If that be the case, and it means no more, then we have no controversy on that point. But we have to do with the resolution as it reads. While a stake is a place, yet there may be many places, yet not stakes, and it is to observe that very fact that your attention is now solicited. The resolutions of "conferences of the past," present the case thus: 1. In 1863, one of them affirmed that "There is at present no stake to which the Saints on this land are commanded to gather, but that the Saints of other lands are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion."

Here the statement is, that there is no "stake" appointed, but that a commandment is expected, which would authorize a gathering to and re-building, or a re-inheriting of Zion, which, of course, could not have been

understood by that conference as being rejected of God as a place, even the center place to which a gathering is expected to be commanded. I can readily comprehend how that a place can be appointed of God for a gathering to take place upon, and the time not yet be for that gathering to be accomplished.

In apparent, nay, in evident harmony, is the resolution of another of the "conferences of the past," based upon the revelation of God, authorizing a gathering. In April, 1873, the Lord said it was not "expedient" that any "stakes" should be appointed, and when they became necessary he would appoint them. By the words "no stake" did he mean "no place"? Hearken. "Let the commandments to gather into the regions round about, with the counsel of the Elders of my Church, guide in this matter, until it be otherwise appointed of me." Both decisions of Conference say there is no stake; both indicate that God will yet speak and command additionally, or give further commandment on the subject.

When it becomes necessary he will appoint a stake, or stakes. He has told us when that necessity would occur. Sec. 98, par. 4, Doctrine and Covenants. Beside this, and as a necessary or preliminary step, he would give a commandment to gather to, and re-inhabit Zion, or the center spot.

Well now, how stands the case? Thus: 1. There are no stakes appointed to gather to. 2. The commandment has not yet been given to gather to and re-build, restore, or re-inhabit the center place, viz., Zion. 3. But a commandment is in force, (does a commandment merely permit, does it not require obedience?) authorizing a gathering, and why attempt to conceal, ignore, or be oblivious to the fact, ye who profess to believe that Joseph the Martyr was, and his son, "young Joseph," our respected and worthy President, is, a prophet of the Most High, that a gathering is authorized in these words: "Let my commandment to gather into the region round about . . . guide in this matter," &c.?

Now, had God ever given any such commandments? He said in 1873 that he had, but is there any record of the fact? There is, and while we turn and read that record, let our enlarged views of the extent of the territory designed of God be held in abeyance, and believe that God knew what he was talking about, that he "said what he meant, and meant what he said." What commandments had he given prior to 1873 in respect to the regions round about? And regions round about what? Regions round about Missouri? Round about the United States? Nay. But, however, let us read. "Observe the commandments which I have given concerning these things." What things? "Whichsaith, or teacheth, to purchase all the lands by money, which can be purchased by money, in the region round about." Round about what? "The land which I have appointed to be the land of Zion." What, the United States, or even the State of Missouri? When, and where did God ever command the Saints to purchase all the lands round about Missouri, or round about the United States? Look closely now. "The land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints." Pray tell us where was the gathering to begin? At the place where the temple was to be built, the "center." See D.

and C., sec. 83, par. 2. But let the Lord define his position on this point, and let our opinions about the extent of the region take a back seat for the present. "All the land which can be purchased in Jackson county, and the counties round about."

O, "No pent up Utica is ours." Indeed! A church of twenty thousand members, cramped for room in a county containing already a city of over 60,000 inhabitants, and that does not occupy all the townships I believe. If one fifth, or 4,000 members, would locate in a town, in the town, 15,000 could certainly find space for a few hills of potatoes, and beans, and a pumpkin vine or two in the rest of the county, but if not, then there are the "counties round about." Will some of our friends who are so afraid of lack of room please take the trouble to calculate the number of acres in Jackson county, and tell us whether there would not be enough to give every member a farm of at least eighty acres, and not trouble the "counties round about."

We are told that one of the counties alluded to at that time (December 1833) reached up into what is now part of Iowa, including Fayette township, wherein is located Lamoni. This being so, would give quite a scope of country, (and a better will be hard to find), ten times more land than the Church would need, if all were farmers, which is far from being the case. If the commands given in December, 1833, and in June, 1834, are in force, and God says they are, by the revelation of 1873, then the territory included at that time is the land referred to, and it does not matter whether the counties referred to, have been sub-divided, or new counties formed therefrom, all of the territory embraced then, is included in the command now.

It appears to me that the question that concerns us is not whether some other part of the United States is not as suitable, is not as convenient, &c., but has God, or has he not commanded—yes, that is the word—not permitted us, but requires an observance of his word, his commandments given concerning certain "regions round about," and given prior to 1873? This is the rule, the order, the law of heaven, affecting this Church, called the Reorganized Church of Jesus Christ of Latter Day Saints, even to "gather into the regions round about." I endorse heartily all that has been said about the monetary, or financial preparation necessary, and concerning the sort of people who only should gather. But the counsel not to be in haste, in view of the fact that these commandments have been in force for the past forty-seven years, and particularly so, to this Church for seven years now.

Haste, indeed! The Lord has found fault because the Church was "slow to hearken," and threatened what they have since realized, "a sore and grievous chastisement, because they did not hearken altogether to the precepts and commandments which I gave unto them." And this applies to us as well as to them. "But inasmuch as they [the Saints] keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them." "Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and not fulfilled? I command and a man obeys not. I revoke, and they re-

ceive not the blessing; then they say in their hearts, This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above." Will all who read, pause and reflect?

The Elders were to counsel in this matter, in harmony, of course, with the commandments; and only as their counsel is in harmony with them are they of force, or of any worth; and the attack, open or covert, upon this order of heaven, should be disregarded by the Saints, to say the least.

Whether the Church censures such as do it, it matters but little, there is one who declares that "He that breaketh the least of my commandments, and teacheth men so, shall in no wise be saved in the kingdom of God."

The Church must be gathered as wheat into the barn (must there not be a barn first to be gathered into?) before the Lord comes.

Their duty is, as the way opens, and circumstances permit, to obey the commandments referred to, in the revelation of 1873. Then when God commands further, as respects the center, &c., obey that, and when Jesus comes, and not till then, will the earth as a whole, or "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven be given to the people of the Saints of the Most High." Then when the kingdoms of this world become the Lord's, will be time to discover whether some other State or part of the earth will be as good a place to live in, as the "regions round about."

My excuse for writing this article is that I consider it my duty to defend the faith of the Church from attacks open and manly, and from every effort to treat lightly the things that God has revealed, and that as a watchman upon the walls of Zion, I claim the right through the columns of the Church organs, to let my light shine, and to warn the people of their danger, as I may see "the sword coming." In the language of the worthy and faithful President of the Church I will say, "The command to gather into the regions round about is binding, and will be blessed." If these sentiments are censurable, or, "If this be treason, make the most of it."

ONE OF THE ELDERS.

### Read and Reflect.

THE Apostle James, to my understanding, asks two very important questions, "What profit is it, my brethren, for a man to say he hath faith, and hath not works? Can faith save him?" James 2:14, Inspired Translation.

These questions are important, because they pertain to our eternal interest. We see fathers and mothers, and even the children themselves making great preparations to live comfortable and happy here; and yet they know they have but a short time to stay here, in comparison to the life beyond the vale, yet there are many who would rather enjoy the pleasures of sin for a season, than to dwell with Christ forever. We think they will be like Solomon, when death comes they will say, "All is vanity and vexation of spirit." We will let James answer the questions. "Even so faith, if it hath not works is dead, being alone." James 2:17. Then there is no profit in saying, "We have faith," if we do

not manifest our faith by our works; for Jesus says, "He that believeth on me, the work that I do shall he do, also, and greater works shall he do, because I go unto my father." John 14:12. And again, James says, "therefore wilt thou know, O, vain man, that faith without works is dead and can not save you. The devils believe and tremble; thou hast made thyself like unto them, not being justified." We might ask ourselves this question. And if so, we should commence to work, and by so doing save ourselves and others. To him that knoweth to do good and doeth it not, to him it is sin. In the first epistle of Peter, 1st chapter, 22nd verse, he says, "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge." James 4:10, 11. It would seem from these quotations and others, that there were some in ancient times that seemed to be very cold and distant, one to the other, and always ready to publish the faults and imperfections of the brethren; and the good deeds would be left unnoticed. They were not always content with telling what they knew perhaps, but would often tell what they heard, or what they surmised; and in doing this would not consider the trouble and harm that it might do, and often instead of love, harmony and peace being continued, hatred and strife, and often from a little match a great fire is kindled. In consequence of this, the Savior and his servants had to warn the Saints against it. When they were doing this they were not manifesting their faith by their works; not the faith they professed, at least.

I will give one wholesome quotation from 1st Peter 2:19-23: "For this is thank worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently; but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously."

We should bear in mind when we follow Christ's steps, that he stepped farther than into the waters of baptism. He kept himself unspotted from the world. This is very necessary, inasmuch as we claim to be a light unto the world we should bring our light out, where they can see it, as well as hear tell of it; they will be more apt to believe, and by works our faith will be made manifest.

H. ROBINSON.

Let each one keep his garden clean of weeds.  
All difficulties become easy, if but rightly understood.  
The road to evil is smooth and easy.  
Gall in mirth is an ill mixture, and sometimes truth is bitter.

WE extract the following from Mr. Fuller's report of his visit to Palestine, made to the *Age-to-Come-Herald*, Boston, July, 1880:

### Plains of Palestine.

From the Mediterranean Sea back to the foot-hills, varying in distance from eight to sixteen miles, the plains of Sharon north of Jaffa, and the plains of Philistia on the south, are similar to the rolling prairies of our Western States. There are numerous sand-hills on the coast, and a few sandy knolls, or tells farther back. With these exceptions the soil is rich; but better adapted to the raising of grain, such as wheat and barley, than for corn or potatoes, or even grass. Alfalfa [which grows finely in California, somewhat resembling clover,] might do well there, but I saw none. The streams of water have cut their channels through the level plains, in some places at least, to the rock-bed; and you are not aware of approaching a river until you come to its bank, except in some places you may ascertain its location at some little distance by a line of tall grass growing on either side.

The small plains of the Jordan and Jericho were also beyond my instructions, and would be very undesirable places for Americans to locate at present, being too far from the Mediterranean Sea, and beyond the high elevation of hills running through the centre of the country from north to south, between the Mediterranean and the Jordan. And besides their distance from the sea, and the difficulty of reaching them over this backbone ridge of Palestine without roads, they are low, and consequently too hot to be desirable. The Sea of Galilee is 650 feet below the level of the Mediterranean, and the Dead Sea 1300 feet below—some say 1381. Thus the small plains around the Sea of Galilee, and down the Jordan to the Dead Sea, including the plain of Jericho, are from 600 to 1300 feet below the Mediterranean level, and in some places the soil is barren. It would be folly, therefore, however productive some portions of these localities may be, for Americans or Europeans to locate on any of these low lands at present, especially if they intend to do out-door labor themselves. So far, then, as the plains of Palestine are concerned, emigrants from any western country should not look beyond the Plains of Sharon and Philistia for suitable localities. Understand me; I do not say they should not look beyond the plains of Sharon and Philistia for desirable locations; for there are desirable localities elsewhere; but if they wish to locate anywhere on the plains of Palestine, these plains bordering on the Mediterranean are far preferable, in my opinion, to any others in the country, for any western or northern people, at this early date in the work of restoration.

Between the plains of Sharon and the higher elevations are what may properly be called foot-hills. They are, however, not very extensive. In some cases they are occupied by people who cultivate the plains, living generally in little villages upon the sides of these hills, where they have a full view of the plains to the west of them for a great distance. The soil of these hills is good, especially in the valleys; but they are in some places quite rocky. From the fact that the inhabitants often locate their dwellings upon these hills, when it would seem that localities on the plain

would be more convenient, it has been conjectured that the plains are unhealthy; but I do not believe this to be the fact. Through these sparsely settled sections of the country, it has been the custom, even for tillers of the soil, to live in villages, instead of each one building his dwelling upon the land he cultivates, as is done in this country. This has afforded them better protection against marauders, who have heretofore infested the country more than at the present time. Besides this, the site of their villages on these elevations gives them a better outlook over the plains for inspecting their property and observing whatever may be going on around them, especially upon the plains below; and as objects can be discerned there with the naked eye at a much greater distance than here, this is a matter of no small importance to a people living as they do. I see no reason why the plains bordering on the Mediterranean Sea should not be healthy. There may be some advantages in locating on the foot-hills, but I think the advantages upon the plains would be far greater.

All the mountains and high hills have a whitish appearance, being of limestone formation, which is the principal rock of the country. There are terraces on their sides, which I concluded were mostly natural. These terraces are partly covered with shrubbery; and some are cultivated. Among the high hills is some very good land, and desirable localities for settlements. But this would depend upon ready means and the kinds of business the settlers might wish to engage in.

Some of the streams are quite formidable rivers; others are mere brooks, which are dry through the Summer season. In many places where streams are laid down on our maps, there are no streams at all; and I found splendid soil, covered with beautiful wheat and barley, ripe for the sickle, where the maps have located *marshes*. The accounts given of these marshes has been greatly exaggerated. There is something connected with them which should be explained particularly.

The sand-hills along the shore, which in some places rise nearly a hundred feet, have been formed by sand blown in from the sea-shore by high winds. In the hot season the mouths or outlets of the streams which have become dry are sometimes dammed up with this sand, and when the wet season comes on, they have no outlet; and if the current is not sudden and strong enough to break through these sand-bars, pools of water are formed, which, of course, become stagnant. When the water does break through the sand, it is quite as likely to make a new channel as otherwise, which would not drain the old bed above the bars, and perhaps it might not drain other low places. This in time has created marshes in such places. But an enterprising people, and a complete return of the rains which have been so long withheld, will soon remedy all this, and cause the waste places to "rejoice and blossom as the rose." The scarecrow about marshes on the plains of Sharon need not, I think, frighten any one.

The Aujeh river, issues at its head from a large, steady fountain, called Ras El Ain, which means head fountain of the river. This fountain is about fifteen miles from the sea, as you follow the course of the river. It is at the foot and on the north side of quite a little hill, upon which stands an old dilapidated

castle, said to have been built by the crusaders, and is the very head of the river, as its name indicates. The river has no tributaries of much consequence; none at all above the castle and the fountain, as laid down on the maps. There is a bog for some half-mile below the fountain, and about one-fourth of a mile wide, where evidently arises many large springs; and the river is doubtless fed by other springs in its bed, as it flows on to the sea. It never overflows its banks; and I had it from good authority that it was never any lower than when I was there. Thus this river is not dependent upon the rainy season or tributary streams for its large, steady flow of water from these springs and the wonderful fountain at its head. It is from twenty-five to fifty feet wide, and its banks are from six to eight feet above the water. The current is not rapid, but deep and strong. A chip thrown upon its surface proved that its waters were moving much faster than I had supposed.

There are three sets of grist-mills upon this stream. Starting from its mouth at the sea, about five miles up you come to three small stone buildings, with eleven run of stone for grinding grain. They use no bolters nor screens. The whole arrangement is very simple and rude. The upper stone is fastened to an upright shaft, with floats in the bottom, which the water falls against as it runs over the ledge. There is neither dam, flume nor gate. To stop the stone, a pole is run down among the floats; but the water keeps running just the same, as there is no gate to shut.

Between four and five miles further up the river, there is another set of grist-mills, with nine run of stone, like the first. They were not all running, but the water was running all the same. Further on towards the fountain some three or four miles, you will find another mill with eight run of stone, making twenty-eight run of stone in all on this short river, with no dams and but one bridge, too narrow for carriages. The last mill is within one mile and a-half of the fountain at the head of the stream.

These distances were measured the usual way of measuring in Palestine, and that is, by the time it takes to travel the distance. My watch, no doubt, kept the time correctly; but you will have to depend upon my judgment for the speed we made. Mr. Thompson says it is not over ten miles from the fountain to the sea; but I judge it to be more, if you follow the course of the river which I did.

They have no system of measurement of land. They pile up rocks for boundaries, and then guess at the amount by walking across it. Of course, lines can be run and land measured there with compass and chain, as well as here, when you have men with the means, and the opportunity of doing it.

There is no lumber in the central part of Palestine; neither is there much in any other part of it. If lumber is used, it must be imported from other countries, which can be done and sold there at a trifle above its value in Boston.

I would build all kinds of buildings entirely of stone, which is abundant in that country. It is soft, and easily worked when first taken from the quarry; but grows harder and better with age. Timber and boards may be used for flooring and roofs, if you prefer; but pillars and arches, making the buildings *really*

fire-proof, would be better. There are olive-trees on the hills; and there are olive, orange and lemon-trees in the gardens, and some date-palm trees.

The farmer must give to the Government one-tenth of all his crops. Upon buildings the tax is merely nominal; say thirty or forty cents on buildings valued at \$1000. The manufacturer has no tax to pay, if he sells his goods at the shop or factory where they were made. Whoever puts them into market pays the tax.

### Mount Ararat.

THE mountain, divided into two peaks called Great and Little Ararat, forms an elliptical mass of about twenty-five miles in length from north-west to south-east, and about half that width. Little Ararat is an elegant cone or pyramid, rising with steep, smooth, regular sides into a comparatively sharp peak. Great Ararat is a huge, broad-shouldered mass, more like a dome than a cone, supported by strong buttresses, and throwing out rough ribs or ridges of rock that stand out like knotty muscles from its solid trunk. The latest mark which Nature has set upon this mighty mountain was made in 1840, and the story is a pathetic one. Near the mouth of the great chasm, with its crown of tremendous precipices, there formerly stood a pleasant little Armenian village, of two hundred houses, named Aghurri. The dwellers there were a pastoral people like their forefathers, who fed their flocks in the Alpine pastures and cultivated a few fields which were watered by the glacier-bore. They claimed that the vine which bore these delicious grapes was Father Noah's own, and that the ancient willow, the pride of the village, had sprung from one of the plants of the Ark. The little monastery of St. Jacob had for eight hundred years stood just above the village, on the spot where the legend had appeared to the monk. With the exception of the wandering Kurds, the inhabitants of Aghurri were the only dwellers on the mountain; in their village the traditions centered, and there they were faithfully preserved. Thus Mr. Bryce relates the fate of the happy mountain village: "Towards sunset in the evening of the 21st of June, 1840, the sudden shock of an earthquake, accompanied by a subterranean roar, and followed by a terrific blast of wind, threw down the houses of Aghurri, and at the same time detached enormous masses of rock with their subjacent ice from the cliffs that surround the chasm. A shower of falling rocks overwhelmed in an instant the village, the monastery, and a Kurdish encampment on the pastures above. Not a soul survived to tell the tale. Four days afterwards the masses of snow and ice that had been precipitated into the glen, suddenly melted, and, forming an irresistible torrent of water and mud, swept along the channel of the stream and down the outer slopes of the mountain, far away into the Aras plain, bearing with them huge blocks, and covering the ground for miles with a deep bed of mud and gravel. \* \* \* Since then, a few huts have again arisen, somewhat lower down the slope than the site of old Aghurri; here dwell a few Tartars, who pasture their cattle on the sides of the valley, which grass has again begun to clothe. But Noah's vine and the primeval



willow, and the little monastery where Perrot lived so happily, among the few old monks who had retired to this hallowed spot from the troubles of the world, are gone forever; no Christian bell is heard, no Christian service said upon the Mountain of the Ark.

### “Mother of Harlots” Reviewed.

IN the subjoined criticism on the above named article, as published in the *Herald*, vol. 27, p. 202, it is not the intention of the writer to take up cudgels for controversy, nor to criticize in a fault finding spirit, but a love for the truth, and a desire that all may see it as it is, prompts me to refute what I deem to be erroneous teaching. I think that none can successfully deny that the woman spoken of in the twelfth chapter of Revelations, is the Church of Christ, and that the man-child represents the power of the priesthood, which was caught up from the earth because of transgression. I deny that the woman ever lost her identity, but affirm that she ceased to be the bride of the Lamb, because of her adultery. It does not follow that she did righteously, because she had a “place prepared of God;” for “they,” not God, should feed her there a thousand two hundred and three score days. This agrees with Dan. 12:7; 7:25. Rev. 12:14; 17:12-13. John was carried into the wilderness and there he saw the woman as she then appeared. See Rev. 17:3-6. That this is the Roman Government, we think can be shown beyond the possibility of reasonable doubt. First, read Dan. 2:31-45. Notice that the toes coming out of, and being a part of the feet and legs of the image, represent ten kingdoms, which in the last period shall arise out of the fourth and last great kingdom of the earth. Dan. 7:7-8, shows the same power more plainly, typified by a beast. In the interpretation given in the same chapter, 23rd to 25th verses, the character of the beast is plainly shown; also that it shall divide into ten kingdoms. Another king, represented by the little horn, shall arise and subdue three kings. The Pope of Rome wears a triple crown to-day, commemorating that event as fulfilled by one of his predecessors. The same king was to speak great words against the Most High, wear out his Saints, change times and laws, and they shall be given into his hand until a time, times, and dividing of time (or half a time), the same period shown in Rev. 12:5-14 verses. The Popes have arrogated to themselves the power and honor of God upon the earth, have worn out the Saints, and the remnant of the seed of the woman to the extent of slaughtering eighteen millions (18,000,000) of them, in round numbers, as computed by competent authority. They have changed the calendar year so that it begins in January instead of April, and it is needless to refer to the multitude of changes they have made in the laws of Christ's kingdom.

Rev. 12th and 17th chapters, show the same beast again; and John said, in the year A.D. 96, that these ten horns, which are ten kings, have received no kingdom as yet, as indeed the first of them did not receive a kingdom until nearly three centuries later. But they did finally establish what are now known as England, France, Russia, Prussia,

Austria, Spain, Portugal, Italy, Greece and Belgium, and every one of them has given its power unto the beast. See Rev. 17:13). Part of them have fulfilled the 16th verse literally, in sacking and burning Rome, dividing her territory among them, and finally in the year 1800, Napoleon Bonaparte forced the Pope to become subject to the temporal power of the civil government; thus ending the period of 1260 days or years of the supremacy of the church over the state, which virtually began in the year 540. The angel tells John in the 9th verse of the 17th chapter of Rev. that the seven heads are seven mountains, on which the woman sitteth. Rome is noted in all history as the City of the Seven Hills upon which the ancient city was built. In the 18th verse of the same chapter he says, “The woman is that great city which reigneth over the kings of the earth.” Rome is the only city that could possibly make any such pretensions at that time, and she did reign supremely over them all.

It may be urged that the kingdoms or civil governments of the earth are the harlots, but I would answer, that the kingdoms sprang out of, and were a part of the beast itself, which beast was a great civil government, upon which the Mother of Harlots sat, and as this woman was once the Church of Christ, clothed with the sun, the moon under her feet, the crown of twelve stars, representing the apostles, upon her head, we may look for her offspring to be a degenerate species making claim to the same name, or family; and if, as our brother argues, the mother might be pure, while the daughters strayed in vice, what means the statements in the 2nd, 4th and 6th verses of Rev. 17, that the kings of the earth have committed fornication with her, that in her hand was a golden cup full of abominations and filthiness of her fornication, and that she was “drunken with the blood of the martyrs of Jesus.” I fear the “communicants of the church of Rome” would be compelled to produce a better argument than that, to convince me that she was chaste.

That the religious sects of the world to-day did spring from the Roman church can not be denied, nor can it be denied that they all partook more or less of her nature, as circumstances made it possible for them, in grasping after political power, and persecuting each other as fendishly as they had before been persecuted by their mother; and we are not making idle assertions in this either, for many of them have not purged themselves of these characteristics yet, as many Latter Day Saints have good cause to know.

To claim that God prepared a place for this woman where her kings should feed her, and where she should accomplish all her wickedness, is but to claim what he said was true, and that he did fulfill other prophecies declaring the same thing. (See Dan. 7:25, 8:24.) I do deny the statement (not fact) that the United States, or the world, owes its peace or righteousness to the Roman church, or any of its offspring. It is true that now there are so many powerful factions, each opposed to all others, they hold each other in check, but give them the power which Rome once held, or which good Queen Bess once wielded, to say nothing of Calvinism, or Brighamism, or Presbyterianism when in power, and then tell us how long a hated heretic might live. Let

our missionaries answer this. Where do you meet with kind and courteous treatment as a rule, and who prevents you from being mobbed out of many places by those who make loud profession of religion, and they must admit it is the independents or free thinkers of our time. Who have been foremost in the ranks of enlightenment in our own country, securing to American citizens the boon of freedom and righteous laws, which the Almighty promised should be found here in the last days. A host of mighty champions of right pass before us, and we find the vast majority are those at whom the sectarian world has hurled the stigmatizing title of Infidel. True, in the “region round about,” where the gathering and final triumph of God's people shall be, we do not find the spirit of intolerance so rife, but the careful observer traces this back to precisely the same cause, the free thinkers, who compose the majority of the land, and we see in this the fulfillment of God's promise, “you shall find favor in the eyes of the people,” and this is not the result of sectarian influence.

I am aware that when the Saints read these lines, many of them will hold up their hands in horror, and think that Bro. Wickes is about to apostatize. But you much mistake, dear Saints, I simply wish to give God the honor which men would rob him of, and in the truths which I have written I see a warning for the Saints. When the time shall come that the Saints possess the kingdom, let them see that a like spirit of intolerance finds no place among them.

Unfortunately for our brother's argument touching the doings of this Mother of Harlots, it appears from history that the kings of the earth were made rich by this same power, and both civil and ecclesiastical potentates revelled in luxury and lived on the fat of the land, being made rich by the merchandise of this beast, during the hours in which they gave their power unto it, and especially did the clergy excel in grasping positions of trust and power. And, startling as it may seem, the same kind of business is still proceeding with vigor in every nation which has not hurled both the mother and her daughter from its secular throne.

As to the statement of the angel to Nephi, in 1 Nephi 2:46, I must confess surprise that a Latter Day Saint can not see that, though it was written about 600 years before Christ, yet it is plainly shown to be a vision of the last days, and we would remind the brother that the Church of Christ did not exist upon the earth at that time, in which Nephi wrote. Regarding the two-fold membership which our brother claims, we can but say, it seems to us like “straining at a gnat and swallowing a saw-mill” (camel).

The Devil, Christ says, is the prince of this world. The dominion of the Mother of Harlots, as shown to Nephi, extended over all the earth. The Lord has appointed a place for his people to gather unto, and the voice has come from heaven, calling his people out of her territory, that they be not partakers of her plagues. See Doctrine and Covenants, sec. 58, par. 12; and sec. 63, par. 8; sec. 98, par. 9, and sec. 102, par. 7. It will not do to say these are of no effect to us, for the revelation given in April, 1873, says, “Let my commandment to gather into the regions round about, . . . guide in this matter until it shall

be otherwise given of me." A citizen of the United States may be on English soil, and yet not be a member of the English Government.

Now I do not understand that the difference between us and the sectarian world is so slight as our brother would have us believe, and I should object to yielding one principle of truth, to effect a compromise with them. There can be no affinity between the work of God and the work of Satan, and we must occupy one position or the other. If not, then I for one am willing to let all men take care of themselves, and I will do the same by myself. I do not approve of unwise speeches any more than the brother, and would deem it the height of folly to trying to convert the world by accosting every man I met, introduce myself by saying, "Sir, you belong to the church of the Devil, and I to the Church of God," but, nevertheless, if we can not prove this to every man, in a reasonable manner, what is the use of pretending that we have the church of God. It would be absurd to attempt to convince men of the necessity of a change, by telling them they are "all right any way;" and if they are not all right they are all wrong, so far as relates to the kingdom of Christ; and you must convince a man of his wrong, if you wish to right him. True, you can not convince an angry man, but there are only a few whom the gospel will not anger at the best, and it must be preached in plainness to reach that few. We have at least one consolation. If the dose is a bitter one, none but the truly brave and honest will have courage to take it, and in time of need one brave man is worth a score of cowards.

Now, in bidding farewell to all kind readers, let me say that my object is truth. If my conclusions are erroneous, it will be made manifest in time, and I hope to always be open to conviction. If my ideas are crude, and rudely expressed, please charge it to my youth and inexperience. May the Spirit of truth lead us into all truth, and keep us in the bond of peace.

CHAS. WICKES.

### The Promise Proved.

A POOR traveler called upon a certain good man named Fenneberg, to borrow three dollars; this was the whole amount of money possessed by this modern Nathaniel; but, as the poor traveler asked for it in the name of Jesus, he lent him all he had, even to the last penny.

Some time after, being in absolute want himself, he remembered the fact while at prayer, and with child-like faith and simplicity, he said: "O Lord, I have lent Thee three dollars, and thou hast not given them back to me, though Thou knowest how urgently I need them; I pray Thee to return them to me." The very same day a letter arrived containing money, which Gossner delivered to the good man, with these words: "Here sir, you receive what you advanced." The letter contained two hundred dollars, which were sent to him by a rich man, at the solicitation of the poor traveler to whom he had lent his all. Fenneberg, quite overcome by surprise, said in his child-like way: "Oh, dear Lord, one can not say a single word to Thee, without being put to shame."—*Life of Pastor Gossner.*

### The Bible—Is it True?

THE following is an essay delivered before the Western Literary Association, by Mrs. Daniel Jones of Webster, Nebraska, in reply to an Infidel's attack on the Bible:

Kind hearers: I do not deny that there are difficulties, many and great, connected with the Bible, and I admit them all in their number and greatness; but maintain that the connection of these difficulties with the Bible constitutes no argument against it. For is there any science within the range of our investigation wherein difficulties are not found? Some of these can not be explained on any known principles, and are perfectly incomprehensible to the human intellect. Are there no difficulties in medicine; in law; none in philosophy; or in daily life? None can deny but what there are, and yet man is not so irrational as to declare there is no truth in medicine, in law, or in philosophy because there are depths in them which the human mind is unable to fathom.

The Bible claims to be a book revealing the character of an infinite God. It tells of his plans and purposes. These run back to the depths of an eternity. God's character could not be what the Bible tells it is if there were not many things about it which we can not understand more than a child can understand the deep principles of political economy, of philosophy or astronomy. The Bible claims to be a revelation from God. In denying the Bible we must believe that God has left our world without any revelation of his will, or any knowledge of himself. Where did the first idea of God come from, without a revelation? There is no idea of God in the human mind unless the mind has been taught it. Left to itself a child will never have any idea of God.

But the question is asked, Where do such ideas come from? We must certainly be taught them. We receive them from our parents, and they are handed down from one generation to another, and thus we can trace these ideas of a Supreme Being back to the time of our first parents. Adam and Eve must have been taught that idea from God, and he must have made a revelation of himself. But reject the Bible and it is impossible to account for the idea of a Divine Being which we find among our race. If God revealed himself to man, is it not probable that he revealed the way in which to worship and serve him? God certainly would not leave men without some guidance to promote his happiness in the world to come, and I claim this revelation is the Bible; for in it we find where man first had an idea of God; also where God made provisions for man's temporal necessities, and means for his temporal guidance through life. It must be admitted that God has provided bountifully for man's necessities so far as his bodily wants are concerned. But if we deny the Bible then the soul, that spark of immortality, the crown of man's creation, is left without any provision. How inconsistent the Infidel's theory, to promulgate the idea that the "All-wise Maker" has provided so bountifully for our bodily wants, and has left us neither chart nor compass to provide for our soul's welfare. Then if we throw aside the Bible we have no authentic account of the creation, but must depend for evidence of the creation upon speculations of such men as Huxley, Darwin and

others. In rejecting the Bible we are obliged to take the ground that God has never made a revelation of himself to man, and you will have to admit that one nation will have no natural advantages over another in regard to the point before us.

Now let us compare the nations that receive the Bible with those that reject it. Look at the Greeks and Romans in the days of Homer, Plato, Socrates, when they did not accept the Bible, and we would expect to see an exalted system of theology. But alas! it was not the case. Mercury, their god, was a thief; and because he was an expert thief he was enrolled among the gods. Bacchus was a drunken sensualist. Venus was a miserable harlot, and there was not one lust that nestled in the human heart that was not deified and worshipped as a god. Then let us look at modern nations,—the Hindoos and Chinese. They also reject the Bible, and we all know how degrading the terrible idolatry of these people is. Turn now, if you please, to the nations that accept the Bible, and see what an exalted idea they have of God. They worship him as a pure and holy Being; as a God of love and mercy; and the teachings of the Bible are moral, although Infidels contend they are not. For we see that God always punished the wicked. How absurd an idea it is to think that holy men of old ought to have been perfect, when my friend can not show me under the broad canopy of heaven a perfect being. Then the nations that accept the Bible have the only idea of a Divine Being worthy to govern the universe. Accept the Bible, and it is all very plain; reject it, and it is an impossibility to solve the problem.

Now my friends, you all know that the most impossible of all impossible things is for man in his feebleness to undertake to foretell the future. To undertake this would be to overwhelm man in confusion. Yet this is just what was done by holy men of old. Their predictions run through centuries. You may take their predictions in the Scriptures, and you may lay the facts of history side by side, and you will see in an instant how these fulfilled prophecies agree with history, although the fulfillment of them occurred many years after they were predicted.

The first thing I will show is how the Old and New Testament harmonized. Now the New Testament was not acknowledged by the Jewish church, and therefore the Jews would not endeavor to make it agree with the Old Scripture. Turn to Micah 5:5, and you will read, "But thou Bethlehem, Ephrathah; though thou be little among the thousands of Judah, yet out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting." Now compare that with Matt. 2:6. "And thou Bethlehem, in the land of Judah art not the least among the princes of Judah, for out of thee shall come a governor, that shall rule my people Israel." Compare these two, and you will see how minutely this was predicted hundreds of years before Christ came, and it shows that both the Old and New Testaments are true. Time will not permit me to take the predictions of the Old Testament one by one as they refer to Christ; the nature of his teachings, his miracles, his suffering, his death, and compare them with the New Testament.

Another strong argument that the Bible is true, is the fulfillment of prophecy concerning the Jews, the prophecies being uttered centuries before they came to pass. Amos predicted in Amos 9:9, the universal dispersion and yet the certain preservation of the Jews, and in Hosea 3:4, we find another prediction concerning them. We all know they have been despised, oppressed and persecuted everywhere, and yet preserved through all ages a distinct and peculiar people; a parallel which can not be found in the history of the world. In every country we find a Jew. It is not so, it has never been so with any other race. Empires have fallen, but the Jews to-day are a living monument of indestructibility and of the truth of the Bible. So my friends, every Jew that walks the earth is a living testimony to the divine origin of the Bible, more powerful than all sermons written against it. Deny the Bible and how can you explain Israel's preservation under circumstances in which no other people have ever been preserved? Admit the Bible is true, and it is plain to any candid mind.

Another argument for the Bible is the foretelling of the destruction of the Jewish temple in Jer. 26:18, and Matt. 24:2, which came to pass A. D. 71, when the Romans razed it to the ground. In Ezek. 26th, 27th, 28th chapters we read how Tyre was to be destroyed. And when Alexander the Great besieged the city, years after the prophecy was given, we read in history that the main land was soon captured and that the rubbish was carried to the sea, and a road forced to the island, which was foretold by Ezekiel, who says, "They shall lay thy stones and thy timber, and thy dust in the midst of the water," which is another argument that the Bible is the word of God. In Isaiah 22:35, we read the prophecy concerning the city of Jerusalem, and it says at the destruction of that city the dead shall be buried in Tophet till there be no place to bury them. This prophecy was written six hundred years before Christ, and Josephus informs us that when Titus conquered the city there was not room in the valley of Tophet to bury the dead.

Again in Micah 3:12, it tells us, "Zion shall be a ploughed field, and Jerusalem shall become ruins," which we know has been fulfilled. Hundreds of years before Christ appeared the pen of inspiration writes thus of Egypt: "And I will make the land of Egypt desolate in the midst of the countries." Gaze at Egypt to day, my friends, and see the fulfillment of that prophecy. It has been claimed by some that the New Testament was written before the Old Testament, and consequently these prophecies were written after they transpired. We will look to profane history and therein we find the Jews governed by the laws of Moses and accept the Old Testament, and were governed by its teachings centuries before Christ appeared. And Josephus, their historian, informs us that the Jews as a people did not accept Christ as the promised Redeemer, and therefore they discarded the New Testament. This is strong proof that the Old Testament was written long before the New, and that these prophecies were written long before the events transpired, which overthrows that theory.

I have brought forth ample proofs to show that the Bible must be the inspired word of

God, for man himself could not have had the foresight to have seen all these things long before they were fulfilled.

In conclusion I will say that the Bible contains laws by which nations are governed; it is the king's best model; the housekeeper's best guide; and that which crowns all is that the father is without partiality and hypocrisy. In view of what the Bible has passed through, it justly deserves our confidence, for it is a true saying, "Truth crushed to earth will rise again." My friends, compare the Infidel's creed with the Christian's creed, then decide which looks the most sensible.

Creed of the Infidel: I believe there is no God, but that matter is God, and God is matter, and that it is no matter whether there is a God or not. I believe the world was not made, but that it made itself. I believe that man is a beast; that the body is the soul, and after death there is no soul. I believe there is no religion, that natural religion is the only religion; and that religion is unnatural. I believe not in the Apostles, but in Paine, Voltaire, Tyndal, &c. I believe not in the Bible, I believe in Socrates. Lastly, I believe in all unbelief.

Contrast this with the sublime creed of the Christian: I believe in God the Father, Almighty maker of heaven and earth, and in Jesus Christ his only son. I believe that the Bible is the inspired word of God.

My friends, which creeds looks the most sensible? Which is the most elevating and satisfying? Which is the most suitable to the wants of erring man? Which is the most worthy of a wise God?

SISTER DANIEL JONES.

### Land of the Hittites.

READERS of the Bible are familiar with the mention of the Hittites; but, perhaps, if any thought has been bestowed upon them, it was generally of the nature of a vague conjecture that they were simply a fierce and troublesome tribe of ancient heathens, who offered the stoutest opposition in their power to the policy which was working itself out in connection with the children of Israel. None save the most recondite of scholars ever dreamed that they were a persistent race, whose very name was once "a power and terror to the nations in the East." Attention has been called to their place in history by a valuable article in the *London Times*. Very little was known concerning them until certain explanations brought their position to light, and at the same time dispelled some false conclusions at which eminent scholars had previously arrived. It is interestingly suggestive that the title Kirjath Sepher, given to Debir, the capital of a Hittite tribe which inhabited the south of Palestine in Patriarchal times, to the west of Hebron, means "Book-town." It is shown that the Hittites were civilized and powerful enough to threaten Assyria on one hand and Egypt on the other, and to carry the arts and the culture of the Euphrates to the Euxine and Ægean Seas, so that there actually starts up before our vision, from the remote past, a powerful, a somewhat cultured and an important race, who formed a considerable factor in the policies and doings of that dim old world. They appear on the

monuments of an Egyptian monarch in the sixteenth century before Christ. The two centers of their power, we are told, were Carchemish on the Euphrates, and Kadesh, the "Holy" City, on the Orontes. The rulers of Egypt had always to reckon with them when they advanced upon Palestine. Fourteen hundred years before Christ, Rameses II., the Sesostris of Greek historians, was confronted by a "widespreading confederacy of Asiatic Nations, who all owned the supremacy of the Hittite Princes of Carchemish and Kadesh." The flag of a Hittite monarch waved over a league of Asiatic warriors, who stood forth boldly to dispute the advance of the great Egyptian King. Kadesh, one of the capitals, eventually passed into the hands of the Syrians, and Carchemish remained as the sole center of the various Hittite tribes. "Situated as it was on the Euphrates, it commanded the high road of commerce and war, which led from Babylonia and Assyria into Asia Minor on the one side, and Palestine on the other."

It ultimately became the seat of an Assyrian Governor; but it was not until the eighth century before Christ that the last Hittite monarch was defeated and slain. The life of this old-world city long remained a difficult question among scholars. Mr. Skene, British Consul at Aleppo, made the discovery which has settled the question, and the late George Smith, the Assyrian decipherer, verified the discovery. On the western bank of the Euphrates, overlooking a ford traversed by caravans, there is a huge mound of earth, covering a large area, within which are found the remains of the old Hittite capital. Excavations are at present being carried forward under the direction of Mr. Consul Henderson. Two of the monuments discovered may now be seen in the British Museum. Strange to say, that ancient city held so important a position in the world that it was the center from which the art, the religion and the civilization of the East may have been carried westward through Asia Minor to the Ægean, and thence to Greece. Its inhabitants had invented a system of writing, in part primitively pictorial, and in part but faintly resembling the objects originally denoted. The literary character of the Hittites is referred to in the Egyptian monuments; and we have seen that one of their cities was called "Book-town." Discoveries have established the fact that these people had really pushed their influence far and wide; and much in art and culture which had been attributed to other sources is now felt to be due to them. "The old legends which brought Pelops and his riches from the banks of the Pactolus, had, after all, a grain of truth at their bottom." Much still remains to be learned concerning them from the explorations which are in progress; but evidently a considerable and remarkable race is being brought into notice, whose influence, upon the earliest civilization possesses an interest investing such studies with the charm of romance, and at the same time an importance which can not be measured by the computation of our present knowledge.—*Christian World*.

The road to goodness is considered rough and hard, because it requires love to God and our fellow man.

Judge other's actions mercifully; thine own severely.

## 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 steam boat, 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.

When taking subscriptions for *HERALD* and *HOP* be particular in giving the correct address of the "new subscriber."

1 September 80.

**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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, September 1st, 1880.

THERE are two young men, members of the Church, who have canvassed the question of tithing between them, or separately, and the result has been that during the months of work this busy season, they have regularly divided their gross earnings and have paid the tenth to the Bishop, as their duty to the Church.

Both of these young men declare that they have felt blessed in doing this, and seem to believe that this is a practical and easy solution of the question; and so do we.

Of course we know that some declare that the Church authorities are grasping, and that it is the fleece, not the good of the flock, that they want, and that the tithing is the instrument of torture that they intend using in the name of the Lord. But the history of these same church authorities for the last twenty years fails to make this statement good. The only thing developed by an investigation into the monetary affairs of one wing of the army of occupation, that could be reasonably complained of, was partial mismanagement; and there are few human establishments of any considerable magnitude, or length of standing, in which close scrutiny with the added wisdom that years and experience brings, might not discover mismanagement. The monetary affairs of the Church are under the personal control and inspection of a quorum of men, who are so far as they can be removed from suspicion of domination by the spiritual heads of the Church. Besides this the three leading quorums of the spiritual authorities, hold as we have elsewhere shown, independent supervision of its own affairs, with the right of inquiry, and should be by reason of their position, free from suspicion of desire to dominate the monetary arm of the service. But, were it even otherwise, the care and vigilance of the Church in conference assembled, in requiring the Bishopric to make public by report, the current account of the Treasury, show that the chief expenditures are in the direction of supporting the ministerial service appointed by the Church itself. This system of reporting keeps the condition of the finances constantly before every reader of the *HERALD*; and we can not see how any one in, or out of the Church is justified in alleging fraud, deceit, or abuse in the conduct of the funds.

The Presidency is not a charge upon the general Treasury for support. One of them is almost constantly in the field and takes the chances of sustenance for himself and family with all other Elders in the same field, thus giving a full equivalent for all that he receives. Another is at work with his hands and head in the service of the Publishing department; and if he is not giving an equivalent for what he receives, it is a subject for inquiry by the Church. Of the third one it is hardly needful that we write.

While the above is true the law of the Church contains provisions for the support of the presidency, the Bishopric and other chief officers of of the Church, including the Elders in the field; but requiring them to use commendable economy, and to be industriously engaged in the work. Yet neither the Presidency, the Bishopric, nor the other chief officers of the Church have been Church charges, some of the latter having received not enough over their absolute necessities, when receiving anything while in the field to clothe them appropriately to the dignity of their calling and the body. By this we mean just what an eminent economist once said, "To be well dressed is to be clothed in such a way that one escapes observation and criticism, either for the richness or poverty of ones apparel."

These thoughts have all been called out by the few lines at the beginning of this screed about the rendition of the law by two young members, who by plain, practical common sense cut the Gordian knot of difficulty, and solved the problem of how to do it in such a way that the treasury and the work are materially benefitted.

We see by a discourse delivered by Orson Pratt in the Tabernacle, Logan City, Utah, November 1st, 1879, and published in the *Deseret Evening News*, July 31st, 1880, that he still believes that the Saints will gather back to the region of the States, Missouri being the nucleus; and he says that when there is a temple built, "God has promised that he would raise up a man like unto Moses. Who this man will be I do not know; it may be a person with whom we are entirely unacquainted; it may be one of our infant children; it may be some person not yet born; it may be some one of middle age."

In this statement, is clearly stated, that while the speaker admitted the force and validity of the gathering, he also admitted that they did not know who it was that should be the one to lead in the work. The speaker further admitted that "We have a standard in the Doctrine and Covenants," and that "forty-seven years ago it was necessary to purchase the lands," in that region where the gathering was to be; and that, "It may be necessary for us in times to come, and probably will be necessary for us to purchase that whole region of country." The army and fighting, the desolation, weeping and wailing business to get possession by driving out the Gentiles inhabiting the land of Zion and "regions round about," seems to be in danger of abandonment, and we are of the opinion that it should have been long ago.

One other idea we suggest to this reverend apostle of Utah, and to all others through him; the practice of whatever is out of harmony with the Doctrine and Covenants, the "law that was suitable" to the Church in its condition at the time it was given and in the "New Jerusalem,"

and at variance with the organic law of the territory where the New Jerusalem is to be developed, can not and will not be permitted to become any part of the polity of that land. This clearly excludes polygamy. Nor will any amount of peculiar pleading change this decree of law. One of the strong arguments used by Elder Pratt in his defense of the Rocky Mountain Zion, was that there the institution of heaven could flourish without the perverting influence of a corrupt Congress. But now so changed is the policy and the tone, that the thoughts of true devotees of the early faith are turning towards the early promises; and truth, pure truth, long crushed beneath the weights that cruel ambition has heaped upon it, is rising in beauteous habiliments to claim the places whence it was driven.

Go on Elder Orson Pratt, and it will not be long ere those who have beguiled you from your purity of faith and principle, will ostracise you from their councils; and that cruel despotism of a debasing creed of which you were made the foster brother, will acknowledge your disenfranchisement, and you, among the remnant, may lift unshackled hands to a patient Lord with repentant and thankful heart, that your long captivity to the servitude of sin is ended.

May God hasten the day when the Spirit of Him who is altogether mighty and strong, may dissipate the clouds and shine in upon our day, the Sun of Righteousness and peace forever.

## EDITORIAL ITEMS.

OUR quarterly conferences should, so far as it is consistent with surrounding and attendant circumstances, be made seasons of rejoicing in Christ, as well as places of business. So probably, think the Saints of Michigan, who held their conference as a basket meeting—a regular picnic meeting—pleasant and agreeable. Sunday, especially, should be made a day for the preaching of the word. Very little is ever gained by working in secular employment on the Lord's day; and while it may be quite legal to do the business of the conference on the Sunday, it is not nearly so pleasant nor profitable to the general membership as devotional exercises on that day. In addition to this, Sunday is a bad day to stir up the strife that resolution and counter resolution, debate and counter debate sometimes stirs up, although some may say "the better the day the better the deed." This saying can only apply to good deeds; for bad deeds are not sanctioned by being done on Sunday. We think with our Michigan Saints that we can "and we will" make the worship and business of our conference a pleasure as well as a duty, rather than an irksome and tiresome labor. We ought to be able to afford one day per quarter for the Lord's work, other than his day.

The Senior Editor was in Chicago, Sunday, August 15th, and occupied the desk in Castle Hall, both morning and evening. There were nine baptized on the first and two the second Sunday of the month. Bro. Mark is doing an excellent work there, as it appeared to us on this visit. A good audience met us at both services. A bright, intelligent and cheerful array of faces greeted us as we spoke to them. Others endorse the work there; an excellent feeling prevails, and every body says "continue Bro. Mark." We saw the grand parade of the Knights Templar, reckoned at 25,000 in line.

We attended the conference of the Kewanee District, held at Buffalo Prairie, August 21st and 22d, and met several of the Elders; among them Brethren John Chisnall and J. H. Hopkins, of Kewanee; Hiram C. Bronson and J. A. Robinson, of Peoria; and Jobe Brown and — Johnson, of Clinton, Iowa. There was a large gathering on Sunday, and we have seldom listened to a finer effort than was made in the afternoon by Bro. Columbus Scott. Bro. M. T. Short was there, also, but was so happy and contented in his newly contracted marriage with Sr. Viola Ver non, of Millersburg, Illinois, that he was excused from preaching, as he calculates to make his home for the present in Millersburgh, and will work in the local field as extensively as he can. He will prove of great good to the cause there, as he is a worker, and disposed to push the conquests of the cross.

Dr. Tanner's extraordinary fast has demonstrated that where a man undertakes to do a thing with a will to do it, he is very likely to do it. A forty days' abstaining from food is a terrible thing where one is compelled to do it; but the doctor did it voluntary, for apparently no other purpose than to show that it could be done. At all events he has done it. This will dispose of the objection to the fast recorded of Christ, that it was impossible, by establishing the fact that a man could have done it. From the 28th of June till the 7th of August the doctor kept his fast, in the presence of watchers, and at the close broke the bread of physical life to such good purpose that in the thirty hours succeeding his first meal he gained eight pounds. The *Chicago Tribune* of the 9th August states that it is perhaps the only case in the world's history.

Bro. D. D. Babcock, noticed before as laboring at or near Dudley, Stoddard county, Missouri, has done as he then thought of doing, namely begun preaching to the people there. He says; "I preached my first discourse here on July 25th, and one week later I spoke twice. When it became known that I was a preacher I was solicited to address the people. They gave good attention, and treated me kindly. I was also invited to go four miles into the country and preach, but when the time came I was too ill to go, as I was also last Sunday. I am now getting better. I suppose that I am the first to sound the gospel in these parts; but I hope to find friends for it here. And may the HERALD readers pray for me, and the cause."

From our constantly increasing correspondence, we are obliged to leave a great number of letters unpublished, or even without editorial notice. In doing this we have no desire to neglect any one, nor to disparage any by our selection of those that go in; and we have a right to expect that no offence will be taken. No one could get more into the HERALD than we do; some might, and would change in that they would exclude some things that we admit, and admit some that we exclude; and that might be an advantage. Of that we can not state, however, as we only know of what exists; the results of what has not been tried can only be conjectured.

By a Pittsfield, Illinois, paper, we learn that on Saturday night, August 14th, several stores were burned in that place, and among them, we are sorry to see, was that of Bro. H. R. Mills. However, he was insured for \$2,000, and we hope it covered his loss.

The ministry who are under General Conference appointment, but who do not expect to attend the September session, will confer a favor by sending their reports to Joseph Smith, or Henry A. Stebbins, care C. A. Beebe, Council Bluffs, Iowa, so as to reach there, if possible, by September 10th or 12th. Those who intend to be present would also oblige by either sending their reports in advance, or else handing them to the Secretary very early in the session, to present and read with the others, and to prepare for early mailing to the Herald Office for putting into type. Do not make reports too lengthy.

The *Christian Union*, a Baptist paper, published at Dexter City, Missouri, in its issue for Aug. 7th, 1880, contains a notice of a visit by the editor of that paper to Dudley, Missouri, where he preached July 25th. We extract the following from his remarks about Bro. D. D. Babcock: "The people of that place were also addressed Sabbath evening by Rev. D. D. Babcock, an able speaker, though he differs with us in some things; he offered many good remarks however. Mr. Babcock is a man of the Latter Day Saints' faith."

Bro. Solomon J. Salisbury, of Fountain Green, visited Wooster, Jefferson county, Iowa, August 9th, and preached in the Christian Church there; and in a school house three miles south of the village. Bro. Thomas Wellington, living there, is striving to tell the gospel story each Sunday, and Bro. S. reports favorably of his efforts there. An invitation was given Bro. Salisbury to go to Fairfield, Iowa; this he wishes to accept, and would like if Bro. J. H. Lake could go with him at the close of September. Will Bro. Lake please to correspond with Bro. Salisbury in regard to it.

Bro. William Harris wrote that Bro. Hiram Robinson preached on August 14th and 15th, in Columbia, Union county, Pa., and to good sized congregations. Bro. Harris sends a copy of the *Evangelical Messenger*, published at Cleveland, Ohio, which contains another untruthful statement as to the origin of the Book of Mormon. It would seem that many editors take pleasure in making misstatements, though it may be nothing more than ignorance in many cases, but willful ignorance sometimes.

Bro. C. Wickes writes from Cook's Point, Texas, that by some changes in the moral kaleidoscope, the mob which forced him out of there had begun to change front; prejudice was being allayed and he thought of returning to Taylor, Red River county, again. He had been requested so to do. It is to be desired that the same result may follow in all the places where the soldiers of the cross are used despitefully. We certainly wish Bro. Wickes an excellent hearing.

Brother and sister John Davidson, of Terra Cotta, Ellsworth county, Kansas, formerly from Greenbush, Michigan, wrote August 5th, and are anxious that the Elders visiting that section shall call on them. Bro. Davidson wishes the brethren in Utah to enquire for his father, George N. Davidson; he would like to hear from him. Mrs. Emaline J. Davidson writes with them, and seems impressed with the correctness of the views of the Church.

We were agreeably surprised the other day by a letter from Bro. D. S. Mills, of Santa Ana, California; and, though there was nothing of special importance in the letter, it was pleasant to be reminded of our acquaintance in 1876, while a sojourner in the Golden State.

Bro. Odin Jacobs wrote from Stavanger, Norway, July 9th. He was trying to get places to speak in, but none were to be had. The priests hold control of the school houses, and the people were afraid to permit him to preach. He had been on five different Islands, but had not been able to do anything for the cause. He had distributed three different kinds of tracts, which was all that there seemed opportunity to do. Hard, very hard to get a hearing.

As, by the action of the General Conference, statistical reports are only required annually, (that is at the April sessions), from the districts and missions, it will be unnecessary to send any to the September sessions; but it is hoped that branch and district officers will increase in the perfection of the annual reports, so that a full knowledge of our loss and gain may be had each year.

Sisters Sallie Rye, E. M. Jones and Catherine Jones, write from Warm Fork, Oregon county, Missouri, that they have not heard the gospel preached for five years, and are athirst and hungering for the bread and water of the Word of God. They ask where the laborers are, and want one to visit them. Who will respond to this call? Oregon county is near the Arkansas line.

Bro. William Potter writes from San Francisco, California, that he deems the work in places practically dead, but thinks a revival may ensue after awhile. He was about to start on the mission assigned him. He also objects to much representation on paper, and in the HERALD, of work done in California, of which the residents through the district know nothing.

We met Bro. M. H. Bond, of Cadillac, Michigan, in Chicago, on the 15th, and had a pleasant visit with him during our stay. He was in the city on business, but enjoyed a visit with the Saints, and the worship in the Hall, as Saints isolated from the daily company of the Church usually do, with zest. He is a pleasant, companionable man.

Bro. George F. Weston holds meetings at Shabbona and Steward, in DeKalb county, Illinois. He also intended at last writing to do some preaching in the town of DeKalb. At Steward lives one of the sons of Aunt Roxy Fuller (an old-time Saint, well known to many of the Church), who cared for the brethren who went there, and with his family made them feel at home.

Bro. George Hicklin wrote from St. Clair county, Illinois, August 10th, that he was laboring for the Master in that region. He has recently preached the funeral sermons of two of the sisters in the Caseyville branch. He also baptized three into the Church there. May the Spirit bless the labors of Bro. George.

Letter from Bro. Z. H. Gurley, August 14th, from Pleasanton, Iowa. He suggests the publication of the Vision in D. and C. as a tract, without comment, and that it be sent to such men as Rev. Adams and others, to help them out of their dilemma. It is a good thought, and we think to adopt the idea.

Bro. D. S. Crawley, of Kansas has been quite ill, as heretofore noticed by Bro. J. T. Davies, but on Sunday, August 8th, he began preaching again. We sympathize with Bro. and Sr. Crawley in the loss of a child recently.

Bro. G. S. Hyde wrote, August 21st, that he was holding meetings at Six Mile Grove, Iowa, and the interest was good.

Card from Bro. Jobe Brown, from Lyons, Iowa, indicates that he still feels the progress of the work necessary to his final welfare; so he keeps trying. He has baptized another, since our last notice. Clinton, August 10th, three more were baptized. There would be an organization of a branch soon.

Bro. H. J. Hudson of Columbus, Nebraska, mentions having received pleasant and interesting visits from brethren Charles Derry and Herman C. Smith. He was expecting one from Bro. James Caffall about August 20th. Bro. Hudson has been doing some preaching recently. We are glad to hear from him.

Bro. T. H. Moore wrote from Providence, R. I., August 8th, stating that Bro. T. W. Smith had been there and had done a good work; especially teaching the benefit arising from keeping the word of wisdom. Many were induced to prove its efficacy.

Bro. Saleda D. Shippy of the Hersey branch, Michigan, writes: "The Lord blesses us with the gifts of the gospel, and comforts us in the hours of trial. The Saints are in the faith; pray for us that we may continue faithful." So we do, and that God's peace and blessings may be with them.

Bro. I. N. Gore writes from Farmington, Kentucky, and assures us of the kind dealing of the Father with him, in healing him when severely hurt. He thinks prospects discouraging for the work; but believes that good may be done by and by.

Letter from James F. Clemenson, from Independence, Missouri, who says: "On the whole I think the members do pretty well." He renews his subscription for HERALD, and seems to be well grounded in his hope.

We received an excellent letter from Bro. J. H. Hanson, Farmington, Kentucky, August 18th. He had devoted the month of July entire to labor in the ministry, baptized one.

Our thanks to brethren D. D. Babcock W. Harris, J. Macauley and H. R. Mills, for papers received; also, to unknown parties for two copies of the *Deseret News*.

Brethren Clow and Conners from St. Thomas, Ontario, stopped with us a day and a night, or from one day to the afternoon of another, and returned to their home by the way of Chicago.

Bro. Wm. W. Blair wrote from Willow Creek, Montana, August 9th. Things were going fairly well in that region. He, Bro. B., expected to be at Salt Lake by August last or September first.

Bro. M. T. Short, lately laboring in Michigan, passed through Plano on the 13th and 14th August, en route for Millersburg, Illinois, and home. He was in apparently good health and spirits.

Bro. I. L. Rogers arrived home August 23d, after an absence of four weeks. He was visiting his kindred in Chenango and Onondaga counties, New York.

Bro. J. D. Flanders wrote August 10th, that he and Bro. J. M. Terry were then preaching in Grundy county, Missouri. The prospects were good that some souls would be won to Christ.

Bro. J. S. Patterson mentions that Bro. Columbus Scott preached twice at Kewanee and Bro. M. T. Short once, on Sunday, August 15th.

Bro. T. W. Chatburn writes that he is again holding a series of meetings at Marne, Cass county, Iowa.

Two lines wanted. Five thousand new subscribers wanted. Subscribe for the HERALD.

### QUESTIONS AND ANSWERS.

How are we to understand that the abominable church took the plain and precious parts of the gospel from the Bible; as recorded by Nephi in his vision?

By securing to the clergy, or priests, the sole right to read and interpret the meaning of the word; and when this was done, by putting a strained spiritual meaning upon what otherwise was plain, thus mystifying and covering up the true light. A part of this covering of mystery Babylon remains over the word to-day.

THE following is a specimen letter, which we reproduce after we have pruned it, just to give our correspondents an idea of how much useless labor, time and postage, some of them waste over words that do not convey information.

WHITEVILLE, July 16th, 1880.

Dear Brethren Joseph Smith and Henry A. Stebbins:

I seat myself and take up the pen to let you know how we are getting along in this part of God's moral vineyard. As I see nothing from these parts in the *Herald*, I take pleasure in writing to you; and I can truly say that my heart rejoices in the great latter day work. Elder Jones has been laboring in the ministry and preaching here for some few days; and on last Sunday, I had the pleasure of seeing seven more precious souls baptized into the Church and Kingdom of God, set up for the last time in these latter days. I can truly say that my faith is increasing, and that I am willing and anxious to help spread the work in my feeble way; until all the honest in heart shall be gathered.

Your unworthy brother and co-worker  
For Zion's cause,

JOHN SIMMONS.

Now there is nothing really harmful in this letter; but below are all the points in it:

WHITEVILLE, July 16th, 1880.

Brethren Joseph and Henry:

I take pleasure in writing you that my heart rejoices in the work. Elder Jones has been preaching here; and last Sunday baptized seven. My faith is increasing. I will help the work on till the honest are gathered.

Your brother,

JOHN SIMMONS.

The specimen contains one hundred and fifty words, the copy fifty-two. There are many words that people write from routine, and because they have seen them in letters similar to their own. Some of them are in the specimen above. The opening sentence is one of them. Of what use is it to tell brethren and Joseph and Henry that you take your pen, or pencil, to write to us. If we get the letter, we suppose that you intended to write to us; and we are certainly able to tell sufficiently sure whether it was written with pen or pencil, and we are not particular whether you took your own pen or pencil to write with, or whether you borrowed one. Again; if you had not wanted us to know how you were doing, you would not have written; and it is unnecessary to state that you can "truly say." If you can not truly say, don't say; and don't throw suspicion on what you are going to write, by swearing to it beforehand. "I can truly say," is in man or woman just what "upon honor," "deed and double deed," are among children; and almost intimates that the statement about to be made is liable to be doubted from its character.

Again: It is supposed that when persons are baptized that they are baptized into the Church; and the simple statement that they were baptized is all that is necessary. Besides this, to say that

Elder Jones baptized seven into the Church, permits the inference that he baptized some that he did not baptize into the Church. Again: All souls are supposed to be precious; and when Bro. Simmons writes that Elder Jones baptized seven, it may be presumed that they were precious; and to put the words "precious souls" in, permits the inference that Elder Jones may have baptized some who were not precious, but that these seven are.

Do not write yourself down "unworthy." However feeble you may feel you may be, do what you can and sign yourself, "your brother," or "your co-worker," or some similar wording, your worthiness or unworthiness will be found out by and by. Do not be offended at this, readers of the HERALD; but take heed, and mend your ways.

THE following is received from the Saints in England, and we commend it to the consideration of the Saints on this side of the water. It is a circular letter, intended for distribution among the branches to see how well a periodical would be sustained; and to get the thing started:

*Beloved*.—Your Committee, authoritatively elected at our last mission conference for the purpose of publishing a periodical (as a representative paper) in the interest of the Saints in Britain, beg to call your attention to this fact, A venture so important can not be brought to a successful issue without a necessary fund, and as many small straws will make a strong band, so will many small sums given by the Saints, create a fund that will enable your committee to carry out their appointed duty. With that fact before us, we feel every confidence in the Saints that they will readily respond to our appeal; and to the best of their ability cheerfully assist in the creation of such a necessary fund.

With such assistance from you we will soon launch into the literary world; an auxiliary so powerful as the "Saints' Guardian" will be in the dissemination and defence of those holy principles the Saints so dearly love. We also hope to be able to order the proceedings of our next annual conference to be published in our own paper. Praying such may be the issue of this our endeavor, we beg to subscribe ourselves, your dear brethren in Christ,

JOSEPH DEWSNUP,  
CHARLES D. NORTON,  
CHARLES H. HASSALL,  
GEORGE GREENWOOD,  
THOMAS BRADSHAW,  
JOHN H. NEWSTEAD,  
HENRY C. CRUMP,

Publication Com.

*To the President*: Dear Bro. ———, your influence to the above purpose will be esteemed a great favor. Please obtain the number of subscribers in your church, and send the same to Bro. Dewsnap.

All monies to be remitted to Mr. Joseph Dewsnap, 57 Stock street, Manchester. Each sender will please state "for the *Saints' Guardian*."

H. C. CRUMP, Chairman of Com.

### News Summary.

August 10th.—Under fear of the Great Powers of Europe the Sultan of Turkey has decided to obey the decrees of the Berlin Conference of the nations, held two years ago. Dulcigno will be given over to Montenegro.

The Afghans have captured some of the baggage of a wagon train belonging to the British, and in a skirmish defeated those in charge, compelling a retreat with some loss.

The London *Times* says of Ireland: "There will be no popular rising where there are troops ready to repress it." That is just about how it is in poor Ireland, and England does not intend to lessen her hold on it. But some rioting is taking place, resulting in several deaths, among them an officer of the Crown.

The floods in Germany, previously mentioned, destroyed twenty villages and millions of dollars worth of grain. In Silesia four hundred and eighty square miles of country is under water.

Reports from forty-nine Russian provinces show that the harvests are generally poor.

England and Austria are at disagreement about the navigation of the Danube.

Rain has fallen for the past ten days throughout North Carolina. The streams are swollen, bridges and fences have been swept away, and much damage has been done to the crops.

There were forty-three deaths from yellow-fever and three deaths from small-pox at Havana last week.

Among the 1,134 immigrants who arrived at New York yesterday were forty-seven Sicilians and fourteen Turks.

Dispatches from Oregon say that there is considerable restlessness among the Indians in the upper country. The soldiers and scouts are on the alert, though open hostilities are not expected so late in the season.

11th.—The British in Candahar, Afghanistan, have thirty days provisions, and think they can stand a good siege. Gen. Roberts and ten thousand English and native troops are on the long march from Cabul to relieve Candahar from danger.

It is now stated that on taking the alleged Bender family to Kansas they proved not to be the ones, and why they should claim that they were no one knows.

12th.—By a railway accident in England yesterday seven persons were killed and twenty wounded.

Several thousand workmen in the Tyne shipyards have struck for an advance of wages.

The weapons abandoned by the rioters in Ireland prove to be English rifles of English make. It is stated that fourteen hundred rifles have been sent from Dublin into the country this summer. The Government has stopped the sale of them. In Western Ireland Fenianism is flourishing and the people are drilling, so reported, to resist the land-laws.

Greece has purchased fourteen hundred calvary horses for her army.

The Candahar garrison are skirmishing with the surrounding Afghans.

A severe storm did damage at Pittsburgh, Alleghany City and Washington, Pennsylvania, and at Liverpool, Ohio, yesterday. Several persons killed by lightning, and numbers injured or stunned.

13th.—At Queenstown, Ireland, a band of Irishmen went out by night to a Norwegian vessel, imprisoned the officers and crew, searched the ship and took away forty old-fashioned muskets. They stated that they expected to find a stock of breach loaders on board and were disappointed. The British Government has arrested some men suspected of taking part in the affair.

From Athens, Greece, comes the tidings that volunteers are being enrolled everywhere, and recruits are drilling, preparing for war with Turkey.

Albania has declared her independence of Turkey.

Revolution is rife in Mexico, a combination of generals against President Gonzales.

A terrible railway accident in New Jersey. A train of thirteen hundred excursionists was divided into two sections, and the rear one run into the forward one, causing great loss of life by crushing and scalding; eighteen are already dead, and over forty wounded ones still live.

By an accident on another New Jersey road, (rail breaking), eighteen people were injured, some seriously, but none killed.

A band of Indians attacked the mail-coach on the road between El Paso and Davis, Texas, recently, and took possession of the mail matter and the stock. In the fight the mail-driver and three men were killed. The route is infested, and troops have been ordered forward to protect passengers.

Capt. Payne, the leader of the raiders into the Indian Territory, has been turned over by the military authorities to Marshall Dell, of the Western District of Kansas. Payne and his lieutenant, Joseph Hows, will soon be placed on trial.

Three sailors from Havana are sick with yellow-fever at New York Quarantine Hospital.

14th.—The Afghans are said to be preparing to attack Candahar in force. The British are not having it all their own way in stealing a nation.

A physician of Lyons, France, tried to fast fifteen days, but gave it up after a week's trial. Whether any one with the will-power of Dr. Tanner will arise remains to be seen.

Another political crisis in Buenos Ayers, on ministry affairs.

By a railway accident in Indiana, yesterday, seven men were wounded.

16th.—Siege works are being thrown up around Candahar by the Afghans. It is stated that Ayoob Kahn has 12,000 infantry and cavalry, and 37 cannon. English reinforcements continue to leave Britain by steamers for India.

In 1862-3, the first year that petroleum oil was exported from America, there was sent out only one hundred and fifty-five thousand gallons. But each year the amount grew largely, until during the year ending June 30th, 1880, four hundred and thirty-five millions of gallons of it was taken to foreign lands. In 1866 the average export value per gallon was forty-eight cents, and now it is only about eight cents.

It is estimated that from 50,000 sets of croquet, 200,000 base-ball bats, and 250,000 base balls will be made for this season's trade by a single firm in Chicago.

It is estimated that the shipment of peaches from Delaware this year will reach 3,532,000 baskets.

17th.—In the great battle of the 27th of July in which the Afghans were victorious, the British lost sixteen hundred in killed, wounded and missing, half of them native allies. The Afghans are besieging Candahar. The general opinion in India is that the action of the British Government in withdrawing troops from Cabul is very unwise, and that the sending of Gen. Roberts to the relief of Candahar is rash in the extreme.

A cyclone of two minutes duration demolished twenty-five houses and injured five persons at Goliad, Texas, yesterday.

A case of arms, shipped from Milford, Wales, to parties in Cork, Ireland, was seized by the officers yesterday.

Pleuro-pneumonia has attacked the cattle on fifteen farms in Lancashire, England.

At the great triennial assembly of the Masonic order of Knights Templar, now being held at Chicago, it is estimated that at least 25,000 of these so-called knights are present, some think not less than 40,000 of them. From 15,000 to 25,000 were in the great parade yesterday that occupied some four hours time. Their camp of tents extends for about a mile along the shore of Lake Michigan, from the Exposition building southward. More than 100,000 other people are there from without the city, and these with the citizens and the Templars are making a great crush in that city these few days,—all for show, excitement and, we may well say, vain display at vast expense, and to no benefit. It only pleases the love that mankind has for pomp and noise, and proud array.

Over 13,000 persons left Liverpool for the United States in the month of July. There was an increase in the total immigration from the port for the month, of 5,000, over July, 1879.

The Apaches are becoming restless. Near Santa Fe yesterday they killed two Mexicans, and drove off some cattle.

19th.—In England there exists a very disturbed feeling in regard to Ireland. It is believed that a plot exists to blow up the barracks of the Government soldiers at Cork. At Dungannon on Sunday the 15th a riot occurred. Many of the police were wounded and in return they killed a few and wounded many of the people.

The British troops in Afghanistan that are marching to the relief of Candahar are suffering greatly with the heat, so that many are disabled.

Great floods in the provinces of East and West Prussia and Silesia have destroyed the crops. In some parts rain fell daily for three weeks.

Relations between Russia and China are said to have been broken off again.

Ole Bull, the world renowned violinist, died at Bergen, Norway, this week, aged 70 years. A few

days ago Adelaide Nielson, the famous actress died at Paris, France.

A rail way accident in East Tennessee; one person killed and eighteen wounded.

Six Sioux Indians, who stole seven horses and killed a white man, have been surrendered to the United States officer at Fort Randall, by Spotted Tail.

Cholera is said to be causing fifteen deaths daily in one of the Roumanian villages.

A storm in Dakota unroofed houses, killed three people and seriously damaged the wheat crop.

A \$300,000 fire in St. Louis; a \$60,000 fire on Long Island, and a loss of \$1,000,000 by fire in Eureka, Nevada.

20th.—The floods of Germany mentioned yesterday have destroyed the crops on hundreds of thousands of acres. Much suffering among the people will result.

The Chilians have a force of 30,000 soldiers around Lima, Peru, while the Peruvians have but 10,000 to defend it with.

21st.—The Brownsville *Cosmopolitan*, Texas, gives account of what it calls "one of the most terrible hurricanes" that ever visited that section. "The wind blew with increasing violence and rain fell in torrents, flooding the streets of Brownsville and Metamoras. When the storm had abated Metamoras looked as if it had stood a week's bombardment." Buildings were wrecked, and rent, and torn to pieces, "at least three hundred of them," say the *Cosmopolitan*, and great damage by rain, and wind and wave was done to all kinds of property; likewise at Brownsville, Santa Cruz, Point Isabel, and elsewhere on the Gulf coast.

A dispatch from Washington states that fourteen hundred Sioux Indians have surrendered themselves to the Government, or to General Miles, who is in command in Montana, these Indians having crossed back from British America to the United States.

23d.—Disastrous wind and rain storms are reported from various portions of France; cattle and crops destroyed.

The harvest in Ireland progressing and is very satisfactory.

The Afghans hope to succeed in keeping off the British relief column from Candahar, as well as to capture the place.

At Coffeyville, Mississippi a riot occurred the 21st, caused by political differences between the Democratic and Greenback parties of that place, and two men were killed and two wounded.

Dispatches from various points in the Northwestern States tell of continued damage to corn from the protracted drought. This is especially true of many of the counties of Illinois, where the absence of rain has caused great injury to late planted corn.

24th.—The British relief column for Candahar has had one successful brush with the Afghans.

Two Circassians have killed an American missionary and his servant in Turkey.

A very large fire occurred at St. Paul, Minnesota, yesterday, the loss on buildings and merchandise being about seven hundred thousand dollars.

## Correspondence.

LONGTON, Elk Co., Kansas,

August 11th, 1880.

Dear Herald:—Since the quarterly conference of this district, held in May, I have, with the exception of about three weeks, spent the time with Bro. J. T. Davies, the president of the district. I spent about three weeks at Oronogo, Webb City, and Joplin, preaching as circumstances would permit. From Oronogo I went to Galesburg, where I met Bro. Davies. Since we met we have visited Pleasant View, Columbus, Mound Valley and Indian Creek branches. We found them all in fair condition except Galesburg. We started on the 9th inst. to return to Mound Valley, but at the urgent request of the town of Longton for us to remain a few days it was decided that I should stay and deliver a series of discourses, and Bro. Davies to proceed to fill appointments that had been sent to Mound Valley. The people at this place seem very much interested, and some have stated that they believe what we teach. I

was never more kindly received than we have been by the people of Elk county, Kansas. Bro. Loar, who is presiding Elder of the Indian Creek Branch, has done a great work here, and is liked by the people. He is a zealous, and I believe, a good man. Pray for us.

I am as ever, yours in Christ,

A. J. CATO.

DAVIS CITY, Iowa,

July 23d, 1880.

*Dear Herald:* Things spiritual and temporal here are in *statu quo*. We are all full of good intentions and, Micawber-like, waiting for something to turn up. And it may be that the something might be easily turned up, if we would but take hold of it aright, in the faithful discharge of duty, and many seeming obstacles would be removed, and mountains would be but as mole hills. O, that we could fully realize our true position and the relation we sustain to God, to the world, to each other, and to eternity.

Having been authorized to go with Bro. Lake into the South-east Missouri District to set in order things pertaining to the Church there, I left home July 1st, with Bro. A. H. Smith, who was going to Cameron. We staid that night with Bro. I. P. Baggerly, and the next day arrived in the Delana branch, where on Sunday, brethren Baggerly, A. H. Smith and the writer, preached. Next morning (5th) I went to Bevier, found Bro. Lake, and we entered immediately on our duties, prefacing all our actions and deliberations with prayer to God for divine aid, and at the close we felt that we had done all that we could do in the premises in order to accomplish the desired end. In Bro. J. H. Lake I found a genial companion, a wise counselor, and a humble, faithful servant of God. I indulged in the wish that I could always be with him. The Saints of Bevier treated us as only Saints can, and we shall long remember their kindness.

On the 10th I left for Cameron. I had sent a card to Stewartville, asking some of my old associates to meet me at Cameron, and I was delighted when Bro. J. M. Terry met me at the train and said that they had responded to my request by the wagon load. Notice that I would preach had been circulated by newspaper and otherwise, and I found a good company awaiting me. I was glad to grasp once more the honest hand of Bro. J. T. Kinnaman, whose goodness of heart is proportionate with the length of his body. His wife and children also were there, and Bro. and Sr. J. H. Meriam. I thought that this joyous meeting of loved ones, all at once, paid for years of struggle and toil. And these scenes act as an incentive to push on to the victory, until we shall meet with all earth's loved ones, to part no more. I spoke with good liberty that evening, and three times next day. No wonder I had liberty, with such surroundings, such kind-hearted, devoted Saints, such prayers and such singing. There was inspiration in the very atmosphere. I expected to leave immediately for home, but the Stewartville Saints put a veto on that, and took possession of me. And to Stewartville I went, and a good time I had. I would like to mention the names of all the Saints I met, but space will not permit, and I would like to tell how the good sisters fixed me up with a new coat, shirts, nice ties, etc.; how Sr. Meriam and Sr. Bettie Smith engineered the job, and all the rest helped; but perhaps they do not wish me to say anything about it. One thing is certain, he to whom all this kindness was shown has an appreciative heart, and will, with God's help, strive to retain the confidence of all the people of God. I enjoyed my stay in the country and in town. Visited Bro. Kinnaman, who has a beautiful home, one mile west of town, and I seemed to live over the past, rejoicing in the present prospect before us if we are only faithful.

On the 14th, Bro. Kinnaman and I visited relatives and Saints at St. Joseph, and I spoke in the Opera Hall there to a good audience, and had good liberty. But I fear that I damaged the prescribed rules of etiquette, for as the evening was very warm and sultry, after speaking a short time I drew my coat, laid it on a window-sill; next my hypocritical neck-tie came off, and found a place of safety on the stand; next my

stand up collar took its flight out of a third story window. But I hope that etiquette will survive the shock. The Saints have showed me great kindness, which will long be remembered. Back to Stewartville, preached twice on the 18th, partook of the emblems with the Saints, and felt to rejoice. On Monday, 19th, I left there and arrived at Lineville, Iowa, at 9 p.m., suffering with neuralgia; staid over night where I shall not stop again if I can help it. And now while I think of it, if any who see this ever come to Lineville, and want hotel accommodation, call at the Iowa House, J. Lovett, proprietor. A tri-weekly hack runs from Lineville, *via* Pleasanton, to Leon. I came to Pleasanton by hack; took dinner at Sr. Allen's; then on foot to Davis City; found all well. I understand that Sr. Henry C. Smith of Lamoni, is very sick. I intend going there to-day. I expect to start east, to my field of labor, about August 10th. Love to all.

Yours in the gospel,

B. V. SPRINGER.

BRO. JOBE BROWN writes a ringing letter from Clinton, August 7th, 1880, read it, and it will do you good:

CLINTON, IOWA, August 7th, 1880.

*Bro. Joseph:*—I have just returned from administering to Sister Myers, at Savannah. Bro. Williams, her son-in-law, and her daughter, all seem to be honest, earnest Saints, and are striving to live right. But there are some hindrances there as well as elsewhere, on account of inconsistent fault-finding professors. There is no organization, and therefore can be no application of discipline.

Your cheerful letter did me a world of good. We see in theory the necessities of the Church supplied; and we will see it in practice if the same liberty, and encouragement of those in authority, are continued to me in the future as in the past, and the favor of God continues as it has been with us thus far in giving us acceptance and prosperity with the Saints and the people generally. I may have to locate, but shall not do so as long as righteousness, duty, and the cause I have embraced demand my efforts in the field; and I can possibly and consistently stay in it.

The old Methodist preacher whom I baptized some time ago, will preach to the Saints in our hall to-morrow at 10:30. Bro. Turner is as true as steel and alive in the work, and succors and defends the cause nobly in my absence; and feels confident that our success here is only a matter of time. There are quite a number on the very eve of obeying the gospel. I have Bishop Rogers' permission to regulate our local financial matters either by tithes or free-will offerings. It would be much the easiest to arrange it by, or with free-will offerings, both for myself and for the district; but that would not result in the good to the general Church treasury that I desire. For if each branch will, or can be induced to pay a portion of their increase equal to one tenth of it for the support of the Elders that serve them, and the poor in their midst. This seemed to meet the approbation of the great majority of the Saints, as each locality would have the disbursement of their own funds and not support inefficient Elders or unworthy poor. Thus every locality would be self-supporting, and the one-tenth of all thus raised in each and every branch will afford a much greater general church fund. And thus every locality will be supplied with an Elder, and every Elder thus employed will be supported, and "Zion will arise and shine."

I wish to say one word in regard to one-tenth of the increase. Increase does not mean surplus. After we have purchased every thing heart could desire, and gratified every craving that a perverted appetite might crave, and paid every debt that may have been contracted to enlarge our estate—who has a surplus in such a case? None. But the increase to be tithed is the amount realized after the actual expense of production is defrayed, not counting his own expense or labor; for that he has nine-tenths, and for the support of the Lord's house and the poor he sets apart one-tenth, after paying the actual outside cost of production. I would rejoice to see those in authority

move forward in this thing; but if they refuse, God will raise up a Gideon, or a Nehemiah, or a David; for "every jot and tittle of His word must be fulfilled" though heaven and earth pass away; as well as the opinion of wealthy and would-be great men.

Yours as ever in hope,

JOBE BROWN.

BOTNA, Shelby Co., Iowa,

August 10th, 1880.

*Bro. Henry:* Last Sunday I baptized a Mr. and Mrs. Gunsolly, the parents of a large and orderly family; also, a daughter of about thirteen, and a niece of the same age. They are those of good report, and will have a good influence in their neighborhood. They reside about seven miles east of Galland's Grove; there are no Saints nearer than the grove. I am well, and generally enjoy good liberty in preaching. My heart is often made glad by a realization that my sins are forgiven. How kind is our God, and how precious is the gospel. When I think of those able men that have fallen away, I think "Am I not just as liable to be overcome as they?" And then I try to be more humble, if possible, than before; for I do know that God has set his seal to this cause. I want to spend my life for its advancement. I am well pleased with Brother Joseph (I know of no other name that seems to express the nature of his calling any better) as a leader of the Church; not but what I think he may have faults, like other men, but because he manifests the Spirit of Christ in his actions and teachings.

GEORGE S. HYDE.

POINT CLEAR, Baldwin Co., Ala.,

August 9th, 1880.

*Bro. Henry:* I wrote last from Butler county. Since that I have visited the Lone Star and Flat Rock branches; also, preached in Munroe county. On August 3d I left the scenes of my five weeks' labor among the Saints in the Alabama District. There are noble men and women in this district, who are endeavoring to walk in the light. Dark and gloomy at times has seemed the way to them, but the hand of Providence has been over the faithful, and as lights which could not be hid, they have stood blessed of the Lord, and a blessing to others. May union, peace and harmony prevail, and the clouds that hang over them flee away. With a grateful heart I acknowledge their many acts of kindness and love. I found them fathers and mothers, brothers and sisters, and left them with regret.

The night of August 3d, I stopped at Sr. Jones', being met at the train by her husband. Upon the 4th, I started with Bro. L. F. West for the District Conference, which convened upon the 7th. Quiet and peaceful meetings were enjoyed by fair congregations. I am now staying at Father Odom's, who is eighty years old, but active and in the faith.

Your brother in Christ,

FRANK P. SCARLIFF.

LONGTON, Elk Co., Kansas,

July 29th 1880.

*Brethren Joseph and Henry:*—On the 22nd inst. myself and Bro. A. J. Cato arrived at this place, which is about a hundred miles from home. We started meetings the next night, and continued ever since every night and Sunday, in the neighborhood of the Indian Creek Branch. We enjoy good liberty and have good attention from crowded houses. To-morrow night we intend to open meetings in this town, and continue over Sunday, then to go to Howard City, and also to Fall River, if the Lord will open up the way before us, and return to Mound valley Branch to attend our conference August 20, 21, 22. The Saints are kind hearted, and the work done in this locality reflects great credit on them and Bro. W. S. Loar, their presiding Elder. About the time I was here before I baptized four at the Columbus Branch, the fruit of others' labors. Since then Bro. Cato and myself have labored in the eastern part of the district, and all the way here. At the Mound Valley Branch Bro. R. H. Davies has baptized two. Bro. D. S. Crawley was to have a debate with an Elder of the Christian order in a few days after our departure, at the Pleasant



View Branch. From what I have heard since, his efforts were crowned with success. This man has been driving at the character of Joseph Smith for some months; he told the people that he was going to oppose the Saints to the "bitter end." I told him that the worst trouble he would find in that was that our religion had no bitter end to it.—It is the "sweet bye and bye," with us.

In the one hope,

J. T. DAVIES.

SALT LAKE CITY, Utah,  
August 19th, 1880.

*Bro. Joseph Smith:*—My recent trip to Montana was tedious and expensive, yet it will result in good to that district, I trust, as by personal contact with the people I learned better than I could have done by correspondence just what kind, and how many ministers are likely to be needed in that district for the next year or two.

I found many excellent Saints and friends, and prospects are good for an increase in different places in the district. The Saints there are liberal in subscribing for Church periodicals and books, and in aiding the Rocky Mountain Mission and the general Church treasury. Their reward is sure.

The work in Utah is moving on, and there are many favorable indications for its future progress. Bro. R. J. Anthony brings encouraging tidings from Provo Valley, and feels zealous and trustful. There has been six added in this city in the past three weeks, also four at Provo, and two at Springville. The "stone" is rolling. Many are believing. I am constantly reminded that great changes for the better are occurring all over this territory.

The bands of priesthood are gradually weakening, the ruling priesthood are losing their grip on the people, and the masses are exercising their rights of private judgment and personal liberty to a greater degree than ever heretofore. The Spirit of God bears witness that good is coming to Utah, and that the Lord will make bare His arm for the deliverance of the oppressed.

The Reorganized Church has now the opportunity of demonstrating her faith and charity, in seeking to save erring ones. May she rise up to her privileges and her duties in this matter. Our missionaries have done well thus far in filling the hearts and homes of the Utah people, where they have gone, with the gladness and joy of Christ's gospel, and heavenly power attends their efforts.

W. W. BLAIR.

GRAND PRAIRIE, Minn.,  
July, 1880.

*Bro. Joseph:*—When Bro. Lambert visited us a year ago he could not give a very favorable report of us, but thought there was salt enough to save us. We have passed through fiery trials and peace and unity now prevail. We have been blessed with the gifts of the gospel, the gifts of prophecy and tongues, interpretation; and some have been healed by the power of God; to His name be all the praise. Since the 3rd of last February I have baptized thirteen. Our branch now numbers thirty-one. Some that have been baptized are heads of families, and among the best citizens we have in this part of the country. I have preached all that I could since New Year, in Osceola county, Iowa, and Nobles, Rock, and Pipestone county, Minnesota. In all of those places a good interest manifested. Bro. Lambert has visited us this summer and cheered us on in the work.

Praying for the success of God's Church everywhere, I remain a follower of Christ,

JOHN SPAULDING.

STOCKDALE, Wilson Co., Texas,  
August 3d, 1880.

*Joseph and Henry:* Having just arrived from Gonzales county, I will drop a few lines to the *Herald* once more. I gave a talk to the people at Pilgrim Lake on last Sunday; there seemed to be many interested. They are wanting a traveling Elder to come out and visit them. I think that there is a good chance for a great work to be done in this portion of Texas. Brethren Bozarth and Thompson visited us last June, but

their stay was very short. There was one joined the Church, and others interested.

Sr. Laura Cobb requests me to write to the *Herald* for her. She has a son about eighteen years of age, just recovering from a severe spell of sickness. It seemed to affect his mind very much, and he is very delirious. She requests the prayers of all the Saints for him.

Yours in gospel bonds,

JOHN A. CURRIE.

LEADVILLE, Colorado,  
July 24th, 1880.

*Bro. Henry:*—I yet feel an interest in the latter day work. I have been very busy the last three months prospecting. Have seen a good deal of this country and of its people, and find even here, where men come to seek their fortunes, that there are noble men and women who never heard the gospel, or felt its saving influence, those who feel that it is more pleasure to do right than to do wrong. I have some very good prospects, and feel that when I leave this country my labors will not be in vain, financially.

I received a card from Bro. James Kemp, inviting me to attend a conference to be held at Hutchinson, but I can not attend, being too far off. Also received a letter from Bro. James Caffall, stating that he would like to come to Leadville, but had not the money. It takes money to travel in this country.

I saw a house advertized here, "The Mormon House." It is one of those low dens of infamy, where they act out the scenes of Brigham Young's family affairs. This is the way that Mormonism is represented here. Sometimes I think that if the Brighamites could see their own acts as others see them, they would hide their faces in shame. It is a sad thought that a people that once had the true light of heaven should become a by-word among the wicked, and their acts of crime be famous among the low, so that even the city authorities of Leadville put a stop to the exhibition. If this letter should reach those in the mountains, let me say to those people there, Shame, shame, why will you pollute the Church of God. Repent and wash yourselves, and the blood of Christ is able to make you clean. I have many friends and acquaintances in Utah. The record that I made in that country I am not ashamed to meet at the bar of God.

Ever praying that God may bless you, I am your brother,

D. K. DODSON.

ST. THOMAS, Ontario,  
August 16th, 1880.

*Brother Henry:*—I left London on the 14th; found the Saints here all well. I am enjoying very good health at present. At London I enjoyed much of the Spirit in preaching. I also baptized nine person into the kingdom. I hope that they will continue faithful all the days of their lives. The Saints at London were very kind to me; they could not have done better. I leave here on the 19th for Corinth. Pray for me. I feel very weak at times, and have a great deal to overcome.

Yours in truth,

G. T. GRIFFITHS.

HANNIBAL, Missouri,  
August 20th, 1880.

*Bro. Henry:*—Just returned from our district conference, held at Salt River. We had a time long to be remembered, and the Saints at Salt River made it comfortable for all. Bro. John H. Lake was there doing good. We left him there; God bless him in his useful labors.

JOHN TAYLOR.

WRITING PADS.

Letter, size 8½ x 11 inches, postage paid .....40c  
Packet Note, size 6 x 9 inches.....30c  
Note, size 5½ x 8½ inches.....25c  
A light, strong manilla paper, sized and smooth finished, ruled one side, for writing with pen and ink, 150 sheets in a pad; just the thing for correspondents and conference secretaries. Try it; it will be a saving in postage.

Conference Minutes.

NORTHERN NEBRASKA DISTRICT.

A conference was held at Platte Valley, Nebraska, June 26th, 1880; Thos. J. Smith, president; H. Nielson, clerk.

Statistical Reports:—Platte Valley, no change except 1 ordination. Pleasant Grove, 2 marriages solemnized. Omaha (English), last report 64, present 62; 2 received, 3 removed, 1 expelled. Omaha (Scandinavian), last report 31, present 30; 1 removed by letter. The Lake Shore Branch was received into the district. It numbers 30 members, including 1 Elder, 1 Priest, 1 Teacher and 1 Deacon.

Elders N. Brown (baptized 3), and Thos. J. Smith reported.

The latter said that the aid received from the brethren was insufficient to keep him constantly in the field.

The committee on horses and wagon reported that they had received \$3 50, and N. Brown, had paid for the wagon. P. Brown was released from the committee and J. Stowers appointed in his place. The committee was continued and instructed to turn over the harness and wagon to the district president, and that the same be left at his disposal until otherwise provided for.

The president reported that he had visited J. T. Thygesen, who refused to come to terms without a trial. The president was then authorized to appoint a court of Elders to try the case.

N. Brown was continued in his present field, and all other Elders and Priests to labor as circumstances permit.

Notice was given to the conference by G. Medlock, G. Hatt and W. Ballinger, that they would take an appeal from the decision of the district conference to the First Presidency, to be investigated at the Semi-Annual Conference to be held at Council Bluffs, Iowa, September 12th, 1880.

H. Nielson resigned as book agent and T. J. Smith was chosen in his place.

T. J. Smith was appointed to represent the conference in the investigation of G. Medlock, G. Hatt and W. Ballinger cases.

Resolved that T. J. Smith be sustained with our means.

An amusing discussion followed as to what our means amounted to, and the president was asked how much money was needed per month to keep him in the field. He answered, and straightway about \$100 was subscribed, some to be paid right away, some in three and some in six months.

N. Brown and E. Boulson, the committee on J. P. Thygesen and J. Christensen's case reported that the charge could not be sustained.

Contribution for the ministry \$5.05.

Prayer meeting and preaching was had Sunday forenoon, and also preaching in the afternoon and evening by E. Rannie and T. J. Smith.

Adjourned to the Douglas Branch, September 25th, 1880, at 2:30 p.m.

ST. LOUIS DISTRICT.

A conference was held at West Belleville, St. Clair county, Illinois, on Sunday, July 4th, 1880; A. W. Reese, president; George Hicklin, secretary.

Branch Reports:—St. Louis, present 190, last report 230; 1 died, 1 received by letter, and 17 scattered members; scattered members to be published and moved from the St. Louis Branch record, 23.

Belleville 68; 1 baptized, 7 received. Alma, last report 56, present 53; 3 removed by letter to Belleville, 11 scattered members, 5 of them being Bro. Wm. Kinghorn's family. They are in Salt Lake City. We would like Bro. Blair to see them.

Caseyville, at last report 40, present 39; 1 removed by letter.

Gravois 53; no changes. Whearso 17. Alton, Cheltenham and Boone Creek not reported.

Sunday School Union of the District reported as in a fair condition; three schools attend the district meetings. St. Louis, Cheltenham and Gravois not reported.

Resolved that the next School Convention be

held at Cheltenham. Wm. Jaques, president; J. E. Betts, clerk.

Zion's Hope Sunday School made a statistical and a financial report.

At 1 p. m., the court of Elders on the difficulties in the Caseyville Branch reported. It was adopted. Bishop's Agent had no report.

Resolved that Bro. Wm. Still's license be returned to him.

Abraham Reese was elected as president of the district, Wm. Anderson and J. E. Betts, Sen., as his counselors, and J. E. Betts, Jr., clerk.

Further business was deferred and a session of testimony was held.

At 6 p. m., Elders A. Reese, Geo. Hicklin, John Beard, Stephen Blackie, James Houston, D. W. Davis and J. E. Betts reported; also Priests J. W. Thorpe (baptized 1) and Alex. Fyfe reported.

Preaching by Bro. Reese, for about one hour, and then to business again.

Resolved that all moneys for the ministry be paid into the hands of the Bishop's Agent.

That there be a separate fund to pay the expenses of the Elders in the district.

Adjourned to Sunday, October 3d, 1880, to meet at St. Louis.

#### CENTRAL NEBRASKA DISTRICT.

A conference was held at Newman's Grove, Madison county, Nebraska, June 26th, 1880; G. W. Galley, president; Heman C. Smith, secretary, *pro tem*.

The Rules of Order were adopted to govern our assemblies.

Elders G. W. Galley, Charles Brindley, Hyrum O. Smith, Geo. S. Hyde, Robert Oehring, and Chauncy Loomis reported, also Priests Moses Welch, Charles Hutchins, C. H. Derry and J. H. Smith.

Branch reports:—Deer Creek, 18; 2 received. Columbus, 41; 1 removed. Cedar Creek, 17; 1 received, 1 ordained an Elder. Clear Water, 8; 1 ordained a Priest.

Bro. Heman C. Smith was requested to labor in the district, as also were Brn. G. S. Hyde, H. O. Smith and J. H. Smith; and all others are asked to labor all they possibly can.

The President was authorized to audit the secretary's books, and to enquire if his circumstances will admit of his attending more fully to his duties.

Brn. Charles Brindley, Chauncy Loomis, C. H. Derry and J. H. Smith were sustained as presidents of their respective branches.

Adjourned to Cedar Creek, October 2nd, 1880.

A prayer meeting was held at 8 p. m. Licenses were granted to Elders Robert Oehring and Hyrum O. Smith, and to Priest James H. Smith.

Bro. H. J. Hudson reported not having been able to preach much; would have to await God's own time to lift his voice in defence of the truth. He loved to think of his experiences along the way.

Bro. George S. Hyde preached, followed by Bro. George W. Galley.

At 2 p. m. Bro. Hyrum O. Smith preached, and Bro. H. J. Hudson spoke impressively, followed by Bro. G. S. Hyde. At 8 p. m. Bro. Heman C. Smith preached.

#### NORTHERN ILLINOIS DISTRICT.

A conference convened in the Mission Branch, LaSalle county, Illinois, June 19th, 1880; I. L. Rogers, president *pro tem*; J. S. Patterson, clerk *pro tem*.

Branch Reports:—Plano, last report 193, present 198; 8 baptized, 2 received, 5 removed, 2 ordinations. Sandwich, last report 63, present 69; 6 received by letter. Amboy, last report 44, present 41; 2 died, 1 expelled. Mission 110; no changes. Streator, last report 44, present 39; 2 baptized, 7 removed by letter. Braidwood, last report 66, present 80; 15 baptized, 1 died.

Elders M. H. Forscutt (baptized 10) and H. A. Sebbins (baptized 5) reported by letter, and J. S. Patterson (baptized 7), Thomas Hougas, Andrew Hayer, J. S. Kier (baptized 7), F. G. Pitt, C. G. Lanphear, Joseph Morrill, Joseph Smith, and I. L. Rogers in person, also Deacons Alfred Tarling and James Crick.

The requests sent in by Brn. Forscutt and Stebbins to be released from the presidency and secretaryship of the district were read and the matter was discussed, but finally their requests were refused and motions prevailed sustaining them.

Further time was allowed to the secretary to correspond with Brn. Randall and Page, as previously authorized.

At 8 p. m. preaching by F. G. Pitt. Sunday 20th. At 10:30 a. m. and 8 p. m. preaching by Joseph Smith and at 2:30 p. m. by J. S. Patterson.

Adjourned to Streator, Illinois, October 16th and 17th, 1880.

#### SOUTH-EASTERN OHIO AND WEST VIRGINIA DISTRICT.

A conference was held at Syracuse, Ohio, June 26th and 27th, 1880; Thomas Matthews, presiding.

Eleven Elders reported in person or by letter, also one Priest, and one Teacher. Nine baptized by the Elders during the quarter.

Branch Reports:—Syracuse, last report 57, present 57; 1 baptized, 1 expelled. Lebanon, last report 22, present 29; 7 baptized. Liberty, (first report), 9. Jackson, not reported.

Bishop's Agent's report:—"Balance \$2.09, received \$9.50 total \$11.59; paid L. R. Devore \$5.25, Thomas Matthews \$3.50, Lilly Steward \$1.75, horse feed 50 cents, total \$11; balance on hand 59 cents. Thomas Matthews, agent."

Resolved that the presiding Elder of each branch take up a collection for the purpose of purchasing a district record, the money to be forwarded to clerk of the district.

Sunday. At 9 a. m. Sabbath School. Preaching by David Hopkins and David Matthews at 11 a. m. Prayer and testimony meeting at 2 p. m. Preaching at 6:30 p. m. by Edmund Thomas.

Adjourned subject to the call of the president.

#### WESTERN MAINE DISTRICT.

A conference was held at Brooksville Branch, July 3rd and 4th, 1880; J. C. Foss, president; Wm. Pert, clerk *pro tem*.

Branch Reports:—Green's Landing, 37; 2 baptized, 1 died. Bear Isle, Brooksville, Deer Isle and Rockland not reported.

One of the Seventy, 2 Elders, 1 Priest and one Teacher reported.

Committee to settle difficulty examined and re-appointed, G. W. Eaton in stead of O. C. Eaton.

The branches are requested to make full reports next conference.

Adjourned to Deer Isle, October 16th and 17th, 1880.

#### GALLAND'S GROVE DISTRICT.

A conference convened at Deloit, Iowa, June 18th, 1880; J. W. Chaturban, president; Worden Whiting, assistant president; John Pett, secretary.

Branch Reports:—Galland's Grove, 227; 2 baptized. Mason's Grove, 78; 7 baptized, 4 received, 15 removed, 2 expelled, 3 ordinations, 1 marriage. Union, 56; 1 removed, 1 received. Coalville, 19; 3 removed by letter, 1 died. Boyer Valley, 46; 3 baptized, 3 removed, 1 expelled. Camp Creek, 19. North Coon, 21. Shelby, report mislaid.

Elders John Hawley, Charles Butterworth, Elisha C. Brown, John Rounds, John Hardman, Wm. A. Carroll, Eli Clothier, Henry Halliday, Wm. Jordan, Heman C. Smith, Eli T. Dobson and W. Whiting reported.

At 7:30 p. m. preaching by Heman C. Smith. Saturday 19th, 8:30 a. m. prayer meeting.

At 10 a. m. Elders Ira Goff, Benan Salisbury, B. F. Wicks, David Delivergne, Franklin Rudd, John Rudd, D. H. Bays, J. W. Chaturban and John Pett reported.

Bishops Agent's report:—"On hand March 18th, 1880, \$23.32, received since \$105.75; paid out \$83, balance \$46.07. John Pett, agent."

At 2 p. m. Priests Joseph Seddon, (had preached 25 or 30 times in the Little Sioux district), John Dobson and Cyrus Dobson reported. Teachers James Turner, Newton Brogden, David Hain and Geo. Salisbury reported.

A petition was presented by Robert R. Mont-

gomery (expelled) stating that the action of the Mason Grove Branch in his case was illegal, and asking the conference to take the matter under advisement that justice might be rendered him. A committee was appointed to consider the objections stated in the petition, and they reported that the objections were not sufficient to warrant any action of the conference.

All who were appointed missions at the last conference were continued in their present fields, with a request that all Elders, Priests and Teachers not appointed, labor as much as they can.

A series of two-days meetings were appointed. At 7:30 p. m. preaching by Bro. Clothier.

Sunday 20th, 8:30 a. m. prayer meeting. At 10:30 a. m. Bro. D. H. Bays preached, in the afternoon Bro. Heman C. Smith, and in the evening Bro. Jonas W. Chatburn. The discourses throughout were edifying and instructive, the congregations large, and the attention all that could be desired.

Notice of appeal was given by the Mason Grove branch, from the decision of the Galland's Grove conference, to the Semi-Annual Conference of 1880, in the case of John D. Newcomb.

Adjourned to Galland's Grove, Friday, October 15th, 1880, at 10:30 a. m.

#### SALT LAKE DISTRICT.

A conference was held at Liberal Institute, Salt Lake City, July 3d and 4th, 1880; W. W. Blair, President; Joseph Luff, clerk.

Branch Reports:—Salt Lake, last report 167; present 170, including 6 Elders, 4 Priests, 2 Teachers, 1 Deacon; 5 baptized, 1 removed by letter, 1 died.

Springville 20, 1 Elder; 1 received by letter, 1 ordination.

Union Fort, no material change since last report.

Elders James Stevenson, Wm. P. Smith, T. N. Hudson, W. W. Blair and Joseph Luff reported in person, and Charles Derry and Robt. J. Anthony by letter.

T. N. Hudson was sustained as president and Joseph Luff as clerk of the district.

Adjourned to Salt Lake City, Oct. 6th, 1880.

An interesting and profitable testimony meeting was conducted by W. W. Blair at 10:20 a. m., on the 4th, and preaching by W. W. Blair, James Stevenson and Joseph Luff, later on the same day.

#### NORTHERN CALIFORNIA DISTRICT.

A conference assembled at Oakland, at 9:30 a. m., July 4th, 1880; John Carmichael, temporary chairman; and Wm. Potter, clerk *pro tem*.

Prayer by A. Haws, followed by a prayer meeting till 11 a. m., and then preaching by J. B. Price. At 2 p. m., sacrament and testimony meeting. Had a time of rejoicing, and the gifts of the Spirit were manifested, and many strong testimonies were borne. At 7:30 p. m., prayer by Wm. Anderson, and preaching by John Carmichael.

July 5th:—Prayer by John Roberts. John Carmichael was chosen as president, D. J. Phillips as vice-president and Wm. Potter as secretary of the district.

Missions were appointed to Wm. Potter, A. Haws, Wm. McClean, and all others requested to labor as circumstances admit.

Resolved that we adopt the "Rules of Order." That all members of the Church residing in this district are requested to join the nearest branch to which they reside.

Adjourned to Washington Corners, at 10 a. m., October 6th, 1880.

#### KENT AND ELGIN DISTRICT.

A conference was held in the Wellington Branch, Canada, June 5th, 1880; Columbus Scott, president; R. Coburn, clerk.

Branch Reports:—Wellington, at last report 12; no changes.

Zone, at last report 35, present 34; 1 removed by letter.

Buckhorn, last report 55, present 58; 5 baptized, 2 removed by letter.

Elders Arthur Leverton, Benjamin Blackmore, Chas. Badder, Asa Vickery, George Cleveland (bap-

tized 5) reported; also Priests James Robb, Wm. Carnes, John Traxler and Peter McBrayne, and Teacher E. Coburn.

Bishop's Agent, James Robb, reported: "On hand last report \$8.00, received \$23.00; paid out \$8.50; balance June 5th, 1880, \$22.50."

Resolved that we sustain Brn. C. Scott and Gomer Griffiths as missionaries from the General Conference.

The district clerk was allowed \$1.50 for expenses to and from conference.

Resolved that Brn. Scott, Leverton and Shaw compose a court of Elders to settle difficulties in the Buckhorn Branch.

Sunday: At 9 a.m., prayer and testimony meeting, in charge of Chas. Badder and Jas. Robb. At 10 a.m., preaching by J. J. Cornish. At 2:30 p.m., preaching by G. T. Griffiths, after which the sacrament was administered.

Adjourned to Buckhorn, October 2d, 1880.

## Miscellaneous.

### APPOINTMENTS IN FLORIDA.

Pond Creek, in Bro. T. A. Johnson's neighborhood, August 28th and 29th; Santa Rosa Branch, September 4th and 5th; Hinote Branch, 11th and 12th; Pleasant View Branch, 18th and 19th; Eureka Branch, 25th and 26th. Bro. F. P. Scarcliff will be with me in these meetings, and an invitation is extended to the Elders, Saints and friends to attend. And if any of the Elders or Saints in Alabama can attend these meetings, they are cordially invited to do so.

L. F. WEST.

### FIRST QUORUM OF ELDERS.

Dear Brethren, Greeting:—As the meeting of the Semi-Annual Conference will very soon take place, and as the demand for faithful and true workers for Christ was never more urgent than at the present, and there are many unfilled calls, I earnestly request that every member will report to me at Council Bluffs, Iowa. I shall be pleased to meet as many of the members as can possibly make it convenient to attend, and hope that all will report themselves. The field is widening every day, and it is for us to occupy, that we may obtain the Father's richest blessings.

Yours in Christ,

ROBT. M. ELVIN,

President of the Quorum.

### QUESTIONS.

I would like some one to tell me, and by telling me it would be general, in the columns of the *Herald*, who was it that Christ referred to when he told Pilate that he could have no power against him, except it was given him from above, "therefore he that delivered me unto thee hath the greater sin." Pilate said he had power to crucify him and power to release him. I would like to set some one to work at just such a question.

T. F. STAFFORD.

The last of the Apostles in connection with the "Catholic Apostolic Church," died in the Christmas last past. If the churches who profess to be descended from the one inaugurated on the day of Pentecost declined in Spiritual grace, for the want of apostolic power among them, how will that Catholic Apostolic Church succeed in retaining her Spiritual equilibrium? I would like to read an answer from one of her chief ministers to this question.

HENRY CHAS. CRUMP.

### REQUESTED TO REPORT.

The scattering and absent members of the Stewartsville (formerly called the DeKalb) Branch, of DeKalb county, Missouri, are earnestly and urgently requested to write to the branch officers of their present whereabouts, so that the branch may be acquainted therewith, and know of your faith and interest in the latter day work. If near other branches in Missouri or other States, letters should be applied for to join said branches, according to the law of the Church. Address,

B. B. SMITH, Stewartsville, Missouri.

### STOCKHOLDERS ATTENTION.

The stockholders of the First United Order of Enoch will hold their annual meeting September 14th, 1880, at or near Conference grounds, Council Bluffs, Iowa. By order of president.

ASA S. COCHRAN, Secretary.

### INFORMATION WANTED.

Mr. J. Fisher wants to find his brother Robert's family, that left England in 1833, and settled in Paterson, New Jersey. Or some of his wife's folks, Mr. John Harker's family, as he wishes to correspond with them. Direct Third Ward, Salt Lake City, Utah.

JAMES FISHER.

### APPEAL TO PITTSBURG DISTRICT.

As treasurer of the Elders' Fund appointed by the district conference, I hereby appeal to you to whom this paper may come that you give us your assistance in this good work.

A constant missionary effort is very necessary and sadly needed in our district, and the only way to accomplish this is by an organized, systematic effort, to be made by us as members of the district. Tens of thousands have not yet heard the glad tidings, and yet others that have heard and obeyed, but do not belong to an organized branch, have no opportunity of hearing the Word of God preached to them and are starving for spiritual food. Are we to look on indifferently and see these honest hearts perish without making any efforts to save them? By neglecting this opportunity we cannot even save ourselves; for to the laborer will belong the sheaves when the harvest time shall come. Here is an opportunity to put our shoulders to the wheel and push all together. Give what you can, if it be only a few cents, or if it be more,—only whatever it may be let it be given regularly each month.

In this manner one or more Elders can be sustained and constantly kept carrying the good news around through the district, and their families be provided for in their absence. If this can be done the seed can not only be sown, but watered until it bears fruit; and who can tell what the harvest will be? If there is joy in heaven over one sinner that repenteth, what think you will be the reward of those that give of their means to send the message of Repentance and Life to many honest souls? It is written, "Cast thy bread upon the waters and it shall return to you ere many days." Do we believe it? Yes. Then let us to work with the promise of our great reward in view. Let us not faint, nor be weary by the way. Now is the day,—the night cometh when no man can work. In this is our Father glorified that we bear much fruit. If we can do but little let us do that little well, and lo! when the morning of Life shall come, we shall see the bread cast upon the waters so long ago returning to us as gems that will shine in our crown of life. "In the morning sow thy seed in the evening withhold not thy hand."

We may not live to see the fruits of our labor, but we can at least lay the foundation, that others seeing may build upon it to the honor and glory of God. And this much is indeed a noble work for which we will receive the promised reward, if it is done through faith.

The question is, Have we faith enough to carry us through. "Faith comes through hearing, and hearing by the word of God." So faith is confidence in God's word. Have we confidence in his word? If we have we will show it by our works, as faith without works is dead being alone. We are first commanded to believe, second to obey, and, with a more hearty obedience to the will of God, unbelief will vanish like a dream. We often desire and pray for the faith once delivered to the Saints. Now let us see how we can receive it. It is written that Abraham's faith was a perfect faith. He showed forth his faith by his works, and by works made his faith perfect. Faith to be perfect must be mutual. Abraham by his works placed himself in such a position that he exchanged mutual confidence with God. This is "the faith" once delivered to the Saints that we so much desire; and it is your privilege and mine to receive it by faithful obedience to all of God's commandments. Now let us show, by

our works and willingness to build up his Church and Kingdom in this district, untiring diligence and faithfulness that we may, through his grace, acquire at least a portion of "the faith."

I therefore present the following subscription list for the consideration and action of every individual member of the district.

"We, the undersigned members of the Pittsburg District of the Reorganized Church of Jesus Christ of Latter Day Saints, do hereby agree to pay the sum attached to our names to the "Elders' Fund" for the purpose of keeping one Elder, or more, constantly in the field in the district, said sum to be paid monthly to the treasurer appointed by the district to receive it, or to such agents as he shall appoint to receive it to be remitted to him."

Scattered members who are removed from any branch, can remit any stated amount by corresponding with me. Donations will be thankfully received from any who are friendly to the cause.

Your brother in Christ,

F. CRILEY,

Treasurer of Elders' Fund.

Address: Care No. 33, Fifth Avenue, Pittsburg, Pennsylvania.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice,

### BORN.

WEST.—To Fannie E. and L. Frank West, July 1st, 1880, a girl, name Luella Helen; child and mother doing well.

### DIED.

BABB.—At Hastings, Iowa, July 31st, 1880, Elizabeth Sweet, only child of Bro. John W. and Sr. Elizabeth S. Babb, aged 1 year, 2 months and 21 days. Funeral sermon by Bro. D. Hougus.

"Like the rosebud she faded,  
With life just begun,  
And angels, bright angels,  
Escorted her home."

CRAWLEY.—At Cherokee, Kansas, July 23d, 1880, of inflammation of the bowels, Daisy, child of Bro. and Sr. D. S. Crawley, aged 1 year and 9 months.

TROBAUGH.—At Richland Center, Wisconsin, Sunday, July 25th, 1880, after a few days illness, sister Jane, wife of Bro. M. N. Trobaugh. Her remains were interred at the Spring Valley Cemetery, C. W. Lange officiating at the grave.

Sister Jane was the daughter of John and Frances Gregg, and born on the 11th day of February, 1820, in Campbell county, Kentucky, and therefore 60 years, five months and 14 days old at her demise. She was a true wife, an affectionate mother, a devout Christian, beloved and respected by all who knew her, and who will cherish her memory with never fading freshness, greatly feeling the loss they have sustained. She died as she had lived, a strong believer in the latter day work, feeling assured of coming forth in the first resurrection, to live with Christ a thousand years upon this beautified earth, and in the golden city forever hereafter.

ROBINSON.—At Lamoni, August 15th, 1880, of cholera-infantum, Joseph M., son of Bro. and Sr. Ebenezer J. Robinson, aged 8 years, 11 months and 12 days. His death was very sudden, terminating an illness of about eighteen hours. His parents feel that they are bereft of a dutiful son, but seem to say by their acts and emotions, "Thy will be done, O God."

LONG.—Sister Anna Long died at Lexington, Mich., July 5th, 1880. She was baptized by Elder Robert Davis, and confirmed by the same, May 28th, 1878. She was born at King, Ontario, Sept. 16th, 1843. Her testimony to the last was, "I know the latter day work to be of God." She much desired the conversion of her husband and children. Pray for them. Funeral by Daniel Wilkie, Priest, from Rev. 14:13.

PETTIGREW.—At Braidwood, Illinois, August 20th, Elizabeth Adeline, daughter of James and Margaret Pettigrew, with inflammation of the lungs, aged 11 months and 7 days. Funeral services conducted by Bro. John S. Kier.

**CHAPIN.**—At Columbus Nebraska, July 24th, 1880, Elder Adolphus Chapin. Born November 10th, 1799, at Chicopee, Hampden county, Mass.; united with the church in 1838; emigrated to Utah, but became dissatisfied with the discipline and practices of Brigham's admirers, and in 1866 was baptized by Elder James W. Gillen; left Utah with his family in 1868, and settled in Columbus. He honored his profession by industry and honesty, and was a ready advocate of the truth of the latter day work as offered through the Reorganization of the Church. A large gathering of his friends and neighbors were present at the funeral exercises, conducted by Elder H. J. Hudson, at deceased's request. He was laid to rest in a beautiful grove of his own planting, on Sunday, August 9th. Bro. Heman C. Smith was with us, and by request preached a memorial sermon in the Saints' Meeting House. Another veteran has laid down the armor of truth, and, although palsied in body for a number of years, his mind to the last moment was calm and clear. H.

**CULVER.**—At the residence of her loving and so lately bereaved mother, 696 Jackson street, Chicago, on August 6th, Pearl May, only child of Franklin J. and Lillie Culver. The beautiful little one was blessed but a few Sundays before, and solemnly dedicated to God. On the 27th of July, her father, who had agreed with his beloved wife that they would be baptized into Christ on the following Sabbath, passed away from earth-life to the life beyond. A loving and young widow of twenty-one was left with her lovely babe; but in ten days more her child was called too. True to her promise, though burdened with grief, she gave herself to God in baptism on the Sunday following her excellent husband's death; and, before another Sunday came, her child was called and laid away in the cold earth. I, as best I could, performed the sad rites of the occasion. I ask for our afflicted sister, the prayers of God's dear people. M. H. FORSCUTT.

**STEPENICK.**—At New Tabor, Republic county, Kansas, August 8th, 1880, Jesse Eugene, infant son of Mr. and Sr. Stepenick, aged 11 months and 5 days. Funeral services by Elder J. D. Bennett, from the words, "I shall go to him, but he shall not return to me."—2 Sam. 12:23.

**WILLIAMS.**—At St. David's, Fulton Co., Illinois, August 20th, 1880, Catharine, daughter of Bro. D. D. and Sr. Eliza Williams, aged 1 year and 18 days. One by one, the lambs are taken.

**BACON.**—At Philadelphia, Penn., July 19th, 1880, Sr. Rachel H. Bacon, wife of Bro. Hosea H. Bacon, aged 29 years. She leaves no children. Funeral sermon by Elder John Stone, assisted by Elder J. A. Stewart.

**JONES.**—At Bevier, Mo., August 9th, 1880, Thomas, son of William and Elizabeth J. Jones, aged 14 months.

**MORGAN.**—At Bevier, Mo., August 18th, 1880, Anna L. Morgan, aged 61 years, 2 months and 14 days. She left four children to mourn after her. She was born in Glamorganshire, Wales, and was baptized into the Reorganized Church at Bethlehem, Penn., August 25th, 1872, by John Stone.

**WILLIAMS.**—At Bevier, Mo., August 19th, 1880, Alma, son of William and Mary Williams, aged 1 year, 2 months and 29 days.

**ADAMSON.**—Bro. Jacob Adamson, after a long and painful illness, (consumption), fell asleep on the 27th of June, 1880; aged 62 years, 7 months, and 20 days. He was born in Lawrence, Tenn., November 7th, 1817, joined the Church in 1849, in Washington county, Iowa, emigrated to Utah in 1850, remained in a dissatisfied condition until 1854, when he moved to California, lived near Sacramento three years, from there located his family in Sonoma county, near Petaluma, where he died. He joined the Reorganization, under the ministrations of Elder E. C. Brand, in 1864, was soon after ordained to the office of an Elder, and has since remained one of the Church's faithful members and Elders. During his sickness he had oft-times expressed his desires to live longer with his family, but a week before his departure an angel appeared unto him; and the day before his demise he weeping and joyfully told his faithful wife that his Savior, accompanied by another holy messenger

had appeared to him, giving him an assurance of welcome, and that he was called home. In his last hours he said he was reconciled to go. He selected two hymns to be sung at his funeral and retained his consciousness to the last. To his children he said, "The religion of Christ would do to live by and also to die by." And so passed peacefully away one more of the good and faithful. His funeral was largely attended by friends and neighbors for miles around, and many and beautiful were the floral tributes by their hands. All who knew him can testify of his true and sterling qualities.

And, whereas, Elder Jacob Adamson was a member of the Santa Rosa Branch, and by this demise of our brother, we feel sensibly the great loss which our branch as well as the Church has sustained by the removal from his well established sphere of usefulness of so noble a saint and true-hearted; therefore be it resolved, that having grateful remembrance of the late Elder Adamson, we take this means of perpetuating the memory of this faithful husband and kind father.

Resolved that we sympathetically present our condolence to the bereaved widow and children, and assure them that if their grief can be lessened, by being universally shared, we would be the foremost to assuage it.

Resolved that this action be spread upon our record of the branch, and a copy sent to the *Herald* for publication.

JEREMIAH ROOT, *President.*

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BY THE

Board of Publication of the Reorganized Church,

AT THEIR PUBLISHING HOUSE

IN PLANO, KENDALL COUNTY, ILLINOIS

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No. 26. Mountain of the Lord's House.

4 pages, 8 cents per dozen, 60 cents per hundred.

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# The Saints' Herald.

O. J. Bailey g 15 79

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 449.

Plano, Illinois, September 15th, 1880.

No. 18.

## IF WE KNEW.

If we knew the cares and crosses  
Crowding round our brother's way;  
If we knew the little losses,  
Sorely grievous day by day,  
Would we then so often chide him  
For his lack of thrift and gain,  
Leaving on his heart a shadow,  
Leaving on our life a stain?

If we knew the silent story  
Quivering through the heart of pain,  
Would our manhood dare to doom them  
Back to haunts of guilt again?  
Life hath many a tangled crossing,  
Joy hath many a tale of woe,  
And the cheeks tear-stained are whitest,  
This the blessed angels know.

Let us reach into our bosoms  
For the key to other lives,  
And with love toward erring nature,  
Cherish good that still survives;  
So that when our disrobed spirits  
Soar to realms of light again,  
We may say, "Dear Father, judge us  
As we judge our fellow men."

Selected by E. F. D.

## Politics, Religion and Science.

*Dear Herald:*—Your New Year's number came to us, as we thought, very much improved. Not only in its reading matter, but in the exquisite brightness of its paper and type-work. If the brethren and sisters in the office, whose handiwork is there seen, would not consider it an intrusion upon their collective modesty, we would not hesitate to pronounce it as most creditable to their genius and care.

After reading carefully Elder Joseph Crawford's sermon, so lucid and full of pleasant and unanswerable argument, that seemed to bring us so near the divine presence that we almost imagined we could see our God and his Christ at his glorious right hand, in their place of abode, we fell to admiring the general merits of the number, which soon led us away into other fields, where we thought we found some very excellent material out of which we determined to weave up an article for your columns.

The thought that seemed, persistently above all others, to crowd itself upon our attention, inspired us with a sentiment something like this: Well! at last the latter day work has developed a feature that the unbeliever can not but admire. Our periodical, as touching its compositors and general good workmanship is, as it strikes me, a very creditable "institution;" to which, it seems to me, no legitimate exception could be taken by saint or sinner. We were about to say, No! nor to the cause in whose interest it is engaged; however, we will qualify the

thought by saying, there is an excusable justifiableness when it is done as it is unadvisably, but we do not hesitate when we predict a time coming when the whole world, Political, Scientific and Religious, will be in full harmony with it.

When its founder in his primitive weakness introduced what is now generally known as "Mormonism," and defined by himself as a work of "more good" to the world, it was considered by all conditions of humanity who heard of it as the very embodiment of stupidity, ignorance and fanatical folly. Its doctrines carried with them a strange and uncertain sound; at once so strange and inharmonious with existing theological chimes, that had rung so long and loud as to lullaby the world into a deep sense of spiritual security and rest, that it completely electrified the slumberers into violent activity against the feeble, yet strong man. His whole life from that time is but a full written page of trial and bitter sorrow; so bitter was the relentless strife waged against him by those who considered his whole theory "as sheer fanaticism and a lie." He stood alone as it were battling against the united bigotry and superstition of the world. Never swerving, never yielding, but persistently declaring to the last moment of his life that a new era of light and truth had dawned upon the world, that would in its progressive developments sweep it of bigotry, priestcraft and every idle, speculative theory; and ultimately fill it with a full knowledge of God.

As a system, claiming as it does to be standing upon the certain and sure foundation of the ancient prophets and people of God, immediate revelation, which opens up new channels of thought and power, developing immeasurably profounder views, and which brings mankind infinitely nearer to the great object of the religious and scientific for the last six thousand years; in fact, a system of these pretensions that dare to declare the utter impossibility of human research ever being successful in attaining its object with its present means of information and discovery; at once assumes a position that could not but prove objectionable at its introduction to those of opposite views.

These are its pretensions; and it remains to be proven whether it is or will yet be in the future entitled to take rank above the countless human institutions of every name and character that are now existing, or that may yet be floated in upon the world. Its ultimate triumph we do not doubt. We are looking forward, having promising signs for our encouragement, that its broad views will yet be largely entertained. Yes! we believe they will in process of time be universally entertained as

the only rational and sure solution of the problem of God and his works, that has ever been, now is, or ever would be problematical to human research.

The fiftieth anniversary of this strange work has recently been commemorated, and during that period of its existence, who, we may ask, is not conscious that the wonderful events and changes that have occurred in that time mark the period as a strange and exceptional one from all others. That there is a progressive development everywhere visible, none can deny. Men are everywhere cutting loose from the absurd superstitions that have hampered and chained humanity so long, and inaugurating vigorous campaigns of thought upon both old and new subjects, in a manner that entirely discards the narrow contracted lines that governed a century ago, both in religious and scientific efforts. The conclusions arrived at and pronounced sound then, are now set aside as weak and positively absurd to a demonstration; in fact, the world seems to have been suddenly imbued with a restless enquiring spirit, exhibiting an unsatisfied and unconquerable thirst for hidden knowledge, quickened into activity by a consciousness of the ignorant past, and by the hope of a marvelous future yet to be revealed. In all this we fancy we can discover a very rapid advance toward a belief in the elementary truths of the strange latter day work.

As a theology, "Mormonism" is an exception to all others. Especially so in its bold doctrine of immediate revelation. In some respects it seems in perfect harmony with other religious systems. One in particular, in which it entertains as the central idea of its faith, the true and living God. The line of demarcation may be drawn and defined thus: The former rests its faith upon a class of proofs, or evidences that are constantly emanating from Deity, that are unmistakable in their character and ineffably convincing. Whereas, the other builds, or attempts to build its faith upon doubtful tradition or dead letters, or the testimony of dead men.

When its founder first made this declaration, it met with a similar reception as all preceding declarations of like character have met with. Immediate revelation—humanity was never prepared to receive as a present truth for itself. The doctrine of revelation from the Deity in a preceding age, given to another people, humanity as a whole have never opposed; but have willingly accepted as good as true. The lives, opportunities and privileges of those who have stood in this happy relation to God, have ever been considered by them as proper themes for gladness and admiration.

Jesus Christ must be admitted as the most

important revelation that ever saluted humanity. Yet humanity at that time, notwithstanding the abundant evidence he offered it to prove his pretensions, proved itself true to its ever fatal error of rejecting present truth, by rejecting him and clamoring in their short sighted folly for truths revealed through Moses and the prophets. How little they knew about Moses or the prophets! When they deliberately rejected the living truth presented to them in the person and character of Jesus Christ, they preferred to identify their personal and national interest and safety with past truths, that time had made impracticable and useless to them. They rejected him in whom was vested perfect safety, or present and eternal ruin. "Ye shall die in your sins unless ye believe that I am he," was the import of that present truth to the Jewish nation; of more infinite importance to it as present truth, than all the past truths that ever came to their fathers through Moses, or the prophets. Oh! erring humanity. As exemplified above, humanity has no aversion whatever to revelation. It ever was conscious, and is particularly so now, of the fact that in it is found an immeasurably superior method over all others for acquiring information upon all those subjects upon which humanity has and now is bending its best efforts.

Immediate revelation as a present truth inspires the human mind with a vivid, restless dread. The fear, the thought alone of being brought into such a close and solemn relationship with that matchless embodiment of perfection and power as implied in the name, God, seems too much for the credibility of incredulous humanity to desire or believe.

Important as we believe the mission of Joseph Smith to be, and fraught as it might be with consequences of weal and woe to the whole world, humanity when brought face to face with it, proved itself again to be true to the ever fatal error that has engulfed whole nations; yea! a whole world in ruin. As before, it now prefers to identify its interest with past truths; those that come through Christ and his immediate followers. It also shrinks at the thought of immediate revelation. Like ancient Israel it fears being brought into such solemn nearness to God. But unlike Israel who declined to hear his voice personally, they were willing that Moses should hear it for them. Now they not only refuse to be brought near to him, but decline his word through a prophet's instrumentality.

In the words of prophets uttered thousands of years ago they make pretensions of belief, blind to the fact that every portion of law and commandment embraced in the plan of salvation as recorded in Scripture, to-day, to humanity, is dead and inoperative in its application without the renewal now of that vital principle that once gave the same form, life and power to the Jews. Without it, what is it. From Adam to Moses it was preached. The record of its ministry possessed by the Jews at the appearing of Christ to continue it, was simply a record of past truths, dead and impracticable as such. But warmed into life and application, created a present truth by the advent of Christ and the authority he brought with him and committed to others to administer in his name.

Just so in our day. What Christ and his apostles did were present truths to the Jews.

To this age, the Scriptures are but a record of their acts and of past truths only; and must receive now, as then, the living principle of power and thus be made binding and practicable to humanity now as present truths. This living principle that giveth life and force to God's saving, present truths, is an immediate revelation of power, a living prophet to hold the oracles of God.

When the founder of Mormonism presented himself in that capacity it was a new thought; quite so, absolutely foreign to all existing theories. But although it came in the midst of so many unfavorable surroundings, we believe it has achieved a glorious and permanent success. In what? says one. Why successful in originating a campaign upon new thoughts that are turning the world upside down, as we hope presently to show.

Where in the history of the world can we find a period when human thought was centered in and exercised upon those vital questions that more than all others should have been and are perpetual studies for the human mind, than during the last fifty years? We mean the Deity, man's origin, and his hereafter. We do not deny that these questions have ever been fruitful themes of inquiry. The cosmogonies accredited to the various nations from the remotest historical period down to the nineteenth century, prove how earnestly mankind has studied for a solution of those interesting, but at the same time perplexing problems. We say problems, for who can say, even at this late day, that they are not equally as problematical now as when man first conceived a conception of them.

We feel conscious and safe in our position. Especially so when we compare the cosmogonies of antiquity with those of modern production. In the former we find the elements of grand and imposing spiritual thought; and though in them we find much that is absolutely frivolous and monstrously absurd, there is that approximation to probable truth that is admirable, for what may be termed the dark ages of man. What more can be said by one than this after examining the cosmogonies of the present age? In them we also find much that convinces us of what deep and earnest thoughts have been expended in the effort to find out God and his works. There, too, we find an approximation to what we believe to be the truth. The ideas there found, though grand and imposing, unfortunately are not all new productions of modern human thought, simply a rehearsal of the old; a returning to the old schools of philosophy, implying that even modern intellects are no more towering, nor expansive in their conceptions upon these questions than those of the antiquated writers.

While we are conscious that the Egyptians, Phœnicians, Greek, Hindoo, and other cosmogonies contain much that is grotesque and absurd, amounting to the ridiculous, modern ones regarding Deity alone, contain much that to our mind is equally absurd and puerile, that would more than exhaust our vocabulary to describe. After six thousand years of the most devoted study to those subjects the aggregate result may be found embodied and expressed in a few short lines from a sublime verse of the "Veda" upon the same theme, one of the oldest relics of Hindoo cosmogony.

"Who knows! the secret, who proclaimed it here,  
Whence! whence! this manifold creation sprang?  
The gods themselves came later into being,  
Who knows! from whence this great creation sprang?  
He, from whom all this great creation came?  
Whether his will created, or was mute,  
The Most High Seer, that is in the highest heaven,  
He knows it, or perchance, even he, knows it not."

Humanity has struggled faithfully and long to find out God and his works. What victory has it achieved but that of doubt and indecision, as expressed in the above. How can it be otherwise than this, with such a fruitless reward for so much toil? Is it not a source of wonderment that humanity persisted so long? Is it always to continue building up these useless and absurd cosmogonies; never able to come to a certain knowledge of the truth? Must it ever be doomed to feed perpetually upon the idle speculations of the past, ever failing to achieve the sure and certain victory of a perfect knowledge of God? We hope not. We believe not. We wish to see it emerge from the speculative fields of human philosophy and reach a sublime result as shown in the cosmogony of the prophets. They saw God and heard his voice; and through his revelation to them became quite conversant with his works and humanity's future destiny. We hope yet to see this pre-eminent knowledge become universal. But no human research can fathom its depths. Is it not declared that human wisdom can never find out God! Nothing short nor less than a revelation from God can scatter the dismal, heavy cloud of ambiguity that has clothed it in deep mystery so long, and shut out God and his wondrous works from human understanding.

Before the world is ready to receive such, what a vast undoing; what a radical change of view and thought must be effected before such a redemption as this can come. Ah! already we can see a convincing, conquering power at work in all the ramifications of mankind, a perfect undoing of the past; a reaching out into new fields of light and knowledge, a perfect avalanche of discoveries that are grand and useful and startling, pouring in upon the world; at which humanity stands aghast, exclaiming, "Marvelous age! unto what destiny is the world ultimately to arrive!"

When the commencement of the new dispensation was announced, standing upon the foundation of new revelation, it was accompanied with the statement that it was to be universal in its application and consequences, as obedience to or rejection of it might determine. That it came in power and much assurance to the obedient and to the disobedient in its progressive development, would prove a demonstration of terrible majesty to the convincing of the skeptic, and all non God fearing, and otherwise in the world. That God is a fact. That the world is his own, and that he now intends to redeem it to himself, and make it an everlasting possession for all that fear him and obey his laws.

In the Book of Mormon, page 107, we read concerning the ushering in of the present dispensation. "And it shall come to pass, that the Lord God shall commence his work among all nations, kindreds, tongues and peoples, to bring about the restoration of his people upon the earth."

The prophetic character of these words is to us a very significant key to the immense preparatory work that is to be done before the

work it indicates can be accomplished. It is called the Lord's work. Invisible, unknown, and doubted as he may be to and by the nations with whom he is operating his sovereign will, we may readily infer that his invisible, silent forces are at work compelling humanity in every character and condition upon the world's great stage of life, to carry out his bright designs by contributing according to his individual capacity as he may exercise in position and ability to the great work implied.

Some prophetic sayings in the Bible seem to imply a connection with the work in question. Isaiah says, "Behold the Lord maketh the earth empty and maketh it waste, and turneth it upside down and scattereth abroad the inhabitants thereof." John the Revelator says, "The kingdoms of this world are become the kingdoms of our Lord and his Christ." Daniel says, "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." This passage seems to foreshadow a momentous crisis for the world. And to locate them properly, passing events would seem to justify this application to our present day. We shall assume it at least and proceed with the proofs. While we make no pretensions to scan clearly the whole field of God's providences in so mighty a work of preparing to redeem the world to himself, or that we can make a direct application of every unfolding event as a link in the great chain of events that is to accomplish so much; yet there are some signs with which we are acquainted that more than convince us that we are in the midst of this vast revolution, that must in time work out the fulfillment of those prophetic declarations.

This revolution to us appears in three aspects and may be named and reviewed in this order. Political, scientific and religious.

#### POLITICAL.

The civilized political world presents itself to us in a condition that furnishes much food for thoughtful reflection. If we view it nationally, there is scarcely an exception but what is troubled with influences that are very inharmonious and perplexing, jeopardizing the peace, prosperity and safety of the state. The comparatively certain tenure of national life and character of the past, seems to have rapidly ripened into that of uncertainty. Grave questions of home and foreign interest are constantly coming to the surface, demanding adroitness and dispatch from the most astute statesmen of the age. So constantly are they recurring, that decided policies are decidedly out of the question. That conceived to-day to be exactly suited to present surroundings is completely unsuited and made void for tomorrow, from the intriguing conduct of its near neighbors. The jealousy and mistrust of each other are painfully apparent among the nations, actuated as each one is, by a covetous spirit of territorial aggrandizement and general self-interest and preservation. The most unusual and strange combinations are entered into by the nations of the old world; confederating themselves into powerful compacts, having fearful forebodings of danger and terrible wars soon to come. The natural re-

sult of such is the present immense armaments for defense. Immense resources are required for their creating and support, entailing unbearable taxation, which rests like a heavy incubus upon the various communities and their industries.

Another result flowing from the war clouded horizon, is the rapid waning of enterprise and consequent withdrawal of the money medium from the ordinary channels of trade. This absenteeism is one of the most destructive influences operating at present, disturbing the communities of the world. So great is the demand for money for the various national uses, that capitalists prefer withdrawing it from business pursuits and receive a national guarantee in the shape of a bond, with a small guaranteed interest; thus sparing themselves the perpetual cares and anxieties of business pursuits, made extremely precarious and uncertain by the disturbed and unsettled relations of the world. It needs but a casual observer to discover the immediate results that flow from such action. A depression of labor, and of all the countless industries of a community. The safety and well being of all nations are endangered with the existence in their midst of a large surplus of unemployed labor, unless there is a healthiness and vigor imbued into all industries by which it can be employed, dangerous agitations must necessarily follow. The depression of the last decade when industries have waned to such a deplorable condition that many communities were reduced to positive destitution, have produced their sure results. They can be seen in the violent agitation, the feverish and unyielding dissatisfaction, the thirsting for innovation, the rabid denunciation of governments and clamorings for immediate changes in administration and law.

The most appalling sign that marks the idea that the world is rapidly drifting towards a dangerous crisis is the immense and constantly increasing national indebtedness. The constantly increasing national needs arising from actual wars and rumors of wars, famines, scourges, and the multitude of other causes that are constantly occurring, and that make earnest demand upon national exchequers, baffles the most astute financiers. Their abilities are being constantly exercised to the utmost to provide revenue to meet these pressing demands. The only recourse is to taxation. Although that has already reached a grievous and most distressing point, there remains no other alternative but to further increase it. The tendency everywhere, not only in a national capacity, but in every city and municipal government is to increase indebtedness by assuming new obligations. Loans are contracted, bonds are issued, taxation is increased and collected by inexorable law that knows no denial nor gives one moment's consideration to deplorable surroundings and inability to pay. To us it seems but a rational conclusion that unless the statesmanship of the various nations is found competent to arrest the pernicious tendency, and readjust the finances by elaborating a system of corresponding relief and general prosperity, sooner or later the inevitable fate of bankruptcy must overtake it. Already we hear it termed a bankrupt world. Who can contemplate its vast indebtedness, scarcely within the bounds of computation, but will know it to be approx-

imating the enormous figures of fifty thousand millions of dollars, and nearly all contracted within the present century, and say it is not in that condition already? Who can think for one moment that it is possible, or desirable that such gross incompetency can possibly continue to govern the world? Who is there among mankind whose heart does not throb with a pang of pity and alarm at this sad, sad spectacle of incompetent human government and not desire a change. Sooner or later it must come. But how can it be brought about? From whence shall this transcendent wisdom flow capable of arresting this violent wrong to humanity?

Oppressed humanity in every land feels the mighty infliction, and is earnestly pleading for reform. This intense desire is created in the mind by a consciousness that merciless despots are ruling, and are constantly increasing their burdens. It is this that makes the Nihilists of Russia, the Socialists of Germany, and the Communists of France, and agitators in every land. It is this fact, indelibly impressed upon the mind that prompts the mighty upheavals of popular indignation in every land; fills the world with violence and hatred toward each other, in their varied attempts at reform, until we might compare it to a slumbering volcano that will soon vomit forth its fury, working general ruin with things that do now appear.

The purport of the political aspect to us is this. That human wisdom has ruled the world its allotted time; that influences are at work making its incompetency glaringly apparent; that the distresses arising from it have a tendency to make humanity dissatisfied with its workings, and everywhere we hear the cry of reform; and "sovereign panaceas" are offered for humanity's amelioration, by human wisdom still. The only sovereign remedy to us is this. That God alone with his inscrutable wisdom is capable of working out a system of relief. This work we believe he has commenced, and every condition of the political world at the present time is a detail of the great work now in progress. In the progressive development of such a scheme, it will not lack the positive proof necessary to convince mankind that God is directing it, and the revelations of his power exhibited in the general overturning and changing of human affairs will be so much to convince mankind that there is a God on high, and will help to bring on that glorious period when "the knowledge of God shall cover the earth as the waters cover the great deep."

#### SCIENTIFIC.

Enough can not be said in praise of scientific effort, and the success that has attended it in the discovery of so many of the hidden forces and powers of nature. Its efforts have been most untiring in the great laboratory. Step by step it has continued its course in search of the hidden mysteries, that at last a degree of prominence has been reached that reflects imperishable renown upon its professors in the past; and an inviting field of research is still open to those that may follow after.

It has been said "That much that is called science is nothing more than mere bundles of theories, or facts, connected with more or less

of exactness, but which a fresh discovery may any day untie."

If this is true, as we believe, where shall we draw the line between truth and error in all that is called science. In the physical, or natural sciences, such as astronomy, geometry, geology, and others that might be named, much phenomena are seen that long observation and positive demonstration have placed immeasurably above the possibility of being disputed or overthrown by any that may subsequently appear. In this field of exact science, wonderful discoveries have been made that might be safely termed truths. It is here where it has been so successful, and merits praise. The scientist from his success in his legitimate field has become bold in his enterprising research, and has sought in other fields for demonstrative phenomena, but in vain; at least, success has not crowned his efforts thus far, and the probabilities are strong that he never will, nor can be successful.

It is in this new field, where science has built up its speculative philosophies that are called bundles of theories, although each one may contain facts of more or less of exactness, that all are subject to complete overthrow by future discoveries.

Suddenly the scientific world has added to its long list of subjects, grand and imposing as it is, that of nature's God and man's origin. The proofs adduced from the natural, or exact sciences are abundant and conclusive to him that preceding all that vast array of sublime truths displaying so much power and inscrutable design, there must have been an intelligent first cause of the universe. They have carried the research back so far, as one writer expresses it, "That they have carried back in the succession of things to the point of contact with the Divine Will, which was the original cause of all." And at this point their labors seem to have come to an end. Here a barrier confronts them beyond which they can not go, nor hope to pass. It is at this point where the bundles of theories are made, and speculative philosophy steps in and weaves her mysteries. The confessions of some of the brightest modern naturalists are, that they here are at fault and science falls prostrate in its exhausted research, and frankly admits that nothing short of a revelation from the great cause itself can unlock the great mystery of a supposed existing, living and true God.

The purport of what we have written upon scientific effort is told in a few words, That although it has acquired a vast deal of knowledge about God's works, they are confessedly brought to the point that man by his own wisdom and understanding can not find out their author. We are of the opinion that where so much has been acquired, the desire and effort would never be less in man to find out his maker so long as left to himself to find him out, as he is at the present time. But here we find him at a point where we believe God has designedly brought him, to ultimately show him that he is the greater, and like the political world so will the scientific be called to witness in the present dispensation, the mighty revelations of power and greatness that will be manifested in order to fill the world with the full knowledge of God.

## RELIGIOUS.

What a vast display of outward endeavor has and now is being made in the same direction, having the same object in view by the religious portion of mankind. To the religious, God becomes at once the grand, central object of their research. Unlike the scientist that has successively from one conclusion to another led himself to conceive the possibility of a God, the religious individual arrives at the conclusion intuitively that God does live, and that "in him we move and have our being." This assumed fact, (though we believe it to be an abstract truth), it can not be more, for in what can the man of religion be better qualified to determine the fact than the man of science? The latter builds up his conception as he slowly pulls himself through his laborious research, where he sees by his natural eyes and mental vision in nature a marvelous array of proof in majestic power, sufficient in themselves to arouse the innate consciousness within him of the fact. Yet with it all before him, he hesitates to determine, and willingly confesses that more, much more proof is wanting, and must be had to enable him to satisfactorily determine the fact and its true character.

What we ask, Has the religious man more than this to enable him to know? Nay! he can not say that he has these proofs to assist him in his conclusions. His belief, and it is no more than a belief, rests solely upon the tradition of his fathers, and his innate consciousness that persuades him to believe. We fail to see that the religious person has a single proof more to sustain him in his affirmation of God than the scientist has, who will not affirm. In more modern days the conviction is winning its way into the hearts of thinking religious men that a due regard to positive facts is better than fanaticism; and these have discovered that there is much in the assumption entertained by religious individuals concerning God that is much more of a fanatical than of a positive character. There seems to be a gradual awakening towards this point of consideration, until the whole christian world is confronted with the inquiry, How much does it actually know about God? It rests its assumption on arguments something like the following. "The universe, when contemplated as the work of a creative intelligence, becomes a convincing argument that there is a God." This probably is as strong an argument as can be brought forward by theologians; and there are probably millions who by it determine the existence of a living God.

The matchless beauty, wisdom and power everywhere manifested in the universe, are in themselves proof quite sufficient to arouse into active life the innate consciousness which every human mind, more or less, enjoys, that confirms the hereditary tradition about God, that has successively come down to the present age. But to us there is a vast difference between an abstract idea of an existing, living God, and the positive knowledge of that God. The human being never lived that was not more or less convinced of the existence of a supreme power, in some shape or other, but the great difficulty with humanity has ever been how to define it. The conception is as old as humanity itself, but few indeed have

ever attained to a more excellent knowledge. God himself planted that conception in the human mind, and from the beginning it has been a constant incentive to think, to act, and to worship. Ignorant of the fact of a personal deity, it has inspired humanity to erect their absurd mythologies containing innumerable idols, to which it has bowed down in humble and submissive reverence. This is exemplified in the Greek mythology, particularly. Ignorant of the true and living God, they personified every phenomenon in nature, from a tree to a blade of grass, and worshipped it until they numbered in the catalogue thirty-two thousand gods. They worshipped them because they saw a genius and a wisdom there excelling anything that mortals were capable of putting forth, and because they were ignorant of anything greater. They also had their God's to whom they appealed in times of distress and scourges. It was so when St. Paul visited them. They had bowed down to them to stay the ravages of the scourge that was devastating their city, and still it prevailed. The thought occurred to them that perhaps there was another God, unknown to them, that possessed the power. To him they raised the column and wrote thereon the inscription, "To the unknown God." "This same God," said Paul, "I declare unto you." Here we have an instance where the line is clearly drawn between the conception and the actual knowledge of God, and here is a lesson that all humanity might learn. What enabled Paul to say so? What enabled Peter to declare "Thou art the Christ." The true and living God had revealed himself unto both, and all that ever knew God, or ever will, must know through the revelation of his will.

The scientist admires the created universe; sees its glories and its splendors. He has the conception also that he feels it, and confesses to the conviction of a creative intelligence. Yet with it all, ask him, What it is? He will frankly tell you that he knows it not. So also with the most rabid Infidel that ever clamored against the extravagant and puerile philosophies of the Greeks. He feels it. Thomas Paine felt it, and so does Underwood and Ingersoll. And all that evert ried to be Atheists have confessed it; but from lack of the proper evidences they declare it an incomprehensible matter to them. They also search for the fact with the greatest perseverance, and have traced back successively its marvelous work to the infinitesimal protein, or primary molecules, where it must have connection with the will power, and there also is an end to their research.

If much that is called science can be termed "mere bundles of theories," what may not be said of much that is called religion. Admitting a great depth of sincerity in it all, its character is theoretical and speculative in the highest degree. Notwithstanding a profession of Christ is made and an effort is made to walk in all that he has commanded, modern religious thinkers are awakening to the fact that their present systems are lamentably deficient in the grand elementary features that belonged to the original one.

One calm, deliberate thinker, after painfully viewing and vividly describing the divisions and strifes in the religious world, and praying for the invisible Spirit of Christ to settle the many, quick, subtle, and formidable questions



which are at present stumbling their thousands and embittering their millions, bows in penitent submission to the solemn truth that one accredited messenger or prophet from heaven with a, "Thus saith the Lord, would exert more authority in that work than all the convoked wisdom of the world." Another says, "The greater part of the clergy, both of the Catholic and Protestant Churches, are substantially infidels." "And," says he, "there never was a time when worse errors were taught under the name of Christianity than at present; or bolder assaults made in, or out of the church, on the foundation of morals and religion; and when the principles of infidelity were taught on such a scale under the guise of biblical learning; or a doubt or denial of the inspiration of the Scripture was so slight a barrier to admission to the ministry. Christianity can make no progress, or even maintain its ground against its formidable enemies without a special interposition from heaven."

We might quote almost indefinitely the sayings of great thinkers and writers upon the condition of modern religions, and thereby prove that confidence in them is fast declining; and that men are rapidly approaching the condition of thought that will admit the introduction of a new dispensation of light and power, that shall dispel the ambiguous, dismal cloud of mystery that hangs over present religious effort to find out God and his work.

Having proceeded thus far we will conclude by expressing our views upon modern religions.

The various systems, or creeds called religious, have much about them that demands our admiration; above all is that they act as restraints, and in a great measure as correctors of the great flood of crime that has ever flowed from humanity. We have no doubt, and must confess to the axiom of truth, that "All that is good cometh from God;" so must acknowledge the divine hand in all the good they have effected in the world. When we consider the great tendency to crime and gross immoralities that humanity has ever exhibited, and the powerful influence religion has ever exerted in its arrest, we hesitate not in blending the divine connection with it all. Without it who is capable of estimating the condition of the world at the present moment. Blending ancient with modern attempts to serve God in all the diversified manners in which it has been made, we look upon it all as the natural outgrowth of that conception that our Maker has indelibly inscribed and made part of our natures of himself. If men have erred in their cosmogonies, and bowed down to strange idols and extravagancies, it was because they lacked the true light of their Maker that alone enables humanity to worship God aright. We readily bow to the divine economy that has denied so large a large a portion of the human race the light and privilege that another portion has had and enjoyed; and feel consoled to know that a merciful Maker in those dark, benighted periods, winked at the ignorance and folly of his creatures.

When the latter day dispensation was ushered in, the true light of God came also; and this exposed to view the absurd fallacies that belong to much that was called religion. whereas humanity sanctions and approves diversified effort in worshipping God; it declares for an exclusive effort in that direction, as follows: Faith in God, created by revealed evi-

dences, as anciently promised to all believers by Christ himself. An exclusive church organization, having a ministry of prophets and apostles, evangelists, teachers and pastors; declaring the doctrine of repentance and baptism for the remission of sins; the laying on of hands for the gift of the Holy Ghost; the doctrines of the resurrection and eternal judgment. These doctrines, since their introduction to the world, have proven the leaven that is rapidly "leavening the whole lump." One by one, here a little, and there a little, they are beginning to be understood by Bible students and lay members of every denomination, as essential elements in the plan of salvation; and as rapidly as they win their way into the human understanding, they engender deep thought and desire to learn the whole counsel of God.

At no previous time in the history of religion, can we find so dismal and discouraging surroundings as at the present. The reason is this: The light of revelation, God's only light, is now sending out its rays of enlightenment into every heart that desireth to worship God aright. It gives men minds to think energetically, and to understand properly; and to all who read, hear and enquire, the superstitions and glaring fallacies that have lived, and lived securely until now, are made manifest with precision and clearness. Everywhere we now hear men, religious men of thoughtful mien, deploring the short comings and failures of religion. These not only exhibit a lack of confidence in them, but show a positive yearning desire to leave them and return to the Apostles' creeds; casting aside men's creeds as ineffectual, and wanting in that redeeming power that must bring the world to God. So searching and convincing are the truths of the Apostles' creed, as we have quoted them, that they not only reach and take possession of the religious thinker; but readily find their way to all conditions of men. The earnest skeptic, and violent Atheist, have heard and received them as effectual weapons in their warfare against modern creeds. We once heard a debate between a skeptic and one of the most successful and popular religious leaders of the age, when the former used the doctrines of the apostles' creed in such a way as to completely discomfit his opponent, who gladly evaded the issue.

To us, human creeds have entered upon their decadence, and are disintegrating rapidly; and will ultimately fall to rise no more, as fast as the new light of modern revelation shall scatter broadcast its transcendent truths. Thus we see the world in its religious, as well as in its scientific and political aspect unconsciously being impelled onward to the same grand luminous future. Arcady! Now! In the first decades of the awful preparation they are being rapidly schooled into a condition of dissatisfaction with all things human. God purposes it shall be so. He is winning the world to himself. It has already partaken of his fullness, and as his work of preparation shall develop, revealing its astounding proofs, it will fully realize that the veritable messenger as a prophet has come with the "Thus saith the Lord" unto all men. The world shall be filled with the knowledge of God.

We will conclude with the opinion of a celebrated divine of the church of England upon passing events, as an appendix.

"Again we are led to conclude that all human affairs and the great work of redemption are approaching a crisis. The lines of providence seem fast converging and great events thicken upon us. Events which were wont to occupy centuries are now crowded into less than decades of years. All I can say in this place is, that I am most firmly persuaded that we are living in that awful period designated in Scripture as the last time and last days. Every succeeding year seems to increase the evidences on this head, and to give clearness and precision and intensity to those signs which already have been noticed by commentators. Even worldly men are so affected by the signs of the times as to feel seriously persuaded that some tremendous crisis is at hand."

THOS. J. ANDREWS.

San Francisco, Cal., August, 1880.

### The Condition of Europe.

AN American, who has traveled two years in Europe, affirms that the general state of society there is of a volcanic character, ready to break out and run riot on occasion. He found that the prevailing impression among very many of the thinking men of Europe is that society there is being undermined by certain irresistible influences. He says:

"In the first place, it is honey-combed by the widespread and still widespreading infidelity. The Christian religion is no longer a supreme influence over the minds and consciences of the masses. The leaders of thought, the scholars of England, France and Germany, have popularized unbelief, and in France it has passed into a current remark that only women and children are any longer to be seen at church. In the second place, there is great restlessness among the masses in regard to the inequalities of society. Why should the few be so very rich and the many so very poor? is the burden of their inquiry, and also their conversation one with another. The undertone of discontent is visibly growing, and is finding expression through channels that are unsettling the foundation stones of the whole social fabric in Europe. Socialism in Germany, Nihilism in Russia, Communism in France and Chartism in England, are all at work, and the masses are being leavened with these principles. Their aversion to kingcraft and priestcraft borders upon revolution. The whole of Europe is volcanic at this time. Immense standing armies are all that repress the outburst. But while they repress it, they afford the grievance on which revolution grows and spreads, and becomes more and more irresistible for the final reckoning. It is believed by many of the most sagacious minds that the day of upheaval is not far off."

Wisdom and truth are immortal, but cunning and deception, the meteors of the earth, after glittering for a moment must pass away.

The trials which befall us are the very trials which we need.

#### FOR SALE

A farm of 160 acres prairie and 40 acres wood lot, lying in New Ruda township, Decatur county, Iowa, five miles south-east of the new town of Lamoni, and within three miles of the Order of Enoch lands in Fayette township; price reasonable, and terms easy. Enquire of Joseph Smith, Chairman of Board of Retraeval, Plano, Illinois.

## Limits to Church Authority.

I AM fully aware that there are diversities of opinions in regard to the real authority and power that vest in the body and Church of Christ, even among those that recognize the announcement of the angel's message, and the raising of the Ensign of Peace preparatory to the second advent of our blessed Lord. I do not desire to antagonize the opinions of any, nor do I wish to ventilate my own; but a desire that a proper understanding may obtain, that our position upon all subjects within the scope of our holy religion may be sound and impregnable, induces me to give vent to a few irregular thoughts upon the topic as indicated by the above caption. Permit me the indulgence of a few queries, in order to present a few of the many self-evident truths.

Is there any limit to the authority of the Church? Is she infinite in her power? To which we would reply: If there be no limit to its power and authority, then of necessity, whatsoever the Church does must be right, and there can be no appeal from any decision that may come from any one of its different tribunals.

The existence of "The Rock that is higher than I," before which we shall all be called upon to appear, the Great Judge to whom we are responsible for our individual, and our united conduct and action; the revelations of his will as the law, and "lamp to our feet and light to our pathway," show most unmistakably that the Church is limited in its rights, powers and authority, that it is *not* infallible. If we adopt the dogma of infallibility, as a mere act of consistency we should reverse wheels, down with the brakes, ignore most of all that we have taught, and accept Catholicity.

Is the Church a law unto itself? What rights, if any, does the body acquire in consequence of organization?

The Church is not and can not be a law unto itself, as is fully demonstrated by our personal responsibility for our life and manner of life, unto the Lord our God. "A law unto itself," which, even if Deity were acknowledged, would place the I AM as having "neither part nor lot in this matter," and the church would to all intents and purposes be beyond the authority and jurisdiction of God.

All bodies require a rule of action—law. The church must ever be guided by that rule and revelation of righteousness which came from God, whose kingdom it is. Its rights are those which are defined by the law, in the exercise of truth, virtue, forbearance, wisdom and charity.

By organization, the right to deal with offending members—those that violate wantonly the law governing the body; and thereby the protection of the body from the reproach arising from laxity and unchristian conduct, is acquired. Inasmuch as the faith of the body is formulated agreeably unto the law or word of God, the right is acquired to use such measures as shall best preserve peace and harmony, and subserve the cause of truth and the welfare of souls; but in no case has the church a right to deal with a member simply because that person differs with some other person or persons upon matters that have never been defined by the church, and are not clear in the law.

It acquires the right to say, under God,

who shall labor ministerially within its fold; and more specifically in branches, districts and mission fields in the general church; but in all things must its enactments be conformable unto the law; for the fiat of God has gone forth: "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed." The law is contained in general principles, and a "written law," or enactments by quorums and conferences, wherein there is no specific revelation upon the matter, must be in consonance with general principles, so that it will be but a provision contemplated by the law; and right here let me say that the right to such enactments is acquired by organization in pursuance of law. An individual has no right whatever to ignore such an enactment; even though he may not see wisdom and utility therein; but as an humble follower of Christ he should always recognize the legitimate workings of legitimate authority, "the powers that be."

There is no authority on earth that can make right that which God by his law makes wrong, and *vice versa*. We must also come to this conclusion, that a decision of a deliberative body may be strictly lawful, and yet in many instances unwise and injudicious; and right there is where good, solid, common sense can and should assert itself for the benefit of all concerned. I would not say that sound judgment, commonly called common sense, would in any way contravene or contradict any revealed principle of law; but there are matters of church polity, that are purely discretionary with the body, that could be decided either one way or the other, and still have the same legality.

By organization no right is acquired to defeat the end of justice; to curtail the defined powers of the various officers of the priesthood; to remove Zion; to compel the adoption of a doctrine not clearly revealed—to do violence to conscience and reason. "Authority intoxicates and makes mere sots of magistrates." Authority is a necessity; but it should be wisely used; for men may be led, but they can not always be driven.

No one man knows all that is worth knowing, nor does a combination necessarily possess the fulness of knowledge, and wisdom, and the seeing of things "face to face," for that is reserved for the perfect day. The limit to the authority of the organized body in its decisions upon matters of doctrine and faith, can only comprehend that found in the revelations of God; beyond that it can not go without doing violence to personal liberty, and becoming the engine of oppression.

And now we come to an important question: Has a member in Christ any rights that are beyond the control of the organized body? Yes. He has the right to "life, liberty, and the pursuit of happiness," with all that is there implied; to differ from every other person upon geology, astronomy, (even to the believing that the earth is not a ball revolving with terrible celerity in the air), politics, literature and science. He can attend service in the congregation of the Saints; have a voice in conferences; speak with untrammelled liberty in all parliamentary discussions—else the liberty of discussion is but a misnomer—without jeopardy to spiritual standing and position in the church. He has a perfect right to ask no man for what he shall say, to express, or leave unexpressed, his own opinion upon any and

all subjects not clearly revealed, and not interdicted by the general body, authoritatively. Personal liberty can not dominate over the lawful decisions of quorums, councils and conferences; nor can quorums, councils and conferences, and dignitaries dominate and trample under feet the inalienable rights bequeathed as our common heritage, by the Giver of all good. There should be no conflict between the rights arising from organization and those of individuals; and where any may occur, it will be because of the want of an understanding of the law, by which all our rights are guaranteed and made secure.

If "the body of believers" constitute an *infallible* authority in its decisions and enactments, then I confess that we were wrong in not following the quorums of church dignitaries to the "land of salt and sage-brush," and to abide their dictates, notwithstanding they transcended and violated fundamental and organic law, subverted and denied the principles of truth, equity and justice. *Vox Dei, vox populi*, was the argument used by dangerous and false leaders, to squelch any opposition given by the lovers of the "old paths." Alas! for those that placed their trust in the acts of quorums and councils! How much better would it not have been, if they had only consulted the written law, as contained in the revelations of God, and have dared to think and act for themselves.

It is the solemn duty of the individuals that compose the body to carefully examine all enactments and proceedings of the deliberative bodies, that truths may be preserved in their simplicity and power. We should profit by history. The true foundation is broad and deep, and is not endangered by thought, examination and investigation.

"A little learning is a dangerous thing,  
Drink deep or taste not the Pierian spring;  
For shallow draughts intoxicate the brain,  
And drinking deeply sobers us again."

Truth ever invites an honest handling, and is never injured thereby; whilst sophisms and fanciful speculations are tattered and torn into shreds assunder, when put to the critical test of investigation and analysis.

The Church can not afford to act in haste upon any supposed infringement of her rights; for sometimes "A moment of time is a monument of mercy," and a sober second thought may have much to do in restoring amity and proper relations. The law and its lash should be the *dernier* resort, not used for trifles; but when all else have failed, then, and not till then. "Come, let us reason together," saith the Lord. Yes, reason in the love of God; not to enveigle; not to spring a question in some deliberative assembly and thus invite parliamentary discussion in order that you may be enabled to place a thorn in your brother's side; or to impair his influence and usefulness; but reason and invite a comparison of notes, for the development of truth and the better understanding of each other. Let your motto and watchword be, "For the glory of God and the benefit of humanity."

Conferences and councils should not legislate eternally, nor fetter the body with an unnecessary load of restrictions and enactments; for in so doing truth is trammelled, and oft times the liberty of the gospel is seriously impaired. Too much law is as injurious as too little.

Keep it before the people that our liberty is by the law—that law which is perfect and has

God for its author; that we should act in its letter and spirit, observing the rights that inure to the body in consequence of organization, and also the rights that pertain to each of us as individuals of the common brotherhood of man, for in so doing the purity and power of the institutions committed to our trust will be preserved.

Trusting that the brethren may learn to be magnanimous in their bearing one towards another, that they may put into practice the golden rule: "As ye would that men should do to you, do ye even so to them," and learn to tolerate difference of opinion, and thus demonstrate that charity that the gospel enjoins, I am, gentle reader, your friend,

THOS. E. LLOYD.

### Our Privileged Classes.

We were slightly amused to notice an election ticket proposed by one of the great political organizations in New York city, upon which, as it was printed in one of the daily papers, there was not one single name of a native American citizen. In an American city, in the population of which natives of the country of course predominated largely both in number and influence, this party organization proposed to elect a board of officers, every man of whom was foreign-born.

Something similar to this may be observed in the distribution of the licenses by which men are permitted to engage in the selling of intoxicating liquors. Of course no man has a right to deal in these dangerous beverages, in any civilized or well-regulated community. As a rule this business is regarded as one of those dangerous occupations which can only be pursued by persons who are licensed to do so. We do not think of licensing men to sell corn, or wheat, or beef, or beans, or butter; but strong drink men are licensed to sell;—that is, a special privilege is granted to some that is denied to others. The same rule applies in the case of gunpowder, and other dangerous explosives; persons must be licensed in order to engage in their sale, especially in cities.

It has occurred to us that if this privilege of selling intoxicating beverages be of pecuniary value, it should naturally be conferred upon deserving people, as a favor or reward for special services which they have done. It might be granted as a privilege to invalid soldiers who, having toiled and fought and bled and been disabled in their country's cause, would thus be placed in a position to make a comfortable living without severe labor; or if these men, remembering their experiences with drunken generals and drunken captains and surgeons, should conclude that they had had enough to do with strong drink, perhaps the privilege of selling rum might be conferred upon the aged and worn-out ministers, whose long lives of active efforts in behalf of humanity might be regarded as entitling them to some special consideration and to peculiar privileges of this kind. If they should decline the favor of dealing out liquid damnation, it might be conferred upon worn-out school teachers or upon poor widows. At the least a business so vast and so lucrative, should be wisely administered, and bestowed, if at all, only upon the most deserving persons.

Instead of this what do we see? Who are the men who have the control of the liquor business in the United States? It is stated that of 61,265 wine and liquor shops in the United States, 27,312 are kept by Irish and Germans, more than half of the balance are kept by other foreigners, only about 11,423 being kept by native Americans. In the United States are 33,991,142 native born citizens. There are 5,567,229 foreigners. Of these, 3,360,074 are Irish or German. From this it appears that a little handful of Irish and German foreigners, numbering not one-tenth of the entire population, do about one-half of the United States liquor business; while other foreigners do more than half of the other half.

In the city of New York there are 8,034 dram shops. Over 5,000 are kept by German and Irish, not one in forty of the 8,034 is kept by Americans. Among these dram sellers are 2 Chinamen, 18 Italians, 140 Spaniards, 160 Welsh, 205 Americans, 265 Africans, 285 French, 497 Scotch, 568 English, 2,179 Germans, 3,041 Irish, and 674 whose nationality is unknown.

There are 3,696 dram shops in New York city, kept by women. Of these women one is an American, 3 are Africans, 3 Spanish, 4 Welsh, 10 English, 13 French, 1,104 Germans, 2,548 Irish, 396 unknown.

What is the character of the places where these strong drinks are dealt out? Of the 8,034 places, half are saloons and bar rooms, the rest are gambling hells and brothels. These are the places where men carry on this nefarious traffic.

What is the personal character and history of these 8,034 liquor dealers in New York city? 2,004 of them have been in State prisons, 2,645 of them have been in county prisons, 1,769 of them have been confined in police stations. Of the 8,034, only 1,616 have hitherto escaped the clutches of the law. These then are the men to whom this nation grants the special privilege of dealing out these burning drinks which madden and destroy those who taste them. These men and women, State prison convicts, jail birds, ignorant foreigners who have left their country for their country's good, gamblers and keepers of brothels,—these are the men who are authorized to deal out strong drink to multiply crimes, to treble our taxation, to curse our land with misery and pauperism, idiocy, insanity and death. These are the men who are let loose upon the nation, and who in their haunts of iniquity and dens of crime plot to destroy and blot out the image of God in the souls of men, to bring them down through all the nameless horrors of a drunkard's life to the unutterable anguish of a drunkard's death and the drunkard's final doom. And this great, prosperous, intelligent nation trebles its taxation and wrecks its dearest interests, that Dennis O'Mahoney and Teddy O'Donahue, Hans Guzzellager and Bridget McSpalpeen, and a lot of other beer swilling Germans and whiskey-loving Irishmen, instead of doing honest hard work, may be permitted the privilege of getting an easy living by selling liquor, causing riots and broils and crimes and casualties and conflagrations, all at the expense of honest, hard working, tax paying, sober members of the community, who are forced to earn the money and pay for the

wreck and ruin caused by these foreigners who have invaded the land and saddled themselves upon the community, and claim that as this is "a free country" they can do what they like and it is none of our business, and we have nothing to do about it.

This idea we regard as a mistaken one. If we must support these persons, we can do it cheaper in prisons and alms-houses than to have them in rum shops scattering fire-brands, arrows and death throughout the land. And every man who toils to pay his taxes, or seeks to guard his home from ruin and desolation, has a right to say something about this villainous traffic.

Liquor selling not only causes pauperism, but those races that sell most liquor furnish the most paupers. Eight-tenths of the liquor dealers of Chicago are Irish and Germans; and the records of the "Relief and Aid Society" in 1874, showed that of the 12,938 who were cared for by that society, 10,040, or nearly eight-tenths, were Irish and Germans.

It must of course be remembered that ignorant foreigners are not so responsible in a moral point of view as others might be. They are natives of lands where whiskey and lager beer are as common as milk; and their sale is deemed as respectable. They stand in a position somewhat like that occupied by the dram-selling deacons and church members of America a hundred years ago. Hence it is our duty as Christians to enlighten them. But it is the duty of the State to protect itself against ignorance and crime, and to crush out this terrible traffic which has fastened itself upon the vitals of the nation, and which wrecks and desolates everything which it touches. Let Christian men and patriots see to it that they labor with heart and soul to restrain and eradicate this dire and deadly evil.—*Selected.*

You who eat bread made from wheat, just treasure up the following.

### The History of Wheat.

It is difficult in the present day to realize the fact that wheat was at one time unknown in America; yet prior to the discovery of this continent by Columbus there was no cereal in America approaching in nature to the wheat plant. It was not, observes the American *Miller*, until 1530, that wheat found its way into Mexico, and then only by chance. A slave of Cortez found a few grains of wheat in a parcel of rice and showed them to his master, who ordered them to be planted. The result showed that wheat would thrive well on Mexican soil, and to-day one of the finest wheat vallies in the world is near the Mexican capital. From Mexico the cereal found its way to Peru. Marie D'Escobar, wife of Don Diego de Chauves, carried a few grains to Lima, which were planted, the entire product being used for seed for several successive crops. At Quito, Ecuador, a monk of the order of St. Francis, by the name of Fray Jodosi Bixi, introduced a new cereal; and it is said that the jar which contained the seed is still preserved by the Monks of Quito. Wheat was introduced in the present limits of the United States contemporaneously with the settlement of the country by the English and Dutch.

Bustle is not industry any more than impudence is courage.

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

When mailing a letter, whether in a railroad car, on a steam boat, 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.

When taking subscriptions for HERALD and HOPE be particular in giving the correct address of the "new subscriber."

## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, September 15th, 1880.

WE have the following question from Bro. T. W. Smith, and give it place, with our answer; because we, like himself, deem it a matter of very grave import:

Is it a sin for women in a pregnant condition to produce abortion, either by medicine or instruments? If a sin, what is the nature and degree of the wrong, and what effect should be expected to follow?

We answer that it is a sad thing to think that there is ground for such a question. 1. It is beyond controversy a sin. 2. The nature of it is murder; its degree, a high one, for it is deliberate and willful. 3. The effects of such crime are, and of right should be, the severest punishment; nor is that punishment long delayed, for not infrequently the crime is followed by detection which brings shame, and death. And in all instances, with scarcely an exception, while the innocent are destroyed, the guilty ones who destroy receive what they merit:—entailed weakness; continued and persistent ill health, both of mind and body, if they survive the cruel methods of the murder they commit. We also believe that there will be for such transgressors against the law, "Thou shalt not kill," the surest and direst punishment that the spirit can be made to endure.

We have no language sufficiently expressive of the utter pity, contempt and condemnation in which all good men and women should regard such a heinous crime; and as for Saints, if any should be found guilty, the letters L. D. S. should for them mean "latter day sinners," for infanticide is a sin of the latter days, and is half sister, nay the intimate hand-maiden in deviltry of the spirit of adultery, which it is reported that Joseph Smith declared should be poured out upon the world. Much as we have said against Salt Lake Mormonism, and the crime of polygamy, we very much doubt if they of the mountains are guilty of this base and abominable wickedness of child murder. It is a fashionable crime, but must inevitably meet an unfashionable damnation.

WE have been advertising for sale for some months past, at intervals, a farm in Decatur county, Iowa; and it may possibly have occurred to some of the Saints that Bro. Joseph was using the columns of the HERALD rather freely to thus advertise his land for sale. To correct this idea, if already obtained, and prevent others

from obtaining it, we state that the farm in question is one that was bought by the Board of Removal, or committee on location, some three years ago, to secure a possible plat for a town location in case the railroad through Decatur county missed the lands already held by Saints there. The railroad passed through the lands of the Saints some five or six miles from this farm, and the Board of Location then determined to sell the farm and use the money for locating as soon as practicable; therefore, they used the HERALD to advertise it for sale. Bro. Joseph owns a small farm of forty acres near to the town of Lamoni, which is not for sale, and so he has not used the HERALD for his own benefit in the matter.

The farm,—consisting of 153½ acres of good farming land, house, barn, wells, fences, and small orchard, with 40 acres of wood lot,—is still for sale; and the committee would be very thankful to effect a sale, as it would help to dis-embarrass the Herald Office to quite an extent. The price is \$25 per acre for the 153½, and \$5 per acre for the 40 acres; one-third down, and good terms with bond for deed for the rest of the purchase money.

The Saints need feel no alarm about the offer, for every man in the Church has as much personal, money interest in this farm as Bro. Joseph has.

"In my travels when presenting the question of tithing to the brethren, I find some who object to pay tithing, and state as an objection that the tithing is wrongly used when the priesthood use it for paying traveling expenses, on either foreign or home missions, saying they should go without purse or scrip, and the tithing is now used wrongly for railroad, steamboat, or vessel fares; consequently they will not pay until a change in this matter is effected."

What say you to this, Bro. Smith?

The policy of the Church has been this, that where Elders were appointed to missions, wisdom directed that they be sent directly to their fields of labor, that they might enter at once upon their ministerial work. It has been deemed poor policy to permit an Elder to foot it miles, few or many, to reach the field where he was to labor, and the rule has been, where it could be safely done to send them through. But in cases where time permitted, or wisdom directed, the Elders have gone without provision for traveling fees; and many important missions both in this country and elsewhere have been undertaken by Elders without burdening the funds of the Church.

Our own opinion is that the law which provides that the moneys in the treasury are to be used for "the work of the ministry," warrants and justifies the spiritual authorities of the Church, including the Bishopric, to expend such sums in sending the Elders to their fields of labor as may by them be deemed wise, politic, or necessary. That there may have been some mistakes made in this regard, we would not deny; and that some of the Elders thus sent to their fields have abused the trust reposed in them, by failing to labor faithfully and well, we will not deny; but why any one should make the objection referred to as an excuse for not aiding the Church treasury, is to us a strange thing. Only a portion at most of the funds expended by the Bishopric, is for this purpose of paying fare, &c., and the rest, by far the larger part is paid

for the support of Elders' families; but this objection virtually says, We will give no moneys to the Bishop for the families of our brethren in the field, because if we do, the Bishop will spend a part of it to pay for sending those Elders to their fields. As for instance, an Elder is sent by the Church to Australia, but he must go to Australia without purse or scrip; and for fear he should get any money for the purpose of speeding him on the way, we will not give a penny to the Bishop or his Agents. If that is not a penny wise and pound foolish argument, we never saw one. Thank God, all Latter Day Saints are not cast in that mould; for a policy such as that shown forth by the objection in our question would be an effectual stop to all kinds of ministerial labor. The Elders ask for nothing for themselves, when in their fields of labor; but they do ask, common sense and profound wisdom, as well as the dictation of the spirit of the law and the Spirit all demand, that when a minister is sent by the Church to a field, he be put into that field with the least possible delay, and with the least possible personal embarrassment, that the preaching of the gospel be not hindered. And no one can surely take justifiable shelter behind such a proper and wise expenditure in refusing to aid the general treasury.

We believe that where there is a will there is a way, and he who wants an excuse need not go far to find one; hence those who object to the Elders having their fare to their fields paid, and for that reason do not pay any tithing, can very easily obviate the force of their objection by giving to the families of the Elders while they go without purse or scrip to preach, and thus help the work onward, at the same time keeping their conscience void of offense under the law.

We have not said that we understood all law and all perfection; and therefore, to be told that we do not understand this law of tithing does hurt us. We are only waiting to be led into the truth, and hope to be willing to follow the leading of the Spirit of Truth in this as in all other things. We have pointed out the most feasible plan as yet offered, and remain content to learn a better when offered.

BRO. WM. ANDERSON sends us from Oakland, California, a *Sunday Chronicle* of August 15th, 1880, containing an article, with diagram, on the "Perihelion Periods," in which the present year and the next two are stated to be fated for strange and continued disastrous phenomena within the circuit of the earth's existence, the cause of which disturbance is to be the influence of the several powerful planets brought to bear upon the earth together; as for instance, if a person were to fasten a number of horses to a circular wagon at irregular intervals around it, and all facing away from it, then he should endeavor to start them and they should all pull away from the wagon each in his own direction, of course one would pull against another and the wagon would not be moved; but if he kept on trying to drive these horses, and in their endeavors to get away from his whip, the horses should all get round upon one edge of his circular wagon and all headed one way, they would pull it out of its place, and possibly run away with and dash it to pieces. The planets referred to are getting into a line opposite a common point of the earth's surface, and the influence that they severally exercise upon the earth by way of attraction,

will be combined by their coming into line, and the earth may "be removed out of her place like a cottage."

Our advice to the Saints is, build your houses and inhabit them, with such integrity of purpose and honesty of action, as if you intended to stay here not only while the earth stood, but after it was turned upside down and inside out, for the righteous shall surely remain, and "Zion shall not be moved out of her place," and do not be afraid.

#### EDITORIAL ITEMS.

Don't forget, brethren, to make ready to subscribe for the HERALD this coming Fall and Winter, and get your neighbors to subscribe for it too. We want to double it up again. New Year's day; and will, if we get names enough. If we don't have charge of it then, some one else will, and they will make it a live paper. It is the only one of the kind in the United States, and ought to be kept going. Send us the names, send them.

The "Vision," in tract form, four pages, now in print and on hand, at the same rate as other four page tracts. It is intended as an answer to queries concerning the resurrection. Eight cents per dozen, sixty cents per one hundred.

Bro. Blair writes, August 31st, as follows: "We have excellent tidings from Lehi. Brethren Anthony and Gibson are getting a good opening there, they think. All our evidences are favorable to a great and decided change in the Utah Church affairs at an early time."

We made the acquaintance of D. D. Palmer, a noted bee keeper of Mercer county, Illinois, at the late conference at Millersburg; and after our arrival home, received from him a copy of an expose of the Mott, Memphis, Missouri, spiritist imposition, written by Mr. Palmer himself, who in company with his wife visited the Mott family and so far tested the alleged spiritual manifestations as to be satisfied that so far as Mr. Mott was concerned, the people were being grossly deceived and imposed upon. Mr. Palmer is a believer in spirit manifestation and philosophy, but does not hesitate to call the Mott seances, celebrated though they be, an arrant swindle. Mr. Palmer is a genial gentleman, and appeared to enjoy the Saints' meetings and association. He and his family were present all day on Sunday. Price of book twenty-five cents; address New Boston, Illinois.

Bro. David Brand, in charge of Marengo Branch, Illinois, says that they meet on the Sabbath, and enjoy blessings such as God gives to them.

Bro. J. D. Bennett baptized another in Republic county, Kansas, August 15th, the mother of Sr. Jennet Lilley.

Bro. H. R. Mills informs us that his loss by the recent fire at Pittsfield, Illinois, was about \$800 or \$900, but the Insurance Company only paid him \$650. However he is again settled at business, and is glad it was no worse than it was.

Quite a number of letters came to us along in the latter part of April, and in May that we could not get place for in the HERALD, among them one from Bro. C. Derry, one from Bro. James Caffall, one from Bro. John D. Jones, of Kewanee, Illinois, and a number of other good brethren whom we apologize to, giving our reason for their letters not appearing as above.

Bro. W. W. Blair wrote from Salt Lake City, August 30th, in fine spirits. Their meetings were not largely attended, yet there was an excellent feeling pervading the enquirers present. He feels that great changes are impending. There was an attempt made to organize a new political party, enrolling the liberal element in the territory in one.

Bro. Deuel had baptized five lately, and had a good prospect at San Pete. Bro. R. J. Anthony was still south of the city.

Card from Bro. John Eames, August 29th, 1880, dated at Laramie City, Wyoming. He had been permitted to address a Baptist Sunday School and was feeling well. Note from Bro. E. Penrod, from the mines, seventy-five miles from Elko, in good health and spirits.

Bro. J. V. L. Sherwood mentions doing some preaching in Independence and Richmond, Mo.; at the latter place baptizing an old-time Saint and Elder; also visiting David Whitmer.

Bro. L. F. West wrote August 15th, from Milton, Florida, of baptizing an old and respected citizen of that place, Thompson by name, a man who has been investigating Christ's doctrine for years past. The truth with the exemplary lives of some of the Saints won him to obedience, and Bro. West says that others are being likewise made favorable by these good things, so that some more will probably obey soon. Bro. West was expecting Bro. Scarcliff, and both were to engage in the two-day meetings planned for.

Bro. William Anderson of 1007 Broadway, Oakland, California, sends us a *Morning Call* with an account of a vision of the North Pole by a clairvoyant child, for which paper we thank Bro. William, but see nothing extraordinary in the vision.

Bro. D. K. Dodson sent us a paper containing a story of the discovery of a cavern, in which was found a ship of ancient build, by two miners. When the story is verified, we will be pleased to tell it. At present it is too much like some private stories, "all true, but don't you tell anybody." It would not be very astonishingly surprising if the ark was found somewhere shut up in, or on some mountain preserved of God to confound unbelievers by its discovery one of these days.

Bro. Nicholas Stamm wrote from Des Moines, Iowa, August 24th, that he and Bro. Knox had been sent for to administer to Mr. John Wallace of Pleasantville, Marion county, who was seriously ill of bloody flux. They went, administered as requested, received an excellent promise of recovery, and did recover. Bro. Stamm remained a week at his house, and left Mr. Wallace up and out of doors. He was not a member of the Church, but friendly to the cause. Bro. Stamm states that the Spirit was felt in great power in administration. The Saints at Des Moines were doing the best they could, holding a hall in the east part of the city, in which they meet on Sunday. Bro. Stamm was feeling well, at work hard for the bread that sustains the body, and preaching what he could.

Bro. M. R. Scott writes from New Providence, Indiana, a card stating that they had a good conference at Olive Branch, and good was done. He held meetings at Fairview, in company with brethren H. Scott and V. Baggerly; and at Hall's Ridge and the Union School-house. There was great demand for the preaching of the word. May it ever increase.

Sr. Casandra Hendrickson writes from the Council Bluffs, Iowa, poor farm, that she feels that the time for the fulfillment of Daniel's ninth chapter, where the close of the seventy years is referred to, has not yet come. She expresses the thought that she would rather give to the Lord's store-house than to take from it.

Bro. Blair notifies us by letter that he will need aid from renewed subscriptions for *Advocate* to continue it. He has been using the paper as a tract pretty freely in the Utah Mission, and he thinks has been productive of good as such. Subscription price fifty cents.

Bro. W. R. Calhoun writes from Cortland, De Kalb county, Illinois, commendatory of the effort of Bro. George F. Weston at De Kalb, on the 22d of August.

August 24th, Bro. J. H. Lake was still at Bevier, Missouri, and had baptized four at that place and two at Salt River, making thirteen in all since he went there.

Bro. J. W. Thorpe wrote from Belleville, Ills., August 23d, that he had been away from his home every Sunday for three months, trying to tell the story of the gospel of Christ. He often found it a thankless task; but he continues to rejoice in God and in his truth.

Letters from Bro. W. W. Blair, dated from the 18th to the 26th August, are received. He is glad that some of the efforts made in the Utah Mission have been telling for good, to the general interests of the Church. Brethren Derry and Luff have returned home; but brethren Anthony, Deuell, and Blair remain still at work there. Bro. James Caffall is also returned from Colorado to his home. It is expected that these brethren will attend the Fall Conference.

Bro. Clarence Saint Clair of Chicago, wrote from Braidwood, Illinois, August 25th, that he was traveling among the branches some, to prepare himself better for work in the ministry.

It is not according to the law of the Church for a Priest to bless children, administer to the sick except in prayer, or to confirm by the laying on of hands. His duties are prescribed in the seventeenth section of Doctrine and Covenants, and do not include the above.

Some one sends a clipping from the Macon County *Republican*, the reading of which is, leav- out its political animus, significant of the fact that the facts of those terrible persecutions endured by the Saints in Missouri are forcing themselves to the front, and men of the world are acknowledging them. The Saints were driven out. Men then said that "It served them right." But, no matter now by whom it was done, men say that it was wrong, cruel, and unjustifiable.

Sr. Catharine Whittaker writes from Augusta, Wisconsin, August 22d, that upon two occasions she has been healed by the administration of the laying on of hands, as provided in the gospel; Elder M. F. Cooper of North Freedom, Wisconsin, being the one who officiated in the ordinance. Praise to Him whose power is over his people to bless.

Bro. Forscutt baptized two more at Chicago, Sunday, August 29th.

Bro. George H. Graves, colored, laboring in Alabama, writes from Lampsville, that he has baptized five more, and organized a branch of ten members. He writes as if he were full of courage and the prospect was good for more to come in. May the Lord bless his laborers every where.

Bro. I. L. Rogers returned home from a visit to New York state, on the 23d August.

Sr. Eliza E. Mitchell says that they have removed from Gainesville to St. Augustine, Florida, the ancient Spanish city, and they have prepared an opening for preaching by Bro. G. H. Graves, on the St. John's river, not far from St. Augustine, when he shall come that way.

Bro. W. W. Belcher says that the Texal Central Branch is alive to the work of the Lord. Bro. C. Wickes was there when he wrote, August 23d.

Bro. B. V. Springer wrote from Davis City, Iowa, that he had baptized nine persons since he last wrote us, and was preaching regularly there. He has had constant calls, and has been laboring in the ministry most of the time since his return from Indiana and Ohio last April; but owing to financial scarcity in the treasury and elsewhere, he intended when he wrote to go to his trade, or at any work that he could get, to support his family. We wish that it were otherwise with him, and with all the laboring ones of the Seventy.

Bro. L. R. Devore wrote August 25th from Jackson county, Ohio, that he was still engaged in preaching, and had baptized three within a month. He was corresponding with Bro. D. L. Shinn and Sr. Leeson, both in West Virginia, concerning visiting and preaching in their neighborhoods, if finances permitted. Bro. Devore reports the cause as progressing in Eastern Ohio.

Bro. E. H. Boulson, of the Platte Valley Branch, Nebraska, mentions the pleasure felt by the Saints there in hearing Bro. Caffall preach. He stopped off there on his way home from Colorado.

Bro. F. W. Burnham wishes Bro. J. J. Cornish to come to his place and preach some. He lives six miles north-east of Gageton, Tuscola county, Michigan, and seven miles north of Cass City. It may be that a good opening could be made there.

Bro. James Caffall wrote from Council Bluffs, Iowa, August 27th, that he arrived at home the day before. His health was fair, and in spirits he felt well, although his mission had been a trying one among the mountains and valleys of Colorado. Doubtless it is a relief and pleasure to Bro. James to see the familiar home country, but we hope that his labor in Colorado accomplished enough for all the sacrifices and discomforts.

Thanks to Brn. D. K. Dodson, T. R. Hawkins and John Taylor and to Sr. E. Rohrer for papers received.

EMMA HARDINGE BRITAIN, Spiritualist, in a lecture delivered in New York, attempted to account for Dr. Tanner's success in his long fast, by alleging "the magnetic," and other influences of the city. Dr. Tanner happened to be present and took the force out of her theory directly in the following manner:

"She asserted that the density of population, the magnetic influence of the multitude, the aroma of food, made his feat possible in this city, while if attempted in the keen air of the country and in solitude, the body would soon be exhausted by the vigorous and consuming oxygen. At the close of her remarks a well-dressed, sharp-eyed man arose and obtained permission to address a question to the speaker, who introduced himself as the subject of the lady's remarks. All eyes were turned in surprise upon Dr. Tanner, who said: 'If I had continued my fast in Clarendon Hall without the aid of the air in the park, I could not have continued twenty days. Indeed, the bracing air of the Minnesota

prairie made it possible for me to continue forty-two days once without food. My experience in this city was attended with far greater difficulty; therefore, my experience is not in accordance with your theory of magnetic forces.'"

#### QUESTIONS AND ANSWERS.

Is it right for an Elder, who is clerk of a branch, to stay away from meeting for fifteen months, then refuse to give up the branch records, and leave in the night, with his honest debts unpaid, and take the records with him, and go to Decatur, Iowa, the Saints' home? No.

#### News Summary.

August 25th.—The Baptists in the United States number 2,133,044 this year, against 2,102,034 last year, showing an increase of 31,010. There are 1,095 associations—increase of 20; 24,794 churches—increase, 295; 15,401 ordained ministers—increase, 447. The additions by baptism were 78,924, a falling off of upwards of 33,000 from last year. The exclusions numbered 20,580.

The Afghans around Candahar have suffered one defeat from the British, who made a sortie from the city on the east side, but they lost heavily in men and officers. The Afghans threw shells into the city, and have good sharpshooters and keep up a good fire. Gen. Roberts' relief force is nearing the place.

In the English House of Commons the Radicals and Conservatives are having a war of words over governmental affairs, particularly about Ireland.

Albania is preparing to resist the cession of Thessaly and Epirus to Montenegro, as demanded of Turkey by the Powers of Europe. Turkish officers and troops at Dulcigno, supposed to be there to aid in the transfer to Montenegro of the territory, do not seem anxious or in haste to have it done, and the Moslems at Constantinople are violently opposed to the cession, so that the Porte is between two fires in his efforts to accede to the demands of Europe.

The Russian harvest is said to be the worst since that of 1873; which was followed by a famine in some parts.

The Egyptian cotton crop will be twenty-two million pounds less than it was last year.

26th.—The ambassadors of the Powers are laboring with Turkey to keep the treaty of Berlin in regard to Montenegro, but the Porte now says that they ask more than was included in the treaty.

Bulgarian insurgents are pillaging Roumanian villages.

Gen. Grant arrived at Galena, Illinois, yesterday, just home from his trip to Mexico, New Mexico and Colorado.

The great heat was followed on yesterday by a heavy wind and rain storm along the Atlantic coast. It did great damage to property and there was considerable loss of life. Nine persons were sunstruck in New York city yesterday forenoon.

27th.—The latest news from Afghanistan is very alarming to the English Government. Telegrams from Bombay to London say that Ayob Kahn's forces have increased rapidly since the successful battle with the British, and it is now stated that he has 100,000 men around Candahar. They are also harassing Gen. Roberts' force, and appear to be able to destroy both his army and that within Candahar. Gen. Roberts is now said to be three weeks march yet from Candahar. The Afghans are increasing their bombardment of it.

A terrific hurricane swept over the Island of Jamaica Wednesday night. Crops of all kinds were destroyed, trees were uprooted, houses leveled with the ground, and thousands of people rendered homeless. The military barracks at Kingston were demolished, as were many churches there and elsewhere. Three wharves were torn away and forty vessels were wrecked in the harbor. So disastrous has the storm been that it is feared that, unless assistance is sent forward immediately, several thousands will perish of famine.

Iron huts are being constructed on some estates in the west of Ireland, where policemen may be stationed so as to be on hand to assist the landlords in evicting tenants.

The recent warm weather has told on the babies in New York City. The mortality among the little ones has been something startling. Cholera infantum and other infant diseases have visited nearly every tenement house and carried off some victim.

It is now probable that Victoria and his murderous band of Apaches have escaped through the failure of the Mexican troops to do their part.

28th.—Sitting Bull is being deserted by his warriors at what must be to him an alarming rate. About 1,000 of the Sioux have already surrendered at Fort Keough, and are being sent to the Cheyenne River Agency. Report comes from Fort Peck that about 1,000 others are coming into that post, and now the doughty Indian warrior has only about 150 fighting men. The reason for the wholesale desertion is not because they love Sitting Bull or freedom less, but because the buffalo herds are gone south of the Missouri River, where hostile Indians cannot hunt them.

A party of the British who made a sortie from Candahar were compelled to return by finding superior forces. They lost heavily but also inflicted much loss on the Afghans.

The citizens of Dulcigno, Albania, threaten to burn the place if it is ceded to Montenegro by Turkey, according to the Berlin treaty agreement. Apparently the Turkish commander at Dulcigno, can do nothing with the Albanians.

In Georgia two white men attempted to break into the house of a negro to whip or kill him, but he shot both dead. He was arrested, but cleared, having shot in self defense.

Ouray, the Ute Chief, lies dangerously ill at the South Ute Agency, and is not expected to live. He has not yet signed the treaty presented by the Indian Commissioners now at that point, and it is feared he will not.

A furious storm prevailed at Fort Mojave, Arizona, Sunday. The military quarters were badly damaged, the officers quarters and hospital and storehouse being almost wrecked, and three of the soldiers killed.

Specie continues to pour into this country from Europe. Two German vessels brought \$575,000 yesterday, and another which sailed from Hamburg, brings \$400,000. Some \$500,000 was withdrawn yesterday from the Bank of England for shipment to New York, and about \$1,000,000 was shipped from Paris.

A cyclone visited Dodge Center Minnesota, the 26th, demolishing the new Baptist church, a steam grist-mill, and unroofing the railway depot and many residences and business houses.

30th.—Telegrams say that Gen. Roberts wishes to give battle to Ayob Khan, but his supporting columns do not move up rapidly enough.

Premier Gladstone is visiting Ireland. A waterspout in Switzerland killed several persons and destroyed much property yesterday.

Violent gales and heavy rains in Spain the past week have done much damage. Railway and other property destroyed.

A steamer was burned on Lake Huron yesterday. One hundred to one hundred and fifty people on board; twenty-five lives lost.

Five boys in stealing a ride on top of a train in Massachusetts were swept off the car by a bridge, and all of them were killed. They were fifteen to seventeen years old.

Another large oil tank in Pennsylvania was struck by lightning, and twenty-six thousand barrels of oil was consumed. Other property in the same field was struck.

At Providence, R. I., a Presbyterian church and two or three other buildings were struck by lightning yesterday.

Some cases of what is supposed to be yellow fever have appeared on the southern Mississippi. The physicians are watching the symptoms.

31st.—Gen. Roberts is slowly approaching Candahar with his troops, numbering about fifteen thousand men. They are said to have plenty of supplies still.

In Connecticut an excursion train ran into an express train yesterday. Several people killed.

Other mishaps by explosions, crushings, being caught in machinery, being run over by trains, etc., etc., are recorded to about the usual number daily, as well as many murders and other terrible crimes are published.

Turkey declares that she will make no further concessions on the Greek question, as to change of boundaries, etc.

Owing to the prolonged drought, the crops in eighteen counties in Northwestern Kansas are very scanty. Some of the farmers in that locality have put in seed three times but without result. The corn crop, which is scanty at best, has been attacked by a worm similar in appearance to the army worm and almost completely destroyed. It is stated that fully 25,000 people living in that section, are in absolute want of the very necessities of life.

Attorney-General Devens says that the reports received at his office indicate a condition of lawlessness in some of the Southern States akin to anarchy. No attention is paid to the State or local officers, and even the Federal officers find great difficulty in enforcing the United States laws.

Sept. 1st.—To-day's dispatches say that Ayooob Khan and his army have taken up a position between Candahar and Gen. Roberts' approaching relief force.

Over one hundred Indians have died of small-pox at Upper Gatineau, Canada. The red men are moving north in small parties, leaving the dead unburied.

A furious rain-storm visited Richmond, Va., on Monday night, flooding the lower part of the city, and doing a great deal of damage to property.

In Allegheny county, Pennsylvania, there have been during the present summer, about twenty murders.

The Chicago health department made a raid on the rotten-fruit vendors, yesterday, and seized, about three hundred baskets of the stuff which had been offered for sale on the streets.

2d.—Gen. Roberts' army arrived at Candahar August 28th, and are preparing to give battle to Ayooob Khan if he wishes an engagement, though the dispatch says that he seems inclined to avoid one. It seems remarkable that with all his army he did not intercept Gen. Roberts and take his chances in making a defense of his country on the field of battle, before they reached Candahar.

3d.—In Spain, while some troops were crossing a bridge over a river it broke under them and sixty-eight soldiers were drowned.

The Utes have signed the new treaty with the Government, which provides for their removal from their present reservation in Colorado. This is the treaty which was framed at Washington last Winter and endorsed by the late chief Ouray. This, it is believed, will end all further trouble with them. When fully consummated the commission will proceed to the enumeration of the Indians, the payment of money and the location of lands.

The protracted rainy and clammy weather seems to extend over the entire West. The effect upon the still unsecured wheat crop of the far Northwest is disastrous, while in Illinois the corn and pastures are being benefited, but the farmers who are waiting to thresh their stacked wheat and oats, are beginning to feel anxious.

A Paris dispatch states that the harvest throughout France, Baden, Switzerland, Denmark, Norway, Sweden, Holland, South Russia, Servia, and Egypt will be fully up to the average; that in Upper Italy, Roumelia, Bavaria, Swabia, South Italy, Hungary, Poland, and Belgium it will be from five to twenty five per cent above the average; but that in Great Britain and Ireland, Saxony, Northern and Rhenish Germany, and Central Russia it will be from ten to forty per cent below the average.

4th.—Gen. Roberts has had one engagement with the Afghans and defeated them, taking twenty-seven cannon.

The steamer Vera Cruz, which sailed from New York the 25th ult. for Havana and Vera Cruz, was wrecked in the recent terrific gale off Florida, and all on board, including twenty-nine passengers and the captain and fifty sailors, were lost. The gale or cyclone during which the vessel went down was terrific. Portions of the cargo, including

the mailbags, of the missing ship were washed on the Florida shore, and some bodies also.

In consequence of the low rate of wages paid the cotton operatives of Lancashire, a movement in favor of emigration to this country has been inaugurated among them. At Blackburn, which, next to Manchester, is the largest cotton manufacturing town of England, a vote was taken yesterday as to whether emigration or striking was the best course to pursue, and the result was that the employes of fifty factories were in favor of emigration and those of thirty in favor of a strike.

Several large fires yesterday. At Hart's Falls, New York, the opera house and other buildings burned; loss \$150,000. At Washington Corners, California, a grain warehouse and 50,000 sacks of wheat and barley destroyed; loss \$250,000. At Norwalk, Ohio, an organ factory burned; loss \$75,000. At Falmouth, England, a \$150,000 fire.

On railroads yesterday several accidents. In New York a freight train ran into a construction train. In Massachusetts a passenger train collided with a freight train. In New Jersey forty coal cars broke away from the train on a grade. In New York an engine went off the track and took twelve freight cars. Near Plano, Illinois, two freight trains ran into each other, one coming east the other going west. All told not many injured, but big damages.

Great uneasiness is felt by the citizens of Troy, New York, on account of the alarming spread of small pox in their city. Fifty cases were reported last evening. Two deaths have already occurred, and many patients are hopelessly ill of the fell disease. Great efforts are being made to check its spread.

6th.—More detailed accounts are at hand about the defeat and flight of Ayooob Khan's army from about Candahar. The cavalry pursued its broken remnants for fifteen miles, and so the Afghan cause seems a lost and hopeless one.

Fourteen of the vessels of war of the European nations have arrived at Ragusa, Sicily, and others are coming, all for the purpose of frightening Turkey into keeping the stipulations of the Berlin Treaty. England, France, Germany and Russia have joined in this naval demonstration to show Turkey that they are in earnest.

President Hayes started across the continent last week and yesterday arrived at Salt Lake City, Utah.

Three murders in California yesterday, and several others, in other states of the Union.

## Correspondence.

DAVIS CITY, Iowa, Aug. 1st, 1880.

*Editors Herald:*—The world moveth; and so do the men and things therein. And one of the (to me) pleasing features thereof is that men in and out of the Church are beginning to rise up and assert their manhood, by bursting the bands of mental and moral bondage, shaking off those old crude ideas that have been so long cherished as the only means of salvation. Men are beginning to see that the present state of affairs in the religious world is not the result of divine appointment, but are attributing it to its legitimate cause, apostasy. To my mind there is quite a chance for improvement among the Elders of Israel in that respect, judging from an article in the last number of the *Herald* and also one in a recent number on eternal punishment. The same old sulphurous smell that drove me into infidelity in my younger days; the same that is driving thousands of thinking men into atheism to-day. Query? Are the claims we make to the world as to the restoration of the primitive gospel true; the grand central idea being a true conception of the God we worship? Do we mistake in our views as to his character and attributes? Will the Savior make a signal failure in the consummation of his mission? Will that big-horned, cloven-footed devil that has so long lived in the deranged imaginations of theorists finally triumph, thereby thwarting the plans of the Almighty; making void the fiat that went forth that there should be no more death? Do these advocates of eternal punishment take time to think that the term "eternal" is without beginning. It will apply to God, to intelligence,

to light, to Spirit, to matter, but it will not apply to the punishment of the human race after death. Credit to whom credit is due, and therefore, Right Reverend Myron Adams; strike it again. I trust that the Saints in their growth in grace and knowledge of truth will ere long give God all the glory and the devil his due, but not the ascendancy. The more I learn of the being and attributes of my Heavenly Father, the more I love him, and the more desirous I am to introduce him to my fellow men. And while I live I shall labor with might and main to remove the stigma that has been attached to his character by modern theorists. I had thought to write quite a lengthy article on the subject of eternal punishment, but, O, body of Moses, I am too much interested in the present to write for the generation to come, and will desist, with the hope that the Elders will find something more attractive to write about than a defense of the dogma of eternal punishment. More anon, if needed,  
B. V. SPRINGER.

OREGON, Holt County, Missouri,  
August 29th, 1880.

*Dear Brethren Joseph and Henry:*—The only apology I have to offer for the remarks herein contained is found in an editorial contained in the August 1st, 1880, number of the *Herald*, upon the reasons why men apostatize from the Church. Viz; "We have always believed that where men engaged in association together for the carrying on and success of which they are mutually held, discover errors and weaknesses in their order and organization that need emendation, the best and proper place to accomplish such amendment is within the pales of the association itself. \* \* \* Cowards and hirelings, leave their posts when danger threatens." The above are my sentiments. I write nothing in malice, but only with the hope to assist in correcting what I conceive to be an error of judgment, and earnestly pray that what may be written may be done under the guiding influence of that Spirit of Truth which has made us free, for the earnest desire of my heart is that Zion may never more suffer reproach "through the sins wrought in her name." And right here I wish to say that those who have been so foolish as to withdraw from the Church for the reasons mentioned in the editorial referred to need take no unction to their souls from any remarks herein made, as I most assuredly place them in that class mentioned in the last clause of my apology. The particular part of the article referred to for my apology, and to which I wish to draw your attention is the case of the third person mentioned. It is stated that upon his offer to renew his covenant by baptism a new difficulty occurred, "It is discovered that he has no divorce from his first wife," but had married again without, and the legality of such a baptism is inquired into. The answer is "that he may (be baptized) by vote of the branch where he resides; that they (the authorities) see no good reason why he may not, and that as he was morally free from his first wife, for Scriptural cause (fornication I presume as I know no other) all that the Church could rightfully ask of him is that he should as soon as practicable obtain a legal divorce, that he may appear blameless before the law of the land, thus honoring that law." It is to this rendering that I object, and shall endeavor to show that it and the reasoning which follows are both untenable. I read in the Doctrine and Covenants, section 58, paragraph 5, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; whereupon be subject to the powers that be." In 1 Thes. 5:22 we are also commanded to "Abstain from every appearance of evil." I am not going to claim that he was a polygamist, or that the Church by its action in the case can rightfully be accused of countenancing polygamy as it is claimed that, "He did not live with these women as his wives, at one and the same time, nor at any time recognize her from whom he had separated as his wife." But in living up to the quotation given above we must be very careful that we do not even squint at it. I am however going to contend that he was not morally free after his separation from his first wife, although it were for Scriptural cause. Free he

was from her, but not free to marry another until lawfully divorced by the law of the land, which recognizes him as having two wives until that is done. And just so soon as he did marry without a divorce from the first, he committed a breach of the law, which declares him a bigamist, subject to arrest, trial and conviction under the law, and was still a bigamist subject to the law at the time he was received again into the Church, which I believe to have been an error. It is said he was "morally free," and "he had a moral right to marry again." To my mind both are inconsistent so far as his right to marry again is concerned. The law does not recognize his entire freedom from his first wife until divorced, and if he marries again without that divorce, the law of the land calls him a bigamist, a subject for the penitentiary. The law of God does not recognize his freedom to marry another without first being divorced by the law of the land, for it declares "Let no man break the law of the land \* \* \* wherefore be subject to the powers that be." He should first have brought forth fruits meet for repentance before baptism and not afterwards, lest it should be said the Church set at naught the law of the land. "Abstain from every appearance of evil." The divorce should have been the first requirement, second remarriage, then he would have been indeed free under both laws, otherwise to my mind he was not in a fit condition to renew his covenant. But further on a comparison is made, "Suppose that one is presented for baptism who has been a thief, has indeed been convicted of theft, and once punished for it, but is free before the law of God to repent and forsake his propensity to steal." From the standpoint which I occupy I can see no parallel between the two cases. The latter was a thief before the law, was convicted for the offense under the law, and was punished by the law, and was therefore free from the law so far as that crime was concerned, therefore was free indeed to repent and enter into covenant with God that he would steal no more, and would hereafter keep all his laws and commandments. The first was a bigamist before the law subject to arrest and punishment by the law at any time, had neglected to do that which would have freed him from the law, was still living in transgression of the law, and if the law of God had been strictly complied with, should have been turned over to the authorities of the law by the Church, unless he had gone forthwith and commenced his suit for a divorce, which when obtained, and his second woman remarried, for they were certainly living in adultery until the law should be complied with, which would set him free indeed from his first wife, which in the eye of the law she certainly was until that law should be satisfied. He would then have been indeed free like the thief who had paid the penalty of his crime, and in a fit condition to have renewed his covenant with the promise that he would never again get too much married. By such a course no stigma could have been rested upon the Church, and those brethren who became offended and took the foolish course, would have had no excuse for offence. This may not be written in a scientific style, but it expresses my views. I have not written for publication unless you see proper and fit, and if my views and conclusions are wrong I shall be pleased to have them corrected, my sole desires are to soon behold a redeemed Zion, which can not be unless we purify ourselves. Trusting this may give none offence, I subscribe myself your brother in hope.

WM. HAWKINS.

*To All Saints:*—I have been an invalid and cripple now for three years nearly, and for the purpose of helping myself a little, I am going to lecture this Fall on "Life in an Insane Asylum," where I have been four different times and in ten different Halls, from which I was delivered by the power of God, and by the same favor I have lived in continued enjoyment of my reason the last four years, which blessing I am assured I shall possess as long as I continue faithful. Now, believing that true charity consists in placing a person in a condition to help themselves, I ask the Saints to thus help me, by at

least procuring me a place in their neighborhoods where I may lecture. I shall place the price of admission down to ten cents, so for a small pittance one can learn much of what transpires in an asylum, which they can not otherwise learn without the dread alternative of a living death. None, without being insane can penetrate the asylum veil. Now then those Saints that wish me to lecture in their districts please drop me a card, also stating at the same time what I will have to pay for a house to lecture in; and if I do not have to pay too high a price will send an appointment, with hand bills for circulation. Please state if you have any particular preference for any certain night, and I will accommodate if possible; preference will be given to rural districts till I get a little used to the work. As soon as my finances will allow, shall stand ready to accept any call from this, or adjoining states. Shall be ready to fill appointments after the first of September.

A. C. EVERETT.

Address, Paw Paw, Van Buren Co., Michigan, Box 123.

Adair County, Missouri,

August 29th, 1880.

*Bro. Henry A. Stebbins:*—I enclose minutes of Conference and think, all things considered, that it has proven the best one I have attended since the organization of this district. Brother Lake's presence and teachings have been attended with the happiest results. Two were baptized immediately after conference, and there were indications that more would obey. He has the happy faculty of gaining the hearts of the people, while his earnest and logical exposition of the word, with that liberty of the Spirit which he is blessed with, carries conviction to the minds of his hearers. I had been much with him, and parted from him with regret. On our route here we staid over night at Grandma Califf's, who, at the age of seventy-seven years, is hale, hearty and cheerful, a true Saint. She is absorbed in this work, and has the best memory of any woman of her age I remember to have met with. She is a compendium of the latter day history, her experience extending through the Missouri and Illinois persecutions. She converses most intelligently on the gospel, and is highly esteemed by the surrounding community. You would be gratified to meet her. Her husband, (also in the Church), is eighty-three years of age, and quite infirm. We go in a few days to Bevier, and thence after a short tarry, to Hannibal. God bless you and yours, is the prayer of your brother in the gospel,

EDWARD L. PAGE.

MAGNOLIA, Harrison Co., Iowa,

August 21st, 1880.

*President Joseph Smith:*—I arrived home on the 16th inst, from my mission to Utah. I thank my Heavenly Father that I was permitted to meet my family in the enjoyment of health, and in comfortable circumstances. I heartily thank the dear Saints in Utah, Idaho and elsewhere who aided me to return. I shall always appreciate their love and generosity as marks of approval of my efforts among them, and an endorsement of my course on that mission. I was received by them in the spirit of kindness, and I am satisfied that I left them with that love increased toward me, as was evident from their regret at my departure. For this I thank God. My labors with my fellow workmen have been of the most agreeable nature. We labored in harmony together, and I feel myself more closely endeared to them, for their unselfish demeanor and manifest love. Some of us have broken up the fallow ground, some have scattered the seed, and some have watered it, but I trust God has given the increase, be it ever so small. Our President has borne with us, and cheered us; and has become, if possible, more endeared to us by his kind and wise counsels. I know of no cause for regret while on the mission, except that I was not able to do more good. I endeavored to maintain the principles of the gospel of Christ as he revealed them. I felt my weakness, but never lacked for aid from his Almighty hand. It is true, if the good done through me as his instrument is measured by the number I baptized,

it will appear small, for I baptized only one; but I have the consciousness that there were souls enlightened and comforted under my ministrations wherever I went, and I give to God the glory. I was oftentimes grieved to find how the people were bound up in their gross, sensual superstitions, their trust placed in so called apostles and prophets, fettered by the will of their leaders, yet imagining themselves free. Many of them are ignorant of the Scriptures of divine truth, and when we tried to enlighten them it was painful to hear them say, "Well, if I am deceived I don't want to know it." Again, "If you take polygamy from Mormonism there is nothing left." Thus evincing the fact that they are willing dupes to a superstition that panders to their lusts. I confess I am not as sanguine of any successful results as some are. I have tried to form a correct estimate. My travels among them have perhaps been more extensive than any of this present band of missionaries. I am aware that in some localities things seem hopeful, but generally they do not so appear to me. It may be that my discernment is at fault, but I write as I see, and I believe my brethren do the same. I earnestly pray that the most sanguine expectations may be realized. To this end I shall ever pray, God bless the Rocky Mountain Mission.

Yours in hope,

CHARLES DERRY.

Address, Magnolia, Harrison Co., Iowa.

MOORHEAD, Monona, County, Iowa,

August 24th, 1880.

*Dear Herald:*—It will be remembered that my name appeared in the *Herald* of May 1st, as being ready for a mission. In regard to my work in the ministry I have nothing to boast; not having been assigned any special field in which to labor, it became my duty as an Elder to labor locally. This I have been doing, having labored in this and Harrison county, speaking in all seventeen times, losing two appointments by rain. This will doubtless be considered a very poor report, which indeed it is. Yet taking into consideration the fact, that on the Sabbath day is the only time that the working class, especially farmers, can be got together, it will be seen that I have labored nearly every Sabbath. Of the effect of my labors I am not prepared to say. As regards preaching the gospel I can say I love it. To be in communion with Saints is the greatest pleasure that I have ever experienced outside of the influences of the Holy Spirit. To try to compare the pleasures of the dance, with its kindred amusements, to such pleasures as these, is like comparing the stagnant pool to the bright and sparkling waters. But don't think for a moment kind reader, that my few months' experience as an Elder has been naught but such pleasures as these. If you do you are thinking far from right; for I have passed through trials that were grievous to be borne. Yet these trials have been to me a witness of the truth of the gospel. Expecting to ever stand as a witness for the truth of the gospel and to be prepared to take the field assigned me by the coming Semi-Annual Conference, I remain as ever,

Yours for truth,

J. W. WIGHT.

NEW BEDFORD, Massachusetts,

August 22nd, 1880.

*Bro. Joseph Smith:*—Enclosed is a clipping from a paper, concerning the judgments of the last days, which I think would be of interest to the readers of the *Herald*. I think it deserving of study, inasmuch as it comes from those not of our faith, and it certainly bears testimony to the spirit of prophecy, which is in the Church, and to the revelations already given by the Spirit of the Lord concerning the things which shall befall the people in the last days. It also contains an admonition to the drinker of wine, by showing that he shall be the greatest sufferer, and it should cause every God fearing man and woman to admire the goodness of the Lord in giving the "Word of Wisdom," whereby a means is provided to escape from the snags and suffering which are entailed upon man by following the evil and pernicious habit of taking strong drink.

It is certain that there is a blessing in the



keeping of the "Word of Wisdom" for those who observe it. Remember, therefore, the word of inspiration and let us "watch and be sober;" the voice of God speaketh in many ways.

Yours in Christ,

JOHN SMITH.

ELMWOOD, Cass Co., Nebraska,  
August 24th, 1880.

*Dear Herald:*—I remained a few days at Galien, Michigan, preaching, and baptized a Bro. Reese, whose conversion is due to the labors of Bro. W. H. Kelley. May 18th I went to Coldwater, where I remained until the 29th. It is said that Bro. E. C. Briggs bore the burden of the work here when it was first established, and he still lives in the hearts of the people. If this is the kind of an influence he leaves may it be my lot to follow him in other fields. May 29th and 30th was spent with the Saints in conference at Clear Lake, Indiana. I was favorably impressed with the Clear Lake Saints. The 31st I returned to Coldwater, preaching twice Sunday, June 6th. The 10th I took train for Chicago over the Michigan Central. Thus ended my short stay in the mission assigned me last Spring. My stay was too short to form a correct estimate, but I was favorably impressed. I left Chicago at noon of the 10th, and found myself, early on the morning of the 11th, at Dow City, Iowa. I visited with Bro. J. R. Lambert until afternoon, when I rode with Bro. Chauncy Williamson to Galland's Grove, the home of my boyhood, where I visited for a week, and tried to preach twice.

June 18th, 19th and 20th was spent with the Saints of Galland's Grove District in conference at Deloit. We had a pleasant time, and I enjoyed it very much. On the morning of the 21st, before taking my departure, I had the privilege of administering the ordinance of baptism to Sister Anna Randall, of Carroll City. May God grant her strength to endure. After the baptism I turned my face westward, stopped the night of the 21st with Bro. Tuck, of Dunlap, and the next morning proceeded on my way, and at dark found myself at Oakdale, six miles from home, where I remained all night. Early on the morning of the 23rd I started for home where I found all well. But, O, how changed. Since I was here my father has been called to rest in the Paradise of God.

June 26th and 27th I met with the Central Nebraska District in conference, at Newman's Grove. We had a very pleasant time, but the last hours of conference were saddened by the death of Sister Masters, who died at nine o'clock p.m., the 27th, and the next day we laid her away to rest.

I had been repeatedly told since coming from the South that I was entitled to a rest; so, for six weeks I rested; during which time I visited Newman's Grove, Columbus, Clear Water and Deer Creek, traveled about two hundred miles, preached ten times, and helped my two brothers harvest about fifty acres of grain.

So feeling quite refreshed, I again bade adieu to home and loved ones, (having had the pleasure of meeting with them but one Sunday,) and am off again on another tour, which will likely terminate at Semi Annual Conference, and who can tell when I shall be at home again, or what may be the changes ere I meet with them again. Oh were it not for our hope in Christ how could we endure the trials of life. August 6th my brother Hyrum took me to Columbus, where, on Sunday the 8th, I performed the sad duty of preaching a commemorative sermon on the death of Father Chapin, who died near Columbus, July 24th.

I remained at Columbus until the next Wednesday, visiting with the Saints, during which Bro. Charles Derry arrived on his return from his mission to the Salt Land. Central Nebraska is languishing for want of laborers. Bro. Galley as president, has labored faithfully, Bro. G. S. Hyde and my brother Hyrum have labored some with good effect of late. August 15th and 16th found me engaged with the Saints of Southern Nebraska District, at South Bend. The attendance was small, but everything passed off pleasantly. Three were baptized by Bro. R. M. Elvin. On the 17th, in company with Brn. Levi Anthony and R. M. Elvin came to this place and at night Bro. Robert spoke to a large audience at Stove

Creek school house. The next day the brethren passed on en route for Blue River, and I have been preaching to full houses ever since. I think good has been done. Last night a Christian minister by the name of Alton reviewed me, and O, such a review! Only a rehash of what we have heard so much, and would be uninteresting to your readers. We were nearer like them than any other church, but were trying to deceive the people. I will reply to him to-night.

I regretted very much to hear of the action of Elder J. A. Crawford, both for his sake and the mission to which he was assigned, but he has gone out under circumstances which will test his honesty. He had just received money from the Bishop to take him south, and if he is an honest man, and has honestly changed his opinion, he will return it. I am anxious to see the result.

I will go from here to visit my uncle at Rockport, Missouri, via Nebraska City, thence to Semi Annual Conference, and then—. I am interested in the cause, and am ready to cast in my little mite wherever the Master calls. Praying that God may inspire his people with greater devotion and zeal for the cause, I am as ever,

HEMAN C. SMITH.

TAYLOR, Texas,

August 30th, 1880.

*Dear Herald:*—In 1858 I embraced the gospel in all good faith with a people calling themselves Christians. I remained with them until 1877, when I began to see that we were not taking the word for the man of our counsel, and when I went to our learned men about the matter, they told me that the gifts and blessings as promised in the Word are not necessary to this people; and with many other unreasonable and unscriptural arguments, they tried to satisfy me; but all in vain. In the latter part of 1878, Bro. A. J. Cato made his appearance in our country, preached a series of discourses, baptized three and passed on South. In the year 1879, Bro. Bozarth came, preached several times, baptized quite a number, organized a branch of fourteen members; since then there have been others baptized, amounting in all to twenty-five, of which two have been expelled leaving twenty-three to bear testimony. We meet twice a week for worship, and it pleases the Father to bless us with the blessings as promised in the Scriptures, such as the gift of tongues, interpretation of tongues, the spirit of prophesy, the gift of healing, and when we have had our names cast out as evil and denied the privilege of worshipping in a house that is as much ours as any ones, "we have been able to count it all joy;" and thank the Lord for the light which is revealed through the gospel of the Son of God; which leads men from darkness to light. May God bless all who have taken up their cross, that they may bear it meekly and endure to the end.

Your brother in hope,

B. L. BILLINGSBEY.

IONE VALLEY, Amador Co., Cal.,

August 29th, 1880.

*Bro. Henry:*—Some months ago I asked the prayers of the Saints through the *Herald* for my brother Edwin. I wish to thank all who prayed for him, for he is perfectly recovered in body and mind, and is at home. There are five members of the Church here. I am a priest, and we meet to worship God. We enjoy much of the Spirit in our sacrament meetings, and each one strives to be valiant in the testimony of Jesus. (Doctrine and Covenants, Sec. 76, page 214.) I have purchased a little home here, and as soon as I can get it payed for I will go and tell others the good story, as it was told to me, and especially by Bro. D. S. Crawley, who preached the first Latter Day Saint sermon that I ever heard. His text was 1 Cor. 12:21-23. I thank God that I went to hear, for now I have a knowledge that this work is of God. The many manifestations of his power and love that I have witnessed in the five years of my membership would make a large book. My heart is in the great work, and I long to help show the honest the great jewel of truth and the love of God. Pray for me that God may give me wisdom and understanding.

Your brother in the covenant,

WM. N. DAWSON.

MINERSVILLE, Pennsylvania,

August 25th, 1880.

*Bro. H. A. Stebbins:*—I inform you of my labors since our May conference. I have traveled through Schuylkill, Dauphin, Northumberland, Carbon, Columbia, Montour, Luzerne and Lackawanna counties, endeavoring to find out the scattered and strayed members. I found some of the old-time Saints, who showed me every respect, but who do not at present fell any desire to return. I set before them the sad position they are in, and tried to persuade them to renew their covenant, and some promised to take the matter into consideration. I also distributed many tracts, and I pray that honest souls may be led to obey the gospel. I have traveled on foot over a rough and mountainous country, one hundred and sixty-seven miles. I have baptized four, and think to baptize two more soon. Numbers are investigating, and I hope they will be led to do what is right; I leave the matter in the Lord's hands, knowing that in his own time all things will be accomplished. I am glad to inform you that this district is improving, and in a much better condition than for some time, both officers and members trying to do their duty. I am on my way to conference.

Your brother,

JOHN EDMUND.

President Wyoming District.

ELKADER, Iowa,

August 23rd, 1880.

*Joseph:*—Some of the points of your welcome letter I will note in brief. As I have said: The office of Patriarch is an appendage to the Priesthood. If such were not, why was this office appointed by revelation through your father in the church organized by him. That the Book of Mormon, or the New Testament is silent on this question is no evidence that this office does not belong in the Church of Christ. All the truisms in the world are not found written in the Book of Mormon nor in the New Testament. Yet in the New Testament this evangelical order is spoken of; see Ephesians. Joseph, the prophet, said that an evangelist was a patriarch. This order of the ministry can be traced down from Adam to the apostles' days; but I do not deem it necessary in this writing, as modern revelation and example do not require it. If there are any in the Church who could have premature pain over the introduction of this office in the Church, it would only prove that such persons might not be of the true "faith of God's elect," and although the Book of Doctrine and Covenants may not be explicit in command to appoint this office in the Church; there is no law of God written that commands procrastination in organizing a gospel church; especially where the means are on hand to do it with as in the present case. You say further, "That there has not been much talk about blessings." To this I reply, faith becomes by hearing the word of God. The world for thousands of years would have been ignorant of the gospel if it had not been preached to them; and unless this subject of the Patriarchate is agitated in the Church, who can tell when these blessings might be called for, "To-day is the day of salvation, and not to-morrow." So the Good Book says, and there is no time in the Church when blessings from God are not in order. 1st. Now, as to the duties and prerogatives of a patriarch. It is his duty to bestow blessings upon the Church, as he shall be dictated by the revelation of the Spirit of God. It is by this means that those who received their patriarchal blessings are told from what tribe in Israel they have descended; whether of Judah, Joseph, Ephraim, Manasseh, Reuben, Levi, or Dan. For all Israel are to receive their inheritance by lot, when Christ comes to dwell on the earth in the midst of his Church and people. The preaching of the gospel, and the placing all of the officers in the Church in order, is a preparatory work to Christ's coming. 2nd. As to the prerogatives. A patriarch holds no prerogative that is not subject to the council of the First Presidency of the Church. He is a kind of auxiliary to the presidency and can be called upon to sit in council at any time when deemed proper so to do, on all questions affecting the general interest

of the Church. 3rd. As a High Priest, his locality would be with them unless otherwise appointed by special command from God. 4th. The duties of this office of patriarch partakes much of the nature of an itinerant minister, as he is patriarch to the whole Church, hence may travel among the Saints, everywhere performing his duty, confirming the Saints in the faith of this latter day work; preaching, teaching and expounding the scriptures to them, as the Spirit of God might direct. If there are any in the Church who hold high positions, that should oppose the patriarchal order, I hope that they will not be so unthoughtful of their former allegiance as to charge falsehood and humbug upon the patriarchs, Joseph and Hyrum Smith, who held this office in the Church that was organized by Joseph Smith, the Martyr.

I have now written all that I deem important at present, and should the occasion require it; if I write again, I shall examine this question more closely. I will remark also, that I desire much to hear from the ministry of the Reorganized Church of Latter Day Saints on this question, and if I am in error, I will be glad to see the light. My belief is that this office of patriarch is an office that belongs in the Church of Christ, and without it the Church is not perfected in its organization.

Most respectfully,

WILLIAM B. SMITH.

CORLAND, Ills., August 24th, 1880.

*Bro. Joseph.*—Sunday last my heart was made to rejoice while listening to two able discourses upon the first principles of the gospel, delivered in DeKalb by Bro. G. F. Weston, assisted by Bro. Warby of Shabbona. Bro. Weston had good liberty, being assisted (as I believe) by the Good Spirit in both his efforts. Congregation on each occasion some forty-five or upwards, with first-rate attention; and I trust that good was done. At any rate the cause of Christ has suffered nothing from Bro. Weston's labors in DeKalb. To God be all the praise. In our evening meeting we were honored with the presence of the Baptist clergyman in charge of a congregation in the city, and by the attention that he paid I think that he got some things to meditate on. He is counted a very able man, and I think a zealous and good man; and may the Good Spirit that aided Bro. Weston seal the conviction of what was said in defense of the glorious gospel of Christ upon all the honest in heart. Yes, and may the same Good Spirit be and abide with Bro. Weston till the end of his ministerial labor on earth, is the prayer of

W. R. CALHOON.

PHILADELPHIA, Pa., Aug. 25, 1880.

*Bro. Stebbins.*—I left home on August 21st, for Hornerstown, New Jersey, to attend our district conference, and to my surprise and delight met with Elder J. C. Foss from Maine. We placed him in the chair and proceeded with our conference business, and at 2 p.m. we held a sacrament and testimony meeting. We had a rejoicing season together; all present bore testimony to the truth, and the spirit of prophecy was in our midst. At 3 p.m. Elder Foss preached an excellent sermon, also another at 7:30 p.m. Those people are a good people and willing to do right; may God bless them in so doing. Our next conference will be held at Brooklyn, New York, November 27th and 28th.

Love to you and all in the office.

JOHN STONE.

PLYMOUTH, Pa., Aug. 31, 1880.

*Brethren Joseph and Henry.*—Our conference of August 28th and 29th was a refreshing time to us. The Spirit of the Lord was with us. Bro. Hiram Robinson has led another through the waters of baptism, a good man. Bro. Robinson is beloved by all the Saints, and all speak of him as a humble, earnest servant of the Lord. When we were weak he has helped to make us strong, and we pray that the Lord will give him strength to endure the great trials and temptations the servants of the Lord are called to bear.

Your sister in the gospel,

MARY A. JONES.

## Conference Minutes.

### ENGLISH MISSION.

A conference was held in Manchester, England, May 15th and 16th, 1880; Thomas Taylor, president; C. H. Caton, secretary.

**District Reports.**—Birmingham, John Seville, president, stated that some parts of the district are in good order and doing a fair amount of labor; in other parts there is a lack of energy. He hoped to continue to labor in the Master's cause. Manchester, Joseph Dewsnap, president, stated that the district was not in so good a condition as he could wish; there is a lack of duty on the part of branch officers, though the brethren for the most part, are going on in a very fair manner. London, by Bro. C. D. Norton, president, stated that the district is in an excellent condition. The difficulties that existed in London have given place to a better feeling, and peace and concord reign throughout the district. Some young men who are able to present the gospel of Christ in a proper manner, are doing good service.

A letter from Bro. G. Chambers, president of Penston Branch, was read, also one from J. R. Gibbs, president of Welsh Mission.

Committee of investigation into an ordination in the London Branch reported that, from the evidence, they concluded that the ordination in question took place by order of the branch, and according to the rules and order of the Church, and it was therefore valid. This judgment they delivered to the London Branch, who accepted it and followed out certain suggestions made by the committee, with good results. C. H. Caton, H. C. Crump, Jos. Dewsnap, Jos. Gilbert, C. H. Hassall.

Report received and committee discharged. Brother Thomas Taylor vacated the chair in order to give a verbal report of the Publication Committee, and Bro. John Seville was called to preside.

Brother Thomas Taylor, chairman of the committee, spoke of the difficulties in the way, as well as the misfortunes they had met by reason of sickness in the family of one of their number, and the return to America of another, (Bro. Gilbert); also another one had attended but two meetings of the committee. Estimates of cost had been made by several printers, but there were difficulties connected with even the most favorable of the propositions received. He had endeavored to call a meeting three weeks before the conference, but some of the committee had thought it useless and so no meeting was had. Personally he did not see the way clear to publish a periodical in this mission at present, and therefore could not advise embarking in the undertaking, although had the committee, as a whole or the majority of them, taken other steps he would have assisted them.

Brother H. C. Crump, of the committee, said that he was sorry that the committee had done nothing towards publishing. Like the others he had also been at considerable trouble, had interviewed printers and obtained estimates, had obtained a list of the type necessary, and had also written an appeal and a prospectus. He was sorry that they had not continued, and hoped that the conference would go on with the work.

Brother C. H. Caton said that he had, so far as possible, actively engaged himself in getting information; had obtained estimates, and, having had some experience in such matters he knew something of the details in getting a periodical started and established; and, after investigation, and having gone carefully through the plans presented and proposed, he had come to the conclusion that the whole scheme was premature. For, while acknowledging the necessity for such a publication, he considered it to be impracticable at present, and if the conference desired to go on with it he wished to be released from the committee.

Several questions were asked and answered by the committee, through the president, and the statements of Brn. Taylor, Crump and Caton were received as an informal report of the committee, and the committee was discharged.

Conference proceeded to consider the report,

and opened the whole question of a periodical.

After several unsuccessful attempts to dispose of the matter the following prevailed:

Whereas this conference is of the opinion that the time has arrived for the publishing of a representative paper in the interest of the English Mission, it is hereby Resolved that a committee be appointed to take into consideration the best means of establishing such periodical; and that the committee be empowered to commence its publication as soon as they deem it advisable.

The following brethren were appointed as the committee: H. C. Crump, Jos. Dewsnap, — Newstead, C. D. Norton, Thos. Bradshaw, C. H. Hassall and G. S. Greenwood.

The Mission secretary's report was presented and received.

Report of Thomas Taylor as Bishop's Agent, as sent to Bishop I. L. Rogers up to March 1st, 1880, (see the Bishop's accounts in the *Herald*), was presented and received.

A report was received from the Birmingham Dorcas Society, showing that the sisters of that branch are doing a good work. They organized July 22d, 1879, and had done a great amount of sewing, resulting in both temporal and spiritual good to the members. They have also made and presented to the branch four baptismal costumes, two for ladies and two for gentlemen. Sister T. Taylor, president.

Three propositions from the Manchester Branch were not considered because of lack of time, but will be brought forward at the next conference.

Authorities of the Church in America, in their proper order and offices, were sustained.

In the afternoon Brn. C. H. Caton and G. S. Greenwood occupied the stand, and in the evening Brn. H. C. Crump and C. D. Norton. There was a fair attendance and good attention.

Adjourned *sine die*.

### FLORIDA DISTRICT.

A conference was held in Perseverance Branch, Baldwin county, Alabama, August 7th and 8th, 1880; L. F. West in the chair; W. W. Squire, clerk. At 10 a.m., prayer meeting; 2 p.m., business.

**Branch Reports.**—Perseverance 73. Eureka 26. Elders W. W. Squires, Jesse Reader, J. H. Givins, F. P. Scarcliff and L. F. West reported, also Priest Jas. Falk, Teacher T. M. Gandy and Deacon Wm. Manning.

Inasmuch as difficulties exist in the Eureka Branch, with which Bro. N. B. Donaho is connected, and as Bro. Donaho has left the branch without making any effort to settle the same, Resolved, that he be silenced from acting as an officer of the Church.

F. P. Scarcliff was sustained as a missionary in this field.

Preaching at 4 p.m., by F. P. Scarcliff. Prayer meeting at 8 a.m. on Sunday, and preaching at 10:30 a.m., by F. P. Scarcliff.

Adjourned to Coldwater, October 8th, 1880, at 2 p.m.

### MONTANA DISTRICT.

A special conference was held at Reese Creek, Montana, July 31st and August 1st, 1880; A. B. Moore, president.

**Branch Reports.**—Willow Creek 20; no changes. Gallatin, at last report 42, present 45; 2 baptized, 1 received. Butte no report.

Elders A. B. Moore, Lewis Gaulter, Jas. Bamber and John E. Reese; Priests Thos. Harris, Jas. Green, John Pritchard and G. Reese; Teachers Thos. Reese and C. Williams reported.

Bishop's Agent Reported:—"Received and paid to freewill offering \$25.00, to Utah Mission \$10.00, to W. W. Blair \$5.00, to tithing \$50.00, due on Church property \$20.00."

Thos. Reese and A. B. Moore were appointed to audit the Agent's books, and they reported.

Resolved that the \$25.00 freewill offering and the \$5.00 due the Utah Mission, now in the hands of the Agent, be paid over to W. W. Blair for the Utah Mission.

A. B. Moore resigned as president of the district, and Gomer Reese was elected in his stead.

The evening was principally devoted to prayer and testimony.

Elder J. J. Reese made application for his license. Lewis Gaultier, J. E. Reese and James Bamber were appointed to investigate the case of J. J. Reese.

Sunday: At 10 30 a. m. and 2 30 p. m., preaching by W. W. Blair.

At 7 30 p. m. the committee reported that Bro. J. J. Reese had withdrawn his demand for his license. The committee was discharged.

A. B. Moore was granted a recommend, and Gomer Reese was ordained an Elder by W. W. Blair and John E. Reese.

The Lord's supper was partaken of.

Adjourned to Willow Creek, October 16th, 1880, at 10 a. m.

#### ALABAMA DISTRICT.

A conference was held at the Butler Branch, Butler county, Alabama, July 10th and 11th, 1880; G. R. Scogin, president; W. D. Clark, clerk.

Bishop's Agent's report in last minutes was corrected to read, "Received \$46 10; paid to Heman C. Smith \$46.10."

Elders J. Booker, G. T. Chute, F. Vickery, J. G. Vickery, F. P. Scarecliff and G. R. Scogin reported; also Priests W. D. Clark and G. H. Graves, and Teacher J. M. Pickens and Deacon A. Vickery.

Bishop's Agent's Report: "Received and on hand 25 cents."

Branch Reports: Butler, last report 31, present 32; 1 baptized. Pleasant Hill, last report 42, present 43; 1 baptized, 1 received, 1 died. Flat Rock and Macedonia not reported.

F. P. Scarecliff was sustained as missionary in the South-Eastern Mission.

At 7 30 p. m., preaching by G. R. Scogin and G. T. Chute.

Sunday, at 11 a. m., preaching, by F. P. Scarecliff. At 3 p. m., sacrament meeting, in charge of F. P. Scarecliff and G. T. Chute. At 7 p. m., preaching by F. P. Scarecliff. Two applied for baptism.

Adjourned to Pleasant Hill Branch, at 10 a. m., November 6th, 1880.

#### CENTRAL KANSAS DISTRICT.

A conference convened at Good Intent, August 14th, 1880; David Williams, president; William Williams, clerk.

Branch Reports: Atchison 33. Good Intent 20. Netawaka 20. Centralia 11. Fanning 14. Scranton 17. White Cloud not reported.

Elders George Thomas, John Jones, Daniel Munns, Wm. Hopkins, D. Williams, G. George, A. Dodd, James Buckley and A. Estes reported in person, Thos. Davis, Henry Green and James Jarvis by letter. Priests Joseph McDougal, Hiram Parker and Henry Stawpert reported, also Teachers W. B. Thatcher and Thomas Bailey.

At 7 p. m., preaching by James Buckley.

Daniel Munns and Hiram Parker were appointed to labor in Fanning and vicinity.

Sunday: At 10 30 a. m., preaching by George Thomas and Griffith George. At 2 p. m., prayer and testimony. At 7 p. m., preaching by David Williams.

Adjourned to Fanning, Nov. 12th and 14th, 1880.

#### SOUTHERN NEBRASKA DISTRICT.

A conference was held at Bro. J. B. Goldsmith's Grove, Cass county, Nebraska, August 15th and 16th, 1880.

15th.—At 11 a. m., preaching by Heman C. Smith; text 1 Cor. 12:27. At 2 p. m., preaching by R. M. Elvin; text John 10:37. At 8 p. m., preaching by Heman C. Smith; text 2 Tim. 2:5.

16th.—Elder R. C. Elvin reported by letter, and Levi Anthony, Joshua Armstrong, R. M. Elvin and Heman C. Smith reported; also Priests J. B. Goldsmith, John C. Tripp and Joseph Byous, and Teacher Jas. Ferguson.

Bishop's Agent's Report: "April 1st, 1880, On hand 2 cts, freewill offerings \$13 20, tithing \$21.80—total \$35.02. Paid to Levi Anthony \$5.20. June 30th, 1880, balance on hand \$29.82. J. W. Waldsmith, Agent."

Branch Reports.—Nebraska City 106; no changes. Palmyra 40; no changes. Platte River, last report 34, present 33; 1 received and 2 removed by letter. Blue River 36; no changes. Clear Creek

11; no changes. Moroni and Plattsmouth, no report.

Report of the district president and secretary on the condition of the above branches.

Resolved that the Platte River Branch is hereby instructed to make a supplemental report in the matter of sister Lucy Gouldsmith, and also record all the particulars with note of explanation.

Three baptized were confirmed.

Preaching by Levi Anthony; text Matt. 6:33. Adjourned to meet at Wilber, November 14th, 1880, at 10 30 a. m.

#### SOUTH-EASTERN ILLINOIS DISTRICT.

Conference was held in Brush Creek Branch, June 12th and 13th, 1880; G. H. Hilliard, president; I. A. Morris, clerk.

Branch Reports.—Brush Creek, 32, 1 died, 1 baptized, 1 ordained Deacon. Deer Creek, 27. Alma, 12. Elm River, Springerton, Tunnel Hill and Dry Fork not reported.

Elders I. M. Smith, T. P. Green, J. F. Henson, D. P. Brown, G. H. Hilliard and I. A. Morris reported in person.

Brother G. H. Hilliard offered his resignation as president of the district, which was accepted and Bro. Isaac M. Smith was appointed in his stead.

At 8 p. m. preaching by G. H. Hilliard.

Sunday: 10:30 a. m. preaching by I. M. Smith, followed by T. P. Green. At 3 p. m. preaching and also in the evening by G. Hilliard.

Adjourned to the Tunnel Hill Branch, November 13th, 1880, at 10 a. m.

#### PHILADELPHIA DISTRICT.

A conference met at Hornerstown, N. J., Sunday, August 22d; John Stone, president; Wm. H. Brown, secretary.

Branch Reports.—Philadelphia, 49. Hornerstown, 19. Brooklyn, 13.

Elders Joseph Squires, J. A. Stewart, Wm. Small and A. Copeland reported by letter, and John Stone and B. O. Herbert in person, also Priest W. H. Brown and Brumell.

Adjourned to Brooklyn, N. Y., Sunday, Nov. 27th, 1880.

### Miscellaneous.

#### SOUTHERN NEBRASKA DISTRICT.

*Dear Saints, greeting:*—In the love of Christ our Master do we greet you in gospel bonds. Having passed over the entire district, and carefully noted the spiritual condition, we have a few words of encouragement and advice to give. We most earnestly request of all those who shall visit Plattsmouth, that they hold nor attempt to hold any meetings, till they first consult the president of said branch. We believe that this rule would work for good throughout the district. By observation and enquiry we learn that much of the ill feeling in branches, and the cause of their lukewarmness is the result of a non-interchange of views upon the part of the branch officers; therefore let us in love plead and urge upon all officers to get into a deeper and closer union, one with the other. Be free to counsel and advise with each other, for your own and the Saints' best weal.

"Keep back no words of knowledge  
That human hearts should know."

Be one in action for the best interest of truth's cause, and the Lord, who is rich in blessing, will not pass you by.

And to all the Saints, let us advise moderation in your talk about one another, for a word may wound so deep that it may take years to heal the suffering one, if still not worse the result of harsh and unkind expressions prove. "A mild answer turneth away wrath." Some of the Saints are guilty of running after the follies and vanities of the world, thereby lessening our and their influence for good, causing great loss to themselves, viz., the loss of the Holy Spirit, for the light of God will not abide with those whose minds are filled with and craving for the trashy amusements of the ungodly world. Again, it is a financial loss both to the Saints and the Church; it is a shame for Saints to spend their money, time and the use

of teams, in satisfying vanity, and then excuse themselves that they are too poor to take the *Herald*, or to give anything to keep the Elders. We hope the time is not far distant, when it can be truthfully said, "Wisdom is justified of her children." For your salvation and the fair name of the Church, be wise and prudent, sacrifice the desires of the heart, crucify the will of the flesh, that the divine life may grow and increase, unto the unfolding of eternal life shall be your sure reward.

The prospect for accomplishing a good work in the district was never better. Many new and inviting openings in almost every county in the district, some Saint lives, and the people are willing to hear; therefore we request you to seek the good of the work in this portion of the vineyard, that the word may be declared in every opportune place; and if you will manifest your works by your faith, the result will be glorious. Consecrate unto the Church as the Lord has blessed you in the earthly possessions, it mattereth not whether it be little or much, give freely, and see if the Lord will fulfill his promise. (Mal. 3:10). Send your (tithes) freewill offerings to Bro. J. W. Waldsmith, Nebraska City, Nebraska, and we can assure you that your means will be wisely used for the best interest of the work. And in conclusion, we humbly pray that God in his mercy may guide you into wisdom's path, that peace, unity and love may continue and abide. Amen.

LEVI ANTHONY, *President*,

ROBT M. ELVIN, *Secretary*.

WILBER, Neb., Sept. 1st, 1880.

#### KENT AND ELGIN DISTRICT.

A conference of the above district will be held in the Buckhorn Branch, convening at 10 o'clock, on Saturday, October 2d, 1880. All the branches in the district are respectfully requested to report their standing. All the officers and members are respectfully invited to attend. Come, bringing the Spirit of love and peace with you; so that all may work harmoniously together for the good of the cause of Christ. RICHARD COBURN, *Dist. Clerk*.  
ROND EAU, Ontario, August 23d, 1880.

#### PITTSBURG DISTRICT.

The next quarterly district conference will be held at Lampsville, Belmont county, Ohio, commencing October 2d, 1880, at 2 o'clock p. m.

JAMES BROWN, *President*.

#### NOTICES.

The Red River Branch of the Church of Jesus Christ of Latter Day Saints wishes to know the address of Bro. J. O. Stewart, and request that he correspond with Bro. B. L. Billingsley, immediately on seeing this request.

B. L. BILLINGSLEY, *President of Branch*.

TAYLOR, Red River Co., Texas, August 30th, 1880.

#### ADDRESSES.

Josiah Ells, Warnock, Belmont county, Ohio.

THERE are two or three Latter Day Saints at Beaver who have placed their names on the Hancock list, thus endorsing the party who in 1838 sent the militia to Far West. The Mormons of the eastern portion of the country had concentrated there and entrenched themselves in a mill and blacksmith shop, where the militia numbering one hundred and twenty-five, attacked them. One militia man was wounded and eighteen Mormons killed, some of them after surrender, and their bodies thrown into a well. Some of the Mormon leaders were tried for various offences—those tried were acquitted, and the indictments dismissed against all the others. In connection of the removal and according to the terms of surrender, there were many terrible scenes. Many of the Mormons were poor, and had invested their all in lands, from which they were driven. Valuable farms were traded for an old wagon, a horse, a yoke of oxen, or anything that would furnish means of transportation. In many instances, conveyances of land were demanded and enforced at the muzzle of the pistol or rifle. Yes, they were driven from Missouri by Democrats who were then in power. The Saints went to Nauvoo, Illinois, where they built a beau-

tiful temple. In 1844 the Democrats of Illinois drove them out, destroyed their temple and city, murdered their prophet; men, women and children had to cross Iowa as best they could in winter, their line of march could be traced with blood and graves, at last they reached Council Bluffs, where some of them have stayed to this day, from there they went to Utah. When we read this history is it not a wonder to see any of the Saints Democrats? Take your names off, gents, for consistency is a jewel.—*Macon Republican of Aug. 26.*

**OBITUARIES.**—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

#### BORN.

**GOULDSMITH.**—Near South Bend, Cass county, Nebraska, February 16th, 1880, to Bro. Joseph B. and Sr. Emma Gouldsmith, a son. Blessed Aug. 16th, 1880, by Elder Robert M. Elvin; and named Alma.

#### DIED.

**MORGAN.**—At Bevier, Missouri, August 18th, 1880, of cholera morbus, after nine days of suffering, sister Ann Morgan, aged 61 years, 2 months and 14 days. She first obeyed the gospel at Aberdare, Wales, in 1849; emigrated to Pennsylvania with her family in 1863, intending to go to Utah, but reaching Council Bluffs she became disgusted with what she learned and saw of the deeds of the Utah people, and returned to Pennsylvania, where, in 1864, she was baptized into the Reorganized Church, by Elder W. W. Blair. But, being away from the fellowship of the Saints for ten years afterwards, she felt in her conscience to be re-baptized, which was attended to by Elder John Stone, at Bethlehem, Pa. She lived the life of a Saint; the cause of Christ was hers always. Funeral sermon by Elder J. H. Lake.

Oh! mother, dear, we miss thee,  
Since thou hast gone to rest,  
To wait the resurrection,  
And gloriously be blest;  
When Christ and his disciples,  
On this terrestrial ball,  
You with his own will hail him,  
And crown him Lord of all.

**ELLIOTT.**—At Jefferson Creek, Park county, Colorado, August 11th, 1880, John Elliott, son of Silas and Sr. Elizabeth Elliott, of inflammatory rheumatism. His remains were buried at Hutchinson, Jefferson county, on Friday, 13th. Service by Elder James Caffall. His parents had fondly hoped a continuance of his life, and are sorrow-stricken through the loss of their darling boy. He lived in mortality and suffered much for upwards of ten years, and doubtless rests with the just.

**BUXTON.**—At Caseyville, Illinois, July 29th, 1880, sister Alice, wife of Bro. James Buxton. She was born August 22d, 1845, in the town of Marshallfold, Cheshire, England; came to America September 17th, 1871; was baptized April 25th, 1877; by D. W. Davis. Her age 35 years, 3 months and 4 days. She leaves a husband and four dear little children. She was a kind wife and mother, and a good member of the Church of God. We mourn her loss. She gave her testimony a few moments before she departed, that the work was true. Funeral sermon by Elder George Hicklin, from Rev. 14: 13.

**LEWIS.**—At Caseyville, St. Clair county, Illinois, July 22d, 1880, sister Ann Lewis, aged 63 years, 4 months and 9 days. She was afflicted for many years, but she died firm in the faith of God's work. She was the wife of Bro. Morgan Lewis, who was killed in a coal mine nearly seven years ago. She was a good sister. The family are three young men. Funeral sermon by Elder George Hicklin.

**SALISBURY.**—At Fountain Green, Hancock Co., Illinois, Friday, August 20th, 1880, of wounds received from a knife in the hands of Thomas Duff, Bro. Alvin Salisbury, son of Aunt Catherine Salisbury, oldest surviving sister of Joseph and Hyrum. He was born in Missouri, June 7th, 1837, and was at his death forty three years old. He was buried by the Life Insurance Association, of which he was a member, Elder Walker pronouncing the funeral discourse. He leaves a wife and children.

**EDDLEMAN.**—On July 25th, 1880, Sr. Eva V., wife of J. J. Eddleman, Esq., died in the city of Santa Barbara, Cal., after a painful and lingering illness of more than two years. Sr. Eddleman was born in San Jose, Santa Clara county, of this State, on the 11th of November, 1853, her parents John and Rachel Austin, being among the pioneers of this state. She received her education partly in the State of Texas and partly at Castorville, in Monterey county. On the 23d day of September, 1869, she was married to her present bereaved husband. Their married life was one of unclouded happiness. In the latter part of the year 1873, she and her husband removed to Guadalupe, in this county, and it was there she was best known and most highly appreciated; and her death leaves a place in the society of that village never to be filled, and until memory fails the people of that community, she will hold a place in their brightest and happiest recollections. Sr. Eddleman was a lady of more than ordinary culture, especially in music, and ever held an enviable position in which she moved. She was ever willing to devote her time and talents to any commendable object, and many of the social organizations of Guadalupe owe their existence and prosperity to her genius and energy. She has left the world with the proud satisfaction of its being better by her life, and sadder by her death.

**JONES.**—Sister Mary Jones, wife of Bro. David I. Jones, at Mottsville, Nevada, after a lingering illness, June 12th, 1880, aged 59 years; born in Glamorganshire, Wales; baptized September 20th, 1868, by W. W. Blair. God has given her the desire of her heart, a peaceful rest in Jesus.

**THOMAS.**—At his home, Lucas, Iowa, at 1 p m, June 6th, 1880, of hemorrhage of the lungs, Thomas T. Thomas. He was born at Pontybarwm, Carmanthanshire, South Wales, July 2d, 1837. He went to Utah in 1867, but returned from there in 1871, and united with the Reorganized Church, and ever bore a faithful testimony. He leaves a wife and six children.

**ELLS.**—On the morning of the 26th of August, passed from mortality to mingle with the spirits of the just, Eliza, the wife of Bro. Josiah Ells; born in England, June 7th, 1806. She was baptized in the Fall of 1838, in upper Freehold township, Monmouth County, New Jersey, by Elder Benjamin Winchester, was among the first fruits of his labor. She received the work gladly, and in reading the Book of Mormon, and the visions in the Doctrine and Covenants, the manifestation of the spirit in evidence of their divinity, was of that vivid and positive character that amid all the tribulations of life and the Church, she never doubted the evidence she at the first received, nor the divine authenticity of the latter day work. Quiet and studious in her demeanor, she became thoroughly acquainted with the latter day doctrines, and whenever opportunity presented she was unflinching in their advocacy, as the gospel of salvation by Jesus Christ. And in the spirit with which she urged their claims few persons for the moment could resist. She retained her consciousness to the last, and without a struggle or a groan she fell asleep. JOSIAH ELLS.

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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 cents 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. 10 pages, 30 cents per dozen, \$2 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.  
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.  
No. 12. The Bible versus Polygamy. 14 pages, 30 cents per dozen, \$1.90 per hundred.  
No. 14. Reply to Orson Pratt. 16 pages, 30 cents per dozen, \$2 per hundred.  
No. 15. Idolatry. 4 pages, 8 cents per dozen, 60 cents per hundred.  
No. 16. Polygamy; Was it an Original Tenet of the Church? 10 pages, 25 cents per dozen, \$1.60 per hundred.  
No. 17. The Successor in the Prophetic Office and Presidency of the Church. 18 pages, 30 cents per dozen, \$2 per hundred.  
No. 18. Rejection of the Church. 8 pages, 20 cents per dozen, \$1.30 per hundred.  
No. 20. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy. 12 pages, 25 cents per dozen, \$1.75 per hundred.  
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, 20 cents a dozen, \$1.30 a hundred.  
No. 29. A Vision of the Resurrection, from the Doctrine and Covenants. 4 pages, 8 cents a dozen, 60 cents a hundred.

15 September 80.

**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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

### THE SAINTS' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints and in the special interest of the Utah Mission of said Church and Edited by W. W. Blair.

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# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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No. 19.

## Salvation for All.

ESSAYING to write upon this subject, I deem it no small task. Should I step over the bounds, would I be tried for heresy? Is it heresy to believe in the greatness of God's love, mercy and justice? What soul is there among us so small, so wonderfully contracted and wrapped up in self, as to exclude everybody from God's kingdom but their "blessed self?" O, self! who art thou? I deem it a difficult and tangled concern to cry "heresy," in this "age of reason." If any person can not agree with this article, we are open to conviction.

"Repeat the story o'er and o'er,  
Of grace so full and free;  
I love to hear it more and more,  
Since grace has rescued me."

Jesus said: "But I, if I be lifted up from the earth, will draw *all* men unto me."—Jno. 12: 32.

All men will be saved. The blood of Christ cleanses no man from sin, save those who comply with the conditions upon which said forgiveness was promised. We hear an expression made use of, and thrown out among sinners like this: "The blood of Jesus Christ his Son will cleanse you from all sin." This is an improper way of handling God's word. John says this, in writing to the church: "If we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of his Son Jesus Christ cleanseth us from all sin." The gospel of Christ is a means established by which mankind who comply therewith may receive pardon for their sins, escape future punishment, and be saved in the "highest glory." "Through his name should remission [forgiveness or pardon] of sin to be preached unto all the world." His "blood was shed for the remission of sins for many"—not all, you notice, but many. A man may believe, repent, [reform], then be baptized for remission of sins. This is the means. The sins are pardoned, cancelled in the act of baptism; not that baptism is the only means of pardon, but it becomes the means, by virtue of Christ's blood—it was "shed for the remission of sins."

Here we notice the wisdom and propriety of this plan. A person might be baptized an hundred times, yet "without the shedding of blood, there is no remission." Again, the blood was shed for the remission of sins, nevertheless baptism must be complied with, and that authoritatively, ere the promise of cancelled sin can be granted. Hence, baptism must be administered in the proper way as the grand symbol of the death, burial and resurrection of Jesus. For as the blood was shed for sin's remission, so must we emblematically die unto sin. Baptism becomes the sign of

the covenant made between one's self and God, to the effect that you are entitled to the cleansing efficacy of the "shed blood of Christ." Laying on of hands is the finality of the matter, the seal affixed to the covenant by which the whole act is made valid, and a person receives full title to the rights and privileges of the kingdom. We claim, therefore, that there is no blood of Christ to smuggle a man's iniquity under, as some skeptics assert.

Moreover, aside from this, every individual who complies not with the conditions, must suffer punishment for all his transgressions of God's holy laws. The "blood" does not affect them, only the resurrection of Christ and his conquering of the prison's power of retention.

### THE PRISON, OR PIT.

"They shall bring thee down to the pit." "I made the nations shake at the sound of his fall when I cast him down to hell with them that descend into the pit."

Where is the pit? "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." "Now that he ascended, what is it but that he also descended first into the lower parts of the earth."

### PRISONERS TO BE VISITED BY CHRIST AND OBTAIN COMFORT.

"And they shall be gathered together \* \* \* and shall be shut up in the prison, and after many days shall they be visited." "Pharaoh shall see them, and shall be comforted over all his multitude." Some people tell us there is no sign of comfort in hell, no hope for any good thing. I do not believe it; for here is Pharaoh comforted in the prison. We are told there are no good nor holy thoughts enter the minds of the condemned, yet we read of the rich man giving expression to a most noble desire, and offering a prayer in hell. God said of Jesus: "I the Lord have called thee \* \* \* to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." "That thou mayest say to the prisoners, Go forth; he hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound." "They that dwell in the land of the shadow of death, upon them hath the light [of Christ] shined."

### DID CHRIST GO?

"Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead [departed spirits] for thee." "For Christ also hath suffered for sin, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God; by which [Spirit and power] also he went and

preached unto the spirits in prison." "For, for this cause was the gospel preached also them that are dead, that they might be judged according to men in the flesh, and live in the spirit according to the will of God."

We ask the question why was this done, viewing the matter further? "That at the name of Jesus every knee should [shall] bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

Inasmuch as there are people who have never heard of the name of Jesus, and there also have been millions in the past who never did, we ask with Paul: "How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? And how shall they hear without a preacher?" Inasmuch as men will be condemned (placed in a lower glory) for not believing in Christ, and millions have never heard of him authoritatively, consequently could not believe, how could God, in justice, condemn them without having given them an opportunity? Hence the goodness of God in sending the spirit of Jesus, while Jesus' body was in the tomb, to preach to those spirits in captivity. The Psalmist prophesied of Christ and his mission to the prison: "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Paul tells us of the fulfillment of this: "Wherefore, \* \* \* when he ascended up on high, he led captivity captive, and gave gifts to men." One says he received them for men, the other states that he, faithful to his mission, gave the gifts away.

We hear people say that Christ conquered death, hell and the grave. In order to do so, Christ must die, spirit and body, separate and reunite; his spirit must go to the prison or hell, and open its doors, break its power to retain the spirits; and this is why hell was moved to meet Christ at his coming, for Satan well knew the mission of Jesus, and that he would enter the portals of hell as its last great conqueror. Had Satan the power to have retained Christ's spirit the plan of salvation could not have been carried out. Had he power to retain in hell the spirits therein, the resurrection of millions could not have taken place. But, thank God, Jesus conquered hell, death and the grave; coming out of hell, lifting his body from the tomb, reuniting spirit and body, he gloriously and most wondrously gained the victory. Hence, in the judgment day every man shall be rewarded. Every one who obeyed not the gospel will be punished for their

sins by confinement in God's great prison. when the demands of divine justice are satisfied the prisoner must and shall be released, and receive his reward in a glory-world. Jesus has the way opened for all, every person in their sphere and order. Jesus came to destroy the works of the devil; and it matters not where those words are to be found, for so far must Christ's redeeming power extend, otherwise his mission will have proven a failure, as many believe it already has.

Punishment in the future can not be eternal in its duration. We must take into consideration how certain terms are used, and their proper application and all connected with them. A certain ordinance established in Israel, we are told should be an "everlasting statute;" yet it ended when Christ came. (Lev. 17:34). Exodus 21:6, only lasted a natural life time. Jonah said that the bars of the earth compassed him about "forever;" and it was only three days and nights. Jude said that Sodom and Gomorrah suffered the vengeance of eternal fire," yet I do not suppose the conflagration lasted a half day. In Ps. 9:17, we read of the wicked being turned into hell, but it does not say they shall remain there absolutely forever, nor "forever;" for we read in Rev. 20:13, that hell delivers up its dead, and then death and hell also are to be destroyed, and we do not read that God was to make another hell; and just so surely as hell ever possesses one soul "forever" in the strictest sense, then just so surely will the mission of Christ have proven a failure in part at least; notwithstanding the all important fact that the Bible says he went to set them free, every one of them, and to destroy Satan's power. We read that some shall be cast into everlasting punishment, we nowhere read that they shall eternally stay there. Jesus said, "In my Father's house are many mansions." Paul speaks of three in 1 Cor. 15:40, 41. These mansions, or worlds, are for some use. They are glory worlds for all earth's children. Thank the Lord for a "perfect salvation."

"And oh, what rapture it will be,  
With all the host above,  
To sing through all eternity  
The wonders of his love."

### An Answer.

ANSWER to Mr. T. F. Stafford's question, as found in the *Herald* of September 1st, 1880.

The Lord Jesus referred to King Herod, as the man who "had the greater sin." Both Pilate and Herod were guilty, for neither of them had found any fault in him; but inasmuch as Christ was known to be a Galilean and belonged to Herod's jurisdiction, and had been previously sent to Herod by Pilate for trial, and Herod, instead of acquitting him as he should, "mocked him with his men of war," by arraying him in a gorgeous robe and sent him again to Pilate. "And in that same day Pilate and he were made friends; for before they were at enmity." Pilate knew he would have no power to crucify or release Jesus, only as the power was given into his hands by one who held jurisdiction above him. If Mr. S. would ask why the greater sin belonged to Herod, the answer would be, Because he did not set him at liberty, instead of sending him thus gorgeously arrayed to Pilate for another mock trial. And this, too, for the low purpose of settling one of his own difficulties.

Who can not see it to be a greater sin, after Pilate had sent him to the king for trial, finding no fault in him, nor yet Herod, as Pilate afterwards stated? What excuse had he for sending him back to Pilate, the Governor? Shame on such a ruler!

But a still greater sin will rest on those priests and elders who insisted on his crucifixion, after both of those rulers had found no fault with him worthy of death; and therefore resolved to set him at liberty. The minds of the great mass of the people had become infuriated by the current of prejudice put afloat by the instrumentality of those religious teachers, whom the Savior had reproved as a set of hirelings that cared not for the sheep. Those were they who, "wagged their heads," saying, "He saved others, but himself he can not save." This idea was their great hobby. "He saved others." As much as to say he was an impostor or false prophet. The hireling priests of modern times are quite like them. If these do not openly beat the drum at the head of mobs; behind the curtain, they may be seen blowing the bellows. These are they who "have gone in the way of Cain," as Jude says, "ran greedily after the error of Baalam," and must finally perish "in the gainsaying of Korah." And what was that but the denying of all priesthood, save such as men assume; by taking the honor to themselves, as the man Korah once before set the example, and went suddenly down alive into hell, with all who followed him. And who now will imagine that no such danger awaits these present day Cainites, Baalamites and Korahites; whose whole number, when included in one body, counts 666, the "Antichrist, or man of sin." "Let the mind that hath wisdom count the number of the beast, for it is that of a man." Yes, that very man without the wedding garment. J. S. C.

### Tithing.

TO THE EDITORS OF THE HERALD,

Dear Sirs:—Whereas it seems impossible to get the majority of the Saints to see the necessity of abiding the tithing law; hence the stagnation of the work. We see the most of our most efficient Elders compelled to leave the field to supply the wants of those that are, or should be most near and dear to them. Now, to evade to some extent this embarrassment, I wish to submit the following ideas for your consideration; to wit. I propose to organize a life protective association, to be known as the Latter Day Saints' Protective Association, to be organized into divisions of one thousand each, each member to pay a fee of five dollars, and if found practicable I think there could be at least five divisions in the Church; which would make a capital stock of \$25,000. Let this be invested in land, as cheap as possible, near some location of the Church and all put into cultivation with suitable buildings for tenants; then let brethren that are now renting of the world have the land at a reasonable rent; that rent to be put into the hands of the Bishop to be used in lieu of tithing for the benefit of the Church. By this means a good many poor brethren would be furnished with permanent homes and a large sum for the ministry would be raised from the rents. Now as an inducement to carry this plan into effect, I propose

in the event of the death of any members of the association to pay to their family or friends, the sum of \$1,000; to be raised by a direct tax on each member of the division to which they belonged, which would not exceed \$1.10 to each member, if each division was full. And should there be a deficiency from any cause in raising the required amount, let it be paid by the Bishop from the rents of the aforesaid lands. By this plan the friends of all deceased members would be made comfortable and no one would feel their loss, making it the cheapest life insurance ever got up; and no one to speculate from it. Every dollar invested would be retained in the Church, which we are by the laws of nature and the covenant bound to assist, bringing us as near on an equality in this respect as anything that I can devise.

Now should this meet your approval, make such disposition of it as you may think best to carry it into effect. Respectfully yours,

W. C. MATHEWS.

### Review of "B."

RAIN, mud and water, have kept me from attending a two day's meeting, as previously arranged. I have concluded to improve a portion of the day, by reviewing a portion of a sermon, that I heard preached not long since, and which does not agree with the teachings of the Holy Scriptures. The preacher I will call "B.," read a portion of the twelfth chapter of Revelations. He said that the "woman clothed with the sun, etc., was the church of God; that she was persecuted because of the power of the priesthood that was in her; that this was what caused her pains; that she was delivered of the priesthood, (which was the cause of her pains), for God took it (the priesthood), to heaven."

At the very first of this chapter it says, "And there appeared a great sign in heaven, in the likeness of things on the earth." And in the seventh verse we have an explanation of the "woman and the man child that was to rule all nations with a rod of iron." "And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ," which thing the Church is now laboring to do.

I fail to find in any of the books that God ever had, or ever declared that he would take the priesthood from the earth; but, to the contrary, it is declared in the Doctrine and Covenants, section 81, paragraph 3, "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began." Also, Doctrine and Covenants, section 83, paragraph 2, "Which priesthood continueth in the church of God in all generations."

Neither do we learn that the gospel has ever been taken from the earth, or ever shall be. "And thus all things were confirmed unto Adam by the holy ordinance; and the gos-

pel preached; and a decree sent forth that it (the gospel), should be in the world until the end thereof; and thus it was. Amen."—Gen. 5:45.

"B." also said that the things that John saw as recorded in this chapter were in the future from the day that John saw them. Now, I would ask "B," or any one else that knows, when it was that the great battle therein spoken of took place, and when was it that the devil and his angels were cast into the earth? "And his angels were cast out with him." It does appear from sacred history that the devil has been on the earth since the fall of Adam. Profane history also gives us a record of some of Satan's doings for a few thousand years past.

I do hope and pray that the time will speedily come when the school of the prophets will be established, that the watchmen in Zion may see eye to eye; and all the quorums of the Church be full, and truth and righteousness prevail over all the earth. W.

### Was Joseph Smith a Prophet of God?

AS MANY have taken in hand to set forth the evidences of his being a prophet, we concluded to set forth our views on the question.

As to the general opinion of those who have read the works of Joseph Smith, we know that, if honest in their study, they have closed the books satisfied that he was all that he claimed to be; and we feel to say of those who have not that proof in hand, it is only their own tardiness that has kept them behind their fellows. His call, ordination and his general administration as clearly show him to have been a prophet of God, as the call, election and general administration of George Washington, prove him to have been President of the Republic, though we ask no man to take his administration and general character as proof that he held the office of prophet, seer, revelator and translator. His subsequent life, whether good or bad, has nothing to do with the question as to whether he held the presiding priesthood over all the earth, under the Father, Son and Holy Spirit. We claim that he held the presidency and prophetic power over the Church and whole earth by virtue of an anointing and ordination, which he received, which was according to the constitution of God's kingdom and government in heaven and on earth.

There was nothing new, mysterious nor marvelous about his call and ordination. It was all done as it had been done before in ages past. And all the student has to do is to study the constitution of God's government, (the Bible) in order to see the prototype. There was no need of any excitement or persecution on the part of the people. No occasion for crying false prophet, and the work of God were so plain that the common people as well as the educated classes, could all comprehend it from first to last. We don't propose to pay any attention to his revelations and the fulfillment of them in this article; that is, we shall not bring them up as proof. "But," says one, "did not Mr. Smith claim to predicate his claim on his signs and miracles which he performed?" He did not, and no man was further from such a philosophy. His motto was, "Freedom and reason." His logic was,

intelligence based on the principles of Almighty God. No magic wand; no sooth-saying; no rapping or thumping phenomena had he any use for. Intelligence, based upon principles of law, were the books and tools used by him to elevate man. The intelligence and the law both were from God, and not of human origin. It was the hidden wisdom of God, which was ordained before the world was, that Joseph Smith preached, and nothing else. We state all this in candor and meekness, knowing what we affirm. His writings, his sermons, his teachings now extant, all go to show our statement true. So that the opinion, which to a limited extent has gone forth, that he claimed to do wonders—miracles—was got up by his enemies, not by his friends. In his appeals he aimed to address the judgment, the understanding of men, and not their sympathy. He considered his mission was to teach the world, not to coax, hire, or drive them into the fold of Christ. His doctrine was "It's man's free will to believe, it was God's free will him to receive." That is, "Twas all free grace, and all free will." The very hymns he adopted to be sung by his people only tell his faith in the divine economy. So that all this cry about Joseph Smith's being a false man to good doctrine, good sense, good society, good government, was false and wrong.

Now let us take his views as given to the world on the rule of accepting prophets and revelations. He says, "We do not consider ourselves bound to receive any revelation from any one, man or woman, without their being legally [that is lawfully] constituted [that is made] and ordained to that authority and giving sufficient proof of it."—Joseph Smith in 1844.

The reader can see from this rule the people must first have proof that he is made a prophet, before they can accept his revelations, so that the proof does not turn on the operation and fulfillment of it. The question is, Was he a lawfully made prophet of God? We have said in this letter already, he was. The question may be set up, How do we know? We know him to have been a prophet of God, because he claimed to have been called and ordained according to the letter and spirit of the law by which God has in ages past made his prophets.

We identify our mayor, alderman and all other municipals in their respective offices, only as they are elected by the rules of our law. We, as Latter Day Saints, sustain High Priests, Elders, Priests, &c., only as they are ordained by the law of the Church. So with Catholics and all Protestants, in all their church rules. No man is allowed to officiate until duly set up in the office he officiates in. So with all military camps, and in all fraternities; no man can officiate until duly elected, &c. Then instead of Joseph Smith rising up and claiming to be a prophet, and demanding of the people that they endorse him in ignorance, and we accept not revelations as of God, before he proves up his authority; he stands forth and tells the people to first prove him to be sent of God, and then accept of the revelations which he gives, and not until then. But says one, "It is a hard matter to tell who is and who is not, there are so many." Yes, it may be hard to you; but if it is, it is because you do not study the law on the order of calling and constituting prophets.

But says one, "Please tell us how Joseph was made a prophet." "There has been so much said, I don't know what to think," says another. It is just as easy to know how a prophet is made, as to know how a president is made—only take the books; believe that they say what they mean, and mean what they say.

There was a great cry when Joseph Smith died, about who, and where is the successor, while several set up claims, thousands were fooled also, just because they did not read and believe the law on that question. God fixed it all plain, and set landmarks so that the people need not fall out in bad ways, but instead of reading and looking to the law, they looked to certain men, and took their notes and comments as did the Jews.

I shall not in this article show how, when and where Joseph Smith was made a prophet of God. But we have the proof in hand, and we hold him to have been all that he claimed to be, by virtue of an ordination under the hands of angels, and not by virtue of the hands of any mortal being, or beings; though mortals were, and might have been, commanded to lay hands on him (Joseph) to answer the law of the land only. Priesthood is not bestowed by commands or edicts alone; but by the anointing and interposition of the hands of those above, and not below, the one to be set up, &c.

I will not ask you to publish this, yet I would like to give my testimony to the world again in these matters. If you think it only fit for the basket or the stove, please send it to our address, and we will pay the postage back to you. I send \$1.00 on my paper, (*Herald*).

Respectfully,  
COLDWATER, Michigan.

L. D. HICKEY.

### Immense Antiquity.

THE accuracy of scientific conclusions as to the great antiquity of man has received a serious shattering, in respect to the discoveries alleged to have been made in the famous Brixham Cave, Devonshire, England. It was asserted by some scientific men, that the remains and the tools found in this cave proved beyond question that man was on the earth anterior to the existence of the cave bear. But a later and more thorough examination of the cave discoveries, now placed in the Christy Museum, has been made, and the report presented to the Victoria Institute by N. Whiteley, honorary secretary of the Royal Institution of Cornwall. Among the blunders as to the facts, Mr. Whiteley notices: (1) naturalists now generally conclude that the skeleton found in the cave does not belong to the ancient cave bear, but the modern brown bear; (2) that the tool said to be found was not close to the bear's leg, but twelve feet from it, and further, that the tool can not be found in the museum; (3) that cases and copies of a very perfect flint knife, which were sold widely over England as a copy of one from the cave, were really copies of one found in Ireland; (4) that pictures of tools, showing a chipping on the edges, and alluded to by scientific men as due to human hands, are, in fact, counterfeit, for the chipping can not be found on the flints, nor in the original photograph of them; (5) that the "scraper tool" and the "rod of ivory" are not in the original list, nor to be found in the museum; and finally, (6) that the "fine

tools" in the cave are precisely like those which abound in Wind-mill Hill, above the cave, and which are conceded to be formations by the action of natural causes, and not human implements at all. Some of these may have been washed into the cave, and hence the "evidences" turn out to be a series of scientific mistakes, not to say blunders. Sir Charles Lyell, who used the remains of the Brixham Cave among his evidences of his "Antiquity of Man," has in a late edition quietly dropped these "proofs" as of no special help to his argument on that subject.—*Sel.*

Selected.

## THE CHURCH AND THE WORLD.

The Church and the World walked far apart,  
On the changing shore of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.  
"Come, give me your hand," cried the merry World,  
"And walk with me this way;"  
But the good Church hid her snowy hands,  
And solemnly answered, "Nay,  
I will not give you my hands at all,  
And I will not walk with you;  
Your way is the way to endless death,  
Your words are all untrue."  
"Nay, walk with me but a little space,"  
Said the World with a kindly air;  
"The road I walk is a pleasant road,  
And the sun shines always there.  
Your path is thorny and rough and rude,  
And mine is broad and plain;  
My road is paved with flowers and dews,  
And yours with tears and pain;  
The sky above me is always blue,  
No want, no toil, I know;  
The sky above you is always dark,  
Your lot is a lot of woe.  
My path, you see, is a broad, fair one,  
And my gate is high and wide;  
There is room enough for you and for me  
To travel side by side."  
Half shyly the Church approached the World,  
And gave her hand of snow;  
The old World grasped it and walked along,  
Saying in accents low,  
"Your dress is too simple to please my taste;  
I will give you pearls to wear,  
Rich velvets and silks for your graceful form,  
And diamonds to deck your hair."  
The Church looked down at her white robes,  
And then at the dazzling World,  
And blushed as she saw his handsome lip,  
With a smile contemptuous curled.  
"I will change my dress for a costlier one,"  
Said the Church, with a smile of grace;  
Then her pure white garments drifted away,  
And the World gave in their place  
Beautiful satins and shining silks,  
And roses and gems and pearls;  
And over her forehead her bright hair fell,  
Crisped in a thousand curls.  
"Your house is too plain," said the proud old World;  
"I'll build you one like mine;  
Carpets of brussels and curtains of lace,  
And furniture ever so fine."  
So he builds her a costly and beautiful house,  
Splendid it was to behold;  
Her sons and her beautiful daughters dwelt there,  
Gleaming in purple and gold,  
And fairs and shows in her halls were held.  
And the World and his children were there;  
And laughter and music and feasts were heard  
In the place that was meant for prayer.  
She had cushioned pews for the rich and great,  
To sit in their pomp and pride;  
While the poor folks clad in their shabby suits,  
Sat meekly down outside.  
The Angel of mercy flew over the Church  
And whispered, "I know thy sin;"  
Then the Church looked back with a sigh, and longed  
To gather her children in.  
But some were off at the midnight ball,  
And some were off at the play;

And some were drinking in gay saloons,  
So she quilly went her way.  
Then the sly World gallantly said to her,  
"Your children mean no harm,  
Morely indulging in innocent sports,"  
So she leant on his proffered arm,  
And smiled and chatted and gathered flowers  
As she walked along with the World,  
While millions and millions of deathless souls  
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"  
Said the gay World with a sneer;  
"They frighten my children with dreadful tales,  
Which I like not for them to hear;  
They talk of brimstone, and fire and pain,  
And the horrors of endless night;  
They talk of a place which should not be  
Mentioned to ears polite.  
I will send you some of another stamp,  
Brilliant and gay and fast,  
Who will tell them that people may live as they list,  
And go to heaven at last.  
The Father is merciful, great and good,  
Tender and true and kind;  
Do you think he would take one child to heaven  
And leave the rest behind!"  
So he filled her house with gay divines,  
Gifted and great and learned,  
And the plain old men that preached the cross  
Were out of her pulpits turned.  
"You give too much to the poor," said the World,  
"Far more than you ought to do,  
If the poor need shelter and food and clothes,  
Why need it trouble you?  
Go take your money and buy rich robes,  
And horses and carriages fine,  
And pearls and jewels and dainty food,  
And the rarest and costliest wine.  
My children they dote on all such things,  
And if you their love would win  
You must do as they do, and walk in the ways  
That they are walking in."  
Then the Church held tightly the strings of her purse,  
And gracefully lowered her head,  
And simpered, "I've given too much away,  
I'll do, sir, as you have said."  
So the poor were turned from her door in scorn,  
And she heard not the orphan's cry,  
And she drew her beautiful robes aside  
As the widows went weeping by.  
And the sons of the World and the sons of the Church  
Walked closely hand and hand;  
And only the Masters, who knoweth all,  
Could tell the two apart.  
Then the Church sat down at her ease, and said,  
"I am rich and in goods increased;  
I have need of nothing, and naught to do  
But to laugh and dance and feast."  
And the sly World heard her and laughed in his sleeve,  
And mockingly said aside,  
"The Church is fallen, the beautiful Church,  
And her shame is her boast and pride."  
The Angel drew near to the mercy seat,  
And whispered in sighs her name,  
And the saints their anthems of rapture hushed,  
And covered their heads with shame.  
And a voice came down through the hush of heaven  
From him who sat on the throne:  
"I know thy works, and how thou hast said,  
I am rich, and hast not known  
That thou art naked and poor and blind,  
And wretched before my face,  
Therefore from my presence I cast thee out,  
And blot thy name from its place."

Sincerity does not always consist in speaking your mind on all occasions, but in doing what we believe to be best and right when silence would be excusable.

God asks not the aid of our vices. He can overrule them for good, but they are not the chosen instruments of human happiness.

The weariest heart in the world may find something to be thankful for. The weakest a reason to hope and strive.

True religion inspires us with pity for the faults of mankind.

What you can not avoid, learn to bear.

## Prophecy.

WHAT IS GOING TO HAPPEN FROM 1880  
TO 1887.

THE following extraordinary prophecy originally appeared in the Tri-weekly *Gleaner*, published in Kingston, Jamaica, in September, 1879. It was written by Prof. C. A. Grimmer, and is re-published by request:

## THE PLANETS.

It is pretty well understood that the perihelion of the four great planets—Jupiter, Uranus, Neptune and Saturn—will be coincident in 1880. Astrology to day is ridiculed by many so-called scientists. After 1880 astrology will be taught by many who reject it now. Bacon says "the world opposes what it does not understand." In the case of astrology this is pre-eminently so. I have no desire to discuss the verity or falsity of astrology; I simply state the effects the approaching perihelia produce according to astrological deduction. The effects which this conjunction will produce are momentous. From 1880 to 1887 will be one universal carnival of death. No place on earth will be entirely free from the plague. The Pacific coast will not suffer anything in comparison to any other portion of the globe. The coincidence of these planets in perihelion will always produce epidemic and destructive diseases. Three of these planets are malifices, and Jupiter, although a benefic, produces evil through association; or, technically, by conjunction with the others. Diseases will appear, the nature of which will baffle the skill of the most eminent physicians. Every drop of water in the earth, on the earth, and above the earth will be more or less poisonous. The atmosphere will be foul with noisome odors, and there will be a few constitutions able to resist the coming scourge; therefore, prepare ye that are constitutionally weak, and intemperate, and gluttonous, for "man's last home the grave." From the far East the pestilential storm will sweep, and its last struggle will end in the far West. In 542 and 1665 three of the planets, two of which were malifices, (Mars and Saturn) were in perihelion, and Jupiter, though a benefic, brought evil through association. Now 542 and 1665 were the worst plague eras of which the world has any record. From 542 to 546 it was estimated that from 75,000,000 to 120,000,000 victims suffered death by the plague. ("Gibbon's History," vol. iii, chap. xiv.; also "Cousin's History of Rome," vol. ii, p. 178).

## MARS AND SATURN.

In 1870, Mars and Saturn were in perihelion and in the sign Virgo, and 52,000 out of 75,000 inhabitants died in the city of Marseilles in less than five weeks. In 554, 10,000 died each day in Constantinople. Alexandria, (Egypt), lost in 542, 50,000, and in 543, 80,000 of her inhabitants by the plague. But as bad as were those times, they will only approximate the horrors of seven years many of us are doomed never to witness. All the weak and intemperate are sure to die. There is no escape from the inexorable fiend. Fortunate indeed are those whose blood is pure and free from any taint or weakness, for they alone will survive the wreck of the human family. The intemperate and weak will join hands and go down to their graves in tens of thousands. Ancient races will be blotted from the face of



the earth. Asia will be nearly depopulated and the islands that border on Asia will suffer dreadfully from the scourge. The countries that join the northeastern portion of Asia will suffer the ravages of the plague. Russia will be the first European nation that will suffer. Unless correct sanitary measures are taken before 1880 the plague will be found devastating cities on the Atlantic coast of America. America will lose more than fifteen millions of inhabitants if the sewers of her cities are as imperfect in 1880 as they are to-day.

#### WHAT TO EXPECT.

The perihelia will bring other inflictions upon the inhabitants of the earth, over which mankind can exert no restraining influence. There will come storms and tidal waves that will swamp whole cities; earthquakes that will swallow mountains and towns, and tornadoes that will sweep hundreds of villages from the face of the earth; mountains will tremble, totter and fall into sulphurous chasms; the geography of the earth will be changed by volcanic action, mountains will toss rocky heads up through the choicest valleys; valleys will appear where mountains stood; skillful mariners will be lost in the ocean, owing to the extraordinary variations of the compass; navigators will grow pale with alarm at the capricious deflexions of the needle; volcanoes that have been dormant for centuries will awaken to belch forth their lava with more violence than when in their pristine vigor, rainfalls will deluge valleys and mountain streams will enlarge their beds and become mighty torrents; fires will start spontaneously and devastate whole forests; great fires will occur in many cities, and some will be totally destroyed; there will be remarkable displays of electricity, frightful to witness; wild beasts will leave their natural haunts and crowd into populous cities, timid and harmless; suffocating fumes of sulphur will escape from the earth, to the great dread of many; an unprecedented number of ships will be shattered in fragments by running on mighty rocks and small islands that are not down on the navigator's chart; islands will appear and disappear without any apparent cause; the navigator's charts will prove almost a detriment instead of an aid, owing to the sudden changes of ocean currents, temperature and surroundings; the birds of the air, the beasts of the field, and even the fish in the sea, will be diseased; billions of fish will die and be cast upon the seashore, to fester in the sun and impregnate the atmosphere with their foul emanations. No fish nor animal food should be eaten from 1880 to 1885, for the flesh of nearly all the animal kingdom and the finny tribes that inhabit the rivers, streams, lakes and ocean will be diseased, and therefore those who partake of the flesh shall poison their blood and be taken away shortly after.

#### FAMINE AND FARMERS.

The poison that enters the system by eating diseased meats is just as deadly as to be inoculated with the plague. Farmers will be so stricken with fear that they will cease to till their farms, and wanton famine will step in to make human misery more wretched; fanaticism will spring up in many places, and bloodshed will result therefrom; murderers and robbers will ply their hellish work with impunity, for there will be little or no law; everybody will be absorbed with the trying task of

keeping alive; people will be buried in deep trenches uncoffined; the judge will be stricken from the bench, the pleader at the bar, and the merchant and the customer will be seized with the fatal malady while trading; death will come slow and lingering in some cases, but in most it will be swift and terrible. In seaboard towns thousands will be buried in the bays and harbors, the law to the contrary notwithstanding.

#### COUNTRIES DESERTED.

In many countries vast districts will be deserted, and even in Europe some portions will be so near that condition as to appal the traveler. One may walk whole days over hundreds of farms without seeing a living thing. On all the large tracts of land that once were so animated with animal life, not a vestige will be seen. The houses on the deserted farms will show signs of disarrangement and negligence that plainly tells of the hurried departure of the owners to the populous cities. Let a traveler pursue his way till he comes to the small villages, many of which will not contain a single living thing. Let him look into the houses; let him pass through the doors that stand ajar and witness the sickening spectacle of whole families dead. Let him still wander if he have courage, through the country stricken with the black death, and in the fields, on the hillsides, and in the dark canyons of the mountains, and he will see every phase of this terrible malady, till the culminating point of death is reached—the end of all attacked with this incurable disease.

The country people will flee to the crowded cities for aid, but unless they are rich the physicians will give them but little, if any attention. The poor will die by tens of thousands, without a ministering hand to soothe their dying agonies. The doctors will be in universal demand, and extortionate in charges for their services. Bear in mind, no medicine or doctor can give you any more aid than you can yourself. The disease can not be cured; but unless your system is too weak or impure, copious draughts of warm water and a vegetarian diet will prevent the disease from poisoning the blood in the process of digestion. Animal food will poison those who continue to use it. Fine cotton or sponge, dipped into spirits of camphor and kept in the nostrils and frequently changed will prevent the blood from being poisoned through the organs of respiration. Many people will think that the total destruction of animal life will occur during this era of the plague. After the black death there will be two years of fire which will rage with fury in all parts of the world from 1885 to 1887. The fires will be the means of annihilating every germ of disease. In fact, every city or portion of city in which the plague appears should be burned to the ground. This will destroy the scourge. Nothing but fire can do it.

#### THOSE WHO LIVE THROUGH IT.

Those who pass through those terrible years of woe will have great capacity for the enjoyment of the pleasures of earth. The earth will yield twice as much as formerly. All the animal kingdom will be more prolific and life more prolonged. The average duration of life is said to be thirty-three years now; after the year 1887 it will be just twice as long, or sixty-six years. The reason of this remarkable pro-

longation of life will be owing to the healthy electricity or magnetism that surrounds this globe. From 1880 to 1887 the electricity of the earth will be deadly, owing to the malific influence of Saturn and Uranus upon our atmosphere. During the black death the most wonderful celestial phenomena will be seen. For weeks the sun will appear as red as blood, and terrible convulsions will appear in that great body. The sun will discharge oceans of flaming hydrogen gasses, that will roll in tumultuous billows hundreds of thousands of miles from its center. The moon's action on the tides will be spasmodic and irregular. Tremendous showers of meteors will fall to the earth, and remain in an incandescent state for hours. Dense black clouds will veil the sun for days, and the moon will not shed as bright or as steady a light as before those dreadful days. The whole heavens and earth will tremble at the awful and continuous reports of thunder—being frequently for hours; blinding flashes of lightning will illumine the black sky; people will scream with horror at the fantastic shapes the lightning will assume; thousands will go insane with fear of the celestial phenomena; all modes of egress from the cities will be stopped on the prairies, in the mountains and valleys, and their occupants will die in them with disease and starvation; steamships and sailing craft will rot on the oceans with their dead human freight, drifting where the winds and waves way drive them.

#### GOOD TIMES AFTER 1887.

Stout will be the hearts that will not despair in those dreadful times. Fanatics will arise and cry out that the hand of God is against mankind, and religious frenzy will be rampant in all the large cities; so called prophets will incite their followers to deeds of blood and rapine, but they will not hold sway long; insanity from religious causes will predominate in those times; the mortality in cities where sewerage is defective will be appalling; everything that is ate or drank should be boiled well before being used; no cooked food or water should be partaken of if allowed to be exposed to the air for even a quarter of an hour; food must be eaten as soon after being cooked as possible; every kind of animal food should be eliminated from the table; even fish and game should not be used; milk, butter, eggs, fats and oils (excepting vegetable oils) should be prohibited; vegetables, grains and fruits that are produced in each country should be used. The electric condition of everything on earth will be changed; therefore the products of the soil in our immediate vicinity are the best to keep the human system in a positive state. When the human organism is in a positive condition it is practically impossible to contract disease. All persons in a negative state to their surroundings will be the first to fall victims to the scourge. The flesh eater and the alcoholic imbibor will go hand in hand to the grave, for their blood will become impure and inflamed and therefore in a negative state, and necessarily unable to combat disease. Bear in mind, no part of the world will be exempt from the ravages of the plague. The frigid homes of the Esquimaux will be invaded by the demon of death, and desolation will be as apparent in that frozen land as in the sun-scorched sands of Africa. It will penetrate alike the jungles of India, and the

civilized homes of America. The Mongolian race will suffer most, for it is without doubt the most ancient. Races are like empires—they have their rise, decline and fall.

#### POOR CHINA.

China will be depopulated, or nearly so, and when the plague breaks out in 1881 in their country [hordes of Asiatics will crowd their ships and flee their country, to spread the loathsome horror over every land they turn to. Every island in the Pacific will be swarming with Mongolians, and they will at last reach the Pacific States, and then America must suffer a destruction of life without a parallel in the annals of her history. I say that the inhabitants of the plague-stricken districts will reach there unless more vigilance is used with preventive measures to keep them back. I am not actuated by any feeling of prejudice against any particular race, but the voice of the hosts of the heavens should be hearkened unto, and if by a mathematical scheme we can deduct certain facts, portentous to the caucasian race, they should be given and followed. In mortality the East India country will be next in order of magnitude to China, Africa next, Europe next, and America next. The Atlantic States will suffer more than the Pacific, South America more than North America, and California will be the last and least to suffer of this most malignant plague era that the world has ever known. The plague is not only what the perihelia brings us, but it will be accompanied by war, discord, civil strife, floods, inundations; and in seven-tenths of the world drouth; and unless extraordinary provision is made to quell great uprisings, anarchy, with all its horrors, will reign from 1880 to 1888.

#### THE STAR OF BETHLEHEM.

In 1887 the "Star of Bethlehem" will once more be seen in "Casseopia's Chair," and it will be accompanied by a total eclipse of the sun and moon. The star only makes its appearance every 315 years. It will appear and illumine the heavens, and exceed in brilliancy even Jupiter, when in opposition to the sun, and, therefore nearer to the earth and brightest. The marvelous brilliancy of the "Star of Bethlehem" in 1887 will surpass any of its previous visitations. It will be seen even by noonday, shining with a quick flashing light the entire year, after which it will gradually decrease in brightness and finally disappear, not to return to our heavens till 2202, or 315 years from 1887. This star first attracted the attention of modern astronomers in 1575. It was then called a new star. It was no new star, however, for this was the star that shone so brightly 4 B. C., and was the star that illumined the heavens at the Nativity of Christ. It has reappeared every 315 years since, and every educated astrologer is certain that it will appear in August, 1887. The appearance of this star, accompanied, as it will be, by solar and lunar eclipses, together with the baleful influence that follows the positions that Mars and Saturn will occupy, will cause an universal war and portentous floods and fearful shipwrecks. North America will be involved in civil strife, and a reign of terror will prevail in the Atlantic States, unless a Napoleon arises to quell it. There will be a war of classes—the rich will array themselves against the poor, and *vice versa* everywhere.

## Seven Hundred and Fifty Millions.

SEVEN hundred and fifty million dollars! That is America's grog bill for one short year. We spend that immense sum for indulgence of a habit more hurtful to us than plague, famine or war. The scoffers at our holy religion—the learned as well as the unlettered—are tauntingly asking us how it is that the Christian Church makes so little progress in turning from sin to Zion so few of the race. Fellow-workers, the explanation is to be found in the black bottle, the demijohn and cut-glass decanter. We hold the minister of the gospel and the educated professor of religion who use intoxicating drinks as a beverage, responsible for this sinful malady. One respectable (shall we say good?) man taking his wine moderately helps along thousands on the road to poverty and ruin. It were well for the world if some supernatural power would open the eyes and quicken the consciences of those who know not the power of example and seem to forget that they are their brothers keeper. There was once a very excellent man—a favorite of heaven—who said that if eating meat made his brother to stumble, he would forego its use. Once more we hold up the text for consideration to these divines who see no danger in an occasional drink. About two years ago an eloquent minister of the Episcopal Church became crippled and hobbled with the accursed appetite. First he was moderate, soon he was immoderate. After a year's effort at total abstinence he broke out afresh, fell from a sailing boat with a black bottle in his pocket, and went up in middle age, intoxicated, to judgment. One such case ought to answer as a warning for a thousand years. God help us all to fight more valiantly for this glorious cause.

It is not enough that we are ourselves safe. On every side of us our neighbors are perishing for the want of a helping hand. With money and voice we must better equip ourselves for the work. There is not a family but is touched directly or indirectly by this terrible sore. It is not enough that we comprehend the disease. We must with greater enthusiasm engage in the blessed Christian and patriotic work of curing it. By line upon line, precept upon precept, here a little and there a little, we must push on the works till the rum citadel topples down. We need thousands upon thousands of workers like Cuyler, Moody, Dow and Murphy, to dry up this plague stream which is everywhere hindering the progress of the church, and degrading families.

One post office and fifteen taverns in a given town. Examine briefly these establishments. How comes it that so few good papers and valuable books are received through the post office? The explanation is that the farmers around will drop too many dimes at the tavern. Will you not, dear reader, make up your mind at once to help drive intemperance from this favored land? You desire to do some good as you journey through life. There are evils and burdens to be removed. Enter upon the work. It is expected of you that you will leave the world better than you found it. Chisel out a monument for yourself. Make the name you bear an honored one by being an indefatigable worker for the

things which make the world blossom as the rose. Heaven expects us to do our duty. Christ came to show us the way. Let us learn and practice the lesson whole-heartedly. Some grand workers finish their course with a multitude of redeemed ones following them to glory. Let us join the glorious band and do all the good we can in the name of Jesus. In this sign we shall conquer.

### Signs.

"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.

"These signs shall follow them that believe." Does this promise refer to the apostles, or to the believers? Let us examine this passage grammatically, historically and logically.

Grammatically. The word "them" refers to some antecedent in the place of which it is used, and with which it is identical in meaning: "Pronouns agree with their antecedents in gender, number and person." This rule is found in all grammars. In the light of this rule we will seek for the antecedent of the word "them" in the above passage. Christ is the speaker, (first person). He says, "Go ye," party spoken to, (second person), "preach the gospel to every creature." "Every creature," is the party spoken of, or about, (third person). We also have the words "he that believes," and "he that believes not," both spoken of; hence also, (third person). Now, the word them must agree with one of these antecedents in person. "Them" is the third person. It does not agree with Christ, (third person); nor with "ye," (second person), in the phrase "go ye;" but it does agree with "creature," (third person), in the phrase "every creature." Both are of the third person; therefore, the word "them" refers to "every creature," and consequently not to the apostles, so far as person is concerned. It must also agree in number. "Them" is in plural number; the noun with which it agrees should also be plural. The phrase "every creature," is plural in sense. We know that the apostles were expected under this term to preach to more than one person. Yet, technically, it is singular. Here then seems to be a difficulty which quibblers may take advantage of; and argue that as "ye" is of the plural number, "them" agrees with it in number. This we admit, but reply; "ye" is of the second person, therefore it can never agree with it in person, and it must agree in number and person both. "Them" can not refer to the apostles then. But while "creature" is singular in form, we have shown that it does refer to more than one, therefore is plural in sense. The words "them," "ye" and "creature" are all of the common gender; so "them" agrees with both in gender. "Them" is in the common gender, third person and plural number. "Every creature" is the same, in gender and person, and number also, in sense. Therefore "them" refers to "every creature"

and not to the apostles. But instead of the phrase "every creature" in the King James translation, we have "the whole creation" in McKnight, Doddridge and Campbell's; a collective noun which may be referred to by either a singular, or plural pronoun. Benjamin Willson, in his translation has it, "The whole creation," and in his interlinier translation "all the creation." Taking either of these translations the agreement is perfect. That this translation is correct is seen in Mark 10:6, and 13:19, Romans 1:20, and 8:22, 2d. Peter 3:4, Rev. 3:14, in each of which cases the same Greek word, "ktisis," which is rendered "creature" in our text, is rendered creation in the same translation; and in Romans 8:22, we have the full phrase "pasa he ktisis," rendered in Mark "every creature," but here "the whole creation." In Donnegan's Lexicon, the same word is rendered "construction, creation, institution," but not "creature." Hence the word "them" agrees with the word "ktisis," rendered "creature" or "creation," in person, number and gender; but does not agree with "ye" under any construction, or hypothesis, nor do we ever say they in speaking to any one. Let us try it. Go they into all the world. The construction is too awkward to need comment.

Logically. The matter is plain. Christ had already given this power to the twelve. (See Matt. 10:8). It would be superfluous to give it to them again. He might refer them to the promise before given, but he would not make it as a new one. But as he had not made any such promise in person to the believers it was necessary to make it to them.

Historically. Here we answer the signs were not confined to the apostles, but were enjoyed by the believers in general. Stephen worked miracles. Annanias healed the sick. Agabus and the daughters of Philip prophesied. The members of the Corinthian Church had the gifts. (See 1st. Cor. 12th to 14th chapter). The promise then was enjoyed by the believers generally, therefore it must have been designed for them.

JOHN HANSEN.

### Sabbath Morn.

THE halo of a summer Sabbath morn is a something which pervades nature, like the aroma of a flower. The aspiring mind grasps at the hidden mysteries, which are felt but not visibly revealed. Silently the soul comes *en rapport* with the voice of nature, giving to the spirit an inspiration for thoughts divine which have an elevating tendency, banishing the cares and troubles of external life, and causing the soul to drink from a fountain ever flowing and full.

How grand these foothills appear at break of day on this autumn Sunday morn! Quietness reigns supreme. Nature and man seem resting and recuperating from active labor. The voices of nature are never silent. The crash of storm and tempest sometimes appall the strongest heart; again, the subdued stillness speaks of peace, creative love and wisdom. How vast God's cathedral appears in the presence of nature in her rugged grandeur. Temples of stone and mortar appear only as the creations of finite workmanship; while the In-

finite is represented in every leaf, flower or distant prospect. We may worship reverently in this grandest of temples in the absence of man-made tabernacles, so we may be the better prepared to fulfill life's many requirements at home and abroad. In imagination we list to the music of the city church bells. We follow the worshipers to the house of prayer. The melody of song ascends to mingle with spirit voices in the celestial kingdom. We hear the sound of supplication and instruction, and the benediction warming the heart and enlarging the affections. The better are we able to resist temptation and prepared for entering the higher domain of "life eternal."

Again, we follow the young, as they meet for instruction in the principles of life and its responsibilities. How inspiring is the echo of their young songs of praise, as it mingles in the universal jubilee for present blessings and opportunities for improvement. 'Tis a sunray illuminating the darkness and ignorance of a by-gone age, and an earnest of the future peace and glory of our peace-loving land. We love to follow the footsteps of the young, when directed in paths strewn with flowers of love. The heroic age has departed; the sword should now be turned into a plowshare, spears into pruning hooks, and our motto be, "The Fatherhood of God and the brotherhood of man."

Seven days of the week would then constitute a Sunday. The mornings would speak of "love Divine;" the evenings would crown the labors of the day by songs and supplications from thankful hearts. Fraternal greetings would cheer the desponding and afflicted, banishing from the haunts of men the present feverish desire for the acquisition of that gold which perisheth.

How I love reflection in this quiet solitude, communing with nature and nature's God—the forest songsters the only choir; the grand old rugged mountains the only visible cathedral; the purling brook an anthem full, while, towering stately and grand, stands the old oak tree.

### An Ancient Manuscript.

THE GOSPELS OF ST. MATTHEW AND ST. MARK DISCOVERED IN ITALY.

THE general feeling of scholars in regard to manuscripts of ancient writers is that almost all have been discovered that there is any hope of discovering. This feeling, however, has been happily disappointed in several cases. The recent find of a manuscript of Clemens Romanus and other early ecclesiastical writers in Constantinople gave an agreeable surprise to students of church history. In no department have such discoveries been more surprising and more valuable than those in connection with the New Testament. Tischendorf, in his wanderings among libraries in all parts of the world, came upon many leaves of old New Testament manuscripts, and crowned his investigations by unearthing in the Sinaitic monastery the most complete manuscript of the New Testament in existence belonging to an early date. The issuing of a trustworthy edition of the "Codex Vaticanus" in our age may also be deemed a real discovery. In this way the two manuscripts which will be held in future as most valuable in determining the text of the New Testament, have become

known to scholars only within the last twenty years. We have now to record the discovery of another manuscript of a portion of the New Testament, written at a very early period. The merit of the discovery is due to two German scholars, Oscar V. Gebhardt and Adolf Harnach, whose edition of the "Apostolic Fathers" has deservedly received the warmest commendation. These scholars were enabled through the munificence of the German Government and an endowment attached to the Leipzig University, to make a journey in March of this year to Southern Italy and Sicily, in which they resolved to search for manuscripts. Their attention was specially directed to notices of a monastery at Rossano, near the Gulf of Tarentum, in which important manuscripts were said once to have been. They could find no traces of the monastery, but they heard that there was a very old book preserved in the palace of the Archbishop of Rossano. Accordingly they asked permission to see it, and to their great joy found that it was a very valuable manuscript of the Gospels of St. Matthew and St. Mark. They now issue an account of it in a volume just published, "Evangeliorum Codex Græcus Purpureus Rossanensis (E) Litteris Argenteis sexto ut videturesæculo scriptus picturisque ornatus, saine Entdeckung sein wissenschaftlicher und Kunstlerischer Werth dargestellt von Oscar V. Gerhardt und Adolf Harnach. (Leipzig: Giesecke & Devrient)."

The leaves of this manuscript are made of purple parchment, and the material used throughout in writing is silver, except in the first three lines of each Gospel, where the letters are golden. There is only one other manuscript of this kind in existence containing any portion of the New Testament, and it is in a mutilated condition, four of its leaves being in London, six in Rome, two in Vienna, and thirty-three have been more recently discovered in the Island of Patmos. The present volume, on the other hand, consists of 188 leaves, and contains the whole of the Gospel of St. Matthew and the Gospel of St. Mark down to the middle of the fourteenth verse of the sixteenth chapter. All the criteria used in judging of manuscripts indicate the end of the fifth or beginning of the sixth century as the date of this. The manuscript is written in uncial characters, with two columns in each page. There is no separation of words, no breathing, no accent, and only the slightest attempt at punctuation. There are capitals double the size of the uncials, the Ammonian sections are indicated, and the Eusebian canons must have been given, for it contains a portion of the letter of Eusebius to Carpianus, and there is good reason for conjecturing that this was followed by a table of the Eusebian canons. The letters bear the closest resemblance to those occurring in manuscript of the fifth and sixth centuries. The editors reserve their remarks on the nature of the text until they publish it in full. All that they state now is, that it bears a striking resemblance to that found in the other manuscript of purple parchment, that it contains some unique readings, and that it rather goes with the later manuscripts where the Sinaitic and Vatican differ from them. Considerable interest attaches to this manuscript from the circumstance that it contains a number of painted

miniatures illustrating the life of Christ. These are among the earliest works of this kind that are extant. The editors have prepared outlines of them, and discuss their merits. The subjects are the "Resurrection of Lazarus," the "Entrance into Jerusalem," the "Purification of the Temple," the "Wise and Foolish Virgins," the "Last Supper" and "Washing the Feet," the "Distribution of Bread and Wine," "Christ in Gethsemane," the "Healing of the Blind," the "Kind Samaritan," "Christ Before Pilate," "The Repentance and Death of Judas," "The Jews Before Pilate," and "Christ and Barabbas." In all of them the grouping is done very artistically, and on the whole the figures are well drawn, with much animation and expression. Some of them are interesting from a historical point of view, as that which portrays the distribution of bread and wine at Eucharist. All of them throw light on early Christian art, and Harnach thinks that he sees a closer connection between these works and Giotto than between later miniatures and that artist. Besides the New Testament scenes there are forty heads of prophets and one or two other subjects.—*Edinburg Scotsman.*

### Meditations.

THE doctrines of Tom. Paine and Bob. Ingersoll might have taken well enough several hundred years ago, in the dark ages, but it does seem strange that there are so many now who believe them, when there are so many bright evidences, flaming proofs, and strong reasons in favor of these days being the latter times spoken of by different men in different ages of the world, those who claimed to be sent and inspired of God. The wonders shown in the heavens above, and on the earth beneath; the signs in the sun and in the moon, and in the stars; the wonderful fulfillment of various prophecies of both the Old and New Testament, are sufficient to my mind to leave any without excuse for disbelieving the same, those who are capable of understanding and reasoning, and who have the privilege to read, hear, see, and know of these things being true, both from events of the present and past. Surely the Scriptures in the main were given of God, and a punishment awaits the willful unbelievers, a peaceful rest with Christ on the earth when evil will not abound, and suffering not be found will soon be enjoyed by the poor, despised, yet meek and humble. INFERIOR.

### THE NECESSITY AND POWER OF PRAYER.

Prayer is the earnest desire of the soul. God has promised us no blessing without prayer. "Ask and ye shall receive," "Pray without ceasing," that is, live in the spirit of prayer. "Watch and pray, lest ye enter into temptation." It is by faith and humble prayer that we resist the devil; he can not stand before the weakest saint when he prays. Nature itself teaches us to pray. Never yet did a traveler find a nation that did not pray to something they call God. Professed Atheists have often been known to pray when in danger, but it does not follow that God will answer a prayer extorted by danger.

It is said that necessity is the mother of invention; but it would seem that there are some inventions to which necessity is made to be stepmother, decidedly against her will.

Economy and thrift, though usually harmoniously working together, are sometimes made antagonists by the intervention of necessity.

### REDUCTION IN PRICE.

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## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, October 1st, 1880.

### EDITORIAL ITEMS.

In writing from Provo City, Utah, 13th September, Elder R. J. Anthony says: "All is going as well as we could expect here; prospects of additions at Lehi soon."

Bro. E. H. Gurley writes from Lamoni, Iowa, September 4th, 1880: "Conference to-day and tomorrow; sickness and death thick; yet God's grace is with us."

We call the attention of those writing to the Herald Office, on business connected with the Office, to the notice on last page of the HERALD. To insure prompt attention, all business communications must be addressed to Joseph Smith, Business Manager.

In ordering a change in post office address, do not fail to give the old, as well as the new address.

All persons ordering the book "Joseph the Prophet," will please remember \$2 is the price of the book in the office. In all cases twenty cents additional for postage must accompany the order.

The following brethren have our thanks for papers sent to the office: Joseph Graham, William P. Brown, John Taylor, J. J. Cornish, Thos. Henning, H. R. Mills, William Anderson and M. Mansfield; also, to some one in England for three copies of the War Cry.

COUNCIL BLUFFS, IOWA,

September 15th, 1880.

Bro. John Scott:—I send you to-day some letters for entry on the books, sent to Henry, and some letters for HERALD, and a little editorial. It is not so easy for me to write while the bustle and change of the conference is in my brain and around me.

We are in the midst of a very pleasant session. The weather is almost perfect. After a long rainy time like we had, the sky is clear and the leaves yet untouched by the frost; the air is today balmy and gentle—one constant Sabbath in appearance. Our conference ground is most admirably arranged. Bro. Andrew Hall and J. D. Heywood, old veterans in the work, were put in

charge, and they decided to exclude teams from the grounds on which the stand was placed. The result is, we have neither the sounds, sights, nor smells of an outdoor stable to annoy, vex and disturb the unity of worship; and as I write now, the voice of one of our young men is ringing out over the assembly grounds, in the discussion of a question on the resurrection, upon the occasion of the death of a child of a brother and sister, Stevens by name, after they had arrived in the camp grounds; the only thing transpiring to disturb the enjoyment of any, so far as has come to my knowledge. The feeling is excellent; and the enjoyment of the occasion seems to be fairly complete.

Eighteen have so far been baptized, and there is some evidence that there are others who will be ere the session closes.

Sept. 18th.—Rained last night, and the clouds are lying thinly over the woods and fields all around the camp ground of the Saints, threatening us with a sprinkling again; but we hope for the best. Yesterday's session was an extremely pleasant one. The weather was fine, the air was still, with now and then a gentle breeze to cool it, and the attendance was good. The business was quite important, as the minutes will show. There has been a constant coming and going, the number of those coming greater than that of those going, so that there are more now on the grounds than at any previous day of the session; and a fair promise of a very large attendance on Sunday, the 19th.

Some very marked improvements over the last session we held here in our outward surroundings; a much better degree of quiet about the eating and drinking stands is observed; two merry-go-round swings, which at first appeared upon the scene, folded up the apparatus and went away to more congenial places; the receipts were likely too small. There is not so much inattention and careless gathering into little groups around the edges of the congregation to converse during the session. The police regulations of the camp, under the personal direction of Sheriff Reels, the sheriff of the county, have been so far very effective in suppressing any undue improprieties of conduct, or disorderly proceedings, and we have felt safe from disturbances.

Yours,  
JOSEPH SMITH.

He only is deserving of peace who is willing to put forth some effort to secure it. The idea that peace is to be forced upon a man, and all the turbulent elements of his nature, the riotous enjoyment of which is the opposite of peace, are to be overcome and taken out of his organization by power other than his, and without reference to his will, if it exists, is to our thinking a mistake. Peace is a condition of freedom from annoyance from things without, and cessation of fears within. And fear, real or imaginary, may be removed by an effort of the will; hence, it is reasonable to expect that the will should be consulted when anything of our nature is to be taken from us, or be overcome. If the will is consulted, it is fair to presume that it will put forth an effort in the furtherance of the object desired, and peace is greatly to be desired. This effort is frequently necessary to be made in the direction of sacrificing some affection of the heart, or desire of the mind, of less value to the real man than the greater blessing of peace; and

it is in this direction that we fail more frequently than in any other. What the reason may be, each should settle for themselves. For us, as an individual, we have settled it to be an extreme unwillingness, amounting to an absolute withholding, to give up the minor pleasure for the greater. As an instance of this, we cite our tenacious hold upon our separate and distinct belief as contrasted with the belief of others, our own brethren included. We assert openly to their right to believe as they may choose; yet our peace is disturbed by the persistent tenacity with which they cling to their view, wrong, as we believe it to be. This distress of ours we would have removed by eradicating their wrong views; and how to do this is our inquiry. The shortest method is an appeal to authority. By invoking authority we overcome them, and our peace is assured. Is this a correct reasoning. We shall await a reply.

A COPY of the *Stumblingstone* for August, 1880, is sent us by Bro. H. S. Howell. This paper is published at Toledo, Ohio, by Lyman H. Johnson, and is devoted to an opposition to existing church organizations. Its spirit may be gathered from the following extracts from the leading article in the number before us, entitled, "Christ's Church":

"One has to accept the name and the particular society also, to belong to any existing denomination or church so-called. Although apostles did baptize with water, that did not make them Baptists as the word now means. There is no Baptist sect that will own a man as of their church merely because of his baptism or faith. He must also accept the name and the particular government and organism of that sect, or he is not a member. This was never done by apostles nor any others until recent date. The Bible is over eighteen hundred years old, hence not an existing denomination or church has Bible authority. They are every one human institutions."

"A local assembly of saints may become Antichrist by binding members contrary to true liberty to go and come and act for Christ as the Spirit leads. No saint can be obliged, except by his own convictions, to meet in one place, or to pay his money to a particular gathering or minister, or to any system got up by man, for this would be popery. Every member of Christ must be free to obey him, to go and come and meet as Christ bids him, or else the man of sin usurps Christ's place. The only authority any church or minister has, is to enforce truth and righteousness, to condemn and disfellowship for willful sin, for covetousness, idolatry, neglect of prayer and of frequent meetings with God's children, and of all works of love to God and man. Every child of God has authority in Christ to reprove sin, error, neglect of duty and all apostasy from Christ, and to labor for the purity and salvation of the whole church."

The fallacy of the fight that this new *Stumblingstone* is waging is seen in the next to the last sentence in which the authority to disfellowship members for "neglect of prayer and of frequent meetings with God's children." The authority to disfellowship implies unity, or oneness in the family, or assembly of God's children, and oneness of action is secured by organization. The word church as used in the sentence, "and the Lord added to the church daily such as should be saved," carries the fact of organization with it. And the sentences, "ye who are chosen to feed the flock," "now ye are the body of Christ," teach organization clearly, so far as a convocation, assembly and association of the Saints is concerned. "Have I not chosen you twelve; and is not one of you a devil;" "He chose other sev-

enty also and sent them;" both signify the ordaining of certain members of a body already organized to specific duties therein. Paul evidently so understood the matter when he wrote, "God hath set some in the church;" this church meaning the body of Christ.

The statement that the Church, body of Christ, can exist with accredited ministers laboring in the word, without organization, authority or association effected by laws agreed to by believers, and governed by rules which constitutes them an organic body, or body corporate by virtue of celestial clemency and divine will, is to say that the human body which is used as a symbol by Paul, is an existent, co-working organization without a bond of unity, or rule of organization by which all its diversified parts is not held together. To give individual authority to "reprove sin," and "apostasy," without making all individuals amenable to central law and organization is to make individual judgment superior to the Church, and destroys the idea of unity at once, for there can be no unity where none are subordinate to general rule and law.

It is true that men can not of themselves institute the Church of Christ; but it can not be true that Christ will not, if he has not already established his Church, or given the rules upon which it may be done, even commanding it to be done. When men strike down all organization, they may as well have done with talking about law; for law means power, and power means centralization, and centralization means delegated authority, by which law is enforced. The only argument worth anything as opposed to organization, is the fear of the abuse of power, and were the government of God and Christ subject to the influences that corrupt human morals and character, there might be good reason for decrying the church organization of Christ. But as the Church of Christ must be ever dominated by Christ's law, both in its individual and collective character, this objection against organization should be confined to the single fact of actual abuse of power. This of course, may be the case with even the Church, where men are in some things left to the exercise of their own wisdom. Especially may this be found to be true in the item of apostasy, apostasy meaning a departure from the faith. This departing from the faith can not be cured by a throwing away, the restraints of organization.

So much for the *Stumblingstone*. One thing more, however, the price of this paper is twenty-five cents for one year of twelve numbers; but the publisher says:

"We conscientiously repudiate all bargain and sale of the gospel, printed or preached, for money; but under the law virtually make the paper free by accepting only voluntary donations, and sending to all subscribers thus paid for. Ten dollars sent us by one man secures papers one year for forty subscribers, and so for each doner a proportionate number of readers are supplied. Thus all are free to aid the circulation of this paper as the Lord prospers them, and the paper is made free, yet subject strictly to the legal conditions of regular subscribers entitled to regular postage rates."

THE Chicago *Times* of September 4th, contained a statement that His Excellency, R. B. Hayes, refused by telegram to accept the municipal honors of Salt Lake City, Utah, tendered him by President John Taylor, and stated that while in Utah he would be the guest of Governor Murray.

The *Times* of September 6th, states that President Taylor found a way to give President Hayes a welcome, by going up to Ogden with his committee and having his special car hooked on to the President's train; and so had the President who rode part of the way in President Taylor's car, chatting with him; George Q. Cannon and some others making up the Mormon party. President Taylor also had the citizens and Sunday Schools turn out to give the President of the United States a welcome. The *Times* notice closes thus:

"The Gentiles are jubilant over their success in capturing the President, but are a little sore because Hayes paid some attention to the Mormons, while the latter are annoyed that they had to take a back seat in the reception business, but console themselves over the fact that had they not turned out the President would have been welcomed only by deserted streets."

We have heard of mutual admiration societies; but this seems to indicate mutual self-condolement for both sides.

### News Summary.

Sept. 7th.—Ayooob Khan and the remnants of his scattered army are falling back to Herat, leaving the British masters of the situation.

The Albanians have attempted to fire their own city, Dulcigno, rather than that Turkey should surrender it to Montenegro. The Turks protect the city.

Another plot having been discovered to assassinate the Czar of Russia; great precautions are being taken to prevent it.

The Russian army, so long on the way, are advancing into Central Asia.

The Central American steamer, the *San Salvador*, is believed to have foundered at sea in a recent cyclone. She is long overdue and no tidings of her.

A whirlwind at Richmond, Va., unroofed buildings and did other damage there.

Famine is again threatened in some of the provinces of British India, where the rainfall during the months of June and July was from four to six inches below the average. The situation causes grave uneasiness in Government circles at Calcutta and London. There is a bare possibility that the dread visitation may be averted by a heavy rainfall during this month.

8th.—In London, England, a large dock and warehouses were burned yesterday; loss \$100,000.

By fire in a village in Germany seventy-two houses were destroyed this week.

By the bridge disaster in Spain one hundred and ten soldiers were drowned, instead of fifty-seven, as previously reported. All the bodies were recovered and buried in two graves. King Alfonso headed the subscription list for their families with \$6,000.

Dispatches from points on the Gulf report further disasters by the late cyclone. A Savannah telegram this morning reports the discovery of four additional wrecks on the Florida coast, besides a large ship dismantled in the breakers near St. Sebastian, with the crew on board.

A financial statement by the triennial committee of Knights Templar shows that the expenses of the late conclave in Chicago were \$93,000, and that the receipts from all sources were \$87,000. The shortage will be made good by the three local commanderies.

It is stated that soon a new treaty between Russia and China will be signed at Peking.

The number of recruits being added to the Greek army are said to average six hundred men daily. Whether she will have a war with Turkey is yet uncertain.

By a fire at St. Louis, Mo., \$150,000 worth of property was destroyed. In a stove manufactory six thousand finished stoves were destroyed. Two firemen were killed and several others were wounded by falling walls.

9th.—Another terrible mine explosion in Great Britain, this time in the Seaham colliery, near

Durham, England. A good many of the men have been brought to the surface in an exhausted condition who will be restored, but over one hundred are thought to have perished.

The city of Sofia, in Bulgaria, is on fire, and dispatches say there is danger of the entire place being burned to the ground. The flames first broke out in a poor Jewish quarter, which is already completely destroyed.

The fires which have raged for several days in the eastern counties of the province of Quebec, have made that once fertile and attractive region a desolate waste, and filled the neighboring villages with destitute refugees. More than one hundred and twenty farms have been swept over, and about fifteen hundred people rendered homeless. Eleven persons are missing who are believed to have perished in the flames.

Troops from Fort Cummings overtook the Indians, who on the night of the 6th, captured a mail-coach in New Mexico and killed the passengers, and had a short fight with them, which, as usual, proved a more serious matter for the blue-coats than for the Indians. Three of the former were killed, and several were wounded. The Indians then fled in the direction of Mexico.

Land-leaguers in Galway, Ireland, dug a grave in the door-yard of a cottage from which a family had been evicted, and left a note stating that the first man who leased the place would be buried in it.

A market building in New York City, one that covered an entire block, and having two hundred stands for business, caught fire and was burned on yesterday. The building cost over one million dollars, and the total loss to the occupants is also about one million dollars. Fifteen hundred cattle were slaughtered there each week towards supplying the city with meat.

In Camden, New Jersey, sixty people are down with the small-pox. The public schools have been closed in consequence.

A terrible hurricane passed over Bermuda Island, August 29th and 30th, said by all to have exceeded in destructive violence the historical hurricane of 1839. Four churches and many houses were blown down, and many boats and small craft were destroyed, also the entire fruit crop of the island. No loss of life reported.

The murderers of the American missionary, Dr. Parsons, and his servant, in Asia Minor, have been brought to Constantinople, and will be immediately placed on trial. The Sultan is quite anxious that the murderers may be punished, and has so assured Mr. Heap, the United States Consul-General.

The cotton crop of the South is unprecedentedly large, being estimated at 6,000,000 bales, of which, by the way, Texas will contribute 1,250,000 bales. The first cargo of the season was shipped from Charleston, South Carolina, for England, on yesterday, five thousand three hundred bales by steamer.

10th.—Sixty-six men were rescued from the Seaham coal mine, but one hundred and thirty are unaccounted for, and are given up as lost, especially as a fire has broken out in the mine, that renders exploration or escape (if any more were alive) impossible. Some say that one hundred and eighty are missing.

A water spout in France destroyed several houses and other property, and perhaps some lives.

The forest fires in eastern Quebec have not yet burned themselves out, but there is no longer any danger to human life. An area thirty miles long by fifteen miles broad has been laid waste.

11th.—Action has at last been taken by Turkey to effect the transfer of Dulcigno to Montenegro, but the Albanians resist the work.

Some of the religious orders of France are making their submission to the decrees of that government, whose action has been noted by us heretofore.

The explosion in the Seaham mine made seventy-six widows and two hundred and eighty-four orphans. Rather more of the victims were single men than married. One hundred and sixty-five bodies have been found.

The few survivors from the wrecked steamer, *City of Vera Cruz* tell terrible tales of the wild

and awful scenes that night the great tornado swept over the seas and sent their boat down to the depths, leaving them and their fellows at the mercy of the mighty waves. It is a wonder that any lived to tell the story.

13th.—By a railway accident in England four persons were killed and thirty wounded.

A telegram states that six thousand Montenegrins, with eight cannon, are on their way to Dulcigno, prepared to fight for the position, if resisted.

Congress, this winter, will be asked to restore the old paper fractional currency. The advocates of this measure claim that ever since the withdrawal of the fractional currency from circulation, need has been felt of some substitute, not only in ordinary transactions of business, but more particularly for the transmission of small amounts through the mails. It was a great convenience to be able to inclose twenty-five or fifty-cent pieces of fractional currency in letters, but heavy silver coins of those denominations can not be made available. The late Mr. Middleton, clerk of the United States court, was a great admirer of the fractional currency, on account of its convenience for handling. When he foresaw that it was to be driven out of circulation by subsidiary silver coin, he went to the treasury and laid in a large supply of crisp little pieces of paper with the government stamp on them. Senators, members, and others around the capitol found this out, and were constantly calling on Mr. Middleton to exchange fractional currency for silver. The post-office department is every now and then in receipt of schemes proposing substitutes for fractional currency. Among other propositions is one that the post-office department should issue certificates representing fractional parts of a dollar. But, as remarked by a high official of the department, the only substitute for the old fractional currency is a new fractional currency.

14th.—The harvests in Great Britain are not up to the expectations.

There are forty-two thousand men under arms in Greece. The war minister has ordered winter garments for twenty-four thousand men. He has also opened a new credit of 1,800,000 francs for war material, and the minister of marine has ordered ten Krupp cannon for gunboats.

Two earthquakes occurred at Zermatt, in the canton of Valais, Switzerland, on Friday.

After a passenger train on the North-western railroad, running from Glasgow to London, had passed the village of Bury, yesterday, it was discovered that a large can of dynamite had been placed under the track, with the intention of blowing up the train, but the machinery by which the explosive was to have been discharged did not work. As the Grand Duke Constantine and several Russian officials of high rank were to have been on the train, it is supposed that the attempt to destroy it was made by Nihilists.

15th.—Labor troubles are again causing exciting interest in England, especially among the cotton districts. By the present move one hundred thousand operatives will be affected with the strike.

Inquiry leaves little doubt that the placing of the mine of dynamite under the rails of the London and Northeastern line was a deliberate attempt to wreck the express train to Scotland which passed over the rails two hours previous to the discovery of the mine.

16th.—Rev. E. P. Adams, the Dunkirk, New York, preacher who rejected the doctrine of everlasting torment, has been deposed from the Presbyterian ministry as a heretic.

The business portion of Seymour, Wisconsin, a village nineteen miles northwest of Appleton, has been destroyed by fire.

Heavy rains, gales, and floods have seriously damaged the unharvested crops in England.

17th.—Dispatches from South America state that there is a prospect of peace between Chili and Peru. England, France, and Italy are said to have convinced the first named nation that its conquests have gone far enough.

A vessel from Hayti has been towed into New York harbor, the whole crew being sick with the yellow fever.

Yellow fever in a mild form is said to prevail

about seventy-five miles below New Orleans. The health authorities of the Crescent city are disposed to make light of the matter, but the national board of health is making a thorough investigation.

18th.—A dispatch from Vienna says that the Turks and Greeks have had a battle, and the Greeks retreated with a loss of thirty men.

By a powder explosion in Bridgeport, Conn., five men were blown to pieces, and the cartridge factory became scattered ruins.

The Albanians are entrenched in defence of Dulcigno, and there is a prospect of severe fighting in regard to that city.

In Asia Minor the Kurds have devastated thirteen Armenian villages.

19th.—The Albanians have full possession of Dulcigno, the Turkish troops having retired without resistance, showing where their favor was. So if Montenegro or the Powers want it they will have to take it in spite of the agreement of Turkey to cede it peaceably to Montenegro.

A virulent form of rinderpest has broken out in Volhynia—the principal cattle-raising district of Russia.

The agitation in Ireland has partially abated. Parliament is likely to have quite a battle over the situation in Ireland, and its causes, and what may cure its woes.

20th.—The steamer *Aurora*, from Oporto, Spain, to Southampton, foundered at sea in a heavy storm, and fifty persons were lost.

A fire at Las Vegas, New Mexico, Saturday, destroyed a large number of buildings nearly all of them of the small and cheap order, and rendered about 200 people homeless. The loss is placed at \$100,000, which is a heavy sum for a town of that size.

The mining troubles at Corning, Ohio, yesterday, culminated in violence and bloodshed. The miners made a charge on the militia, in the belief that they had nothing more formidable than blank cartridges to fear; they discovered their mistake, receiving a volley which wounded ten of the rioters. This had the effect of throwing the mob into confusion, and made the troops masters of the situation.

The disagreement in the French Cabinet concerning the religious decrees has proved to be more serious than expected, and has resulted in the resignation of Premier De Freycinet, who yesterday notified President Grevy that the differences between himself and certain members of the Cabinet were found to be such that they could not be adjusted by mutual concessions, and that the only hope of bringing about unity and concord lay in his retirement. After due consideration President Grevy decided to accept De Freycinet's resignation, and Jules Ferry was intrusted with the duty of forming a new Cabinet.

A most atrocious assassination was perpetrated Saturday evening at Maryville, Missouri, Dr. P. P. Talbot was seated at a window reading, when some unknown person fired through the window at close range, the ball first cutting off two of his fingers and then passing entirely through his side, inflicting a wound from which he died yesterday. His son rushed to the door and fired, but without effect, and the assassin escaped.

A Ragusa dispatch says the naval demonstration has been postponed until the Christians can leave Dulcigno. A massacre is feared. Vessels will be unable to reach the station soon, as Autumn storms will begin in a fortnight. Admiral Seymour, in a dispatch to Riza Pasha, informs him that he will be held responsible for the lives of Christians in his jurisdiction.

A band of three hundred Serbian brigands has crossed to the Hungarian side of the Danube. A battalion of troops has been ordered to bar their way toward the interior. Much alarm is felt among the traders of western Serbia because of the recent large increase of bands of robbers.

Last night the region of country about Dubuque and Clinton, Iowa, was visited by a heavy storm. Much loss of property by inundation, all the streams emptying into the Mississippi overflowing and farms being covered with water. Also several washouts of culverts and embankments on the railroad.

21st.—In consequence of the recent heavy rains destructive floods occurred Saturday at Bedford,

Malton, Newbury, Seaton and Sheffield, and other English towns. Crops and other property have been much injured.

By sawing away the bars of the door, three men escaped from Murfreesboro, Tennessee, jail the day before yesterday. All three were under indictment for murder.

More than half the horses of Boston are suffering from a disease strongly resembling the epizootic, although a milder type. Veterinary surgeons say that every equine in the city will be attacked by the disease. It is feared that it will spread to other parts of the country.

A disastrous fire broke out at Green Bay, Wis., last evening, which resulted in the destruction of sixty of the best residences of that city, thirty barns, and the Presbyterian church. The loss is variously estimated between \$150,000 and \$175,000.

A family, consisting of six persons, living at Wilkesbarre, Pa., ate of some corn-meal in which arsenic had been mixed for the purpose of poisoning rats. Three of the parties have died from the effects; a servant, and three others will probably die.

The steamship *Alsatia*, which sailed from New York, Saturday, for London, returned yesterday. When about 250 miles out the coal in her bunkers was discovered to be on fire, and in a short time afterwards there was an explosion which did much damage to the vessel. The fire was not extinguished until the coal was nearly burned. No lives were lost.

"There is not one armed insurgent in the whole island," says a dispatch from Havana, Cuba, which also announces the surrender of one of the rebel chiefs and his followers. It is not too much to predict that Cuba will not be long denied the luxury of another outbreak and a plentiful supply of insurgents. It could scarcely get along without them.

Another South African war is not unlikely. Captain Carrington with seventy of the Cape Town Rifles was recently set upon by a force of 1,200 Basutos, and had a Lieutenant and two of his men killed. The Basutos were routed with considerable loss. The dispatch adds: "Captain Carrington is being reinforced." From which it appears that a renewal of hostilities is expected.

The results of thrashings in the midland and southern counties of England continue to be far from satisfactory to the farmers; the quality of the wheat is poor and the quantity is far below expectation. Prices in the London and in some of the provincial markets have risen in consequence. Heavy rains and floods have done much damage to standing crops in the north of Scotland.

Yesterday was the anniversary of the entrance of Victor Emanuel's soldiery into Rome, and it was celebrated by the people of the Eternal City with great rejoicing. The Italian Premier, Cairoli, and other distinguished persons made patriotic speeches at the Porta Pia. A procession, in which members of the Cabinet and of the City Council took part, was also one of the features of the day. Despite many obstacles and drawbacks the Italians have reason to be proud of United Italy.

The so called Liberal League, composed of free-thinkers and infidels, held a "Congress" in Chicago, the 18th, 19th, and 20th. Col. Ingersoll, one of the vice presidents, opposed a proposition of the body favoring the repeal of all laws against the transmission through the mails of obscene literature. He said that he did not wish to have the Government's mail-bags transformed into a medium for the unchecked distribution of a moral pestilence throughout the land. The "congress" nevertheless adopted the repealing proposition, whereupon Colonel Ingersoll resigned his office, and went out from among them. He certainly did one good thing there for his name and honor, even if his other teachings are infamous and many of them without sense or reason.

22d.—At Beverly, Massachusetts, yesterday, two persons were driving in a carriage across the railroad track when the train passed, demolishing the carriage and killing both occupants.

Yesterday was the 500th anniversary of one of the most important events in the history of the Christian world, the completion of translation of the Bible into English by John Wickliffe, who has

not inappropriately been styled "the morning star of the Reformation." The event was celebrated by a convention of representatives of the Bible societies of New Jersey at Trenton.

A fire at Tell City, Indiana, destroyed \$50,000 worth of lumber, a number of dwellings occupied by members of the Cabinetmakers' Union, and a large building owned by that society. The loss will reach \$200,000. A \$10,000 fire occurred at Murraysville, Pennsylvania. A stove and heading factory at Graystown, Ohio, was laid in ashes. The loss is estimated at \$20,000. A \$130,000 fire occurred in Boston.

Gen. Roberts, of Texas, and some other, prominent residents of that state have completed negotiations with the owners of the *Great Eastern* to run the mammoth ship between Galveston and London, touching at New Orleans. The vessel will bring out immigrants for Texas, and take back cotton. Arrangements have been made for the reception and location of the immigrants, and the Texans expect to derive many advantages therefrom.

The defaulting President of the Battleboro, Vermont, National Bank, was arrested at Omaha yesterday by United States Treasury detectives while hiding in a cellar.

Transatlantic vessels seem to have encountered much rough weather during the past fourteen days. Very few of them accomplished the voyage in the average time, and some casualties are reported. The steamer *Thruasian*, from Baltimore for London, lost two men during the voyage, and the *City of Chester*, for Queenstown, was three days overdue, and had her machinery seriously damaged. The steamer *Thorngate*, which collided with the *Anglia* off the coast of Newfoundland about a week ago, causing the latter vessel to sink, is now eight days overdue, and grave fears are entertained for her safety.

After considerable delay and subterfuges, the Porte has finally refused to peacefully cede any territory to Montenegro. This much is announced in a letter to the representatives of Turkey at foreign Courts, in which the Sultan says that he desired to cede the territory in order to prevent bloodshed, but that the naval demonstration is an exercise of armed pressure contrary to the rights of Turkey, and the Sultan therefore casts on the Powers the responsibility for any events which may result therefrom, and from the agitation excited by them among the Mohammedans. What the meaning of the latter statement may be is not plain, except that it foreshadows trouble to the European and Christian residents of Turkey.

Turkish troops at one place are dying at the rate of two hundred per day.

23rd.—By the capsizing of a ferry-boat near Bordeaux, France, yesterday, six persons were drowned.

An extensive fire occurred at Sherburne, New York, last evening. The Congregational church, grocery store, Whalen's Block, and six or seven dwellings were destroyed. The loss is about \$30,000.

A genuine, live sea serpent has been captured in the Straits of Deharo, near the Island of Vancouver. It is about six feet in length, with a head like a panther, a mane, and pointed tail. The animal has been photographed. Its body will be preserved in spirits and sent to the Canadian Capital.

The Glasgow ironworkers who struck work some months ago agreed to resume last week on the former terms. Now come the iron masters and say that they have concluded not to relight their furnaces in consequence of the depressed condition of the iron industry. This is certainly rather rough on the strikers.

Battleboro, Vermont, is greatly excited over the arrest of their defaulting bank President, Mr. Waite. The defaulter's son says that the whole story of the causes which led to the defalcation will now be made public, and many persons, hitherto unsuspected, will be connected with the matter as co-conspirators with his father.

By a land-slip at a place called Naini Tal, in the Province of Bengal, British India, eleven British officers, fifteen soldiers, and eleven other persons were killed, and four persons injured.

About 150 British farmers have taken passage

in the *Teutonia*, which left Liverpool yesterday. Their destination is Texas, where they intend to settle and engage in cattle-raising. Many more British farmers will have to leave England should the landlords refuse to make large reductions in rent, as the harvest has been even worse than last year.

Extensive preparations are being made in Tarrytown, and throughout Westchester County, New York, for the observance of the centennial anniversary of the capture of Major Andre. The event will be celebrated by a procession which will be participated in by several military organizations.

At a meeting of the cotton masters held at Manchester, Tuesday, and which was very largely attended by representatives, it was resolved to run the mills on short time. Notices have been already issued to the workmen that the short-time rule will go into operation about the 6th of October. The prospect before the cotton operatives is by no means a pleasant one.

A schooner which was discovered bottom upwards on the 19th inst. in latitude 41:30 north and longitude 64:30 west, is believed to be the *Gladiator*, which sailed from the Barbadoes for Falmouth, England, some time ago. The dead body of one man was found lashed to the schooner by a rope. The stench from the vessel was almost unbearable. As it was almost in the direct path of the transatlantic vessels, the crew of the pilot boat *Pet*, which discovered the vessel, bored a hole in its bottom and sunk it.

There can be no question that M. DeFreycinet's resignation of the French Premiership was due to the intrigues of M. Gambetta. The French press with great unanimity hold the latter gentleman responsible for the present crisis, and freely condemn his course. They demand that he shall take the Premiership himself, but Gambetta is too adroit to do any such thing, as he would then be responsible for any mistakes of policy, while under the present arrangement he can shelter himself behind his puppets.

Monday is the day fixed on for the naval demonstration against Turkey. There appears to be no probability now of a peaceable settlement of the Eastern question, but what shall be done when the naval demonstration is over is yet a matter of conjecture. One correspondent says that the Dardanelles will be blockaded, the Sultan deposed, and one more in consonance with the ideas of the Powers set up in his place. It is doubtful whether even such a course would result in any permanent settlement of the Eastern difficulty.

## Correspondence.

LEHI CITY, Utah,  
September 9th, 1880.

Bro. W. W. Blair:—We held meeting last night at Bro. Clark's—good turn out and had fair time. Will hold services on Friday night. The people will be glad to see you. There is now strong talk of discussion. Last night they talked the matter over, and they think they can come to some agreement. The prime mover in it is a young lawyer. They proposed to affirm that the Bible sanctioned polygamy. I told them Latter Day Saints ought not to go back on their own books. They want us to affirm; and throw the burden of proof on us. They wanted me to affirm that the polygamy revelation was not of God, and they would give me the three books to produce my evidence from. I wanted to discuss succession as well, so as to take in all the important questions between us. They want to have two on a side. There is considerable excitement over it. This lawyer will force the authorities to discuss, if possible. If you could be here on Friday night, they may have made up their minds by that time. I told them the revelation was not of God; and rather than not get it before the people, I will affirm that it is not from God, according to the books. If you don't come I will let you know what they do, and send you the proposition, so you can give me some instruction. All is well.

Yours in Christ,  
R. J. ANTHONY.

PROVIDENCE, Rhode Island,  
September 12th, 1880.

*President Joseph; Dear Brother:*—We are having a good time. T. W. Smith is with us, and is teaching Tithing, and tells us we must keep it to obtain the blessing. I have made up my mind to keep it and all the laws of God, by his assistance. What a difference between this tithing and the Brighamite's tithing.

Yours in the gospel,  
T. H. MOORE.

FERRIS, September 16th, 1880.

*Bro. Joseph:*—I am still in Zion's cause, trusting that truth will prevail, and righteousness be spread abroad in the land. Our District Conference convened at Keokuk, Iowa, September 4th and 5th; Bro. J. F. McDowell, president. We had a peaceful meeting on Saturday, and especially good upon Sunday, God's Spirit being with us. Five were baptized on Sunday. I was at Henderson Grove Branch in August, two Sabbaths. The branch hold meetings every Sabbath. The members are so scattered that attendance is generally small. I tried to interest them the second Sabbath by speaking. The Saints seem generally faithful, and desirous that Zion may prosper. I also visited Sr. Betsy Ames, she is eighty-six years old, living alone, but strong in the faith of our Lord; striving by circulating the *Herald* and such tracts as she can get, and by her testimonies, to advance the cause of truth. She is poor in this world's goods, yet rich in faith. Enclosed find \$1.50, please send me one copy of Holy Scriptures.

Yours in truth,  
L. U. PARSONS.

WEIR, Kansas, Sept. 2d, 1880.

*Bro. Joseph:*—Bro. D. S. Crawley preached two splendid sermons on yesterday at our branch school house, four miles east. Brethren, we are daily made to rejoice in the latter day work, and for the *Herald* and *Hope*, we every day wish and pray that they may ere many a day become a weekly; for there are many good pieces not printed for want of room. May God help us to live by every word of God.

C. M. FULKS.

LONDON, Ontario,  
August 31st, 1880.

*Bro. Henry:*—In order that my brethren in the ministry and the Saints may know my whereabouts, I write to inform them that I am well at present, for which I thank God, also that my faith is unshaken in the gospel of Christ. It is founded upon that rock which can not be moved. I have watched its progress with deep anxiety, and notwithstanding the powerful opposition of the world, and the combined efforts of the enemy of souls, and the many unwise sayings and doings of the Saints, my own with the others; yet it will triumph, and is progressing in the face of every opposition. My experience has taught me that it is only when I am living under the influence of the Spirit that I am able to minister the gospel with good effect to others. I have just returned from a tour among the various branches in the London District, over which I preside. At Toronto there are good Saints, strong in the faith, though some had been in darkness, but all seem now to be awake to their duty. I was kindly entertained, and my wants supplied at the residence of Bro. and Sister Haty. Bro. Neil Clark, who lives at Boston Mill, forty or fifty miles from Toronto, came to our meetings, and went away much encouraged. Sister Askins came thirty miles to attend. They also ministered to my wants. I preached once in the park in Toronto; had a large audience and good attention; baptized one. I left them in good spirits, promising to sustain their meetings in the future. I went to Collingwood, on Georgian Bay; baptized Thomas Griffin, formerly of the Brighamite Church. I believe he will be a useful man. I went to Gray county, where I baptized two; thirty-six baptized there within a year. Bro. Thomas Griffith, with good effects following his labors; may God bless and prosper him. Bro. McIntosh has done a good work there; also Bro. Scott and Bro. Phillips. Bro. McIntosh has just gone back there.

I came back by Carlingford, where all the Saints find a cheerful welcome. I baptized one there. I came to Osborne, where the Saints have a beautiful chapel, and are alive to the work and always willing to entertain. The Saints felt much disappointed at the sudden departure of Bro. Scott. The people in that vicinity were much taken up with his preaching, and wish him to return. Bro. John Cornish is active as the teacher of the branch, teaching both by his example and his means.

The St. Thomas Branch has only a Teacher to preside, but they are strong in the faith. The Bayham Branch (over which Bro. Christopher Pearson presides) I think is in the best standing of any in Canada. I never knew them to have an Elder's court, but always found them at peace with each other. The wife of the president and his excellent sister, Janet Pearson, are like mothers in Israel. They have stood the storm of persecution for something near thirty years, and suffered much affliction, but are still bright witnesses of the truth and of the power of God.

The Egermont Branch, Gray county, is only partly organized, presided over by a Teacher, the only one holding office in the branch, very zealous for the cause. Others will yet hold office, but the time has not come for their ordination. They are living in peace and unity.

The London Branch numbers more than any other branch in Canada, presided over at present by Bro. Edgar Harrington. There are probably as good Saints in the London Branch as can be found in any other, but there is a party spirit that may destroy that branch, if not subdued. I hope that Bro. W. H. Kelley will come to our conference and bring other Elders with him. After conference I expect to labor in northern Michigan for the winter, if not otherwise directed. Those who wish can address me at London East, Ontario, care of Edgar Harrington; after conference to Davison, Genesee county, Mich. Pray for me. My love to all Saints.

Yours in the gospel,  
ROBERT DAVIS.

CHICAGO, Illinois,  
September 13th, 1880.

*Dear Herald:* Please say to the Saints at Braidwood, Streator, Sandwich and Plano, that I arrived home on Thursday evening last, and found my wife able to be up. She is gaining rapidly. She joins me in sending love to all the Saints, and especially to the Saints at Streator, for to them we owe the greatest gratitude, not forgetting the dear Saints at Mission, who ministered greatly to our wants, as also at Sandwich. We love them all, and hope to meet with them soon again. The love of the Saints and of our Lord Jesus constrains me to be ever mindful of you all.

By-by,  
CLARENCE STCLAIR.

MILTON, Santa Rosa Co., Florida,  
September 6th, 1880.

*Bro. Henry:*—I went from the district conference, held in Bro. Manning's neighborhood, home with Father Odum, where I spent nearly two weeks in profitable study, preaching once at Bro. Odum's house. Preached August 21st and 22nd at the residence of Mr. Levens, on what is known as Mud Flat. This gentleman is a friend to the cause, and he and his family are investigating the doctrine, as also are others in his neighborhood, who earnestly invited us to "come again." I preached near Bro. J. Reeder's, on August 24th. At the close one gentleman desired us to pray for him, feeling very much interested; and others were inclined to pronounce the doctrine good. In the evening preached at Bro. Reeder's house on Perdido River.

The 26th found me at Bro. Squire's. A considerable congregation had assembled, and I endeavored to teach them some of the words of eternal life. Saturday evening, 28th, preached about twelve miles from Milton, and upon the Sabbath urged that men should seek the kingdom of God. Bro. L. T. West was with me Saturday and Sunday. I had intended to hold a series of meetings during the following week, but after Monday night, the rainy weather prevented. There are only two families of Saints in this

neighborhood, but a number are almost persuaded. I left a promise to come again. Saturday and Sunday, September 4th and 5th, attended two-days' meeting in the Santa Rosa Branch, and talked some to the Saints and people. May God bless you and all who are laboring for Zion.

Your brother in Christ,  
FRANK P. SCARCLIFF.

STRETHROY, Ont.,  
September 21st, 1880.

*Bro. Joseph:* Our conference is over; peace and harmony prevailed; had a good time; one was baptized. R. Davis still presiding over the district. G. T. Griffiths is still in Ontario, doing good. The district is in a moderate condition. R. Davis has been in it since last conference, but he will be in Michigan soon. Written on the train.

JOHN J. CORNISH.

EGREMONT, Grey Co., Ontario,  
September 11th, 1880.

*Bro. Joseph:*—The Saints here are well, spiritually and otherwise. There are now thirty-six in this branch. Two more have offered for baptism. I open a new place in Mt. Forest (a hornet's nest) to-night; expect to continue in the region round here for this month, probably longer. Have been in the field since June 11th, except six weeks (harvesting). Pray send some one, or use your influence, as the demand here is very great. I wrote to Bro. W. H. Kelley, but have no word yet. I see that seven others besides himself were assigned to his mission, can not at least one of them come here. New fields are needed to be opened, and I never could have thought it possible that the call for Elders to come "our way" was so great until I came here. I made another new opening fifteen miles from here, on the way coming, at a town called Harriston, in Wellington county; am urgently requested to come again. This is two new places since June 11th; to-night will be the third. To-night's meeting is the talk of every one; expect a large turn out; have hired a hall.

Yours in the everlasting covenant,  
J. A. MCINTOSH.

BOTHWELL, Ontario,  
September 11th, 1880.

*Bro. Joseph:*—We baptized two a week ago last Sunday, and expect three or four more tomorrow. I went to hear a Free Methodist preacher, (a woman), the other day; she did very well for one who has not a knowledge of the truth; but it was most all Holy Spirit, the power, &c. Well, if those people enjoy so much Spirit-power and the like, I don't know where it enters them, for they seem to be sewed up with what few thoughts they have, and it appears to be impossible to lead them out on a conversation on the gospel. After trying to exchange a few thoughts with them, I was greeted with declaration that discussion did not reach the soul. I told them if such was the case the Savior did not set us a good example. Wishing your prosperity both spiritual and temporal,

I remain your brother,  
ARTHUR LEVERTON.

BURCHVILLE, Michigan,  
September 14th, 1880.

*Bro. Joseph:*—I have been preaching here and at Jeddo again, also a new place, seven miles from (north of) Port Huron. I have had liberty here. We have many friends and less enemies than when I was here before. The three that were baptized some time ago are strong in the faith. I am now on my way to London conference.

Yours,  
J. J. CORNISH.

LAMONI, Iowa,  
September, 1880.

Bro. C. Scott left this morning, 9th, and Bro. Short on yesterday, enroute for Conference. Each gave us a good preach. We feel well when we think of these young but able defenders of the truth; may they ever be humble that they may be useful always.

HENRY C. SMITH.



SAN FRANCISCO, California,  
September 14th, 1880.

*Bro. Joseph*:—When visiting Decatur county, Iowa, one of the many things that we observed was the abundant growth of the rare plant Sumac, the most valuable of all plants containing tannin properties.

Tanning leather for domestic purposes is always one of the most profitable and permanent industries of permanent communities, and highly favored is that community where nature has bountifully supplied it with the elements of this industry that at once becomes a valuable factor in its wealth and independent character. Decatur, especially, seems to be thus bestowed; hence we suggested, believing as we do in the permanency and future standing of the colony, that this important industry should be duly considered by encouraging the growth of this invaluable indigenous plant.

We send a clipping upon the subject for the consideration of the colony, and in it we fancy we can see how it can be advantageously grown as an element of profit and picturesque beauty in Decatur.

We observed in our letter from there that it had a feathery, shallow, but rich soil, compact and lasting in its natural grassy chains, but subject to much washing, especially from its highest points and abrupt runs in times of heavy rains where broken for agricultural purposes.

All this it seems to me can be prevented if utilized for the growth of this plant, and what a delightful landscape picture Decatur would present with its highest points crowned with the rich and variegated foliage of this plant.

After the brethren in Decatur have read the clipping, we hope some one will see its importance, and devote a few acres of otherwise washable land as a nursery for the plant, and thus demonstrate its worth and practicability for Decatur.

In our opinion the land requires no breaking; with you, simply a preparation with the hoe or spade for the young plant or root, and once started the future cultivation or attention will be but nominal.

T. J. ANDREWS.

HERSMAN STATION, Illinois,  
June 14th, 1880.

*Editor Herald*:—I have felt for some time that it was my duty to write to the *Herald*, as it might benefit some and help to build up the Church of Christ. I believe it to be the duty of every church member, woman or man, to write to the *Herald*. I was a believer but would not obey, when in the Fall of 1866, I was taken suddenly very sick. This was on a Friday before conference. The next day was Saturday and meeting began. By the help of the Lord I went to meeting that night, and Sunday, and Sunday night, when it seemed that the Lord would raise me from my seat to get up and repent. I would not. That spirit came to me, I don't know how many times; then another contending spirit would say No. I commenced growing sicker and sicker. I thought to reach home if it was possible; finally I got home, went to bed, next morning I lay there awful sick, and growing worse all the time. This remained for several days, when they wanted me to have the doctor. I told them I didn't want him. The five days I lay there the words of God were made known to me. "He that knoweth the will of the Father and doeth it not, shall be beaten with many stripes." I spoke to my sister-in-law, present, and told her: "Now, I have known the will of my Father and have not obeyed it. Then it was made known to me that if I wasn't baptized to-day I would not live to see to-morrow." I told her not to tell ma. Mother came in, sat on my bed, when I had to reveal it to her. It was afternoon then; a short time for a sick girl to repent and get to the creek when so sick that I couldn't walk alone, and no means of conveyance. The water was one half or three quarters of a mile off. O, brethren and sisters, I thought I must die before I could get in the water. But I got there, when I came out I could have got into the buggy alone. I went home and sat up a while, and then lay down to rest. For several days I didn't gain my strength

as fast as I thought I might. I gained it slowly for several days when I thought that I wanted a drink out of the place where I was baptized; my sister by name, and in the Church, was made to know what I wanted; she went and got the water for me; I drank it, my raging thirst was quenched, my soul revived, my strength increased, and now I live in Him, and can bear my testimony that I have had no spell of fever since. I belong to the branch at North Bend. I am now somewhat afflicted with weak lungs and a bad cough, which will terminate in consumption if not prevented. I ask you to pray for me. I believe in the sending for the elders of the Church, but it is against my husband's will.

Your sister in the Church of Christ,  
AMANDA WHEELER.

NEW CANAAN, Fairfield Co., Conn.,  
September 4th, 1880.

*Brother Stebbins*:—I went to New York last week; stayed at Bro. Truman's. On Sunday saw Bro. Owen; went to meeting in the afternoon; had a good one. After meeting went with Bro. Joseph Squires and son to the water, and he baptized me and his son. There was thunder and lightning, and the rain fell fast, but the Spirit of God was with us, and I felt like a summer morning, calm and filled with peace and love. In the evening Bro. Owen gave an instructive sermon. I felt much edified and blest. I was then confirmed, and it was proposed that I should be ordained an Elder in the Reorganized Church. So I received these blessings under the hands of Elders Squires and Owens, on August 29th, 1880, in the Brooklyn Branch, New York.

Now, Bro. Stebbins, I feel once more that peace that passeth all understanding; thank God for his gospel; I love it and I pray that God will give me strength and integrity to do all the good I can, and no evil; for that mars the spirit of peace. No man on the globe but myself knows how I have felt in times past. Sometimes I wish I had come to Plano, but I suppose it is all right; God knows best. But then I would not have experienced what I have; for to be satisfied, people must go to Salt Lake and see the deception.

May God bless all honest-hearted men and women, and open the way for them that they may hear and see the truth, is my earnest prayer in the name of Jesus Christ; amen.

Yours in the gospel,  
STEPHEN STONE.

LEWISTOWN, Ills.,  
September 23d, 1880.

*Bro. Joseph*: Bro. J. S. Patterson has been with us about two weeks, doing some splendid good preaching; has now left for other parts of his field of labors. He spoke in one school-house six times, having good liberty and good attention.

Yours as ever,  
T. F. STAFFORD.

## Conference Minutes.

### MASSACHUSETTS DISTRICT.

The conference convened at Providence, R I, May 22d, 1880; Wm. Bradbury, presiding; F. A. Potter and F. M. Sheehy, clerks.

Bro. Yerrington, Sheehy and Potts were appointed on branch reports, and A. W. Glover and C. D. Seely were appointed an auditing committee. Elders H. H. Thompson, G. S. Yerrington, C. A. Coombs, F. A. Potter, F. M. Sheehy, Wm. Bradbury, J. Gilbert, J. Smith, J. Potts, C. E. Brown, A. Nickerson, C. N. Brown, E. N. Webster and T. W. Smith, reported; also, by letter, G. S. Linnell, G. Burnham and S. H. Morse. Priests A. W. Glover, G. L. Boswell, T. Whiting, T. H. Moore, E. O. Toombs, and Teachers Alvin Warner, F. A. Clough, and Deacons J. McKenna, Moses Sheehy, F. Bratesman, E. Moore and T. Taylor, reported.

Branch Reports: Providence, at last report 133, present 136; 4 baptized, 5 received and 4 removed by letter, 1 expelled, 1 died. Fall River, at last report 108, present 105; 1 removed by letter, 2 expelled. Boston, at last report 38, present 39; 2 baptized, 1 died, 1 ordination. Plainville, at last report 31, present 36; 5 baptized. Dennisport, at

last report 83, present 85; 2 baptized, 3 ordinations. Douglas, at last report 24, present 22; 1 removed by letter, 1 died. Pawtucket 9; no changes.

Communications from N. C. Eldridge and L. B. Chase, and report of committee on South Yarmouth were received. The report was accepted and the communications were referred to J. Gilbert, C. N. Brown and J. Potts, they to report at next conference.

The case of Bro. A. D. Moon was brought up, and referred to J. Gilbert, J. Potts, C. N. Brown, T. W. Smith and J. Smith.

J. Gilbert offered a preamble and resolutions on the death of Bro. Jesse W. Nichols, which were accepted and ordered to be spread on the record, and a copy sent to the quorum of which he was a member.

Bro. John Smith, T. Whiting and the president of the district were appointed on printing, to report at the next conference.

A communication from the Providence Branch, recommending the ordination of Bro. Geo. Fisher to the office of an Elder, was referred back to said branch for the signature of the president.

Preaching at 10 a m., Sunday, by T. W. Smith and J. Gilbert. Prayer and testimony meeting at 2 30 p. m. The gifts of the Spirit were manifest, to the edification of the Saints. Preaching at 7 p. m., by John Smith and F. A. Potter.

The Bishop's Agent reported: "Balance at last report \$5.15, received from E. N. Webster to balance account with Bishop \$11.96, from other sources \$18.54—total \$35 65; sent to Bishop I. L. Rogers \$5 00; cash on hand \$30 65—total \$35 65."

District treasurer reported having, "at last report, \$17.10, received from the branches \$11.05—total \$28.15; expended \$5 30, leaving a balance of \$22.85."

The committee on the case of Bro. A. D. Moon reported, recommending that the brother be notified to appear at the next conference and show cause why his office should not be taken from him, and that the president of the district be ordered to silence him and demand his license, and that the Providence Branch be requested to take immediate steps in dealing with him as a transgressor. Their report was received and adopted.

Adjourned to meet at Fall River, Massachusetts, September 25th, 1880.

### NORTH-EASTERN MISSOURI DISTRICT.

Conference met at Oak Ridge, Macon county, Mo.; president John Taylor in the chair; Edward L. Page, secretary. Brother Taylor wished Bro. J. H. Lake to preside, and a resolution was carried to that effect.

Branch Reports:—Hannibal, 27; no changes. A resolution was also passed by the Hannibal Branch thanking Bro. John Taylor for his past services as president of the branch, and of the district, and sustaining him in his presidency over them. Bevier, (six months), last report, 88, present 96; 4 baptized, 2 received and 1 removed by letter, 1 died, 1 Deacon ordained. Salt River, last report, 21, present 24; 3 baptized. It was resolved that the names of those baptized in the Salt River Branch, and which did not accompany present report, should be added thereto. Renick, last report, 15, present 16; including 1 baptized.

Elders Phillips and Foxall reported by letter, and Taylor, Thrutchley, Perry, Page and Priests Winn, Davis and Mussell in person, and Bro. Perry reported for Bro. J. T. Williams.

The Bishop's Agent said he would like to have something to report. He spoke of the negligence of the Saints in financial matters, and asked for instructions. Bro. Lake read an article found in the *Herald*, and gave instructions thereon.

Resolved that we sustain the Bishop's Agent with our temporal means.

Resolved that the clerks of the several branches be required to furnish the district clerk with the names and all information obtainable of those members whose names are not on record.

Bro. Perry asked where local officers should receive their appointments, and the president replied from the district conference.

President Taylor referred to his circumstances, and asked that this conference provide him with an assistant, and expressed a wish that Bro.

Ephriam Rowland be appointed, which was done. Evening. Bro. Lake occupied the stand and spoke upon the Book of Mormon. Reviewing the Solomon Spaulding story he showed from the book itself its inconsistency and untruth.

Sunday morning Bro. John Taylor preached, followed by Bro. Lake.

At 2 p. m. met in social meeting, and a peaceful and happy time was enjoyed, and the Holy Spirit was plainly manifest.

Evening services were conducted by Bro. Lake.

After a very pleasant and peaceful session, conference adjourned to Bevier, Saturday, 13th day of November, 1880.

#### EASTERN IOWA DISTRICT.

A conference was held at Amber, Jones county, Iowa, August 14th, 1880, with Edward Larkey in the chair.

Resolved that we ordain J. Johnson and Frederick Sheen as Elders. In the case of the last named it was thought best to call a branch meeting before ordaining him. J. Johnson was ordained under the hands of J. Brown and E. Kelsall.

Committee on Davenport Branch matters reported. Report received and the committee discharged.

Resolved that Richard Rowley be severed as an Elder of this district, until he sets himself right in the church.

Committee on J. D. Bennett's case reported by referring to minute book, pages 225, 229, 233, 240, 243, 248. Report accepted and committee discharged.

The branch having met and so voted, F. Sheen was ordained an Elder.

Branch Reports: Buffalo 21; no changes. Jackson, at last report 15, present 18; 4 received, 1 died, 1 marriage. Davenport, not reported. Butternut Grove 33; no changes.

Elders Brown, Maudsley, Kelsall, Boice, Johnson, Dillen, Bradley and Larkey reported.

The ordination of Bro. Turner, at Clinton, was acknowledged by the conference.

Bro. Larkey's resignation as president was not accepted.

Resolved that we sustain Bro. Brown in this district.

Adjourned to meet at Buffalo, November 13th and 14th, 1880.

#### FAR WEST DISTRICT.

A conference convened at Delana Branch, Aug. 21st and 22d, 1880; Wm. Lewis, vice-president, in the chair; J. M. Terry, secretary.

Branch Reports: Far West, last report 65, present 67; 2 received. Delana, last report 50, present 52; 2 received. Pleasant Grove, last report 25, present 27; 2 received. German Stewartville 31, present 33, 2 baptized; Stewartville, last report 96, present 98; 1 baptized, 1 received. Starfield, last report 31, present 36; 3 baptized, 2 received. Center Prairie, last report 17; present 16; 1 baptized, 2 removed by letter. St. Joseph, last report 89, present 87; 1 removed by letter, 1 died. Breckenridge (lately organized) 18, 4 Priests, 1 Deacon; Chas. T. Orr, president and clerk.

Elders Wm. Summerfield, R. A. Marchant, W. T. Bozarth, A. H. Smith, T. Hinderks, L. W. Booker, R. Phillips, A. J. Seeley, T. J. Franklin, L. W. Babbitt, L. L. Babbitt, J. M. Terry, M. F. Bevins, Wm. Lewis reported in person, and S. Butler, J. Burlington, J. C. McIntyre and F. C. Graham by letter; Priests J. H. Meriam; Teachers C. B. Fox, M. F. Beebe, R. F. Hill, and Deacons H. Edwards and Chas. Faul in person.

Two-day meetings were appointed at St. Joseph, Stewartville, Delana, Starfield, Pleasant Grove, Far West and Center Prairie.

The committee on revision of order of business was continued.

Wm. Lewis resigned as vice president, and W. Summerfield was chosen in his stead, and thanks were tendered him for past services.

J. D. Flanders, Bishop's Agent, reported, and a committee was appointed to audit his book. Book showed a balance on hand of \$21.85.

Resolved that we petition General Conference

to re-appoint A. H. Smith in charge of this mission.

Brn. Hinderks, Marchant, Franklin, Lewis, Meriam, Bevins, Flanders, Seeley, Snyder, Booker, Butler and Graham were given missions in the district. The president and vice-president were requested to visit the branches during the coming quarter. W. T. Bozarth was requested to labor in the district.

Sabbath, at 11 a. m., A. H. Smith preached, also at 2 p. m. Sabbath evening, also Saturday evening were spent in testimony. Peace prevailed throughout.

Adjourned to Far West, November 13th and 14th, 1880.

#### WYOMING VALLEY DISTRICT.

A conference was held at Plymouth, Penn., August 28th, 1880; Bro. John Edmunds being unwell, Bro. William B. Thomas was chosen to preside; Wm. Harris, secretary.

Branch Reports:—Hyde Park, at last report 19, present 19; 2 baptized, 2 expelled. Plymouth, at last report 18, present 20; 2 baptized. Danville, at last report 12, present number 13; 1 received.

Official reports:—Elders Hiram Robinson, John Edmunds, H. S. Gill, W. W. Jones, Wm. Crumb, L. B. Thomas and Wm. B. Thomas reported in person, James Jenkins by proxy, Richard Cole by letter; Priests Wm. Harris, Jacob Baldwin, T. O. Davis, J. D. Eckard; Teachers Hiram Shaffer, Wm. Harris; Deacon J. J. Thomas in person.

The report of the committee in the case of Wm. B. Thomas was accepted and they were discharged.

H. S. Gill and H. Shaffer were to audit the books of the Bishop's Agent, and they reported that they found the accounts correct. The report was accepted and the committee discharged.

The resignation of W. B. Thomas, of his office as an Elder was rejected.

The Bishop's Agent, W. W. Jones, reported: "On hand \$20.84, instead of \$17.34 as previously reported. Received from Hyde Park Branch \$5.00, Danville \$4.86, Plymouth \$1.75; paid ministry \$20.00; balance on hand \$11.95."

Monday 29th. At 9 a. m. prayer meeting; 10 a. m. preaching by W. B. Thomas; 2 p. m. a sacrament and testimony meeting; 6 p. m. preaching by Hiram Robinson.

Adjourned to Danville, November 23th, 1880.

#### KEWANEE DISTRICT.

A conference was held at Buffalo Prairie, Ill., August 21st and 22d, 1880; John A. Robinson, presiding.

Branch Reports: Millersburg 51. Peoria 27; 2 decrease. Kewanee 109. Buffalo Prairie 86; 1 increase.

Bishop's Agent reported collections and disbursements for the quarter \$10.16.

Elders E. T. Bryant, J. W. Terry, J. A. Robinson and John Chisnal, reported the condition of their respective branches, and D. S. Holmes, I. B. Larew and J. L. Adams, reported in person their labors in the missions assigned them, and J. S. Jones and J. S. Patterson by letter.

Report of Kewanee Sabbath School showed the number of scholars 62, teachers and officers 6; average attendance 40; disbursements during the quarter \$16.46; distributed 300 Hopes. Eliza France, secretary.

Bro. Chisnal, in behalf of Committee of enquiry in the matter of the non-publication of conference minutes of August, 1878, made report fully exonerating the secretary from all blame, as said minutes were duly forwarded to the Herald Office.

Bro. Hopkins tendered his resignation as secretary of the district, which was accepted, and John Chisnal was chosen in his stead.

Committee on Bishop's Agent's book reported accounts all correct.

Elders D. S. Holmes, I. B. Larew, J. H. Hopkins, L. Adams and J. W. Ferry, were appointed to district fields.

Upon invitation, Pres. J. Smith addressed the conference upon the abundant harvest in view, the increased responsibility upon us in making a proper application of the proceeds thereof, and

he urged the Saints to confidence in the practical application of the law of God, and also asked, of what use is it to testify our willingness to give all we have to the Lord when we could not give a tenth of it.

At 7 30 p. m., Elder Robinson preached.

Sunday: At 9 a. m., a fellowship meeting in charge of Bro. J. L. Adams. A very interesting time was had, many bearing testimony, and the Holy Spirit was manifest in tongues and interpretation. At 10 30 a. m., Pres. Joseph Smith addressed a large congregation from a stand erected out doors. A basket picnic dinner was spread upon the shaded grass by kind and liberal hands. A general feeling of peace and good will prevailed. At 2 p. m., Elder C. Scott addressed the assembly. Afterwards the Saints met in the house to partake of the Lord's supper. At 7 30 p. m., Pres. Smith preached. He gave warning against the seductive influences that will be brought to bear to ruin men, and cautioned the brethren against the spirit of division that will try and make an inroad among them for their destruction.

Adjourned to Kewanee, Dec. 5th and 6th, 1880.

#### DES MOINES DISTRICT.

Conference assembled at Newton, Jasper Co., Iowa, September 4th, 1880; I. N. White, presiding; John Sayer, clerk.

Branch Reports:—Independence, no change. Newton 55; 1 baptized, 1 received, 1 died. Des Moines, no change. Pleasantville, no change. Sheridan, no report. Des Moines Valley 49; 4 baptized, 2 received.

Elders J. F. McDowell, E. D. Hullard, N. Stamm, George Walker and E. Atkinson, reported, also Priest R. Etzenhouser and Teacher Shelhart.

Resolved that a Letter of Removal be granted to Isabella Cairns, she being a member of the Pleasant Grove Branch, now disorganized.

The district clerk presented a bill of expenses amounting to \$1.88, and it was allowed.

N. Stamm, preached at 7:30 p. m.

Sunday Session:—At 9 a. m. Elder J. P. Knox and John X. Davis, and Priests D. C. White, Edward Batty and Rufus White, reported.

Bishop's Agents report:—"June 4th, 1880, on hand 75 cents. Received \$20.50, total \$21.25. Paid N. Stamm \$2.00. In hand \$19.25. John X. Davis, Agent."

Resolved that I. N. White go to the General Semi-Annual Conference as our representative, and that we recommend him to the Bishop's Agent of this district for means to pay his railway expenses to and from Conference.

Adjourned to meet at Newton, on Saturday, December 11th, 1880, at 3 p. m.

#### Miscellaneous.

##### NOTICES.

Thomas Tyler, son of John and Annie Tyler, of the county of Hereford, and last residence Aberdeen street, Birmingham, England, sailed for America in 1866. Present address: Lawrence, Douglas county, Kansas.

At a regular meeting of the Gallatin Branch, held at Reese Creek, Montana, August 17th, 1880, Elder John J. Reese, at his own request, was expelled from the Church of Jesus Christ.

J. E. REESE, *President*.  
G. REESE, *Clerk*.

##### NOTICE TO APPEAR.

Bro. Wm. Shaw: you are hereby notified to meet the brethren of the Little Sioux District, in conference assembled at Magnolia, Iowa, Saturday, December 4th, 1880, to answer to the following charges: 1st. Desertion of wife and family without cause. 2nd. Not corresponding with them, so as to keep them informed as to your whereabouts. And that unless you appear to answer to the above charges at said time and place, on or before noon of said day, that action will be had in your case as though you were present. Given under our hands at Magnolia, August 28th, 1880.

J. C. CRABB, *President*,  
Wm. C. CADWELL, *Clerk*.

**TWO DAYS' MEETINGS.**

There will be a series of two days' meetings held at the following named places in the Nauvoo and String Prairie District: Farmington, October 16th and 17th; Keokuk, October 23d and 24th; Rock Creek, October 30th and 31st; Montrose, November 6th and 7th; Burlington, November 13th and 14th. These services will convene at the usual hours for two days' meetings. Let them all be as well attended as possible. Let them be characterized by a spirit of peace and spiritual life, that they may prove beneficial to all. Any of the itinerant ministry who may be in the district at or during the time of these meetings will be welcomed.

One word to the resident ministry of the district, and those who may travel in it. We desire the pulpits in our district strictly guarded against any of the common "slang phrases" of the day, and any language not refined and pleasing to be heard. Throw around the pulpit the "rail of divinity." Shut out all unrefinement of expression. Let the pulpit be what it represents itself, and any who can not act properly in it had better remain out.  
J. F. McDOWELL, *President.*

A two day meeting will be held at the School-house in Guilford, Michigan, October 30th and 31st, 1880. I hope Bro. J. J. Cornish will remember the date and also attend.  
EDWARD DELONG.

**OBITUARIES.**—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

**MARRIED.**

**BECKMAN—DIGGLE.**—At the residence of the bride's parents in Unionburg, Harrison county, Iowa, on Thursday, September 2nd, 1880, by Elder Phineas Cadwell, Mr. John A. Beckman and Miss Mercy Diggle, daughter of Bro. Samuel Diggle, all of Unionburg, Iowa. About fifty friends and relatives were present on the interesting occasion; a bounteous feast was prepared and partaken of freely by all present, and a truly enjoyable time was had.

**DIED.**

**ELDRIDGE.**—Another veteran in the cause has closed his labors in this life, and gone to his rest. Elder Nathan Eldridge of Dennisport, Massachusetts, died at his home, August 31st, 1880, aged 67 years, 8 months and 27 days. He was conscious to the last, and fully aware of the change through which he was about to pass, and died firm in the faith of the gospel. He was a member in the old organization, and when the work of the Reorganization began in Dennisport, he became connected with it and remained true to the end. He was buried September 2nd, 1880. A large number of friends and Saints attended the funeral. Services by Elder John Smith, according to his request before death.

**WILLIAMS.**—Near Weston, Pottawatomie county, Iowa, September 17th, 1880, of typhoid fever, Cora D. Williams, aged 14 years, 11 months and 1 day. She was nigh unto death some eighteen months ago; but by the power of God, through the administration of Hans Hansen, she was raised up, and he afterwards baptized her. Funeral sermon by R. M. Elvin; text, John 11: 25.

**GURLEY.**—At Lamoni, Iowa, Thursday, June 17th, 1880, after a severe illness of brain fever from teething, Lois M, only child of Bro. E. H. and Sr. Mida Gurley, aged 1 year and 17 days.

**TO MIDA.**  
God has taken little Lois,  
He has taken her above,  
And we hope to see her sometime,  
See your darling little love,  
How we loved your little Lois,  
And we think of her each day,  
And we know she is in heaven,  
Where the angels always stay,  
You nor Eddie need not sorrow,  
She has gone no more to roam,  
If we're faithful, we will meet her,  
When our Savior calls us home.

DOLLIE RODGER.

**YOHE.**—At Mount Vernon, Jackson county, O., August 17th, 1880, Libby, infant daughter of John and Amanda Yohe, aged 11 months and 12 days.

**ADAMSON.**—At Scranton, Osage county, Kansas, June 22d, 1880, Sophia, daughter of Peter and Mary Adamson, aged one year, 9 months and 18 days. Sermon by Elder J. B. Jarvis.

**BEARSS.**—At Corinth, Ontario, July 2d, 1880, Thomas Arthur Bearss, aged 11 months and 18 days. Funeral sermon by Elder Arthur Leverton. in the M. E. Church, Corinth; the congregation numbering about four hundred.

**ON SUMAC.**

*Editors Rural Press:*—Your articles on sumac (*Rhus coriaria*) have sent me to all accessible authorities, and, without claiming special credit for anything besides a compilation, I forward a few notes on sumac in Italy, and also in our Southern States.

Sumac grows from two to three feet in a season in the ordinary soils around Palermo. Manure is never used. Stony soil will produce well. The plant does not bear much moisture, and does best on a hillside with a southern exposure. The soil is prepared as for potatoes, and young suckers, or pieces of the root, are planted in rows far enough apart to allow of cultivation. It can be grown from seed, which must be soaked well before planting. The planting time in Italy is during January.

In August, of the first year, the leaves are stripped from the lower branches, and in October the whole head is broken off. The second year, in June, the branches are again stripped, and in August the whole plant is cut down to within a foot of the ground. The branches are dried in the shade, and then beaten with a flail to separate the leaves from the wood, which has no value. The leaves are then ground by a stone revolving on its edge about a center, or by any simple arrangement with close rollers. The product is then sifted and packed for market. A sumac plantation will produce a good article for 10 years, and an inferior one 10 years longer, after which it must be grown on other land. Two thousand pounds of sumac per acre is considered a good average yield.

So much for the *Rhus coriaria*, or European sumac. In the United States *R. glabra* and *R. typhina* have been used for tanning. Since 1867 sumac has been gathered and prepared in the Southern States, and its quality is claimed to be superior. The "Agricultural Report for 1869," page 230, has an interesting report, from which I quote:

FINEST SICILIAN. (Lead Seal Pepero).		FINEST AMERICAN. (Virginia).	
Tannin.....	23.65	Tannin.....	30.00
Sand.....	1.00	Sand.....	.50
Vegetable fiber.....	75.35	Vegetable fiber.....	69.50
Total.....	100.00	Total.....	100.00

Sumac ought to be tried, and on some soils will probably be of value. The proper adaptation of the land can be found by experiment. Take sulphuric ether and dissolve 100 grains of leaves, then draw off the ether by heat, and the deposit will be pure tannin. Cinchona may also be used as a test.  
C. H. SHINN.

NILES, Alameda Co., Cal.

**SEEKING FRUIT.**

A master comes to his garden. He turns over leaves of pear and plum-trees, and he looks along the branches of the peach-trees. "Trees look very healthy, don't they, sir?" says the gardener, in a satisfied way. Then they pass into the orchard. "Nice trees these, sir," observes the gardener. "Very choice sorts, golden pippin and russet." Then they turn to the hot-houses: "Vines and pines look very promising," says the gardener, smiling complacently. At last the master speaks out, half angrily, "What in the world is the use of healthy trees, and of choice sorts, and of promising plants? I don't want green leaves and fine young wood only—I want fruit. And if you can't get it I must find somebody that can."

The Lord of the vineyard comes to us. He stands before us and looks underneath the leaves of our profession, searching for fruit. Good desires, good feelings, good endeavors, all our praying, all our believing,—everything else counts for nothing unless their be some fruit.

This is what our Master requires and seeks.

**SENSIBLE SHOES.**

Just how much agony—real agony—is endured by our young ladies, and old ones too, from wearing tight, narrow-soled shoes, will never be known, but evidently it is enormous. The fondness of American women for neat fitting shoes is proverbial, and as the feet of our girls are proverbially smaller than those of any other nation, Chinese excepted, it is not surprising that they feel inclined to show them to the best possible advantage.

The English girls have larger feet, and they are more sensible in the treatment of them. Narrow-soled shoes are to them an abomination. They avoid them as they would the pestilence, and shoes with thin soles are equally their aversion. The consequence is they are not, as a general thing, troubled with corns, and are therefore, always in good condition for walking, a recreation in which they indulge to a much larger extent than do our girls.

No sensible woman will wear a tight or a narrow, light-soled shoe, even though she thereby destroys somewhat the comeliness of her feet in dressing. The common-sense shoe is stout and broad in the sole, with low and broad heels and soft laced uppers. Thus shod, she is prepared for walking with comfort, which can not be done with the ridiculously narrow, high-heeled affairs generally worn in America.

**HAVANA CIGARS FROM PAPER.**

The straw paper manufacturers of the Chatham portion of Columbia county, N. Y., have for many years been aware that their product has nearly all gone South, and been used in Cuba as fillers of cigars. None of them manufacture specially with this end in view, although their paper is well adapted for "bogns" cigar making. The paper used for the purpose indicated is of the lightest weight it is possible to make. There is one mill in the county, located at Queechy, which manufactures the straw paper expressly for wrappers—not fillers. The Queechy Paper Company's paper mill is situated on a creek but a short distance below a lake, and being at the head of the stream, the water is of much greater purity, and hence their ability to produce the desired article of paper. The straw paper used in filling the Havana cigars is saturated with a decoction prepared from the stem and refuse of Havana seed leaf, mingled with which are extracts of liquorice-root, senna, etc. The paper is so skillfully stamped to resemble the tobacco leaves, the very veins of the leaf being perfectly imitated, that it can seldom, if ever, be detected from the genuine article.

**DESPONDENCY.**

The most perilous hour of a person's life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope of him than of a dead man; but it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world; if he only keeps his courage, holds up his head, works on with his hands and with unconquerable will determines to be and to do what becomes a man, all will be well. It is nothing outside of him that kills, but what is within, that makes or unmakes.

The Illinois Humane Society has erected and now maintains thirteen street fountains, which are located in various parts of Chicago, with a large fountain in each division of the city. Its fountain system furnishes facilities for watering 40,000 persons and 30,000 horses per day, to say nothing of dogs, etc. It is proposed to increase these facilities from time to time, until public drinking fountains shall be familiar objects upon all the business streets and promenades.

Daniel Webster penned the following beautiful sentiment: "If we work upon marble, it will perish; if we work upon brass, time effaces it; if we rear temples, they will crumble to dust; if we work upon human minds—imbue them with principles, with the just fear of God and love for their fellow men—we engrave upon these tablets something which will brighten forever."

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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 cents 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. 16 pages, 30 cents per dozen, \$2 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.

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, \$2.80 per hundred.

No. 12. The Bible versus Polygamy. 14 pages, 30 cents per dozen, \$1.90 per hundred.

No. 14. Reply to Orson Pratt. 16 pages, 30 cents per dozen, \$2 per hundred.

No. 15. Idolatry. 4 pages, 8 cents per dozen, 60 cents per hundred.

No. 16. Polygamy; Was it an Original Tenet of the Church? 10 pages, 25 cents per dozen, \$1.60 per hundred.

No. 17. The Successor in the Prophetic Office and Presidency of the Church. 16 pages, 30 cents per dozen, \$2 per hundred.

No. 18. Rejection of the Church. 8 pages, 20 cents per dozen, \$1.30 per hundred.

No. 20. The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy. 12 pages, 25 cents per dozen, \$1.75 per hundred.

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, 20 cents a dozen, \$1.30 a hundred.

No. 29. A Vision of the Resurrection, from the Doctrine and Covenants. 4 pages, 8 cents a dozen, 60 cents a hundred.

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Trial of the Witnesses to the Resurrection, 32 pages, 8 cents each, 75 cents per dozen.

Prophecy on the late Rebellion, 20 cents per hundred.

An assortment of Tracts 50 cents. IN GERMAN LANGUAGE.

Who Then Can Be Saved, 4 pages, 25 cents per dozen; \$1.40 per hundred.

Sunday School Tickets:

Tickets for Prompt Attendance...per 100, 15c., per 1000 \$1 00, Tickets for Good Behavior...per 100, 15c., per 1000 \$1 00, Tickets for 1, 2, 3, or 4 Lessons...per 100, 15c., per 1000 \$1 00, Reward Cards, per 100 \$1 00

Certificates and Reports:

Branch Statistical Reports, per dozen \$50c, Annual Statistical Reports, two for \$150, Branch Financial Reports, per dozen \$80c, District Financial Reports, per dozen \$50c, Certificates of Baptism and Membership, per dozen \$20c, Removal Certificates, per dozen \$20c, Marriage Certificates, per dozen \$25c

Licenses and Notices:

Elder's, Priest's, Teacher's, and Deacon's, Licenses, per dozen \$12c, Blank Notices for Lectures, Preaching, and Two Days' Meetings, each, per hundred \$5c, Preaching Notices, smaller, per hundred \$40c

Blank Books:

Branch Records, well bound in Leather backs and corners, muslin sides, printed headings, and ruled for Record of Members' Names, Blessing of Children, and for Marriages; also blank paper for recording minutes of Branch Business Meetings. Every branch should have one. Price: for large branches \$3 00, The same, for smaller branches \$2 00, District Records, printed headings and ruled for 1,248 names, and bound same as above \$3 00, Branch Finance Books, headed and ruled for Receipts of money, and Expenditures for Branch, District, and General Church Funds; price \$35c, Baptism, Confirmation, and Ordination Certificates bound in flexible covers \$40c, Sunday School Class Books, 10c. each.

Miscellaneous:

Mosheim's Church History, 2 vols. cloth \$4 00, Josephus, cloth \$1 15, Baldwin's Ancient America \$2 00, Rollin's Ancient History, 2 vols. \$6 30, Cruden's Condensed Concordance of the Bible, cloth \$1 75, The Koran \$2 50, The Bible Text Book \$1 00, Apocryphal New Testament \$1 85, Brown's Concordance of the Bible \$60c, Emerson's Ready Binder, old Herald size \$70c, Five Quires of Note Paper, 125 sheets, free of postage \$35c, Do. do. do. \$40c, Do. do. do. \$50c, One Quire of Note Paper and a Package of Envelopes \$1 50, One Quire of Letter Paper and a Package of Envelopes \$25c

1 October 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

MICHIGAN AND INDIANA CONFERENCE.

The conference for Michigan and Northern Indiana will convene on Saturday, October 23rd, at the Ball School-house, six miles north-east of Coldwater. Those coming by Railway will be met at the Coldwater depot on Friday, the 22d, at 1:30, and 2 p.m., as the trains pass east and west about that time. Should any come on any other trains, and arrive at different hours from those mentioned, enquire for Bradford Corless or William H. Kelley. Both reside on East Chicago Street. If the weather is favorable, we will have the light of the moon in returning from evening meetings. A full attendance is desired. A report from each branch in the district is expected. The several branches of the district should not forget to send in their reports in due time. Send some one to bring them, or address them to William H. Kelley, Box 596, Coldwater, Michigan.

Let us meet together for a common good; to serve the interest of the cause of truth, and comfort and build each other up spiritually; so that with faith increased, hope inspired, we may be rendered stronger, and encouraged to continue on in the service of the Master. Our cause is a great one. It is worthy of our time and consideration. It is worthy of our sacrifice and anxiety for its success. Let us do all we can to move it forward by being engaged every way possible to render it service. Come to conference, then, filled with faith, the love of God, joy and peace, singing the songs of Zion, and we will have a profitable and cheering meeting.

WILLIAM H. KELLEY, Pres. of District.

Pictures.

I have now ready a group picture of the authorities of the Church, the First Presidency, the Apostles and the Bishopric, with Joseph and Hyrum, the martyrs, eighteen in number, all placed in order on a card for framing. Price one dollar each, or in clubs of eleven for ten dollars. Size of card 14x17 inches. Sample copies, album size, sent by mail for fifteen cents. J. H. MERRIAM, Stewartsville, DeKalb Co., Mo.

Pictures of Joseph, the Martyr.

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THE SAINTS' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints and in the special interest of the Utah Mission of said Church and edited by W. W. Blair.

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# The Saints' Herald.

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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Plano, Illinois, October 15th, 1880.

No. 20.

## GENERAL CONFERENCE MINUTES.

SEPTEMBER 12TH TO 19TH, 1880.

The Semi-Annual session of the General Conference convened, according to appointment, near Council Bluffs, Iowa, at 10 o'clock, a.m., on Sunday, September 12th, 1880.

Bro. Joseph Smith was called to preside, and Bro. Henry A. Stebbins to act as Secretary, he to choose his assistant. He chose Bro. Eli T. Dobson, and the choice was confirmed by the Conference.

At the opening session a hymn was sung and prayer was offered by John H. Lake, followed by the hymn, "Glorious things are sung of Zion."

A force of thirteen brethren was appointed as local police for the preservation of order in and around the camp; namely, Levi Wilson, G. E. Montague, G. C. Tripp, J. Dickey, G. W. Coffman, W. M. Goreham, Benj. Kester, L. McCord, G. W. Wight, O. Ballantyne, T. W. Chatburn, N. Booth and W. F. Lane.

Bro. Joseph Smith preached, taking for a text the words of Christ, "Occupy till I come." He said that the text did not mean a sitting down and occupying in idleness, but an active occupying, with the wise use of all our faculties and powers. We must exercise the forces at our command in a spiritual occupation. God says that all his laws are spiritual in their nature and tendency, and whether Zion is to be a temporal city or a spiritual one, it must be occupied by a spiritual and righteous people. The command to occupy has an individual and also a collective application to the people who are working and waiting till He who commands them to occupy till He come shall come. We have made progress, for the time was when many waited without occupying, or were as drift wood upon the stream of time; but in place of drift wood, we now have much timber towards building the great structure, or they may be called "lively stones," as Peter spoke of them in his day. I look to see much more done in the future than has been done in the past, for the work is gaining in permanency of character, though everything that can be shaken will be shaken, even all who do not become thoroughly identified with the spirit of the work, and such will be shaken aside, and will so find themselves in time. We have waited, and we could afford to wait; in fact we were the only people upon the earth who could afford to; that is we can if we only abide in steadfastness, and occupy in a faithful activity. We have been scourged, we have learned, and we must learn more still, and must occupy in the way God desires us to do. Men have said

that we were too slow, and that we have forgotten the gathering, and temple-building, and the making of the city; but such have been anxious in mind only, and have not set at doing the required work that goes before, nor are they being prepared as lively stones in this waiting time. We are occupying spiritually, and ought to do so constantly, as under a spiritual law, and until He shall come who gave the command and the law, we are occupying for others as well as for ourselves. We are occupying for Christ, that he may come into his kingdom when he desires to; and we should be so identified with him as to be doing his work among the poor, the down-trodden and the oppressed of the earth, that they may be lifted up and made free. There are indications that God's Spirit is moving in the world, to call out men of enlarged and noble views, who may aid in the spiritual liberation of those whom we call the honest in heart. And we ought to welcome this advance on their part. Finally, whatever is pure and lovely and of good report, think upon these things, and thus occupy till He shall indeed come.

Bro. J. T. Kinnaman was called to have charge of the singing during the conference, and all the singers were invited to take special interest in these exercises. Bro. Almon Hougas acted as organist. A hymn was sung and the benediction was pronounced.

At 2 p.m., the hymn "Guide us O thou Great Jehovah," was sung, and prayer was offered by Bro. James Caffall, followed by singing the hymn, "Praise ye the Lord."

Bro. Columbus Scott preached, starting from the words in Jesus' prayer, wherein he asked the Father that all might be one in them and with them. He said that the state opposite to one of union was one of trouble, unrest and unhappiness. Man has never yet been able to invent a system of principles that would bring either union or salvation. Hence Christ, the perfect man from heaven, gave a combination and union of principles that will accomplish the object. And in the first century of our era, they did cause a unity among the early Christians that was glorious. I believe that the time is near when the conflict will be between those who believe in Christ, in his Messiahship, in his atonement, and those who deny his Sonship and his atoning power. Many admit now that he was a good man, a man of spiritual power, a good medium, etc.; but the vital question is, Was he indeed sent of God into the world as an offering for sin, in fact just what the Scriptures represent him to have been in his character and mission.

We seek to show that God formerly endowed his servants with the Holy Spirit, in order that they might teach a unity of gospel principles and faith, that they might all teach the same things. This continued for a time, but it did not last, for men began to use the agency that God gave them, and strayed from those pure and heavenly principles by which they had before been led into all truth. The Savior placed himself in complete harmony with God's will; for it is written, "I come to do thy will, O God." There is a desire among all men for happiness, but they seek it in many ways; and many of them seek it in perverted ways, and find no happiness at last, after all their seeking. Hence correct instruction is needed how to find true happiness. Without such instruction there is no satisfaction. David, the shepherd, the poet, the prophet, the king, said after all but these words, "I shall be satisfied when I wake in thy likeness." There is much credible testimony that Jesus was and is the Christ, the Son of God. Men try to negative it, but the affirmative was taken by those who claim to speak whereof they know, and from experience. They saw him and conversed with him, and their testimony stands yet. That testimony was given in the midst of trial and at the risk of their lives. They affirmed that they *knew*, but their opposers affirmed nothing only that the others did *not* know, that no one could know. Hence the testimony of the latter class was no testimony at all. The others testified of Christ's resurrection, and that they were eye witnesses of his majesty and glory; and they asserted this before a doubting world, under unfavorable circumstances, while their opponents asserted the negative under favorable and popular circumstances. Christ asks us to comply with the conditions, and he promises us a knowledge, such as will be irrefutable. But all our powers must be subject to the law of love, the law of charity and of peace. The law of love is the divine law by which Christ will subdue all things to himself. Though all other things fail, charity never faileth, but exists always and everywhere in the eternity of God.

After some appointments a hymn was sung and the benediction was pronounced by Bro. Charles Derry.

At 7:30 p.m., Bro. Z. H. Gurley preached, assisted by Bro. J. H. Lake. Bro. Gurley's text was, "I speak as unto wise men." His subject was concerning the Church of Christ in the past and in the present, that it and the gospel are unchangeable. He stated that, as a people, we offer what Christ and his apostles offered to the world; nothing more and nothing less. We preach that unchanged gospel of former days, with all its powers, privileges and

blessings. It has been restored to men in these days by the Almighty, through the ministration of angels, as promised in his word. He referred to the experiences of men and women now living for testimony and witness that these things are so, whereof all may become acquainted by a like obedience to the truths of heaven, and by righteousness of life before God and men.

Bro. Joseph Smith preached in the chapel in the city.

#### MONDAY, SEPTEMBER 13TH.

The morning prayer meeting at nine o'clock was in charge of Brethren B. V. Springer and Henry Halliday. During the morning four persons were baptized by T. W. Chatburn. Also quorum meetings were held by the Twelve and by the Second Quorum of Elders.

At 11 a. m., Brethren C. Derry and Heman C. Smith occupied the stand, the former offering prayer and the latter preaching from the saying of Paul, that no one is crowned "except he strive lawfully." He appealed to the law of God for witness of what is necessary to constitute a lawful striving, and stated that only by adherence to it and its requirements can man be saved. He said that men had striven as earnestly and zealously as any one could, and yet have failed because they did not abide in the gospel and its principles; and so it will be with any of us who do not so abide and stand; for sincerity alone is no security. He further said that no man gave the Holy Ghost which is to confirm the truth to men's hearts. No priesthood can give it, nor any power on earth, but God only can give it, no matter how much power he give to men to aid in performing his work.

At 1:30 p. m., sung, "Go ye messengers of glory." Prayer was offered by Bro. Joseph Smith. The quorums were seated in their order, and were requested to so continue to seat themselves during the remaining sessions.

#### CHURCH SECRETARY'S REPORT.

The Secretary read the reports of the ministry in full, as presented by them, or sent by letter. Herewith is presented a condensed statement of the main and essential features of each report, namely as follows:

#### MINISTRY REPORTS.

Bro. *Peter N. Brix*, missionary to Denmark, writes from Aalborg, Denmark, that their hopes of help from America were not realized. Bro. *Odin Jacobs* came, but went on to Norway. Bro. *Brix* does not know how he is succeeding. He thinks that more attention should be paid to the ministry going out two by two to labor. He reports having baptized three since last conference, and had one more to baptize when he wrote. He again asks that the Church send some, one or more, to preach the gospel to the Scandinavian nations, for he feels the burden that rests upon him there alone; but he stands firmly in the faith of God and of Christ, and will submit to the will of the Church and of God concerning his labors.

Bro. *W. W. Blair*, of the First Presidency, writes from Salt Lake City, Utah, reporting as President of the Rocky Mountain Mission, mentioning the labors in Utah, Idaho, Montana, Nevada and Wyoming, of himself and Brn. Derry, Anthony, Brand, Luff and Deuel. He speaks of the difficulties that are in their way and the priestly intolerance that they had to endure at the hands of the Utah church authorities, with few exceptions. But, notwithstanding the obstacles, he considers that very considerable progress has

been made during the past nine months in declaring the word of life, in distributing the printed matter, and in gathering in converts to the true faith of the Latter Day Saints, as presented by the Reorganized Church and its ministry. They have presented saving truths and taught civil and religious liberty, also loyalty to civil rulers, and have sought to correct the errors and sins of the apostate leaders of the Utah people. Promising fields are open all through the valley from Malad, Idaho, to St. George in Southern Utah; also in Montana and Nevada. He thinks that the masses are willing and anxious to hear our teachings, and many do hear and rejoice; but very many are kept in the bondage of fear by their leaders, and by their endowment oaths and covenants. But this bondage is passing away, and these evils will ere long be only in the past. In fact he believes that marvelous and gratifying changes are at hand, and it is for the Reorganized Church to rise up to its duty and privileges. About 150 persons have been baptized during their ministry there the past year, and thousands more have learned of our doctrines. God blesses the teachings of the Elders, and he is working through them for the reformation of the people and the redemption of the erring. In Salt Lake City the Church is indebted to Mr. H. W. Lawrence for the free use of the Liberal Institute. Also, in some places, the Methodist, Presbyterian, and Episcopal societies have given the use of their chapels and school-houses to us, and liberal souls have assisted in lighting and warming them. Bro. Blair says that they need a number of faithful and spiritual ministers to labor in the various parts of the mission, and they should be able to remain one or two years. He says that they need plenty of printed matter and tracts for free distribution, for these reach those who are afraid or ashamed to come out to hear. The mission has been somewhat expensive; but it is likely to become more than self-sustaining at an early day. Bro. Blair expects to return east in December next. He says there is a great inquiry for Bro. Joseph Smith; that he should come to Utah and preach, and thousands will joyfully hail his coming.

Bro. *A. H. Smith*, of the Twelve, (present), reports that the circumstances of inconvenience surrounding him have prevented his leaving home a great deal. He has visited portions of his mission twice, and when at home has been engaged in preaching on Sundays in the branch meetings. Has administered to the sick and attended to other duties of his calling as an Elder. Should the Church think well to continue him in the previous appointment he will do the best he can with his circumstances, and if the proper arrangements are made to sustain his family, he will be glad to spend his whole time in the field, which matter rests with the Church; for the progress of whose cause he ever prays.

Bro. *James Caffall*, of the Twelve, (present), reports his return from the Colorado Mission in August, after ten months' labor, traveling and proclaiming the gospel of Christ. He prosecuted the work under some difficulties, and found much prejudice, and some religious intolerance to face, as well as skepticism and infidelity. Also, more expense is made necessary in that field than in many others; but he was liberally aided by the Saints of Hutchinson and elsewhere to go on with the work. In Denver, however, the expense was too great to warrant doing much. The press showed them some favors, especially the *Denver Tribune*. In localities prejudice is considerably decreased and friends are increased, those who fully distinguish the difference between us and the Utah people. Five baptized since his last report, and others endorse our doctrines, so that the prospect for success has constantly increased by their persistence in overcoming the obstacles in the way. We may never be able to destroy certain prejudice that exists concerning our faith, but all should see to it that there is a harmony between their precepts and their practice. The toil, care and anxiety of a messenger of salvation is not always to be measured by the number he baptizes; nor should coaxing or over-persuading be resorted to in order to bring in those who are partially convinced. Bro. Caffall thinks that further efforts should be made in Colorado, not-

withstanding the slow progress of the work there. He has labored some in Nebraska since returning from Colorado in August, and finds that many openings for preaching exist, and he thinks there is great room for diligence by the local ministry in direct duties, such as would lessen the discussion of abstruse and perplexing questions, whose consideration only tends to darken and bring dissension. He is willing to labor, and hopes to continue to the end.

Bro. *J. R. Lambert*, of the Twelve, (present), reports having traveled and preached in various parts in Minnesota and Iowa. He also was at Hudson and North Freedom, Wisconsin. Bro. D. G. McPherson assisted him a portion of the time, and in nearly all places visited they were received with kindness. Two of the branches in Minnesota are in the southern part of the State, and the other two in the north-western part. In that portion of Northern Iowa that is not supplied by district laborers, there are but few of our people, hence the neglect; but it is believed, Bro. Lambert says, that two "good Elders" could be and would be sustained in that field, if they wisely and properly dispensed their ministrations. The population of Minnesota is largely Scandinavian, and the Utah Elders have recently met with some success among them. Hence the true faith ought also to be heard by them. There is a large settlement of Welsh near Lake Crystal, and it is thought that an Elder speaking that language could do a good work among them. Bro. Lambert says that in some of the fields visited the outlook is quite encouraging. His personal labors were greatly hindered by ill health.

Bro. *J. H. Lake*, of the Twelve, (present), reports having preached in VanBuren and Decatur counties, Iowa, early in the summer, and with good liberty in the Spirit. He baptized four in the former county. Went to Bevier, Missouri, by appointment of the First Presidency, and with Bro. B. V. Springer aided in settling some difficulties there; also preached to the people. Also, preached in another branch, same region. He went to Pittsfield, Illinois, awhile, but by direction of the Spirit returned to Bevier, having promise that he should be blessed in so doing. The result was that he baptized five more at different times during his stay; also two at Salt River, in the same county. Afterwards he was at Keokuk, Iowa, and thence went to Shelby county, Iowa. He does not wish to cease the conflict till the Master says, Enough.

Bro. *Z. H. Gurley* of the Twelve, (present), reports that he has been engaged in the ministry as circumstances permitted. Has maintained regular appointments at places in Decatur county, Iowa, and also preached at others, more or less. Has enjoyed a good degree of the Spirit, and had attentive audiences. The interest to hear the word of life is increasing, and new openings, as well as the old ones, arise on every hand. The grace and favor promised of God are visible to all who look. He feels, therefore, like laboring where there are so many inviting fields, in preference to going to distant and expensive ones, where it seems necessary to buy our way. Marked blessing has attended some of his administrations to the sick. He is making his arrangements to give his entire time to the work, and hopes soon to make his family self-supporting that he may go.

Bro. *E. C. Briggs* of the Twelve, (present), gave a verbal report, saying that he had not labored much spiritually lately, as he had done formerly. His reasons for this he wished to give. He enlisted in this work not alone from being convinced by human reason and argument, but because of light and intelligence received from on high. He had not doubted the work since his acquaintance with it in 1842. In 1844 he saw the dark cloud settle upon the latter day work, but he heard also the divine statement, or declaration, that gave assurance of the divine calling of the present president of the Church. He went into the ministry when the Reorganized Church was poor in pocket and small in numbers. He thought that the Church now needed a defense from internal broils; but believed that no question was so knotty but what it could be solved by the pure in heart, and in good feeling and brotherly love.

Bro. *T. W. Smith*, of the Twelve, writes from Fall River, Massachusetts, that since his report from the Eastern Maine District to the April Conference, he has continued in the New England Mission, laboring in both the Eastern and Western Maine Districts; also, in the Massachusetts District. The branches in the Maine districts continued to improve during his stay among them, both in spirituality and in government. There are seven in the Eastern and five in the Western District. The Saints are noble and large-hearted, earnest in faith and doing what they can for the cause, or most of them. Some remarkable cases of healing have occurred, by God's favor to his people. Late in May, Bro. and Sr. Smith came to Boston and Providence, and they have been engaged in those branches and at Fall River since that time. He intends to visit other branches in that district and then work their way westward, via New Jersey, Philadelphia, Pittsburg and Ohio, this Fall and Winter. Bro. Smith writes upon the subject of there being a General Assembly convened to decide on doctrinal and other matters of importance to the Church, that unity of teaching and government may be had. In this connection he mentions the proposed consideration at this session of the question as to what is the foundation of the Church of Christ, the "rock" upon which it is built, only an opinion upon which does he think the General Conference can give, not a decision, and he presents some of the obstacles that he thinks are in the way of reaching a satisfactory declaration of belief on the subject, with such a contrariety of views as now exist. Bro. Smith wishes to be continued in that mission as long as he feels it to be his duty to remain. He feels that he has tried to teach the whole counsel of God to the people, and has defended the latter day work and upheld the three books of our faith.

Bro. *W. H. Kelley*, of the Twelve, writes from Coldwater, Michigan, that that mission is about the same as it was at last report, although advancement is being made, especially in the parts that are supplied with constant laborers. Some effective preaching has been done this season by those appointed to that mission, and the Saints are zealous and growing in faith and usefulness. Among the people there is also an increasing desire to hear and to investigate, so that it is impossible to answer all the calls with the few laborers. He thinks that his field should receive serious consideration when the subject of missions comes up, for the work has been established and the attention of the people is being fixed upon it, so that good men and enough of them are needed to carry on the cause to further victory. Bro. Kelley says that the method of publishing itemized reports of the Bishop's Agents is very satisfactory in that field. The Saints are beginning to see the wisdom of keeping the law which points out the Bishop and his agents as the legitimate channels into whose hands the finances of the Church should go, and by them be apportioned out and a record thereof be kept. The obligation placed upon the people is to put their tithes and offerings where God says to put them.

Bro. *Charles Derry* of the High Priests, (present), reports briefly his work in the ministry in the field assigned him one year ago. He preached in Salt Lake City, Union Fort, West Jordan, Sandy, Provo, Springville and Wanship, in Utah, and in Malad and Soda Springs in Idaho. In Salt Lake City occasional additions are being made. In Provo and Springville good interest and a fair work is being done. In the other places named, not much interest in our work, except at Malad, Idaho. He feels that good has been done and that good will be done, if the mission is properly sustained. There are some earnest co-workers among the Saints in those regions. Money is needed to hire halls to do a more effective work.

Bro. *M. H. Forscutt* of the High Priests, (present), reports his labors, chiefly in the city of Chicago. On June 20th a branch was organized there that now numbers over forty members, and the prospect is still encouraging. Has baptized thirty-one persons. He presents himself as still being the servant of the Church, and is willing to go where the Master shall direct. He would like to remain under his present appointment if pro-

visions are made for those dependent on him. Otherwise it will be necessary for him to leave the ministry and care for them. He is satisfied in the gospel, that it answers all the demands of his mental and spiritual nature.

Bro. *Glaud Rodger* of the Seventy, (present), reports his having been unable to fill the appointment to California by reason of circumstances, but he desires to go and hopes that the way may open so that he may go unless the Conference directs otherwise.

Bro. *E. C. Brand*, of the Seventy, (present), reports that since April Conference he has been afflicted with much ill health, but has labored all that he has been able, preaching at Shenandoah and elsewhere, besides in his own branch. He is thankful to God that he is restored to health sufficiently to take the field again.

Bro. *J. C. Foss*, of the Seventy, (present from Maine), reports that he has devoted all his time to the ministry since the April session, and has baptized nine. The feeling among the Saints in the East is good, and prejudice has greatly departed from among the people, many of whom call for something better and more scriptural than they have had, and are investigating the claims of Christ's revealed and established church. On his way from Maine west he called on the Saints in Boston, Providence, Fall River, Brooklyn, Hornerstown, Philadelphia and Pittsburgh, in which branches he thinks the Saints are striving to promote the cause, and he was pleased with the spirit manifested. In all the districts he was invited to return and preach, but he thinks to make a home somewhere in the West, and also to preach in western fields, unless Conference orders otherwise. He says that he has never enjoyed better liberty of the Spirit than he has lately, especially since he started West.

Bro. *Heman C. Smith*, of the Seventy, (present) reports that, in pursuance of his appointment, he labored in Michigan and Indiana for two months. Then while on his way to Nebraska, he preached in Western Iowa. Arriving at home (Newman's Grove, Nebraska) he spoke at a number of places in that district and afterwards in the Southern Nebraska District. He feels firm and strong in the work and in its future triumph, and he has rejoiced in laboring for its advance. He presents himself as ready to go wherever the conference may direct, as he wishes to make it his life-work to preach the gospel. He has baptized two since April.

Bro. *Columbus Scott* of the Seventy, (present), reports having been constantly engaged in the work, chiefly in Michigan, but he also labored in Ontario, Canada, a few weeks, and intended to labor longer, but circumstances prevented. He never before knew of so many pressing demands for preaching as he found the past season in the fields he visited. There is need of more laborers, and he hopes that the Conference will send more to that field. He baptized one and confirmed three during the season.

Bro. *M. T. Short* of the Seventy, (present), reports his labors in Michigan and Indiana, and he confirms the statements of Brethren Kelley and Scott as to the needs of that mission and the demands for preaching. He baptized five in Indiana during his stay there.

Bro. *Davis H. Bays* of the Seventy, (present), reports that since his return from the Texas Mission, late in 1879, he has labored in Western Iowa, mostly in Ida county. Several have been baptized and others are now ready. During the Summer he has had to labor for his family's support, and also with the view of more fully prosecuting the work of the gospel the coming winter. He feels no fears concerning the success of the cause, and he wishes to labor and to sacrifice for it.

Bro. *J. F. McDowell* of the Seventy, (present), reports his ministerial work in Northern Illinois and Southeastern Iowa, the most of his time having been spent in the Nauvoo and String Prairie District, in which district he has baptized twelve. He says that he feels strong in the work and fully assured that it will be crowned with success and gather in the noble and true of the earth. He wishes to be continued in the present field.

Bro. *William T. Bozarth*, of the Seventy, (present), reports that, pursuant to his appointment, he started for Texas, May 5th last, and arrived the 7th in Red River county, where his work was closed soon by threatened violence from a lawless mob of opposers. He then went to Robertson county, where he preached, and baptized three. Thence to Bell county, preaching and baptizing; Bro. H. L. Thompson with him. Then to San Antonio and into Bexar and Wilson counties doing like work. Visited Hill county. Returned to Bell and Robertson counties, and baptized more. He returned to Missouri at the time he expected to. During his stay in Texas he organized one branch and visited five others, preached 68 times and baptized 18 persons. He asks the Conference to send some one there to stay longer, and desires himself to labor in Missouri for the next six months.

Bro. *George S. Hyde* of the Seventy, (present), reports that, agreeably with the instructions of the April General Conference, he has labored in Nebraska and Western Iowa, being measurably blessed in his preaching, and baptizing six. He says that he loves the cause of Christ, and that he desires to so live as to exemplify the fact that he does. He wishes to labor as the Church may direct.

Bro. *James F. Mintun* of the Seventy, (present), reports that he has acted as president and clerk of a branch and as assistant secretary of the Little Sioux District; has baptized one, preached eleven times, and administered to the sick. Feels that the gospel is indeed the power of God unto salvation, and that he should work for the Lord all that he can, although he can take no mission now, he hopes to be able by and by.

Bro. *Robert J. Anthony* of the Seventy, writes from Lehi City, Utah, that from April till July he traveled and labored in Idaho and Northern Utah. Afterwards he was with Bro. Luff at Provo and Springville, Utah, where a fine interest existed. He went August 6th to Heber City, and also spoke at Midway. When he wrote, September 1st, he was preaching at Lehi City to large congregations, about four hundred, and good order prevailed each evening, while the majority seemed to be earnest listeners. It was quite in contrast with the time when the Brighamite bishop threatened to drive Bro. Brand out with a club if he persisted in preaching the Reorganized Church to the people there. Bro. Anthony is confident that many of the dogmas and doctrines introduced by Brigham have lost their hold and power, are dead, and the people are ashamed of them. He also says that never before was there so good a time for the Reorganized Church to put forth a strong and lasting effort as there is now, for the Lord is working upon the hearts of the people to bring them out of their superstitions and bondage, that is those who will open their eyes to the truth, which many seem now to be doing. He does not expect to see hundreds coming in flocks, or any great immediate results, but certainly the Lord is working by his own power, and that signally in the way of houses being thrown open for the Elders of the Reorganized Church, and in the increased spirit of liberty seen throughout the territory. Bro. Anthony believes that President Smith ought to come to Utah soon, and believes that no house in any of the settlements would hold those who would come to hear him. Bishop Hatch of Heber City, offers their meeting house, and also the one at Midway was thrown open by Bishop Von Wagner. Bro. Anthony says that although the mission is not pleasant to him, yet he is deeply interested in its welfare and progress, and labors for its triumph.

Bro. *J. S. Patterson* of the Seventy, writes from Lewiston, Illinois, that he has labored all the time in the field assigned to him last April, and with fair success, preaching and administering the Church ordinances. In many places the prospects are very favorable. Has baptized and confirmed seven persons. Is now laboring in good fields, and intends to prosecute the work vigorously in all places.

Bro. *John T. Davies*, of the Seventy, writes from Cherokee county, Kansas, stating that he has been constantly in the field, doing duty as president of

the district, and has preached with apparent success. He desires to remain in the same field.

Bro. John E. Hansen, of the Seventy, writes from Farmington, Kentucky, that some Elder ought to be sent to Kentucky, Tennessee and Georgia, to labor this winter; the work demands it. He has been called to go to Tennessee, where he preached last summer, and some wish to be baptized. He will try to go for a little while, but he wishes to spend the winter in Western Iowa. After that he will go at the bidding of the Church elsewhere.

Bro. Isaac N. Roberts, of the Seventy, writes from Dickinson county, Kansas, that his temporal circumstances have prevented his traveling the past season, but he has preached every Sunday in various neighborhoods around his home, as well as served as Sabbath-school superintendent. He feels that the Lord has greatly blessed his labors. Has baptized three, and a good many more are near to the kingdom. He has labored with his hands by day to support himself and family and preached by night, and thanks God for having been able to thus advance his cause. Many calls for preaching, but he desires much to go to Virginia, to teach his kindred and friends the truths of heaven, and he hopes yet to do so.

Bro. Gomer T. Griffiths, of the Seventy, writes from Ontario, Canada, saying that he has been constantly in the field since the April Conference, having labored two months in Michigan and three months in Canada, in all of which ministry he has had some success by the favor of God, and also found many friends who ministered to his wants. He was holding a series of meetings at Walsingham when he wrote. Has baptized seventeen, confirmed twelve, and assisted in confirming nineteen others. He desires to continue doing what he can to advance the work of God.

Bro. James M. Waite, of the Seventy, writes from Binghamton, Wisconsin, that he is preaching every Sunday and is blessed of God in so doing. There are many calls and he can not sit still and see them starving for the bread of eternal life. He is advanced in years and also labors to support his family, as well as presides over the branch at Binghamton.

Bro. Joseph Luff, of the Elders, (present), reports, that since his appointment to Utah, one year ago, he has preached 85 times, baptized 35 persons, held one debate and performed other duties. Ill health prevented his doing more. The opportunities were very many, and the prospects in Utah are as good for the work as anywhere else, better than in many places, and he experienced more of the guiding influence of the Holy Spirit than he ever did before. He is sanguine of the ultimate success of the work in that field, if persistent and judicious labor is performed, in the spirit of meekness and charity. Such a work will result in the recovery of hundreds of Israel's wandering sons and daughters.

Bro. Gordon E. Deuel of the Elders, writes from Payson, Utah, that since the April Conference he has preached in Salt Lake, Juab, Utah, Millard, Washington, Iron and San Pete counties, and distributed many tracts from house to house. He considers that the shackles and galling yoke of priestly bondage are falling from the people, with the burdens wherewith they have been laden. In nearly every place he has been welcomed by some whose hearts yearn for the truth as it is in Christ. Others have lost their love for it by reason of false leaders and false teaching. He has baptized 31 since Spring, and preached 68 times. The spirit of freedom and of hospitality constantly increases in Utah, so that Elders of the Reorganized Church now have advantages not formerly had by them. The spirit of inquiry shows the signs of the times. He feels that the better day, the day of deliverance is drawing nigh, and rejoices in the progress being made.

Bro. Robert M. Elvin, of the Elders, (present), reports his labors in Iowa and Nebraska, having preached in eighteen places or neighborhoods in the latter State, and at five in the former, in all 101 times, baptized 17 persons and confirmed 14, besides administering to the sick and doing other services, including the holding of one debate with D. R. Dungan of the Christian Church. Has also

assisted the president of the Southern Nebraska District in regulating branches. Sickness and lack of means prevented his going into Kansas and Missouri. Is still willing to labor and to sacrifice for God's work.

Bro. A. J. Cato, of the Elders, (present), reports having preached in the field to which he was assigned and with some success. Was associated with Bro. J. T. Davies part of the time. Preached 62 times and baptized one person. Has rejoiced in the measure of the spirit received by him, and though he believes that he could do a good work in Texas, yet will labor as the Church directs. He intends soon to go into the Indian Territory if continued in that field.

Bro. Frank P. Scarcliff, of the Elders, writes from Milton, Florida, that the outlook for the work in the South-eastern Mission is encouraging, though in some localities the spiritual condition is very low, yet he never was in a country where better attention was paid or a greater interest manifested in the preaching. Bro. Scarcliff urges that the necessities demand the presence of one or two more Elders in that field. Bro. L. F. West and a few others are doing something, but not accomplishing what they would like, as their labor for their families takes most of their time. Bro. George H. Graves, the minister to the negro race, sent by last Conference, has done and can still do a good work among the colored people. Bro. Scarcliff stands ready to do the will of God and the Church.

Bro. Hiram Robinson, of the Elders, writes from Pennsylvania, that he has labored to the best of his ability in that State. Has assisted in regulating affairs in branches and opened a number of new fields for preaching the word, as well as encouraged the Saints to go on in the work. He has baptized several, and the Spirit's presence has gladdened his heart so that he does not feel like giving up, but continuing. There are many calls and more laborers are needed in that country.

Bro. James W. Bryan, of the Elders, writes from Elkhart, Texas, that his bodily infirmities have kept him from traveling about much, but what he has done has proved effectual in removing prejudice and in making openings for future labor. He hopes to do considerable preaching this Fall and Winter among those who desire to hear the word of truth.

Bro. Joseph P. Knox, of the Elders, writes from Marion county, Iowa, giving an account of his mission to Pennsylvania, given him in April, 1879. He preached in the Pittsburgh District, and now feels drawn towards the same region and desires to labor in the Lord's vineyard if the Church shall so direct. He feels that the best days of his life were wasted in trying to find the true leader, and now that the Lord has shown him the true organization, he wishes to spend his remaining days in God's service.

Bro. Clarence St. Clair, of the Elders, writes from Chicago, Illinois, that since his ordination and appointment, he has preached a few times, and considers that the work in that city is progressing gloriously through the blessing of God upon the labors of Bro. Forscutt. Bro. St. Clair says he hopes to abide faithfully and to be made strong in the truth.

Bro. G. S. Yerrington, of the Elders, writes from Providence, Rhode Island, giving an account of his labors since April. On his way from Plano to the East he tarried awhile at Chicago and aided Bro. Forscutt in preparing the new hall for holding services in. At Savannah, Wayne county, New York, (where Bro. Jesse Seelye presides over a branch), he made appointments for preaching, but news of the dangerous illness of his wife caused him to hasten home. Though she has not yet fully recovered, he says that he has not been idle even one Sunday, but has preached in various places in Rhode Island, also in Massachusetts and Connecticut. He feels that he has been blessed in presenting the gospel of Christ, to a greater degree than heretofore. The calls for preaching in that region are more than can be filled by the ministry now there. The Saints are poor, but are striving for the inheritance to come. Bro. Yerrington asks the prayers of the Church in behalf

of his wife. He desires to labor steadily, and will endeavor to do whatever may be appointed to him by the Church, for he rejoices in its work and progress.

Bro. Charles Wickes, of the Priests, writes from Limestone county, Texas, saying that since arriving there, in May, he has been actively engaged in the Redeemer's cause, and, though he has baptized none, he feels that he has aided in leading some to the knowledge of the truth. He has had trials and privations, but has also received of the comforting Spirit. As he desires to return North, he asks to be released by this Conference.

Bro. Rudolph Etzenhouser, of the Priests, (present), reports having assisted Bro. I. N. White, with whom he was appointed to labor, as called upon, and feels that he has been blessed of God in his work. Has baptized twelve, partly the result of his own labors, and partly that of others. He would like to be continued in the same field.

HENRY A. STEBBINS, Church Secretary.

BOARD OF PUBLICATION REPORT.

The report of the Board of Publication was read:

The Board of Publication respectfully submit the following report of the business of the Herald Office since the General Conference in April. There has been printed an edition of 500 copies of the Holy Scriptures (Inspired Translation). These have been bound and are now ready for sale at a considerable reduction in price, as compared with the former edition. There has also been printed an edition of 500 copies of the Harp, which are in the binder's hands. The work of setting and electrotyping the Life of Joseph the Prophet has been completed, and an edition of 1,000 copies printed and placed in binder's hands. The work on the binding is being urged forward as rapidly as possible, and it is hoped that a shipment of them can be made to conference before its adjournment. There have also been printed and bound 80 Branch and District Records, 150 copies of bound tracts, 500 copies of Joseph and his Progenitors, together with some 30,000 tracts of all kinds.

The reduction in the price of the Scriptures is due in a great measure to the acquisition of the book press, the Board being thereby enabled to do all the press work of this book as well as that of "Joseph the Prophet," which otherwise would have been done in Chicago, it being impossible to print those two books upon the old press. The saving in this one item amounting to \$60, or 30 per cent. The press will also effect a saving in many other respects.

The total outlay on the Life of Joseph the Prophet to date has been \$2,400, of this \$1,400 has been paid out of the current receipts of the office during the past year. The Herald subscription list continues to improve; about 75 per cent of those taking advantage of the six months' credit offered in November last having paid up as the time expired. The circulation of the Herald is now about 3,000, that of the Hope 1,700.

The books of the Board of Publication were closed September 1st, showing a net gain as compared with the balance sheet of March 16th, of \$1,083.05. A copy of the balance sheet and the financial report, showing the receipts and expenditures of cash during the six months ending August 16th, are herewith submitted. For the Board of Publication.

LAWRENCE CONOVER, Secretary.

BALANCE SHEET, SEPT. 1, 1880.

RESOURCES.

Stock, as per inventory .....	\$15,591 18
Bills receivable .....	322 00
Accounts receivable .....	1,533 82
Cash .....	5 85
Total resources .....	\$17,452 85

LIABILITIES.

Bills payable .....	\$4,290 00
Accounts payable .....	2,356 52
Total liabilities .....	\$6,646 52

Balance net worth .....	\$10,806 33
Net worth, March 16th .....	9,723 28
Gain .....	\$1,083 05

Financial Report of the Board of Publication, from February 16th to August 16th, 1880.

CASH DEBIT.

To Balance on hand, February 16th, 1880. \$ 358 23



To Receipts by mail, papers and books.....	\$4,403 81
"    "    on deposit.....	1,465 00
"    "    Office sales book, oil, &c.....	122 58
"    "    Job work.....	126 80
"    "    Church Herald and books....	108 03
"    "    Bills payable.....	500 00
Total cash debit.....	\$7,084 45
CASH CREDIT.	
By wages Herald Office.....	\$2,709 28
"    Book Press.....	\$1,300 00
"    Freight and foundation....	61 92
	1,361 92
Mailing Expenses.	
"    Semi-monthly mail.....	\$ 80 28
"    Stamps in mail.....	185 74
"    "    and Postal cards bo't.	25 75
	291 77
"    Freight and expressage on books and paper	57 89
"    Expense oil, soap, repairs, &c.....	27 34
"    Railroad fares.....	10 01
"    Coal and wood.....	29 26
"    Tribune and Newspaper Directory....	10 00
"    Taxes and Premium on Insurance.....	102 42
"    Olive oil.....	16 38
"    Books for Church Library.....	40 35
"    Money Order and cash returned.....	8 40
Stock.	
"    Bradner Smith & Co., paper..	\$491 42
"    A. J. Cox & Co., binding....	336 44
"    Jansen, McClurg & Co., books....	33 77
"    Marder, Luse & Co., type and ink....	40 35
"    Rose and Hodge, ink.....	10 27
"    Chas. Nicholson, books.....	4 30
	916 55
"    Paid out on deposit.....	275 30
"    Bills payable, R. S. Warnock's note...	60 00
"    Interest on above.....	4 80
"    W. W. Blair on Advocate account...	135 00
"    Church account.....	54 23
Life of Joseph account.	
"    E. W. Tullidge.....	\$500 00
"    Shriedvend & Lee, elec. plates....	232 80
"    H. B. Hall & Sons, engraving....	150 00
"    Expressage on plates.....	47 77
	930 57
Total Cash credit.....	\$7,041 47
Balance on hand, August 16th....	42 98
	\$7,084 45

LAWRENCE CONOVER, Secretary.

It was moved that the financial statement in the report be referred to a committee of three, they to report next April, but this was defeated by a vote of 22 against to 18 for referring, and no further action was had upon the report, except the placing it upon record.

Certain papers and documents were presented and read, that the Conference might be prepared to consider and act upon such as require action or legislation upon during this session, namely:

A message from Bishop I. L. Rogers, which includes his request to be released as a member of the Board of Publication, and a wish that his Counselors may be allowed to nominate men to fill vacancies that may occur in the Board; another letter from Bishop Rogers concerning the finances of the Church and suggestions as to mission appointments; the resignation of Bro. David Dancer as a member of the Board of Publication; a resolution as to what is the foundation of the Church; a resolution concerning the ministry and their teaching as to the revelations in the Doctrine and Covenants; a petition from Bro. Alexander Fyfe concerning a note that he holds; also petitions for special laborers to be appointed to or continued in certain fields, namely: one from Johnson county, Missouri, for Bro. Bozarth's presence in that region; one from Colorado for Bro. Caffall to be continued in charge of that mission; one from Chicago, Illinois,

asking that Bro. Forscutt be returned to that city, and one from the South-eastern Mission requesting that Bro. Heman C. Smith be sent again to that field.

The letter from Bishop Rogers concerning Church finances and missions was read as follows:

SANDWICH, Ill., Sept. 9th, 1880.

To the General Conference, Greeting:—Not being with you in person, but feeling it to be my duty to express some of my views to you on financial matters, I do so by letter. I consider that the financial affairs of the Church are of great importance. I have served the Church as Bishop for over twenty years, or tried to do so. I have seen the work of the conferences, and the great interest felt by the Saints in the cause, but I believe that some very important things have been overlooked.

First, I believe that God made a law to govern his Church, and in an early day he told us that the Twelve should go first, and into all the world, to open up the work in all countries. Now I believe this, and I would like to see that plan carried out. Since the command came to loosen the hands of the Twelve I have paid out thousands of dollars to carry on the work outside of that command, and I believe that in some degree God is holding his blessings from us. But in order to prove this, let us seek for the old paths and walk in them.

I also believe that the greatest of care should be taken in the sending out of missionaries and ministers, namely, in seeing first if we are able to sustain them in their missions. Beloved brethren, you may not see the importance of this matter as clearly as I do, because you do not hear the cries that come up daily from the families for bread, or for aid to get it and the other necessities of life. And can we take husbands and fathers from their little families and let these suffer. No; God forbid. There are many things that I would like to say, but can not do so on paper, but will say in brief that my Counselors Henry A. Stebbins and David Dancer will be with you, and your gifts and offerings will be acceptable as though I was with you in person. Praying for the success of the latter day work, and that the blessings of the Holy Spirit will be with you in your deliberations, I subscribe myself your brother and fellow laborer in Christ's cause,

ISRAEL L. ROGERS.

The President requested that there be a greater promptness in assembling at all the meetings, and also in the conduct of the forenoon services for prayer and preaching.

It was announced that Bro. Forscutt would take names of subscribers for the "Saints' Harmony."

Appointments of quorum meetings were made, and for services this evening and tomorrow forenoon.

A hymn was sung and the benediction was pronounced by Pres. Smith.

At 7:30 p. m. J. H. Lake preached, assisted by R. M. Elvin. The text was: "In thee and in thy seed shall all the nations of the earth be blessed," and the subject was the mission of Christ under the Abrahamic Covenant. The promise in the gospel of Christ is but a continuation of that to Abraham. The blessing comes to mankind by obedience to the law given by the seed to whom and through whom the promise was made to all nations, as stated in the text. By adherence to that law, men are made the inheritors of the promise in fullness, even eternal life upon the redeemed earth, the possession promised to Abraham and his seed by the Lord, and purchased by Christ through his atoning sacrifice.

At the chapel in the city, Bro. J. C. Fcsc preached, assisted by Bro. E. C. Brand.

TUESDAY, SEPTEMBER 14TH.

At 9 a. m., a prayer meeting was held, Brn. D. M. Gamet and S. S. Wilcox in charge.

At 10:30 a. m., preaching by Bro. J. F. McDowell, assisted by Bro. J. F. Mintun. The speaker said that only a system of religion founded upon the word of God can endure. During the last three centuries theology has changed very much in many respects, but true theology presents God's truth as a unit and can never change. The principles of the gospel of Christ can bring about a perfect condition among men, but only as they strictly conform to those principles. He spoke of the grand blending between the atonement of Christ, the truths he uttered, and his character. His divine mission was to destroy the works of Satan, and so far as Satan has had power to injure and destroy, so far will the atonement of Christ effect for restoration and relief. The infinite justice and mercy of God calls forth our fullest and deepest love. The speaker closed with an exhortation that the Saints should exhibit in their lives the love of Christ towards all men.

During the forenoon, quorum meetings were held by the Twelve, the Seventy and the First and the Third Quorums of Elders. Also at noon seven persons were baptized by Bro. J. R. Badham. Also during the noon intermission the stockholders of the Order of Enoch met and transacted their business, including the election of a Board of Directors for the ensuing year.

At 2 p. m., after singing a hymn, prayer was offered by Bro. C. Scott, and the minutes of the 12th and 13th were read by the Secretary. After that he read the reports of seven more of the ministry, a synopsis of which will be found with the others in yesterday's minutes.

President Smith laid the matter of the Board of Publication report and the resignation of Brethren Rogers and Dancer before the Conference. A motion was made to accept the resignation of Bro. Rogers, and it being called for, was read as follows:

SANDWICH, Ill., Sept. 8th, 1880.

To the Brethren in Conference assembled at Council Bluffs, Iowa, Greeting:—As I do not feel that it is actually necessary that I should attend the present session of the General Conference, I send this message of greeting and regard. I thank you for your confidence in me, as betokened by your sustaining me at your past sessions in my present relationship and duties to the Church of Christ, and among these for asking heretofore that I should continue as a member of the Board of Publication. But I desire that at this session I may be released from this obligation, and I therefore present this, my resignation, asking that it be accepted by you. Besides feeling that other men can better serve in this relationship than I can, I have other reasons which I will not here present. It is my wish, as Bishop of the Church, that the vacancies that may occur in the Board of Publication at this session may be filled by the nomination of men for those vacancies by my Counselors, who will be present with you; and I hereby ask the Conference to accept and endorse by vote this wish of mine, that men may be so nominated, and such as the Conference choose may be appointed as members of said Board, that the number may be kept full, according to the law of the Church.

ISRAEL L. ROGERS.

Discussion was had upon the legality of the Bishop delegating his authority to others to nominate members of the Board and if the

Conference should ratify and endorse such nominations, whether it would be legal. A majority of the speakers seemed to hold that it would be legal. Being put to vote, the motion to accept the resignation of Bro. Rogers prevailed.

The resignation of Bro. Dancer was read, as follows:

*To the General Conference, Greeting:*—I hereby present my resignation as a member of the Board of Publication, and ask that this Conference release me from said office and responsibility. Living so far from the Herald Office as I do, I can not be present always at the meetings of the Board, nor can I see to the affairs of the office as is a part of my duty to do. For these and other reasons that I do not choose to name here, I make the above request. Respectfully yours,

DAVID DANCER.

Upon motion the resignation of Bro. Dancer was accepted. The following was moved:

Resolved that this Conference accept and endorse the recommendation of the Bishop that his Counselors nominate the persons to be voted upon to fill the vacancies in the Board of Publication.

This was spoken to by E. L. Kelley, D. H. Bays and R. M. Elvin in favor, and by J. M. Harvey, Solomon Thomas and Joseph Luff against. It was then adopted by a large majority vote.

On separate motions G. A. Blakeslee, W. W. Blair and Joseph Smith were sustained as members of the Board of Publication.

The Bishop's Counselors, Brn. Stebbins and Dancer, having consulted together, asked for further time, till to-morrow, before making the nominations to fill vacancies in the Board, as they wish if possible to choose men who can conveniently attend to the business and who may also be qualified for the duties that will be required of them. The time asked for was granted by vote.

The following preamble and resolution were moved and adopted, after remarks by J. W. Chatburn, J. M. Harvey, E. C. Brand, and E. L. Kelley, namely:

Whereas the Board of Publication has acted for the Church without cost or expense to that body, and during their management a small loss has accrued to the Church, for which the Church by resolution of the General Conference of April, 1880, held the Treasurer responsible; and

Whereas, there is no evidence of any intent or act on the part of the Board to use unjustly or fraudulently any moneys coming into their hands; therefore be it

Resolved that we do hereby release the Treasurer from the payment of such sum, named in the resolution of April, 1880.

A vote of thanks was tendered to Brn. Rogers and Dancer for faithful performance of duty as members of the Board.

Announcements were made for quorum meetings to-morrow morning, and appointments for meetings this evening and to-morrow. Bro. M. H. Forscutt announced that he had 250 names who promise to take the "Saints' Harmony" at \$1.25.

A hymn was sung and the benediction was pronounced.

At 7 30 p.m., preaching by A. J. Cato, assisted by Daniel Hougas. Five of the seven baptized in the morning were confirmed under the hands of J. H. Lake, J. R. Badham, Thos. Nutt and R. M. Elvin.

The text of the speaker was, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." He said that

there could not be as many ways of entering into life as there are differences of opinion on religion. Emphatically Christ, taught but one way. It is a folly for us to think that our opinions are equal to the positive statements in the word of God. The speaker considered at length the mission of Christ, his humble obedience to God's law, his investing his disciples with power to preach the gospel and heal the sick, the shameful and cruel suffering that he was subject to, in order that he might gain power over death and give salvation to the people. He sent his ministers to all the world, and, after his ascension, gave the promised Comforter that they might be able to perform their work. In the resurrection our bodies are to be quickened by that Spirit, given upon the day of Pentecost. Upon that day Peter stated the conditions upon which it could be received by all people. He closed by speaking of the restoration of the gospel with the same conditions and promises.

There was preaching in the chapel at Council Bluffs by Columbus Scott, assisted by Jas. Caffall.

#### WEDNESDAY, SEPTEMBER 15TH.

During the early morning, seven more were led into the waters of baptism, six by Bro. Reuben Goreham and one by Bro. Milton Daugherty.

At 9 a. m. the Twelve met in council, as also did the High Priests' Quorum, the Quorum of Seventy, and the First, Second, and Third Quorums of Elders.

At the same hour the Saints convened for prayer and testimony, and selected I. N. White and Rudolph Etzenhouser to have charge. At the same meeting those baptized this morning were confirmed by Alfred White, A. W. Lookling, Henry Garner and William Chambers.

At 10:30 a. m. Bro. Thomas Nutt had charge of the services in assisting Bro. Joseph Luff, who spoke from the words of Paul, that in the latter times some should depart from the faith. He preached a discourse upon the evils existing and brought about through the apostasy of the Latter Day Saints from the true principle first given to the Church. He said that he had been combating these evil things for some months past in Utah. He felt that history repeated itself from age to age, in that always there seems to be a disposition on the part of man to fall away from the true faith as revealed from heaven, and to go into those practices that satisfy the lower passions of his nature. There has been a greater tendency to yield to destructive influences than to saving ones, or good ones. In Eden, in the Mosaic dispensation, and in the gospel dispensations, mankind seems to have been ready to turn back, and seemingly to long for the flesh pots of Egypt, for the house of bondage. The speaker gave quotations from the revelations in the Book of Doctrine and Covenants, and showed how the prophecies given through Joseph Smith had been exactly fulfilled, how they had come to pass according to the words spoken by the Lord to the Church before the death of Joseph. God warned and forewarned them of the tribulations to come, for lightly esteeming his counsel and the law by which they were to have been sanctified. God also promised that after the tribulations that should come upon the

Twelve he would feel after them, and if they hardened not their hearts and stiffened not their necks, they should be converted and healed by his power. That revelation to Thomas B. Marsh and his brethren of the Twelve, exactly foreshadowed what eventually came to pass, and thus the people were bound with chains that they grew to consider as being but golden bands that united them to God. Bro. Luff said that one year ago at our General Conference some thought him too young and inexperienced to go to that field, and warned him of the danger of his faith being wrecked, but he feels that he has not only not been wrecked but instead has been more confirmed in the work of God by this experience than by any other of his life. He had felt the power of God as a mantle resting upon him every time that he had stood before the people in that land, and he was satisfied that God had ordained the Reorganized Church to bring the honest in heart out of Utah, and that he had held back the powers that be until this should take place.

At the noon recess there was a meeting of the Priest's Quorum.

At 1:30 p.m. sung "Behold what glorious grace." Prayer by Bro. M. H. Forscutt. The minutes of yesterday's session were read.

The counselors of the Bishop were asked if they were ready to make the nominations for filling the vacancies in the Board of Publication, and Bro. Stebbins presented the following names for a choice to be made from, as selected by himself and Bro. Dancer, namely, W. H. Curwen, Phineas Cadwell, J. W. Chatburn and J. M. Harvey.

The first name was taken up, and it was moved that the choice of Bro. W. H. Curwen be ratified by the Conference. After remarks from several, the motion was put upon its passage and carried. Then the name of Bro. Phineas Cadwell was presented, a like motion was made, and after remarks, this nomination was also ratified by the Conference and thus Brn. Curwen and Cadwell were chosen as members of the Board of Publication to fill the vacancies made by the resignation of Brn. Rogers and Dancer.

The reports of J. H. Hansen and Clarence St. Clair were read. Also written reports from twelve districts, as follows:

#### DISTRICT REPORTS.

As the statistical reports of districts are required but once a year, namely, at the April General Conference, the numerical changes are not given, but only the spiritual standing and situation in the districts that report. The following named report to this session:

*Spring River District, Kansas and Missouri.* J. T. Davies, president, reports by letter that this district is in fair working order. Considerable preaching has been done and some have been baptized. Three of the ministry are under General Conference appointment in that region and one under district appointment. Bro. Davies presents for the consideration of the Conference that he finds from the Bishop's Agent that only two ministers can be supported by district means, and he asks the Conference to appoint accordingly, unless the Bishop of the Church is able to furnish help for that field. They need for the work all the Elders they can have, if they can be supported.

*Montana District,* Gomer Reese, president, reports it by letter as being in a very fair condition, excepting as to one branch. Elders Blair and

Brand, missionaries, have done the most of the preaching, the local ministry having done very little, but they have baptized quite a good number.

*Southern California District.* The president, J. F. Burton, reports by letter that there are many calls for preaching in the southern part of the district, and in the field outside of the branches the prospect is very encouraging. The northern and middle portions of the district he has not visited since its organization, but expects to do so immediately. He has devoted his time to the work of the ministry, almost exclusively so.

*Far West District,* Missouri, is represented by J. M. Terry in person, who says that the evidences presented at their last conference showed that the district was, with few exceptions, in a good and prosperous condition. The district petitions that A. H. Smith be continued in charge of the mission embracing that district.

*Nodaway District,* Missouri, is reported by Thomas Nutt in person as delegate, who says that it is in a good condition generally, and that peace and harmony prevails. By honorable living and dealing the Saints are making good impressions on the minds of the people. Some of the Elders are magnifying their calling in their local missions. He is the traveling preacher of the district, and finds that prejudice is fast giving way wherever the gospel is being preached, for they are made to understand the difference between the Reorganization and the Utah church. There are many calls for preaching, more than can be supplied. Many Elders in the district are of foreign birth and can not present the gospel readily in the English language, but they preach by example to good effect. Bro. Nutt expresses thanks to God for the light and liberty of God's Spirit that he has enjoyed, and he desires to help make the cause honorable.

*Southern Nebraska District* is reported by the president, Levi Anthony, in person. He says that the district is in a better condition than at last report, but there is room yet for improvement. He has visited all the branches, and done what he could, but the district covers a very large territory and there are many members scattered through it, and many openings for preaching which can not be supplied without more laborers. From all directions come calls for the bread of life, and Bro. Anthony asks the General Conference to send laborers into that field. The district desires R. J. Anthony to come if he is released from his present field; also that R. M. Elvin be assigned to that region.

*Kewanee District,* Illinois, reported by letter from its president, J. A. Robinson, who says that the cause in the district is not in a very flourishing condition. Chief among the trials in some branches is the humiliating fact that some of the Elders are quarreling with their brethren, and others have grown cold through the continual croaking of those who are harping about points of law. Yet, notwithstanding all this, there are a number of good, faithful, earnest men who are laboring for the redemption of Zion. Bro. Robinson expresses the hope that whenever the General Conference sends ministers there it will send such as will come and labor, not sit around among the branches or merely pass from one to another. He wants men who will push out and preach where there are no Saints; this is the kind of ministers they need in that district. Their branches are well officered, and hence these organizations are able to take care of themselves. If you have no men to send who will go out around, please do not send us any at all. But men of the right stamp will find a hearty welcome, and plenty to do.

*Independence District,* Missouri, reported by letter from J. J. Kaster, president of the district. He says that the spiritual standing of the district is only moderate, not as it should be, but yet better than when last reported. The chapel at Independence is enclosed and meetings are being held in it. The contention caused by erecting said building seem to have ceased, and better times are hoped for.

*Pottawattamie District,* Iowa, represented by H. N. Hansen, president, as not being in a good condition. However, he knows of no serious difficulty existing, and there are many good Saints who

love the cause, and who rejoice in the work. There are good chances for preaching, but no Elder is among them who can spend all his time in the ministry, and but few preach on the Sabbath. R. M. Elvin has labored among them. Wherever the seed has been sown it has borne fruit to the glory of God.

*Fremont District,* Iowa. Considerable preaching has been done by J. R. Badham, Eber Benedict and others. Several baptisms have taken place, and there are many places where laborers are called for. Daniel Hougas, president; Wm. Leeka, clerk.

*Little Sioux District,* Iowa. The spiritual condition of some of the branches is good, but others are not doing as well as they might. The ministry are laboring as they can, and their conference has made a move towards keeping one or more ministers in the field, by supplying financial aid. At present there is no one who devotes all his time to the work in that district. J. C. Crabb, president.

*Des Moines District,* Iowa, reported by I. N. White, delegate, who believes that the situation in the district is still better than at last report, although many things are not altogether pleasant. Financially the District was never on so good a footing as it is at present. At their last conference there seemed to be almost an unanimous voice in favor of tithing or freewill offerings, and if the brethren will only put their resolutions into practice the work will flourish, for they say they "will do all they can."

The above are all the district reports submitted in writing.

HENRY A. STEBBINS, *Church Secretary.*

Bro. J. F. McDowell gave a verbal report of the Nauvoo and String Prairie District; Bro. Z. H. Gurley a verbal report of the Decatur District, and Bro. M. H. Forscutt a verbal report of the Northern Illinois District.

A recommendation from the Maple Landing Branch for the ordination of one of their number as an Elder was referred to the Little Sioux District, the said branch being in Monona county, Iowa.

The petitions for special laborers to be returned to or continued in certain fields, as read on the 13th, were all referred to the quorum of the Twelve for their consideration in connection with the subject of Missions.

The report of the committee appointed last spring in the case of Bro. A. G. Weeks was read as follows:

June 19th, 1880.—We, your court, decide as follows, wherein A. G. Weeks is the defendant and J. T. Kinnaman the plaintiff: After a careful and prayerful consideration we find that Bro. Weeks has taught in private as well as in public, doctrines which the Church as a body does not endorse, thereby causing divisions. We recommend that he cease from teaching said doctrines until the Church may decide on the truthfulness or falsity thereof.

Signed, 

WILLIAM LEWIS,	}	Committee.
J. D. FLANDERS,		
D. E. POWELL,		

A motion was made and adopted whereby the report and the papers therewith were referred to the First Quorum of Elders, for their action, he being a member of that quorum.

The appeal of P. H. Reinsimar of Salt Lake City was referred to a committee of three, and the president appointed Hugh Lytle, J. C. Crabb and M. H. Forscutt as said committee.

The appeal of George Hatt, George Medlock and William Ballinger, was ordered also to be referred to a committee, and the President chose M. H. Forscutt, J. C. Crabb and Hugh Lytle.

In the case of Frederick C. Warnkey and the Colorado saints, a motion was made to refer it also to a committee of three; but by request of the president the motion was with-

drawn. It was then moved to indefinitely postpone the subject, but by a subsequent action the matter was referred to James Caffall, the president of that mission.

It was moved and adopted that the resolution on what constitutes the foundation of the Church be made the special order for tomorrow afternoon.

The resolution from the Little Sioux District upon the revelations in the Doctrine and Covenants was read, as follows:

Whereas, the Church of Jesus Christ of Latter Day Saints, in conference assembled at Galland's Grove, Shelby Co., Iowa, in the month of September, 1878, did decide, "That the Holy Scriptures as translated, corrected and revised by Joseph Smith the martyr, the Book of Mormon, and the revelation as contained in the Book of Doctrine and Covenants be accepted as standard of authority on all points of doctrine in said Church," and whereas there was action taken at the Semi-Annual Conference held at Galland's Grove, Shelby Co., Iowa, in September, 1879, which we believe is not in harmony with the teachings of those books above referred to, therefore, be it

Resolved, by the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, that we respectfully ask the Semi-Annual Conference to be held at Park's Mills, Pottawattamie Co., Iowa, to clearly define if any Elder can be a true representative of the Church of Jesus Christ of Latter Day Saints, and reject any of the revelations found in the Book of Doctrine and Covenants. If so, which and how many; if so, if any Elder can not reject all the revelations found in said book, and still be a fit representative of the Church.

I hereby certify that the above preambles and resolution are a true copy of the preambles and resolution adopted by the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, held at Magnolia, Harrison Co., Iowa, August 28 and 29, 1880.

WM. C. CADWELL,  
*Clerk of District.*

It was moved to refer it to President Joseph Smith and the Twelve who are present at this Conference, for them to consider and report upon. President Smith called Bro. H. A. Stebbins to preside during the discussion of this question. The motion to refer was spoken upon, being favored by Brn. Crabb, J. W. Chatburn, Harvey and Nutt, and opposed by Brn. Brand and McDowell, who believed that it would be more satisfactory for it to be considered by the Conference as a whole. Then an amendment was moved that the members of the High Priests' Quorum who are present shall assist the two quorums before named in considering it. This was spoken upon; and a further amendment was moved that the Quorum of the Seventy be also added to that body, and this was followed by a substitute that the whole subject be referred to the General Assembly of the quorums of the Church when they shall be called by the President. This was favored by A. H. Smith, Joseph Smith and R. M. Elvin, and opposed by J. M. Harvey. Further discussion upon this matter was cut off by a motion to adjourn.

Announcements were made for preaching and for quorum meetings, and the session closed with the usual exercises.

At 7:30 p. m. prayer was offered by W. T. Bozarth, and J. M. Terry preached a discourse from the text in Malachi, "For I am the Lord, I change not." He spoke of the glorious perfection of the world, as it was finished by the great Creator, and when it was by him pronounced "very good." His crowning work,

man, was placed in the garden of Eden and given dominion over the earth, and also his free agency, so much like God was he as to be endowed with it by Him. He knew nothing of sin and sorrow, but God gave him a chance to exercise his free agency in making a choice between evil and good, sin and obedience, punishment and happiness. He gave him permission to eat of all the trees but one, but this commandment not to eat of that tree was violated, and man became separated from God; this was the first death. But by the mercy of God, a space of time was granted to man to permit him to gain favor with the Almighty, by obedience to the laws of righteousness. He had first used his agency in choosing the wrong, he could now distinguish between the two, and might choose the right and enjoy its blessings. God looked with compassion upon man in his transgression and helplessness, and introduced a means of salvation, man still having his agency to accept or refuse, but if he obeyed it he could return to the presence of God. That law was perfect in the fullest extent of the term. The speaker's voice failed ere he was through, because of the extra exertion needed to speak in the open air, and Bro. Bozarth followed with remarks upon the unchangeability of God and his laws and promises.

At the chapel in the city, there was preaching by Joseph Luff, assisted by J. Caffall.

#### THURSDAY, SEPT. 16TH.

During the forenoon there were quorum meetings held by the Twelve, the High Priests, the Seventy, and the First, Second and Fourth Quorums of Elders.

At 9 a.m. the prayer meeting was in charge of William Jordan and John Hawley.

At 10:30 a.m. R. M. Elvin preached the funeral sermon of Bro. Caswell D. Stevens' child. J. T. Kinnaman offered prayer, and Bro. Elvin spoke from the words of the Psalmist, "As for me, I shall be satisfied when I awake in thy likeness." He said that the entire history of the race had been one of sorrow, because that death is in the world—is with us constantly. However near and dear our friends may be, they are passing away. But we are assured that there will be a restoration of that which has been lost by death, and there will be a re-union. David rejoiced that he should yet see the face of God, and then he would be satisfied. The awakening shall come to all men by the power of God, and the gospel includes the promise of the resurrection from the dead, that man shall be brought out from an otherwise endless oblivion. The resurrection is a fact, proved by the rising of Jesus Christ. The perfect condition in that state will come to man by obedience to perfect laws. The speaker treated somewhat upon the glories to be given to the redeemed, according to their works.

After the discourse three were baptized by Levi Wilson.

At 1:30 p.m. the assembly sung "Welcome delightful morn." Prayer was offered by C. Derry. The minutes of yesterday were read. A motion prevailed limiting the time for speaking upon questions this afternoon to ten minutes each.

The preambles and resolution upon the foundation of the Church were read, as follows:

Whereas, There exists a diversity of opinion among the Elders respecting the foundation of the Church; some maintaining it to be revelation, (Mat. 16:17, 18), others believing it to be apostles and prophets, with Jesus Christ as the chief corner stone, (Eph. 2:50), while still another class believe it to be Christ Jesus, (1 Cor. 3:11). And,

Whereas, It is believed to be of paramount importance that the Church should be a unit on questions of such magnitude, therefore, be it Resolved, That, Jesus Christ, in his divine character, is the foundation of the Church.

D. H. BAYS.

A motion to adopt was succeeded by an amendment that there be added at the close of the resolution the words, "But not the rock referred to in Matthew 16:18." The amendment was favored by Brn. Hyde, Crabb, Nutt and C. Derry, and opposed by Brn. McDowell, Bays and Hawley, and being put to vote was adopted. Then a substitute was offered for the motion as amended, reading as follows:

Whereas this conference is not a body authorized to render a final decision upon points of doctrine, therefore be it

Resolved that the question now pending be referred to a General Assembly of the Quorums at the earliest practical convenience.

This met with favor and was adopted.

Then the business pending at the close of yesterday's session was taken up, and H. A. Stebbins was called to preside during its discussion. He read the action had on yesterday, and presented the substitute for further consideration. It was moved to strike out the words "General Assembly," and insert instead that it be referred back to this conference; but it being already the property of the conference till otherwise disposed of, the chair ruled that the motion was out of order. The question being called for, the substitute was adopted; whereby the matter was referred to the General Assembly.

President Smith took the chair.

The following report was presented by the High Priests' Quorum:

#### HIGH PRIESTS' QUORUM REPORT.

We, your brethren, members of the High Priests' Quorum, have had two meetings on the Conference ground, and considering it important that steps be taken to facilitate missionary labor, have decided upon, and herewith submit for your approval or disapproval, the following preamble and resolutions, as expressing our unanimous opinion on the question on which it treats:

Whereas, First, the revelations accepted by the Church make it the duty of the Church to liberate the hands of the Twelve and the Seventy; and

Whereas, Second, the Twelve and the Seventy, as the especial witnesses of the Church to the world, should first go as missionaries into all the world, and

Whereas, Third, we believe that the funds of the General Church Treasury should be first used to supply the families of the Twelve and Seventy, before the families of the High Priests, Elders or Priests are supplied, or money employed to send High Priests, Elders or Priests to distant fields of labor, therefore be it hereby

Resolved, 1st, That no member of this, or of any quorum other than that of the Twelve and Seventy, should be sent out as missionaries under General Conference appointment, until all members of these two quorums shall have been sent, or shall have been excused for cause by proper authority, or shall have positively declined to go.

2nd, That the members of the Twelve and the Seventy should be all assigned to missionary

labor, in harmony with the law; the funds of the Church be used for the prosecution of their missions, and the support of their families.

3rd, That if the number of the Twelve and Seventy are insufficient to supply demands for general ministerial labor, and there be funds to sustain other families than those of these quorums, then members of other quorums may be chosen and sent by General Conference, and their families also supplied from the Church Treasury, impartially, with the families of the Twelve and the Seventy. Respectfully submitted,

MARK H. FORSCUTT,  
*Secretary of Quorum.*

The resolutions offered by the quorum were adopted as expressing the sentiments of this conference.

The report of the Quorum of Seventy was read:

#### QUORUM OF SEVENTY REPORT.

The Seventy hereby present that the quorum is in fair working order, but on account of the financial condition of the Church, is not as good as desired. Upon the record are the names of eighty members, who, so far as we know, are standing as Seventies.

It is or may be fair to say that the quorum is about full, if not altogether, though we entertain doubt as to some whose names remain upon record. Furthermore we respectfully submit for the consideration of the Conference the following:

Whereas the general church funds have heretofore been used in sending out Elders and Priests as missionaries, instead of sending those whom the law directs as the proper ones who should have precedence; therefore be it

Resolved that we recommend to this Conference that the funds for missionary purposes be used to release, first, the quorums of the Twelve and Seventy, who should, properly, be the general and leading missionaries of the Church to the world as the law directs. And we do hereby pledge ourselves to strive to magnify our calling as auxiliaries to the quorum of the Twelve, in carrying the gospel to all nations, if the Church will stand by and sustain us.

GLAUD RODGER, *President.*  
J. F. McDOWELL, *Clerk.*

The resolution of this quorum was also adopted as expressing the views of this conference.

The president asked if there had been any collusion or agreement between these two quorums to both enact the same resolutions, and various testimonies showed that neither quorum was aware of the action of the other till it was read in conference.

The report of the First Quorum of Elders was read as follows:

#### FIRST QUORUM OF ELDERS' REPORT.

The First Quorum of Elders held meetings on the 14th, 15th and 16th, and transacted business. The case of J. D. Bennett was referred to Elders Alfred White, Henry Halliday and W. W. Gaylord for examination.

Elders Bond, Walker, Ellison, Pitt, Bennett, Waddel, B. B. Braekenbury, Yerrington, Oliver, J. Kemp, Jobe Brown and I. M. Smith reported by letter, and D. Hougas, C. Sheen, H. Hansen, W. W. Gaylord, S. Woods, A. White, Halliday, Badham and Elvin in person.

The case of J. A. Crawford was referred to Elders T. Nutt, D. Hougas and S. Woods for examination.

The resignation of F. G. Pitt as secretary of the quorum was accepted and J. R. Badham was chosen in his place.

Committee on the case of Bro. Bennett reported satisfactorily and he was received into the quorum again.

Committee on the case of J. A. Crawford reported, and upon considering it, a motion to drop his name from the record was adopted, he having departed from the faith.

A vote being taken upon what the rock is that is named in Matthew 16:18, the resolution prevailed unanimously that revelation is said rock, and it was resolved that revelation from God

through the Holy Spirit is the sure foundation.

The case of A. G. Weeks was taken up, and certain correspondence between him and the president of the quorum was read. Also testimony was received from J. T. Kinnaman in person, and upon motion the name of A. G. Weeks was dropped from the record of the First Quorum of Elders.

James M. Stubbard and Jerome Ruby were received into the quorum to fill vacancies, thus filling the number to 96 again, as the law directs.

Submitted in behalf of the quorum,

R. M. ELVIN, *President,*

J. R. BADHAM, *Secretary.*

On separate motions the names of Elders Donald Maule and Eli Clothier were taken from the table, where they were laid at last April Conference, and it was moved that they be ordained High Priests. The propriety and necessity of such ordinations was discussed, and, in the case of the first named, the motion to ordain was lost, and in the case of the second, a motion to indefinitely postpone prevailed.

The report of the Little Sioux District was read, also a brief one from J. C. Crabbe concerning his labors in the ministry in said district the past year.

The following was moved and adopted:

Whereas, action has been had that moneys shall only be paid out of the Church treasury to members of the Quorum of the Twelve and of the Seventy; therefore, be it

Resolved that if there are any Elders laboring in distant fields who are not members of the above quorums, they shall receive, if necessary, aid to return home.

Announcements of quorum meetings were made, also of services to-morrow afternoon.

President Smith spoke upon the subject of sickness and disease being incurred by the Saints as well as others through the violation of law; also, concerning administering the ordinance to such. He warned the Saints of the danger, and exhorted them to abstain from using polluting things, and against doing evil against their natures by transgressing the laws that if observed would give them health and happiness.

Adjourned with a hymn and the benediction.

After the session four were baptized by Heman C. Smith, and the Fourth Quorum of Elders held a meeting to transact business pertaining to the quorum.

At 7:30 p.m. J. R. Lambert preached, assisted by G. S. Hyde and J. W. Wight. The six baptized during the day were confirmed under the hands of H. C. Smith, W. T. Bozarth, G. S. Hyde and Levi Wilson.

The text of Bro. Lambert was the words of Jesus, "And this gospel of the kingdom shall be preached in all the world as a witness to all nations, and then shall the end come." The speaker said there must be a time when the word of God will have a fulfillment. Christ was not only a preacher, but when he preached there were certain powers and blessings enjoyed, and he healed the sick. But we are not to believe that all were healed, for this would be opposed to the facts of history. Yet there were no diseases but those that the power of God could reach. And the gospel is unchangeable, and Paul marvelled that some in his days had departed from its simplicity. And the curse he spoke of was to be upon those who thus departed from or perverted that gospel. Hence there was great danger in

taking such steps. There is but one Savior, Jesus Christ, and by him and through him is salvation obtained. There is a oneness of spirit to be obtained by obeying the oneness of the letter. John says that whosoever abideth in the doctrine of Christ (this unity of truth) hath both the Father and the Son, but whoso doth not abide in it, hath not God. This plan not only applied then, but it does so now also, and in all ages of the world likewise. Jesus spoke of "this gospel" of the kingdom, meaning a definite one, and he preached it; and he commanded his disciples to preach it in all the world. And the things which they preached were principles to be believed, commandments to be obeyed, and promises to be received; and these were and are immutable and unchangeable, the same in all ages. So also is the organization of the Church or Kingdom—the body of Christ, in which God set apostles, prophets, etc., as written by Paul to the Corinthians and Ephesians. Whenever this kingdom of God is established, then ambassadors are sent forth to teach and administer its laws. This kingdom must be founded, must be in existence in order for ambassadors to be sent forth among the nations, just as earthly governments can only be represented in foreign countries after being established as nations having power to appoint ambassadors to represent their claims and rights. And there are certain characteristics by which the gospel may be known whenever it is restored, and the kingdom when it is established. The fundamental principles are mentioned in Heb. 6:1-2, and their observance is required of those who desire salvation, and the promised gifts and blessings are given only on condition of righteousness. Faith, virtue, temperance, patience, godliness are necessary graces and qualities. If these are lacking we are yet in our sins. The restored gospel enjoins the same purity and righteousness, and the revelations in our day command the ministry to teach the same principles, gifts and graces as were taught in former days, in no way differing. And they are authorized to promise the same Holy Ghost from heaven as was formerly enjoyed. They are commanded to teach the gospel as found in the Bible and the Book of Mormon, which could not be done if the books did not agree as to God and his truth. These books condemn all sinful practices and crimes. Some say that the Latter Day Saints were a bad people in Missouri, but we know that whatever evil they did was because they did not give heed to the things they were commanded to do. Jesus promised a restoration of the gospel just prior to the end of the world or the destruction of the wicked, and it is now preached as a sign and witness of his second coming. In Rev. 14:6 we are told that it would be restored in the hour of God's judgments upon the world, and by angelic ministration too. And these words were fulfilled.

FRIDAY, SEPT. 17TH.

At 9 a.m. the usual prayer meeting was held, in charge of John A. McIntosh and G. W. Conyers, Senior.

During the forenoon, quorum meetings were held by the Twelve, the Seventy, and the Second, Third, and Fourth Quorums of Elders.

At 10:30 a.m. the exercises were as usual, with prayer by Charles Sheen, and Alfred White spoke concerning the new and everlasting covenant. He thought that there was a great responsibility resting on Christ's ministers in teaching this gospel covenant to the world. God's great mercy to the world is manifested by his act of giving an opportunity for man to return to him through Christ and that covenant. God made a covenant with Abraham, and because of the disobedience of Israel as to this covenant they suffered bondage. Christ became the mediator of a covenant of life and salvation, which was to be written on the hearts of men, and was to be given to all men, not alone to the Hebrew people. This covenant includes baptism of the water and the gift of the Holy Spirit, whereby man might know of his acceptance with God, and also that his sins are forgiven him by this obedience. Christ commanded his ministers to rejoice not in their spiritual power, but in the fact that their names were written in heaven. The knowledge that Jesus was the Christ came only by the revelation of God, the true God being one who declares that he will reveal himself to all who obey him, who repent, are baptized and who keep his holy commandments to the end, adding to their faith, virtue, knowledge, temperance and patience, and showing by their walk that they have received of the nature and spirit of Christ.

At 1:30 p.m. the hymn "Truth reflects upon our senses," was sung, and prayer was offered by Z. H. Gurley.

The report of the Third Quorum of Elders was read:

#### THIRD QUORUM OF ELDERS' REPORT.

The quorum have held three meetings during this session of Conference.

J. T. Kinnaman, president of the quorum, being one of the committee appointed to investigate the case of J. W. Johnson, stated that he had visited Bro. Johnson and had enquired into his conduct and was assured that he was at that time doing better, but that latter developments showed that the brother was in transgression and dishonoring the cause. The report was received and the committee continued for further investigation.

The president gave the members of the quorum some wholesome instructions in regard to duties. Josiah Curtis, J. C. McIntyre and John Chapman, Sen., were received into the quorum.

Geo. Kemp, John Goode and J. W. Waldsmith were appointed to investigate the conduct of J. V. Roberts, and requested to report to the president of the quorum, that he may take action.

Reports of labor were made by Brn. Hawley, Walling, Terry, Goode, Anthony, Waldsmith, Parker, Chapman, Whiting, Geo. Kemp, Booth, Goreham, Farmer, Chatburn, Charles Kemmish, E. T. Dobson and Kinnaman.

The following was unanimously adopted by the quorum: Resolved that we, as a quorum, in consideration of there being some doctrinal points on which there seem to be some division [of sentiment] feel it our duty, for the sake of cherishing and manifesting that spirit of unity which is characteristic of the gospel, to refrain as much as possible from discussion of such points, until such time when in the economy of God they may be definitely decided upon by the proper authorities of the Church.

Each member of the quorum is hereby requested to report either in person to the quorum or to the president by letter, at least once every year.

Motions were made sustaining J. T. Kinnaman as president of the quorum, T. W. Chatburn and J. M. Terry as his counselors, and E. T. Dobson as secretary of quorum.

The following appeal or petition from the Mason's Grove Branch was read:

The Mason's Grove Branch of the Church of Jesus Christ of Latter Day Saints hereby appeal to your honorable body from the division of the March session of the Galland's Grove District of said Church reversing the decision of said branch against John D. Newcom; a member thereof, and respectfully ask that the evidence in the case be considered by you or by a committee appointed by the Conference and representing them, and that a decision be had at its session referred to above. The Galland's Grove District has been notified that this appeal would be taken.

E. T. Donson,

In behalf of Mason's Grove Branch.

It was referred to William Leeka, A. J. Cato and J. C. McIntyre, as a committee of investigation.

By motion the hour for morning prayer meeting was changed from nine o'clock to eight o'clock.

The following was moved:

Whereas the financial affairs of the Church are not in as good condition as we would desire, and thereby the promulgation of the gospel is much hindered; and

Whereas, we have almost entirely departed from the law concerning missionary labor, the ministry almost invariably first making a call on the Bishop for money before they attempt to start out to preach; therefore be it

Resolved, that we recommend the ministry in the future to try and comply with the law, as far as practicable, which says, "Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the Church unto his ministry) from this hour take purse or scrip, that goeth forth to proclaim this gospel."—Doctrine and Covenants, p. 228, new edition.

It was spoken upon by Brn. Harvey, Brand, Sheen, Chambers and Gurley, in favor; and opposed by Brn. McDowell, Lake and Lambert, and then by motion it was referred to the General Assembly of the quorums.

The following memorial was presented by J. W. Briggs:

MEMORIAL BY J. W. BRIGGS.

*Memorial to the Church of Jesus Christ of Latter Day Saints, in General Conference assembled:*

BRETHREN: At the last Annual Conference your memorialist submitted a summary of the case prosecuted against him for the last three years, alleging therein that all the issues in the case were, by the report of the Quorum of the Twelve, and the adoption of the same by the Conference of September, 1879, disposed of, save one, to wit, that of the Gathering, and this allegation was not denied nor controverted by my accusers, but acquiesced in by the action therein being confined to the said remaining question; and upon this question your memorialist did in said summary distinctly accept the finding of the Quorum of the Twelve thereon, as his belief and position on that question, and alleging that this is the position of the Church, as shown by our acts in three General Conferences, to wit, that of 1852, 1863 and 1876, and this allegation was not denied by my accusers in their answer, and therefore must be deemed admitted. And further, your memorialist asked relief from the hasty and unjust act of the preceding Semi-Annual Conference. Upon which the late Annual Conference passed the following preamble and resolution—and proviso attached.

"Whereas in his letter to this Conference—appealing from the decision of last Semi-Annual Conference, a decision based upon the findings of the Quorum of the Twelve in his case, Bro. Jason W. Briggs concedes the position assumed by the Reorganized Church on the subject of the gathering, and whereas in so doing he virtually recedes from the position charged against him on this question, be it hereby

"Resolved, that he be exonerated from the disability attaching to him now, as far as such dis-

ability results from the finding of the Quorum of the Twelve in his case and the action of the Semi-Annual Conference thereon, in which he was declared guilty of teaching contrary to the revelations of God and the faith of the Church on the subject of the gathering. Provided that he shall in express terms recede from the position the Quorum of the Twelve found him guilty of occupying, in antagonism to the Church."

Now I object to the statement in this preamble, that in conceding the position of the Church I virtually "recede from the position charged" as found by the Quorum of the Twelve, but instead I declared distinctly in that paper that the finding of the quorum is correct and that the position so attributed to me was the declared position of the Church as shown by its records upon this subject. And as I did not in that paper "virtually recede" from that position, I can not "in express terms recede" as required by the said proviso. I asked the Annual Conference to pass upon the issue and justify me or justify my accusers, and they gave me the foregoing—I asked for justice and was offered an inconsistency—"I asked for bread and was offered a stone." I therefore renew my petition for justice at your hands. To wit, to pass upon the remaining question which is, Is there now a place to which the Saints are commanded to gather—is there a law now in force requiring a gathering to any State or place? It is fast becoming apparent to all reflecting minds that have followed this case, that the Church has been misled by my accusers to the great injury of the faith of Saints and creating an insurmountable stumbling block to the honest inquirer after truth.

I therefore respectfully ask that you rescind the acts of the late Annual and the last Semi-Annual Conference complained of, and to re-affirm the act of the Annual Conference of 1878, upon clause four of the report of the Quorum of the Twelve upon the question of gathering.

Respectfully submitted,

J. W. BRIGGS.

WHEELER'S GROVE, IOWA, September 12th, 1880.

The following motion to refer was presented:

Whereas, we have resolved that we are not competent to definitely decide on matters of doctrine, and as we have already established a precedent by referring a similar resolution affecting the standing of others of the ministry in this matter, to the General Assembly of the Quorums of the Church when called by the President; therefore be it

Resolved that this memorial in connection with all matters and documents pertaining to the action or actions of the Church in the case of Bro. Jason W. Briggs be referred to the General Assembly whenever it shall convene.

It was discussed, and a motion was made that the resolution to refer be tabled, which was discussed, and the motion to table prevailed.

The following resolution was then submitted to the conference:

Whereas, the Church affirmed the report of the Presidency on the Decatur District resolution in Fall of 1879; and

Whereas, Bro. J. W. Briggs has expressed and still does express a willingness to stand with the Church upon said basis, and believing that injustice has been done him by the disability placed upon him by Conference, even after expressing a willingness to so endorse; therefore, be it

Resolved that he be now released from all disability placed upon him by acts of former conferences.

It was moved to amend by adding the words "When he makes such restitution as the Church will accept." The amendment was favored by Brn. Crabb, Harvey and Gallup, and opposed by Brn. J. H. Condit, Lake, Waterman and Short. The question being called, the amendment was put to vote and lost. A further amendment was moved to strike from

the resolution the words, "And believing that injustice has been done him by the disability placed upon him by conference, even after expressing a willingness to so endorse." This was spoken upon in favor by Brethren J. W. Chatburn, Forscutt, Harvey, Crabb and Gurley, and opposed by Brn. Lambert, Caffall and Bays. Then the question being called, the amendment prevailed, as also did the motion as amended, which read as adopted as follows:

Whereas, the Church affirmed the report of the Presidency on the Decatur District resolution, in the Fall of 1879; and

Whereas, Bro. J. W. Briggs has expressed, and still does express his willingness to stand with the Church upon said basis; therefore be it

Resolved that he be now released from all disability placed upon him by acts of former conferences.

Announcements were made for preaching this evening and to-morrow, and then by resolution the conference itself appointed the speakers for the rest of the session. Various names were presented, but the choice fell upon Pres. Joseph Smith as the speaker for to-morrow evening, and on Sunday at 10:30 a.m.; for M. H. Forscutt on Sunday afternoon, and for Joseph Luff on Sunday evening.

A hymn was sung and the benediction pronounced.

At 7:30 p.m. prayer was offered by J. W. Chatburn. B. V. Springer spoke from the text, "What will this babbling say." He said that the subject of religion had always agitated the minds of men, and there has ever been a great variety of opinions concerning religion. One prime mistake has been in holding the idea that there is a great mystery in the Christian religion, but in fact it is not so. Man, the master piece of creation, received from God the power of reason, and his agency. Very soon after the law was given the devil came and said it was not so as God had said. And like men do to-day, they believed Satan then, and fell heirs to the ills that followed. Jesus as the Redeemer will place man back where he was, and God shall again say, "Good, very good." The gospel harmonizes with reason, for God in giving a law would give that which was comprehensible. True conversion consists of a change of life in obedience to the law of God. In his mortal state, as one without hope, he must apply that law to himself and his life, and lift himself up. Hence we preach the gospel to man everywhere, that he may recognize his condition, and seeing the benefit to be derived, may apply the divine remedy for sin and death incurred. Repentance and baptism as taught of God bring a change of condition. Some think that Christ's atonement finished the work for all men (if he accepts Christ) without anything for man to do, but such a belief is foreign to the law of God. Christ accepted the law, and showed where man might stand by it along with himself. Both earth and men were affected by the fall, and the atonement is to restore all that was lost to both. Jesus' mission will not be complete till it can be said that death has no longer any sting or any victory, when the grave can no longer hold us.

Glaud Rodger preached in the Chapel at Council Bluffs at the same hour, assisted by William Chambers.

SATURDAY, SEPT. 18TH.

At 8 a.m. the prayer meeting was placed in charge of J. M. Harvey.

At 10:30 a.m. I. N. White preached, assisted by George S. Hyde. The text of the speaker was, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." God's law is also said to be not only perfect but the "perfect law of liberty," and perfection can only be had by obedience to that law as it was given. Changes have been made but the question is, who made them? We fail to find the record that God has changed the law that was pronounced the perfect one. Christ preached this law and commanded his disciples to go into all the world and teach it, and he and they taught what to obey and to do, and the blessed consequences to follow obedience, as told in Mark 16th chapter. We have asked those who differ from the commandment and promises there given to show the chapter and verse where God abrogated or set aside these things, but none can answer, and we are compelled to search the history of the early Church for a reply as to how these changes came. The church of Rome, (the mother of all the reformed churches) answers by saying that in the year 533 the Emperor Justinian by a decree acknowledged the Pope and proclaimed him the supreme head over the church, and also put his empire under the dominion of the same power. In 606 Phocas confirmed the former decree of Justinian. Then indulgences were sold, and for certain sums men could commit various crimes and be forgiven by the priests. But by and by men rose out of the great darkness and apostasy and brought a reformation. But they only advocated a part of the principles of the gospel, as Luther taught faith alone as the only means and way of salvation, repudiating all the ordinances of the gospel. But from then down to D. L. Moody of our day, all who have sought to reform the world by less than the perfect law have failed. But it was promised (in Rev. 14:6) that an angel from heaven should restore the gospel, the "perfect law," and it has been done. Thus all the principles preached by the primitive Christians are now taught, and the endowment of the Holy Ghost is again given to the obedient, as on the Day of Pentecost, and to all the Church then.

At 1:30 p.m. a hymn was sung, and prayer was offered by Heman C. Smith.

Pres. J. Smith said that he had been authorized by Jason W. Briggs to state that he accepted the decision of the First Presidency, made last Fall, on the subject matter presented in the petition of the Decatur District, and that he is willing to stand with the Church upon that basis. He also accepts the action of the conference yesterday in regard to him. He was thereupon invited to sit with his quorum upon the platform, and did so.

The minutes of yesterday's sessions were read, and then the following report and recommendations from the Quorum of the Twelve:

## REPORT OF QUORUM OF TWELVE.

The Quorum of the Twelve have held six meetings, and have rejoiced in the brightening prospects before the Church. They have expressed a willingness and determination to labor as the law directs, as soon as the Church is in a pro-

per financial condition to sustain their families.

At their first meeting, Monday, September 13th, it was felt and expressed by all, that the Twelve and the Seventy should be the first to be placed and sustained in the field.

Missions recommended by the President and members of the Quorum of Twelve:

That J. W. Gillen be sustained in the Australian Mission, and that we regret that we can not now consistently send any one to assist him.

That Wm. Nelson be released from the Tahiti Mission, and that the Bishop loan him the money to return to San Francisco, as he has requested.

That David Brown have charge of the Tahiti Mission until other arrangements are made.

That T. Taylor be sustained president of the English Mission.

That J. L. Bear be sustained in Switzerland Mission.

That, while we are in favor of the Chicago Mission, we think that the Northern Illinois District should sustain M. H. Forscutt and family. And when the present obligations the Church has assumed to pay (rent for hall) shall have been met, they should also assist, if those of the Church of Chicago need assistance, to keep open a suitable hall for the presentation of the word.

That W. H. Kelly, T. W. Smith, J. Caffall, J. E. E. E. Lake and J. R. Lambert labor in present fields, the latter as health and circumstances permit. That A. H. Smith be appointed in charge of the mission composed of the State of Missouri, and that M. T. Short and W. T. Bozarth be associated with him.

Whereas E. C. Briggs is making efforts to liberate himself from financial difficulties, we recommend that he be placed in charge of South-western Iowa, laboring as circumstances permit.

That Z. H. Gurley labor as circumstances permit, until Spring, at which time, under God's blessing, he will take and occupy his entire time in the field.

That J. W. Briggs labor as circumstances admit and wisdom direct.

That C. Scott, G. Griffiths and B. V. Springer be associated with W. H. Kelley.

That Heman C. Smith have charge of the South-western Mission.

That J. F. McDowell labor in present field.

That G. S. Hyde labor in South-western Iowa and Nebraska.

That D. H. Bays labor in Western Iowa and parts of Nebraska and Kansas, as circumstances admit.

That J. C. Foss take charge of the South Eastern Mission, if practicable.

That W. W. Blair, R. J. Anthony, G. E. Deuel and E. C. Brand be sustained in the Rocky Mountain Mission.

That P. N. Brix be sustained in the Scandinavian Mission, and that J. H. Hansen be requested to take charge of that mission as soon as practicable.

That Glauod Rodger be sustained in his last appointment.

That F. P. Scarcliff be sustained in present field.

That John Thomas labor in the South-Eastern Mission.

That Josiah Curtis labor in Missouri as he requests, without expense to the Church.

That C. Wickes be sustained until December.

We recommend that all High Priests, Elders, Priests, Teachers and Deacons labor as circumstances permit, under mission, district and branch authorities, and make themselves actively engaged in the cause of Christ, and by their diligence show a worthiness to be appointed to various fields of labor as soon as the Church shall be in a condition to send forth more laborers. And we respectfully invite careful attention to the 7th, 8th and 9th paragraphs of the Principles and Rules published in the *Herald* for May 1st, 1878.

A. H. SMITH, *President pro tem.*  
JAS. CAFFALL, *Secretary pro tem.*

The most of the afternoon session was spent in considering this report. The recommendation in regard to William Nelson was amended by inserting the word "send" in place of "loan" him the money, and by striking out the words "as he has requested."

In considering the Chicago Mission it was moved to strike out the words "Bro. M. H. Forscutt and family," and insert the words, "their own mission." It was inquired if the mission was the creation of that district, and Pres. Smith stated that it was not, but was established by the General Conference. Numerous other questions were asked and answered, and finally the proposed amendment was adopted by a vote of 34 to 23. It was then moved to insert the name of Columbus Scott in place of the words "their own mission," which was followed by a motion to substitute the name of Z. H. Gurley for that of C. Scott. Then it was moved to strike out all names and refer the matter to the First Presidency, but this did not meet with favor, and finally the whole question was laid upon the table.

In considering the recommendations to the Rocky Mountain Mission, it was moved to strike out the name of G. E. Deuel. This was because of the action of this conference concerning sending out only the Twelve and the Seventy, which was also one of the reasons urged for the release of Bro. Forscutt from a General Conference appointment. In deciding concerning Bro. Deuel, a standing vote was necessary, and there being a tie, President Smith cast the decisive vote that continued him in the field.

Upon reaching the name of Josiah Curtis, an amendment was adopted, by which he was recommended to his district for appointment.

The only other Elders besides Forscutt, Deuel and Curtis, who were upon the list and not of the Twelve or the Seventy, were P. N. Brix, Thomas Taylor and F. P. Scarcliff, whose missions were considered, and continued as recommended. Charles Wickes, of the Priests, was continued, but with permission to return North in December next.

Then the report of the Quorum of the Twelve was adopted as amended.

The report of the Second Quorum of Elders was read:

## SECOND QUORUM OF ELDERS' REPORT.

The quorum have held three meetings during this session. Bro. John Smith, Reese, Parish, E. C. Brown, Butterworth, John Matthews, Falconer, Wilson, Bette, F. Hansen, Warnkey, Brittain, H. Palmer, B. F. Durfee, I. N. White, Gilbert, Church, Benedict, Shute, Vickery, Billings and Armstrong reported by letter, and J. H. Condit, Downs, Daniel M. Williams, Wm. Williams, Lockling, Davis, D. Chambers, Cadwell, Cook, Longbottom, Garner, Gamet, North, S. Thomas, T. Thomas, Wight, Maule, Henry Palmer and Wm. Chambers in person.

The names of Peter Ray and Wm. Hendricks were stricken from the quorum record no such Elders being known. A collection of \$3.12 was taken up for a Record, and \$2 50 paid to H. A. Stebbins for same.

John H. Condit, Levi Gamet, Egbert Bullard and Daniel M. Williams were received into the quorum. [Daniel M. Williams is already a member of the Third Quorum.—H. A. Stebbins, Church Secretary].

Resolved that the officers of the quorum urge both by the *Herald* and by letter, the great necessity of the members of said quorum reporting their labors every six months to the president or secretary.

Forty-two Elders reported of the ninety-six, twenty-two by letter and twenty in person. Of these, three are acting as district presidents, eight as branch presidents, the rest, excepting two or three, are actively engaged in local labor.

WILLIAM CHAMBERS, *President.*  
DONALD MAULE, *Secretary.*

The report of the Fourth Quorum of Elders was read as follows:

FOURTH QUORUM OF ELDERS' REPORT.

The Fourth Quorum of Elders have held three meetings during this session of Conference, and hereby report the following business done:

James Ogard was released from the secretaryship of the quorum, and A. J. Cato was chosen to succeed him.

Elders Edward Boulson, W. H. Jordan, E. R. Lanpher, Caswell D. Stevens and Edgar Sherman were received into the quorum, thereby making the number full, even 96 members.

Elders Levi Wilson, W. H. Jordan, C. D. Stevens, J. Gallup, E. R. Lanpher, Henry Hershey, Dorman Lewis, Edgar Sherman, G. F. Waterman, Nelson Brown and A. J. Cato reported in person.

The president presented the name of Levi Wilson as his choice for ordination as his Second Counselor, and the quorum ratified the nomination, and hereby ask the General Conference to provide for his ordination.

Charges being preferred against A. W. Bullard concerning his teaching of doctrine, the case was considered, and a motion to silence him until he makes restitution and reforms, was adopted by the quorum.

By motion all members of the quorum are requested to report in person or by letter at the Annual Conference of 1881.

G. F. WATERMAN, *President*,  
A. J. CATO, *Secretary*.

The request for the ordination of Levi Wilson was granted.

The report of the Priest's Quorum was read:

QUORUM OF PRIESTS' REPORT.

The Quorum of Priests respectfully submit that they have held one meeting, and in the absence of the president of the quorum, Henry A. Stebbins was chosen to preside.

The secretary read the names of the following who were elected members at the April meeting of the quorum and enrolled upon their assent by letter. John R. Nicholas, James F. Clemensen, John J. Vickery, David C. White, J. H. Merriam, James Buxton, Almon D. Hougas, Wm. Clow, Henry Roberts and Samuel Naiden. Twelve others who were written to have not yet given an answer, and at this meeting the following named priests were upon personal application, received into the quorum: Freeman S. Gilliland, John C. Tripp, Benjamin Kester, Milton Daugherty, Barnett M. Green, John C. Johnson, Elisha McEvers, Joseph B. Gouldsmith, Jacob Whiting.

Letters from a number of the quorum showed constant and diligent labor in the ministry since April Conference, with good results. Foremost among these are Brethren Rudolph Etzenhouser, Charles Wickes, G. F. Weston and Daniel McPherson. Others have labored diligently in their respective branches.

The president and secretary were authorized to issue licences to members of the quorum upon application.

It was decided to purchase a Record, and the members present contributed \$2 to the treasury for expenses of Record and licenses. Balance on hand from former meeting \$1.75 cents. The total number enrolled in the quorum is thirty-one, including the president, Bishop I. L. Rogers. The members are expected to be able to report active work, either in their respective branches or traveling generally, at the Spring Conference.

H. A. STEBBINS, *Pres. pro tem*.  
E. L. KELLEY, *Secretary*.

The committee on the Omaha Branch matter made the following report:

Your committee to whom was referred the appeal of George Medlock, George Hatt and William Ballinger from the decisions of the Omaha Branch and the Northern Nebraska District, report as follows:

After examining the papers submitted to us, hearing the testimony of Bro. Wm. Rumel in behalf of the Branch and District, and of Bro. Geo. Hatt, in behalf of the appellants; after examining also

what were certified to be copies of the record in the case, we have concluded and herewith submit:

That while the Omaha Branch acted hastily and unwisely in the meetings complained of, held March 27th and 28th, 1879, the action of the Branch was legal, and the consequences growing out therefrom binding upon the appellants in the case.

In view of these facts, your committee recommend that mutual concessions be made by the Branch and the appellants; by the Branch for its haste and precipitancy, by the appellants for their refusal to recognize, and their rebellion against legally constituted authority. Respectfully,

M. H. FORSCUTT,  
J. C. CRABB, } *Committee*.  
HUGH LYTLE,

The recommendation was adopted as the ruling of the conference in this case, and the committee was discharged.

The committee in the case of P. H. Reinsimar and the Salt Lake City Branch, reported as follows:

Your committee to whom was referred the appeal from the decision of the Utah Mission Conference by the Salt Lake City Branch, in the case of Bro. P. H. Reinsimar, report as follows:

Your committee have duly considered the evidence presented, heard statements and arguments made by Elder R. M. Elvin, counsel directly for Bro. P. H. Reinsimar, and indirectly for the Utah Mission Conference; also statements and arguments made by Elder Joseph Luff, counsel for the Salt Lake City Branch, the appellants in the case. Elder Zenas H. Gurley, minister in charge of the Utah Mission at the time the difficulty occurred, was also present, and gave in evidence before your committee. From these statements and evidences we conclude and submit:

1st. That there were circumstances known to the Salt Lake City Branch which justified them in withholding a Letter of Removal and recommendation from Bro. Reinsimar until an investigation into those circumstances could be had.

2d. That though the general rule is good that an individual should not be deprived of membership privileges without citation and trial, and though it appeared in evidence before your committee that the brother had no charges preferred against him at the time he applied for Letter of Removal, it also appeared that his absence from the city, and a consideration of mercy for him, alone prevented charges from being so preferred, as others implicated with him in the offense for which his certificate was withheld, were tried, and two of them were expelled.

3d. This being known or believed by the members of the Salt Lake City Branch, justifies, in our view, the unanimous action of that branch in refusing the Letter of Removal when called for; as by granting it they would have placed without their power the opportunity to correct the wrong they believed to exist.

4th. Your committee therefore recommend that the action of the Utah Mission Conference be reversed, and the Salt Lake City Branch be sustained in their action in the premises.

Respectfully,  
HUGH LYTLE,  
J. C. CRABB, } *Committee*.  
M. H. FORSCUTT,

It was adopted as the decision of the conference, and the committee was discharged.

The committee in the case of J. D. Newcom and the Mason's Grove Branch reported:

We, whose names are subscribed below, being a majority of your committee to whom was referred the appeal of the Mason's Grove Branch, from the decision of the Galland's Grove District Conference, in the case of J. D. Newcom, report as follows:

We have duly considered the evidence presented, heard statements and arguments made by E. T. Dobson, counsel for the Mason's Grove Branch, the appellants in the case, also statements and arguments made by Elder J. W. Chatburn counsel for the Galland's Grove District. The individual interests of the brother, J. D. Newcom, being represented by D. H. Bays. From these state-

ments and the evidence we conclude and as such majority submit:

That the action of the Mason's Grove Branch in the case of Bro. J. D. Newcom, in expelling him from the Church upon the charge of adultery was correct, and in harmony with the spirit of the law, from the fact that the individual with whom the crime is alleged to have been committed, testified to the guilt of the brother, while at the same time under the mortifying and humiliating necessity of testifying to her own guilt in connection therewith.

That the case under consideration does not come under the purview of that portion of the law which declares that in a case of this kind every word shall be established by two witnesses, as found in section 42:22, for this reason:

That to our minds it is conclusive that the clause referred to requiring two witnesses, applies only to cases where both the parties to the crime deny their guilt. That when either of the parties to the crime admit their guilt, the testimony of the one so admitting is to be taken, and considered as of equal weight with any number of witnesses in the absence of such admission. And from the further fact,

That in this instance one of the parties to the crime did so admit, and consistent with the admission of her guilt, made confession and restitution to said branch; and in view of the still further fact that corroborative evidence given by two other witnesses, members of the Church, sustaining the fact of what seemed to your committee to be imprudent relations of the parties toward each other.

We therefore recommend to this conference that the decision of Galland's Grove District in the case referred to be reversed, and that the action of the Mason's Grove Branch be sustained.

It is proper to state that Wm. Leeka, one of your committee, dissents from the finding of the committee, it not being in harmony with his conception of the case.

A. J. CATO,  
J. C. McINTYRE, } *Committee*.

The recommendation in the report was adopted as the ruling of the conference in the matter.

The following letter from Alexander Fyfe was read, and by resolution was referred to the Bishopric for investigation, they to report at the next April session of Conference.

To the President and officers of the Reorganized Church of Jesus Christ of Latter Day Saints:

On the 24th day of December, 1874, Bro. M. H. Forscutt gave me a note for one hundred dollars, payable when the Kirtland Temple was disposed of, as he claimed that he and Bro. Joseph Smith were joint owners at the time he gave me the note. And as I understand the Church has assumed ownership of the above property again, it is but reasonable to expect the Church proper to pay off all claims against said property.

Now I present this my claim, for your consideration, believing as I do that the Church authorities are willing to allow every just claim against it. I have been waiting to see what would be done by the General Conference about this note, as I expected the last Conference would decide in favor of my claim.

Hoping that the brethren will give this just claim due consideration, I remain your brother in the gospel of Jesus Christ,

ALEXANDER FYFE.

In behalf of the Committee on Representation, Joseph Smith stated that they had not yet finished their work and therefore were not ready to report. The committee was continued.

By resolution the authorities of the Church were sustained in their various callings.

Resolved that all of the ministry not appointed or sustained at this session, be and are hereby released from previous appointments.

Votes of thanks were tendered to the following parties: To Messrs Parks and Wells for the free use of the grounds upon which



the camps were located; to Sheriff Reals and his deputy for their efficient aid in keeping order and protecting the camp; to the brethren forming the force of local police for their faithfulness; to the committee of arrangements for their active labors and wise judgment; to the Saints and friends of this vicinity for their kind aid towards making the Conference a success; to the owners of the Grangers' Hall for the use of that building in which were held quorum and committee meetings.

Also it was provided that the next session of Conference be held at Plano, Illinois.

Then a hymn was sung and the benediction was pronounced.

During the interval before evening service two more were baptized.

At 7:30 p.m., prayer was offered by M. H. Forscutt, and after it and the usual singing service, Joseph Smith preached a two hour sermon to the Saints. Some of the thoughts and ideas expressed were as follows:

It is said by philosophers that men who have attained middle age have already sown the seeds of dissolution that will finally result in their destruction, and what is true of individuals in this respect is true also of bodies and of kingdoms.

For years the question as to whether I should have anything to do with the latter day work was placed constantly before me, but in 1859 I became satisfied that I had something to do in it, and I was also convinced that if there was a correct organization existing it was the one at Zarahemla, Wisconsin. But I asked whether I might not give away my birthright. In regard to the people of Utah, where some thought my place was, I had a convincing experience. I saw a bright cloud above me that came down and enveloped me in a blaze, and a voice said to me, "The light where you now stand is brighter than theirs." I have ever opposed the dogma of polygamy, and I stand on the same platform to-day in this regard that I did in my youth. The work we have to do is to declare salvation to the people, and I fail to discover that any other duty has been placed upon the Elders. The Spirit is to bear witness of their work, and is to lead into all truth. It is not expected that we should know it all at once, nor necessary; and what we do not know of a thing, we should admit that we do not. Our work is to preach by example that men may attain to a condition where they may receive God's Holy Spirit. This work begun so long ago has developed upon us by divine direction. And while I do not believe that I was fore-ordained and named like Cyrus, yet I do believe that the work was destined to take me into it, it being in progress in my day, and I early discovered that there was no mental reservation for me in regard to it. If God has made no provisions for mental reservations in accepting this work and laboring for it, how can we make them. We can deny the work entirely, but I see no possible benefit to be derived from so doing. When I identified myself with it I did so to remain, either till its success or defeat. A lack of trusting to the ultimate workings of the Spirit sometimes causes dissolution. Members are often made dead ones by their failing to trust to the truth, and the knife is often used to sever when mercy should be shown. The work of

the adversary is disintegration, ours is and should be a centralizing of power, a bringing of things into one. The saving power of the gospel of Christ is made apparent by the fact that it is saving us. We may not know what our future work may be, but we know that the Master of the work is moving this way, and when he comes it will be as the conqueror of our adversary. As a token of his near approach the world is being pleaded with by wars and famines and other fulfillments of prophecy. It grieves me that the condition of mankind makes necessary such pleading. Success will not be the attaining of present blessings, but the obtaining of final salvation and a right to the tree of life, and success can only be gained by untiring zeal and unflinching devotion. The power is in our possession. The seeds of dissolution may be in the body, but so also is the germ of life, and it devolves on us to succeed. I believe that the resistance unto blood is ended. David was a man of blood, and he was not permitted to build the temple. No man of blood will be; but the children of peace and meekness in the latter days will enter the borders of Zion and will erect the temple. One of the sorest interests among the Saints is the spending of money, but they have not a shepherd who wishes to be walled in from them, as one shepherd of latter days has been.

The speaker closed with a plea for the continuance of the Chicago mission, saying that that was a center from which should radiate light, and where we can bring the truth to thinking minds, but to prosecute the mission money will be necessary.

After the close of the sermon it was moved to reconsider the matter of the Chicago Mission, and the following was adopted:

Resolved that the Chicago Mission be continued as per order of last Conference, and that Bro. M. H. Forscutt labor there in charge.

#### SUNDAY, SEPT. 19TH.

At 8 a.m. the morning prayer meeting was held, J. W. Chatburn having charge.

At 10:30 a.m. prayer was offered by A. H. Smith, and Joseph Smith preached to the assembly of citizens and Saints. He said that in saying that Christ is the way, the truth and the life, it becomes us and all who say it to ask how he is the way, how he is the truth, and how he is the life. It can easily be answered that he became such because God appointed him. But men differ widely about the way, and as to how that truth is to be applied, and as to what the light emanating consists of. I see in the faces of listeners the love of truth expressed that comes from the heart. I expect that my salvation will be upon the exact truth of God. One reason why we differ is because of the different conceptions existing as to what truth is. Jesus became the way in a literal sense, for he was sent to do the work of the Father, and the doctrine he taught was that of Him who sent him. And we must follow him who walked in the way up to God, must walk in the way of the Lord that John the Baptist taught. As one sent to teach that way John preached the baptism of water for the remission of sins, and Christ went down into the water because it was the true way by which, if a man enters in, he should be saved. If one write the words, "Baptism is not for the remission of

sins," let men bring all the testimony of the commentators that they please, and I will bring the three legal witnesses that the law requires, and more, to the opposite of the statement. Mark, chapter one, says that "John did preach the baptism of repentance for the remission of sins." The second witness is Luke, and the third is Peter on the Day of Pentecost. The fourth was the Holy Ghost given on that same day. The fifth was Jesus Christ who said to John that thus it became men in order to fulfill all righteousness. The sixth was the voice of God who declared of Jesus after his baptism that he was well pleased with his obedience. I can not see how you can claim to believe the witnesses and yet deny baptism whereof they witness. But if we would follow Christ we must go that way, for it is the way of the Lord. Jesus said to the Father, "Sanctify them by thy truth; thy word is truth." John taught the word and the truth of the Lord and said that God sent him to baptize the people. The last proposition is the life. "He that believeth on him hath everlasting life." We believe that Christ has come and that he will come again, not only as the Son of God, but as the ruler over the earth also.

A collection to pay the sheriff and deputy and for other expenses was taken up, amounting to \$52.68.

After the sermon Bro. Joseph Smith baptized nine persons, these making thirty-six in all during this session of Conference.

At 2:30 p.m., the nine baptized were confirmed by Brn. Gurley, Lambert, Lake and Caffall, who also ordained Levi Wilson as Second Counselor in the Fourth Quorum of Elders.

Prayer was offered by J. H. Lake, and M. H. Forscutt preached. He said that the object of the gospel is to bring men into a Christ-like condition, but sacrifices innumerable are demanded. He had heard men say that all their acts came from selfishness, but he argued against there being any selfish consideration in the gospel. There is nothing of this world's good to be obtained by affiliation with this latter day work. The purpose of the gospel is also to bring mankind into a higher state of existence. It is therefore good news to them, being God's plan for their salvation. But God does not destroy man's agency by compelling him to accept salvation, and thus be only a machine acted upon. We are saved not because of any inherent worth of our own, but because of the mercy of God. Salvation is for all men, and all men will be saved or will have been saved. Men can be saved from damnation and yet not be glorified. There is a difference between salvation justified and glorified. When Englishmen are naturalized here in America they receive the privileges of citizenship, but it does not make them judges, mayors or other official of the land. So we can be saved without receiving any glory or honor thereby.

Z. H. Gurley followed with a few remarks after Bro. Forscutt closed. He said that this earth is a battle field, and the fittest will survive till the great finale, and then they will continue. God, by the administration of justice, will give all men according to their works. As you sow, you will also reap; and you must make yourselves acquainted with God's law and live by it wisely. All should

be prompted by love and actuated by the spirit of truth. And we should assist to lift up humanity. Stretch forth your hands to your fellow-men; let the love of God shine forth from your hearts as well as be within you and filling your homes.

The Hay Committee reported as follows :

We have paid for hay and other expenses \$81.65, and received \$99.00, leaving \$17.35, which we will pay to such purpose as Conference may decide.

H. N. HANSEN, }  
C. W. LAPWORTH, } Committee.

Upon motion it was ordered to be paid into the Church treasury, and thanks were voted to the committee for their services.

The following was moved and adopted :

Whereas, injury may result to the cause and perhaps also to individuals, in that the labors of some of the ministry may be lessened through misunderstanding as to the action of this Conference in regard to sending only the Twelve and the Seventy into the field, (unless sufficient means be in the Church treasury to do otherwise), therefore be it

Resolved that those of the ministry who were under General Conference appointment, but who are not named in the list of missions appointed at this session, neither have been individually released, nor otherwise provided for, are hereby recommended to district and mission authorities and conferences for appointment, either in those fields to which they were formerly assigned by the General Conference, or to other districts and regions where they may profitably work; and we also recommend such authorities or conferences to receive them in the same spirit as though they were sent by the General Conference; and furthermore we recommend that such districts and missions sustain such laborers with the necessary means, so far as is practicable and just, and this in order that the work of God may be prosecuted with no less vigor and success than has been heretofore. And we also recommend that all others who can labor to the benefit of the cause, be also in like manner appointed and sustained, according as the Spirit may direct and means and circumstances may justify or permit.

Adjournment was had till evening.

At 7:30 p.m. Joseph Luff preached. He said that he had been asked by different people to speak upon different subjects, and some desired that he should treat upon the people of Utah, as he had just returned from that land. He remarked that by going there he had learned things that he could not have believed without being there. He had not supposed that people could be so ruled by despotism that they could look upon the mire wherewith they were daubed and thank God for it, or that it was possible for a people who had been so enlightened to sink so low in degradation as many do under the religious system of Utah. In some of the writings of their leaders it is stated that our Lord Jesus Christ created Adam, but other teachings of theirs say that Adam came to earth and brought one of his wives, and that he was the father of Christ. Having been taught to obey counsel they are expected to close their eyes and not use their own judgment. The tithing of the poor there exceeds everything else under heaven as a systematic robbery. They take one-tenth of the grain, one-tenth of the young cattle and other stock, and then, when the remainder is grown to full size or fattened for selling, one-tenth of them is taken. After killing the swine one-tenth of the renderings is taken to the store house, and also one-tenth of the soap made from the refuse, or otherwise worthless scraps. Other religious

bodies than the Reorganized Church are not able to cope with the errors of that people, from the fact that they meet them with many statements of story and book writers that are not true, and that people know it. But ministers of the Reorganized Church are able to fill the gap between the peoples, and he thought one sermon preached in Utah was worth ten preached outside. In God's hand the Reorganized Church will solve the problems there. A Methodist minister who had labored there ten years said that they could do nothing religiously for the people. Bro. Luff gave some excellent instruction to the Saints concerning their lives and conduct, and expressed his thanks for financial aid received by him.

After singing "Home, home shineth before us," the benediction was pronounced and the conference adjourned to meet at Plano, Illinois, at 10 o'clock a.m., Wednesday, April 6th, 1880.

JOSEPH SMITH, *President*,  
H. A. STEBBINS, *Secretary*,  
ELI T. DOBSON, *Assistant*.

I have only the names and items of the following baptized during the Conference.

Alma A. Chatburn, Martha A. Blake and Elizabeth Osborne baptized September 13th, by T. W. Chatburn, confirmed by Elvin and Bozarth. Joseph J. Hall, Lillie Johnson, Charles Cheney, Zebulun H. McCombs, Bessie A. Cobb, baptized September 14th, by J. R. Badham, confirmed by Lake and Badham. George M. and Merrett E. Kennedy, Ida E. Johnson and Ira A. Lytle, baptized September 16th, by Heman C. Smith, confirmed by Smith, Wilson, Bozarth and Hyde. Jane Stephens, (or Stevens), and John R. Palmer, baptized September 16th, by Levi Wilson, confirmed by same as above four. Cornelius and Sarah Jordan, baptized September 18th, by T. W. Chatburn, confirmation not stated. Henry B. Hardman, Hans H. Jaspersen, Thomas D., Carrie M. and Selina Cook, Siona Wood, Martha Avery, Henry Bishop and Damia Sellers, baptized September 19th, by Joseph Smith, confirmed by Gurley, Lambert, Lake and Caffall. Eleven names I have not, nor items of any kind. Those knowing them will confer a favor by sending to me, or the persons baptized can send names and items of birth, baptism and confirmation.

HENRY A. STEBBINS, *Church Secretary*.

## REDUCTION IN PRICE.

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*Inspired Translation by Joseph Smith the Prophet.*

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## Saints' Herald.

JOSEPH SMITH, EDITOR.  
HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, October 15th, 1880.

ON a recent visit to Lamoni, Decatur county, Iowa, we found a very decided improvement in the state of the country. A town of over two hundred inhabitants; with stores and business houses; blacksmith, wagon, and harness shops; with an active grain and stock business; give an appearance of thrift and enterprise quite gratifying to those interested. We found a most excellent feeling prevailing in regard to the settlement of the locality, and active preparations being made for a further increase. Crops this year have been fair, though hurt some by dry weather; the absence of frost up to October 2d greatly aided in overcoming this, however, and corn matured well. There has been considerable sickness the past summer, chiefly bilious and typhoid fevers; but the approach of cooler weather seemed to have a beneficial effect on the people. The air on some days was clear and bracing, seeming to impart snap and vigor to the system.

The Saints, as a whole, were and are anxious to know when the press is to be removed into their midst; but we could not assure them as to the time and event. We believe that a better community would be hard to find; we quite fell in love with the people and the country. We spoke to the Saints at their meeting house, (old quarters), and also spoke at Davis City, in the Union Church, owned by Mr. John Clark, a pleasant man, past middle age, and so liberal in view as to have erected a house in which all may meet and worship, without regard to denominational name. Bro. Z. H. Gurley fills regular appointments in this church each two weeks, and the interest is good.

Bro. O. B. Thomas held a debate with one Elder Ryan, down in the edge of Missouri, while we were at Lamoni, and acquitted himself well for the cause, so at least says report. Two good rains fell during our stay, and we saw the country wet and dry.

### EDITORIAL ITEMS.

WE hope the Saints will please take notice that the farm heretofore advertised in the HERALD, and known as the Location Farm, is sold; Bro. Thomas France, of Kewanee, Illinois, having bought it on September 28th. So please do not write us any more inquiries about it. It is sold.

Bro. A. B. Moore, from Montana, has come in and is improving a farm west from the town of Lamoni, some five miles, and two and a half south.

Bro. Silas Rogers, of Ford county, Illinois, mentions that they have very good meetings in the Piper City Branch, and the Saints desire to keep the commandments of God. We hope that they will continue to press on.

Bro. I. N. White writes that he hopes to be actively engaged in the Des Moines District this winter.

In ordering a change in post office address, do not fail to give the old, as well as the new address.

Sister Susan Bourgoin, of St. Joseph, Missouri, expresses her thankfulness unto God for the blessings she enjoys, and especially in the thought and knowledge that the latter day work is true, and that the Reorganized Church is the Church of Christ. May she remain steadfast against all who would ensnare, and be comforted evermore in all her labors and trials.

Bro. George H. Box writes that the branch at Brooklyn, New York, is encouraged in the Lord's work. The Saints are teaching their neighbors the way of life and salvation.

Sister Rebecca Dayton, of Kirtland, Ohio, says that she abides in the faith and tries to do her duty, notwithstanding the loneliness. She thinks that place as worthy of labor being performed as any other, that souls might be saved. She is in her eighty-fourth year, and feels that her journey in this world is almost over. May her rest be a good one.

We call the attention of those writing to the Herald Office, on business connected with the Office, to the notice on last page of the HERALD. To insure prompt attention, all business communications must be addressed to Joseph Smith, Business Manager.

Bro. Frank Lofty wrote from Scranton, Kansas, September 27th, that he was preaching on the Sabbath days in that place. A good interest existed, and additions to the Church are expected.

Bro. John C. Foss wrote from St. Joseph, Missouri, September 28th. Had been preaching there and baptized one. Thence was going to Stewartsville.

Bro. E. C. Brown has baptized two more in Pocahontas county, Iowa.

Bro. D. F. Coombs, of North Dartmouth, Mass., mentions the good conference held in that district.

Bro. M. D. Scribner, Painesville, Ohio, says that he longs to hear another gospel sermon, but the few Saints have no minister, not even to preach their funeral sermons. But we pray, as will all Saints, that they may abide and be comforted by that promised heavenly teacher and comforter.

Bro. G. T. Griffiths wrote from London, Ontario, September 24th, that they had an excellent conference there the 18th and 19th.—God's gracious power was felt by all. He baptized some more at Walsingham after his report to the General Conference was written. He felt well in Spirit and in the faith.

We call the attention of those wishing a good article of note paper, to the price list on the last page. These papers are put up in packages of five quires each, sent postage paid for thirty-five and fifty cents per package. That for thirty-five cents is a hard, smooth paper, better in quality than you can buy in retail stores for twelve cents per quire. That for fifty cents is one of the best papers sold, and is usually retailed at eighteen and twenty cents per quire.

Bro. Joseph Smith has not yet returned from Iowa as we write (October 11th), but is expected soon. He has been in Decatur county since September 21st.

All persons ordering the book "Joseph the Prophet," will please remember \$2 is the price of the book in the office. In all cases twenty cents additional for postage must accompany the order.

Bro. Henry Grim, of Houston county, Texas, says that he is still standing alone in that county, but has written for Brn. Bozarth and Thompson to come to his help. A Mr. McKinney has built a house for our Elders to preach in. We hope that it will yet have plenty of use that way. Bro. Bozarth has come North, but Bro. H. C. Smith will be in Texas soon to attend to that Mission, or so we expect.

Bro. George S. Hyde wrote from Mondamin, Iowa, October 8th, that he was laboring there in the Master's cause. He says, "There is neither happiness nor peace for me if I do not warn sinners to repentance. And it is not an irksome task, because, while teaching the gospel to others, I feel its saving power myself." Yes, that is the great consolation and comfort that is felt by every true and honest, zealous and faithful laborer for Christ, and there is no greater joy felt by mortal man than comes to him who preaches in Spirit and in truth.

### News Summary.

Sept. 24th.—Strikes have penetrated Russia. Some 3,000 workmen employed in a factory near Smolensk, struck recently on account of a reduction having been made in their wages. They committed fearful excesses. The Governor of Smolensk, the Public Prosecutor, and the Chief of Police have gone to the scene of the strike, and troops are also being dispatched to the point.

It is stated that six of the best vessels of the Russian Pacific squadron have been ordered by telegraph to hold themselves in readiness to return immediately to the Mediterranean in the event of the Dulcigno affair taking a serious turn and a rupture occurring between Russia and Turkey. The remainder of the squadron would follow as needed.

25th.—Another earthquake in South America. A village destroyed and two hundred people killed.

The Montenegrins are preparing to enforce the cession of Dulcigno, and they expect to be supported by the European fleet.

A \$250,000 fire in Brooklyn, New York. 27th.—It is stated that the allied fleets intend to move upon Dulcigno to force the Albanians to give it up to Montenegro; also it is said that the Turkish troops are ready for war to prevent it.

Another agrarian murder is reported from Ireland. Lord Montmorris, a small landowner in Ballinrobe was found dead with six bullet wounds in his body. He was on bad terms with his tenantry, and is presumed to have met the fate of Lord Leitrim.

Several boiler explosions throughout the United States yesterday. Two men killed and others wounded.

The Chicago Tribune says that in that city yesterday evening there were at least a dozen vicious assaults or robberies along Clark and adjacent streets between Randolph and Monroe streets. Cries for police were heard in all quarters, and the policemen had their hands full. And it was nearly as bad in other localities.

28th.—The Sultan of Turkey is also in a defiant attitude against the Powers, and war seems quite probable. For a sick man, Turkey shows considerable life and activity yet.

Fire broke out among a number of barges on the Neva at St. Petersburg yesterday. The barges which caught fire were loaded with hay, and at one time the whole shipping in the river was threatened with destruction. The police authorities, however, managed to float the burning vessels down the river and out into the bay.

The Mark Lane Express says that on account of the dull, and damp, and unfavorable weather, the harvest is not yet completed in the North of England and Scotland. The threshings continue disappointing to the farmers.

On account of the recent moist weather malarial diseases have broken out in many parts of Texas. To such an extent does the sickness pre-

vail that in some plantations it is impossible to obtain enough men to harvest the cotton crop.

An immense swarm of grasshoppers passed over the country in the neighborhood of Jacksonboro, Texas, yesterday, destroying all the crops on the way, even eating up the cotton-leaves. The swarm approached from the north, and was so dense for a time as to obscure the sun.

29th.—The Powers have peremptorily demanded of the Sultan the immediate recall of Riza Pasha and the surrender of Dulcigno. Turkey replies by sending reinforcements into Dulcigno.

By an explosion of fire-damp in a mine in Germany eleven men were killed and as many more wounded.

30.—The city of Dulcigno is reported to be in flames, supposed to have been set by the Albanians.

Notwithstanding Ayooob Khan's crushing defeat by Gen. Roberts, all is not yet quiet in Afghanistan. Ayooob's victory over Gen. Burrows gave rise to a spirit of fanaticism which has since been fostered, and stimulated by the Afghan priests and some of the chiefs, and it is said that the tribes are only waiting for a favorable opportunity to give the English considerable further trouble.

Oct. 1st.—The report of the burning of Dulcigno is now said to be "absolutely unfounded." The rumor is again revived that Turkey will fulfill her promise and the conditions of the Berlin treaty and cede it to Montenegro, but little reliance can be placed on any of the rumors and surmises from that region.

Garibaldi, who has been taking a sort of political vacation at his old haunt in the Island of Caprera, is to visit Genoa Saturday. The Italian revolutionary societies have been quite active of late, and the government of King Humbert is said to be somewhat afraid of the revolutionary chief's influence, and is taking precautionary measures. Garibaldi will be closely watched while in Italy. Kings are no more merciful than Republics.

2nd.—Serious riots growing out of the opposition of the Catholics to the new Belgian Education act have occurred. A number of peasants attempted to prevent the Government Commissioner from carrying out the provisions of the law. The Commissioner called on the police, who fired at the mob, killing one man and wounding another.

There is a prospect of trouble between Belgium and Germany.

During the month of September 26,149 European immigrants arrived at New York. The number for September, 1879, was 14,770. Each incoming steamer continues to bring large numbers of immigrants, the German steamers bringing most.

There were sixteen deaths from yellow-fever and ten deaths from small-pox at Havana during the week ending September 24. Among the victims of yellow-fever was Luis Marengo, chief of staff to the Governor of Cuba.

The Government of the Mexican Province of Chihuahua has offered a reward of \$2,500 for the scalp of Victoria, the Apache Chief.

Victoria has again outwitted the United States troops. He has managed to escape through the cordon which Col. Buell fancied he had drawn around him, and attacked Fort Cummings, Buell's headquarters, but he was repulsed.

The horse-distemper is rapidly spreading in New York City. About one-third of the equines owned by the street-car and omnibus companies are already suffering, and it is believed that nearly all of them will be down in a few days. Travel is greatly impeded in consequence. Business will be seriously interfered with also.

There were frosts in various localities of Virginia and North Carolina Thursday night. The damage done to the tobacco and cotton crops thereby is pronounced not serious. The frosts were very light.

The strike among the cotton-operatives of Lancashire, England, is spreading. Yesterday 900 weavers struck work at Wigan. This action will throw 500 others out of employment, and, should the strike continue, a number of spinners will have to be discharged also.

A reward of \$5,000 has been offered for the ap-

prehension of the persons who killed Lord Montmorris, the Irish land-owner. Two persons named Gannon and Sweeney are under arrest on suspicion of being concerned in the killing.

4th.—The Turks wish to settle with Europe, but to have their own way and not carry out the Berlin treaty stipulations.

The Chilean troops are plundering the Peruvian towns and committing depredations throughout the country, burning buildings and robbing the people everywhere.

Two boys in Cincinnati went out to smoke some cigars on the sly, and dropped the lighted stumps in some shavings, and the result was the destruction of property valued at \$50,000.

Seven persons were poisoned at Milwaukee yesterday by eating wild parsnips for dinner. Physicians were called in as soon as the first symptoms of the poisoning became manifest, and all but two of the victims are now pronounced out of danger.

5th.—The members of the Greek Parliament are unanimously in favor of war with Turkey. About 40,000 Greeks are already under arms, and many more are flocking to join the patriotic army.

Over twelve million bushels of grain were shipped from this country to Europe during the month of September. There were three hundred vessels employed in the transport.

6th.—Great distress prevails in the interior provinces of Russia in consequence of the failure of the crops. The granaries are almost exhausted, and the prospect before the people is anything but pleasant.

A dispatch from Calcutta, India, says that heavy rains have caused disastrous floods in Bengal. Many lives have been lost and crops are much injured.

The epizootic is spreading in New York. About 4,000 horses belonging to the street-car companies, two-thirds of those belonging to the stage companies, more than half belonging to the express companies, as well as many trotting horses, have been badly attacked. No fatal cases have occurred as yet, but the veterinary surgeons predict that the distemper will assume a more virulent form, and that the loss among the equines will be very large.

7th.—In Ireland the anti-rent movement is daily gaining strength. A dispatch from Dublin says: "The agitation is no longer merely a land movement. It is becoming more far-reaching, and it would be difficult to conjecture the result. The Fenians hope for open rebellion; the Land-Leaguers firmly expect to obtain home-rule; and it would be idle to deny that if a general strike is made against rents, which becomes more and more possible every day, the movement will be well nigh irresistible, for the entire army of England could not evict the people, and if they could the landlords would be still deprived of rents, and would also be obliged to pay the cost of enforcing the law. What with Land Leaguers on the one side to keep the people inflamed, and secret societies on the other to intimidate, and occasionally an assassination, such a state of affairs has been created as no Irish rebel ever before contemplated. No Englishman at present realizes the direction which affairs are taking."

The town of Austin, Minnesota was only saved from total destruction by fire yesterday morning by the heroic efforts of the firemen and the admirable coolness and organized efforts of the people. As it was about \$30,000 worth of property was burned.

Also at Minneapolis, fire destroyed \$75,000 worth of property.

A dispatch from New York City says that twenty thousand horses are suffering with the epizootic there. The disease is coming westward and has reached Cincinnati and Indianapolis.

9th.—Four yellow fever patients were admitted to the Quarantine Hospital at New York yesterday.

England proposes to the powers that they jointly seize some island in the Greek Archipelago, and taking their fleet there, use it as a base of operations against Turkey should further action be required.

The Counties of Galway and Mayo, in Ireland, have been declared in a state of disturbance by the Government. This means that an additional

force of soldiers and policemen will be sent into these counties. It was near the line between the two districts that Lord Montmorris was killed recently. Resistance to eviction and to the service of ejectment decrees, is almost general throughout both counties.

By a mine accident in Prussia on the 6th, fifty men were suffocated.

## Correspondence.

DELOTT, Crawford Co., Iowa,  
October 4th, 1880.

*Editors Herald:*—Bro. J. F. McDowell has been with us five days, at Dow City, speaking four times. His audience on Sunday night, September 26th, was large and attentive, but at his other meetings the attendance was small. From Dow City he came to this place, where he is preaching with good success. May the blessings of the Master continue with him.

I left home last Saturday with the intention of performing field labor, so long as the good Lord shall give me physical ability to continue. I spoke here twice yesterday, and to-morrow I go to Carrol City, expecting Bro. McDowell to follow me in a few days. I am generally sufficiently slow, but, believe me, I am becoming anxious to see the work move faster.

Yours in the gospel,  
JOSEPH R. LAMBERT.

KEMPVILLE, Alabama,  
September 21st, 1880.

*Bro. H. A. Stebbins:*—I have had much opposition since I last wrote you, but in the midst of it the Lord has blessed me. I have also baptized two more, making six with those I baptized the 4th. I organized a branch consisting of these and five received by letter from the Lone Star Branch, eleven in all. We named it the St. Joseph Branch, at Kempville, Monroe county, Alabama.

The cotton crop is just getting ripe, and the people are very busy. If my wife was here she could make some money at school teaching, to help herself, and me too. She can not help me while she lives in Canada. There is a great call here for preachers, both white and colored ones. I have been preaching every night for three weeks in this place. I debated with a Methodist minister the 16th, and the people decided in my favor, as having the best of the argument. One woman gave her name for baptism. I know there is a great work to be done here, and I wish that I had some one to travel with me, for we could do a better work. Pray for me and God bless you all.

G. H. GRAVES.

TUSTIN CITY, California,  
September 26th, 1880.

*Editors Herald:*—I submit a brief account of the doings of Laguna Branch which had its first anniversary on the 13th inst. Its members, one and all, thought it a fit time to have a special season of rejoicing, prayer and feasting, and so all gathered at the residence of its president, Elder Harvey Hemenway, and during the day we had a social feast, also a feast of the good things of this world. Harmony, peace, love and unity pervaded every heart, and in the evening there was prayer and rejoicing in very deed. The Spirit declared approvingly of us as accepted of the Master. We had expected Elder Burton and family to have been with us, but he was laboring in other fields for the Master, and our prayers went up for him and them. On yesterday another young man was baptized and numbered with us, and more are interested, so that good reports from us may be expected. On Monday next Elders Burton and Hemenway start on a work to last till November Conference. They are earnest laborers and their labors will be fruitful.

E. J. F.

15 October 80.

**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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

## Miscellaneous.

### NOTICES.

*To the Saints and friends of Northern Iowa and the state of Minnesota, Greeting:*—

May love, peace, knowledge, wisdom and zeal be multiplied unto you, that you may continue in the faith and work of the Lord Jesus Christ unto the saving of yourselves and others in the kingdom of God.

Having been reappointed to this field, I earnestly request the co-operation of the elders, priests, teachers and deacons, also the members, in the prosecution of the work. Let all labor as directed by the law of God, and there is no danger that any will do too much. The special and leading duty of the elders is to preach the gospel; and they must do it or come under condemnation. Doctrine and Covenants 50:4; 42:5. Revelations of 1865, par. 2. The priests, teachers, and deacons may and should preach and teach the principles of the gospel; but while the priests may travel and preach, teachers and deacons are standing ministers to the Church. Doctrine and Covenants 17:11; 83:22.

Any information that can be given by the Saints and friends relative to prospects and desires for labor, in their respective localities, will be thankfully received and duly considered. But you will please bear in mind, first, that my health is so poor that I may have to quit the field in a short time; second, I can necessarily reach but a few of the many places where preaching ought to be done, and third, I am under obligations, after learning what I can of the wants and needs of my field, to use my own judgment, and go where it is thought my presence is most needed. Elder J. W. Wight, a young man from Monona county, Iowa, is expected to labor with me in this field. We commend him to your care, and ask for him the same treatment that I have received from your hands. May God's mercy dwell richly with you that you may secure the crown.

Your co-worker for Christ,  
JOSEPH R. LAMBERT,  
Box 122, Dow City, Crawford Co., Iowa.

The South-Eastern Ohio and West Virginia District Conference will be held at Syracuse, Ohio, October 23d and 24th, 1880, commencing at three o'clock p.m.

T. M. MATTHEWS, *President.*

### BISHOP'S AGENT APPOINTED.

Elder T. E. Jenkins having been recommended by the conference of the Welsh Mission as Agent in Wales, I hereby appoint him to said office and duty, hoping also that he will faithfully perform his duties by God's directing Spirit, and that the Saints there will impart of their means to sustain the work as well as sustain Bro. Jenkins by their votes in this office.

ISRAEL L. ROGERS, *Presiding Bishop.*  
SANDWICH, Ill., 8th Oct., 1880.

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### THE SAINTS' ADVOCATE,

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faith in him had been inculcated into their bosoms. Now note its effect; "And they said unto Peter, and the rest of the apostles, men and brethren what shall we do?" If the popular teaching of the nineteenth century be correct, there was nothing for them to do. They were already "converted," and had experienced the "change of heart." But here is a man that is sent and is duly authorized and qualified to preach the gospel. He is laboring in harmony with the instructions of the blessed Master, "teaching them to observe all things, whatsoever I have commanded you." Now, mark how he instructs these thirsting souls. "And 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. \* \* \* And with many other words did he testify, and exhort, saying, Save yourselves from this untoward generation." Again, mark the operation of faith inspired under the teachings of one who is sent. "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls." Here we learn that faith in Christ, as inspired under the teachings of those who are sent to represent him, first creates a desire to obtain the promised reward, and then inquiries for the means through which this happy result may be attained. This being made known, they gladly comply with the same. Says the writer of "The Acts," "Philip went down to Samaria and preached Christ unto them, and the people with one accord gave heed to those things which Philip spake." What Philip spake, and how they gave heed, may be learned by reading Acts 8:12-18. As in all cases where true faith exists, they were prompted to obey the gospel. They were baptized for the remission of sins, and received the imposition of hands for the gift of the Holy Ghost. Under the direction of an angel of the Lord, Philip departs from Samaria and wends his way towards Gaza. While traveling he falls into company with an Ethiopian, who is reading the prophecies of Esaias, (Isaiah), which foretell the coming of Messiah. This opened the way for the presentation of the gospel. In answer to the question of Philip's, "Understandest thou what thou readest?" He said, "How can I, except some man, should guide me?" Then Philip opened his mouth, and began at the same scripture and "preached unto him Jesus." His labor was not in vain, for like the Samaritans the humble seeker after truth "believed," and gave heed to his teachings. Now, mark the result; "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 thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God." What volumes of meaning are couched in that simple sentence, freighted with the sentiments of a converted soul. And now, give ear, all ye seekers after truth; and learn wisdom you who would be their teachers, and profit by the example of those whom you profess to follow. "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." The simple obedience of this man gives a lustre to the say-

ing of Jesus, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." What is the means of admittance into the kingdom of heaven? "Except a man be born of water, and the Spirit he can not enter into the kingdom of God"—Christ.

The account given of some of the successful labors of Paul and his fellow laborers, furnishes us with some examples that are highly illustrative of the principle of "saving faith." This Apostle is said to be the author of the saying, "I am determined to know nothing among you save Jesus Christ and him crucified." The following citations will go to show what was comprehended in this declaration. "And on the Sabbath day we went out of the city by a river side where prayer was wont to be made, and we sat down and spake unto the women which resort thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul, and when she was baptized, and her household," &c.—Acts 16:13, 14, 15.

Saving faith in Christ, and repentance and baptism in his name, are principles that are inseparably connected. In all cases when the former is taught by the true servant of God—those who are "sent"—and is received by the honest in heart, the latter is understood to be essential, while those who refused to comply with these requirements are accounted as unbelievers. John the Baptist taught "the baptism of repentance for the remission of sins," and that they should believe on him (Christ) who should come after. Again, the sixteenth chapter of Acts gives an account of Paul and Silas being cast into prison. God intercedes in their behalf; the prison is shaken by an earthquake; their bands are loosed, and the jailor is converted; the principle of true faith ever acting its part, the same important question springs from his lips that was uttered by those penitents at Pentecost, "Sirs, what must I do to be saved." "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." What was understood to be belief in Christ by those worthies may be learned by the context. "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he, and all his, straightway." And such were the teachings and practices of the faithful in Christ eighteen hundred years ago.

For other text proofs, we refer the reader to the case of Cornelius, Acts 10. Also Paul's conversion, Acts 9 and 22. What is accounted as faith by the Master is plainly revealed in the commission. "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." They were to believe Christ's gospel as taught by his apostles, and as baptism was one of its fundamental principles, for any one to make a profession of faith in the gospel, and at the same time refuse to comply with its requirements would be the height of folly. Jesus said the publicans justified God, being baptized of John. "But the Pharisees rejected the counsel of God against themselves, being not baptized of him."—Luke 7:29, 30. This

shows plainly that those who ignore the baptism of John (immersion for the remission of sins) are virtually "rejecting the counsel of God against themselves," for it is the Father's good will that none should perish, but that all might come unto him, in the way he has appointed, and have everlasting life.

GEORGE S. HYDE.

### What Hath Christ Done for Thee?

"Go home to thy friends and tell them what God hath done for thee."—Jesus.

I have been reading the Bible to-day, and thinking of the many testimonies I have borne and heard others bear, that we know the work in which we are engaged is true; and as I think I write. Yes, it is true. The Scriptures and history, the discoveries of explorers, the commotions of nations, the signs in the heavens and the earth, and the every-day experience of our lives, all prove to us that the faith as taught by the seer of Palmyra is true. "Yes, it is true." So are winter, storm, snow and ice, plague, famine, pestilence and death, bold, solemn, awful truths. But is our faith good? "By their fruits [not their arguments] you shall know them," said the only perfect teacher. The tree that bears good fruits is good; and no matter what we think, or what we know, we can not unknow the fact that the tree that bears bitter fruit is bad. What has our faith done for us? Has it made us talkers, better writers, shrewder debaters, clearer logicians? What are these? Leaves, nothing but leaves. And after we have talked and written the same thing for the hundredth time, dry, withered leaves at that. Does it make us happy? So does wine the inebriate, good cheer the gormand, fame the ambitious, gold the avaricious; and the only perfect teacher was a man of sorrows, acquainted with grief; and died, humanly speaking, forsaken of God and despised of men. But has it made us better? Has it brought us near to God; near to each other; near to the throbbing heart of humanity; near to Christ? Has it made us better men and women; better husbands and wives; better parents and children; better neighbors, better friends, better Christians? If so, it has been good to us.

To me, my faith is a sweet, a tender, a solemn reality, interwoven with every fiber of my being, every blessing of the present, every tender memory of the past, every hope of the future. Without it life would be a useless waste; death a leap in the dark, and God too far away to be a present help in every, or any time of need. But has it made me better? Not better than some one else; for the man or woman must be bad indeed if no worse can be found, but better than I was before; better than I would have been without it? If it has, "Praise God for gift all price above." If it has not, no matter what I believe, or think I know, it is to me only a dream from which there will be a sad, perhaps a fearful awakening by and by.

Saints of Utah, what has your faith done for you? Has it given you the heroic spirit of a martyr, enabled you to take joyfully the despoiling of your goods; mobbings, stripes, imprisonment or abuse; removed all fear of death, and made you willing to sacrifice your

all? 'Tis well, but many false faiths have done the same for their adherents. False gods are more arbitrary than the true one. If God accepts a broken heart and contrite spirit, it must be your own heart and not another's. If between you and the altar stands the wounded spirit of parent, neighbor, husband, wife, or child, God will not accept your offering, nor regard your prayers.

Saints of Plano, Nauvoo, Lamoni, and throughout the world, what has your faith done for you? Has it opened your eyes and ears; healed your infirmities; restored your sick to health, your dead to life? Has it taught you the lessons of mercy, justice, peace? Has it led you like the Master you profess to serve, to go out into the world to seek the lost, raise the fallen, extend the hand of mercy to the outcast, wipe the crimson from the brow of the Hagars, the Ishmaels the Magdalens; the victims of false faiths, false loves, false promises and false gods? If so, you have made one little spot of earth better for your having lived in it. But if, happy in your own escape from the meshes of sin, you wrap your robe of self-righteousness around you, close the door of mercy against weary souls struggling to be free, refuse to clasp the hands held out to you, as all of us reach out to Christ, remember, he who came to save them is your Judge. The mills of God grind so slowly that many forget the cause before the effect follows; but they grind exceedingly fine, and the retribution though slow is always sure.

Dear Saint, what has Christ done for you? Look over your past life and estimate its blessings if you can; but never until you are raised above the world, with the sunlight of God's great love thrilling your entire being can you understand what Christ has done for you; and then remember, part of what you owe to Christ, you can pay to those for whom he died. Go home to your friends; tell them what God hath done for you. Go to your neighbors; try to win them to Christ. Go to your enemies as Christ came to you. Forgive, as God has pardoned you. Strengthen the weak hands, as Christ strengthened you. Proclaim liberty to the captive, as Christ has made you free. Let your heart beat in sympathy with your fellows, as God's love flows to you despite your errors, or your sins.

Ye, whose faith imposes burdens grievous to bear, you are not serving God, but Baal; Christ's burden is light. Ye, who groan 'neath the yoke of oppression, are not serving Christ but hypocrites; his yoke is easy. Ye, who are smarting 'neath a sense of injustice and wrong, consider what had thy Master done to deserve the crown of thorns, the heavy cross, betrayed with a kiss, wounded in the house of his friends, mocked by his enemies, doubted by his brethren, forsaken by his disciples, misunderstood and misjudged by all,—he who drank the cup and bore the cross for you, can strengthen you to bear the same for him, and his.

"The purest streams of human love  
Flow naturally never;  
But gush by pressure from above,  
With God's hand on the lever."\*

\*"Bitter Sweet,"—Dr. Holland.

MORMONIA.

To have enough charity to speak ill of no one, and to be clean in speech, tends to love of life and to see good days here and hereafter.

He who gives promptly gives twice as much.

## Power of the Church.

It is conceded by all Latter Day Saints, that the Church of to-day is identical with the "primitive christian." Jesus delegated to the Church certain power to act in various ways, and a misuse of that power would be an abuse of the same.

Man has ever been prone to arrogate, and to so do he must deviate from the true standard, for arrogation invariably leads to the exercise of unlawful means or ways. That this was the case of the primitive church who will controvert? We wish to enter into an examination of the power given to the church, and ascertain its true character.

Jesus said to Peter: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven." Matt. 16:19. Again, in John 20:23. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

It is claimed on the part of many in the world, that Christ delegated to the Christian ministry the power to forgive sins. We read in Gen. Catechism, by John Hughes, Arch bishop of New York, p. 49-50. "What is confession? Confession is to accuse ourselves of all our sins to a Priest, in order to obtain absolution. How do you prove that the Priest has power to absolve penitent sinners? Ans. John 20:23."

Is it true that the power given was to be used in this manner, did Christ so intend? John says; "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins." 1 John 2:1. The Psalmist said: "I acknowledge my sins unto thee; I said, I will confess my transgressions unto the Lord." Psalms 32:5.

The saying of the Lord surely had a significance, but the use of the authority in the manner aforementioned is an abuse. Jesus said in speaking of offence being given by another, after relating the course of procedure: "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Whatsoever ye shall bind on earth shall be bound in heaven," &c. Matt. 18:17-18.

With the light of revelation we may understand it more clearly. In the Book of Covenants we read concerning the decision of the High Council in trying cases of transgressors, that if they retain the sin, or it is not pardoned by that council, there can be no appeal from the decision, it is final. In this sense only, can the authorities retain and forgive sin. From the reading of the New Testament it is all that Jesus meant in primitive times.

Another perversion of this power is in the granting of indulgences: "There are two kinds of indulgences, the partial and plenary." "The partial remits only a part of the temporal punishment due to sin." "Plenary, is the entire remission of the temporal punishment due to sin." Jesus never delegated authority to his ministry to do such things, it is a vile arrogation. Utah Mormon leaders killed men in order to save them from punishment due to sin.

It is claimed that the church is infallible in all she does, for Jesus said: "When he, the spirit of truth is come, he shall guide you into all truth." Hence, all that the christian

should do would be infallibly right; for Jesus again said: "And, lo, I am with you always, even to the end of the world." The conclusion is, that inasmuch as Jesus would "always" be with the 'church authorities,' the church could not err. We have been told that either this promise is true, or Jesus falsified. It must be remembered, that the promises of Jesus were always made upon condition. God never has been known to make promises otherwise; and if any persons profess to have any such, we should be inclined to doubt their authenticity. The promise here made in Matt. 28, was with the understanding that the ministry should "continue in the doctrine of Christ;" a diverging therefrom forfeited the promised favor. Hence, Jesus could withhold the promise and prove true to His word. Otherwise, it would be in contradiction to what had been said in former times: "Obey my voice, and I will be your God." Jer. 7:23. Moreover, all revelations given in subsequent times must correspond in essence or spirit with things given aforetime, otherwise truth is not infallible.

Power has been claimed to change the bread and wine into flesh and blood, called transubstantiation. This power to so do is claimed from the words of Jesus: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John 6:55. Mark 14:24-5. "This is my body. This is my blood." This language was used at the sacramental board. Let us see further if after Jesus consecrated the emblems whether He meant it to be understood in a literal sense. "And they all drank of it. And he said unto them, This is my blood of the new testament, (covenant), which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until," &c.

"The Holy Eucharist is a sacrament which contains really and indeed the body and blood, the soul and divinity, of our Lord Jesus Christ under the forms and appearance of bread and wine." G. C., p. 75. "After consecration, nothing remains of the substance of bread, which is totally changed into that of the body of Jesus, and the substance of the wine is changed into that of his blood." P. 76. We are told that we must take it literally: "This is my blood. This is my body. Jesus, in passing the wine to the disciples said: "This is my blood \* \* which is shed for many." Is this to be understood literally? "Is shed;" was his blood then really and literally shed; had he been already crucified? "I will no more drink of the fruit of the vine, &c." It seems that after consecration it was yet "really" wine, "fruit of the vine." Jesus said: "This do in remembrance of me." Is the memorial the thing itself? A monument erected in memory of a noted man, is the monument the man? Or is it a memorial of the man? Which is it? If that language is to be understood literally then his blood was literally shed at that time, for he said "which is shed" &c.

Must we too take the following literally? "But the water that I shall give him shall be in him a well of water springing up unto everlasting life." John 4:14.

Power is claimed to have been given to "canonize saints." These saints are supposed to be worthy of adoration and worship, and to help the church. Thus detracting from Christ

full power to control the affairs of the church. "We may desire the saints and angels to pray for us. The saints and angels hear us, since 'there shall be joy in heaven over one sinner that repenteth.'" There is no license or authority given in this language to pray to saints or angels; for Jesus said, "Whatsoever ye shall ask the Father in my name," &c. "Ye shall pray unto the Father in my name." Jesus never authorized the church to do otherwise. "Let no man beguile you of your reward in voluntary humility and worshipping of angels."—Col. 2:18. "And I fell at his feet to worship him, and he said unto me, See thou do it not: \* \* \* worship God."—Rev. 19:10. Any revelation given to the contrary is false and unwarranted, and dangerous to the church. Virgin Mary was set up as an object of adoration and worship. "Hail Mary, full of grace! the Lord was with thee; blessed art thou among women," &c. "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death." "There are three parts to 'Hail Mary.' The angel Gabriel and St. Elizabeth made the first two parts; the third part was made by the church."—G. C. P., p. 33-4. Jesus never made any promise to the church that we should be aided by the prayers of any dead saints or living angels. It virtually detracts from the glory of the Christian system and dishonors God.

"Thou shalt not make to thyself any graven thing, nor likeness of any thing that is in heaven above, or in the earth. Thou shalt not adore them nor serve them." "We are allowed to have relics, crucifixes, and holy pictures, with an inferior and relative honor."

God gave no license to honor, revere, nor adore any thing of the kind, as expressed in the first commandment. Any thing therefore tending in that direction is an intrusion. How far the primitive church wandered from God and his holy commandments delivered to it.

The church claimed power to impose penance on its members in case of transgression. This is not taught in the New Testament, neither did Jesus ever intimate any thing of the kind. All punishment for wrong doing in the church belongs unto God.

Again, it is claimed that Peter's successor decides and is to decide in all matters of doctrine. If this ruler issues any decree to the church universal, it is to be accepted by the church without question. If any thing in it seems difficult to understand, apparently contradictory to former things, entirely new, no one is to doubt, question, or criticize. If it seems not to harmonize with the Bible we must not disbelieve it, "for the church can not err." It seems that into this same terrible mistake the latter day apostasy fell. Obey counsel without question. Lay the books aside, hearken to the priesthood in all things. Do as you are told. What a semblance between the two apostasies. Adam is worshipped and adored as a deity. Apostates, heretics must be killed. Polygamy the power to save (?). Supplanting every pure principle of the gospel.

It is a remarkable fact that both apostate churches fell into divers snares and evil doings. That the priesthood was elevated to a superior plane than the books. That a non-reading of God's word was inculcated, thus producing ignorance, and ignorance was used to bind, lead and enslave the church in superstition, bigotry, fanaticism, duplicity and unswerving ad-

herance to the every command and bidding of big I. Whenever any man lays aside God's written word, then will, or may that person be led here and there into all manner of absurdities in matters of religion. Let every one open the books—search their contents, no matter how high his position or pretensions as to authority or sanctity only so far as he unhesitatingly and truthfully and honorably follows Christ and "abideth in the doctrine of Christ." Stifle your good sense and reason in the face of the open books for no man.

The church observes "holy days," but Paul said to the primitive church the "holy days, new moons," &c., were a shadow of things to come. So when Jesus came all such old Jewish observances were abolished. The church has her members call certain officers of the church "father." But Jesus said: "And call no man your father upon earth; for one is your Father which is in heaven."—Matt. 23:9. Here are the marks of apostasy again. In A. D. 558 the church taught "Extreme unction," i. e. when a person is sick unto death, the priest is to anoint the person with oil, and is claimed to "give grace to die well." They quote Jas. 5:14. But there we read, "and the prayer of faith shall save the sick, and the Lord will raise them up;" heal them. What a change! It was not instituted to "give grace to die well;" but to give a new lease of life, should they not be sick unto death. It was "for the healing of the sick," not for the death of the sick.

In A. D. 1000, the rite of baptizing bells was instituted; the privilege for so doing is claimed from 1 Tim. 4:4, 5. "Every creature of God is good, and nothing to be rejected that is received with thanksgiving; for it is sanctified by the word of God and prayer."—G. C. P. 94. In the context it will be noticed that Paul was talking about "meats," hence the use of the word "creature;" a bell is not a "creature of God." The argument is far fetched and untenable.

Clerical celibacy was taught and declared a tenet of the church in the year A. D. 1015. Paul spoke of a class that would "forbid to marry," and says it would not be of God. (1 Tim. 4:1-4.)

Confession was instituted A. D. 1215. If it was a doctrine of the church always, why delay to so late a date before so declaring. Transubstantiation was not declared as a doctrine of the church until the year 1000. The invocation of the Virgin Mary and saints was not declared a tenet and binding upon the church until A. D. 594. Thus we perceive a gradual departure from the early primitive standard established by Christ and the apostles. The doctrine of purgatory was not so declared as a doctrine until A. D. 593. And it is claimed that by the suffrage and alms of the faithful here, the spirits in purgatory may be relieved from their punishment. Jesus never so taught, neither is it anywhere so implied in the Scriptures. Every individual must pay the penalty of their transgressions themselves, and any doctrine or revelation teaching to the contrary is not in harmony with the written word already given; and truth will not conflict with truth. So we must reject all these things as impositions and intrusions upon the holy principles of divine truth taught by Christ and his holy ministry, who were so highly inspired and favored with the

divine presence of Jesus. And we may rest assured that they "followed no cunningly devised fables," but stood by the honor of God and his truth, and were untiring and loving workers for humanity's good. They learned of Jesus all that was wholesome, good and pure.

J. FRANK MCDOWELL.

## The Kingdom.

"BUT seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Mat. 6:33.

We have a plain command to seek for the kingdom of God. The command, to seek, implies that there will be some difficulty in finding. We do not ask any one to seek for that which is plainly visible. The fact that Christ gave the command proves that he realized the difficulties which would surround those trying to find the way of life. But, if a man starts to seek for a thing, he must understand its leading characteristics; its form, size and color; that is, if it is a natural object. So, also, if a man attempts to find the kingdom of God; he must know its doctrine, ordinances, government and blessings; then he can examine all the various churches claiming to be that kingdom, and the one that corresponds in all respects he will not hesitate to pronounce the object of his search. On the other hand, if any church claims to be the kingdom, but does not correspond to the description, he will not hesitate to pronounce against it.

The first thing then is to obtain a true and reliable description of the church or kingdom of God. This can be found in the Bible, and while many differ on doctrinal points, all agree that it contains a true account of the church. But before we begin our search for a description let us learn whether there were to be any changes in the gospel. Are we to expect a new gospel or are we to stick to the ancient one, just as we find it recorded in the Scriptures? Paul says: "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.

Here we find a fearful curse pronounced upon those who shall teach a different gospel from the one taught by Paul and the other apostles. Again "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19.

Here is a curse pronounced upon those who shall take from his word. It is true that this is spoken with especial reference to the Book of Revelation, but it applies, no doubt, to all of God's words. There are two ways whereby man can take from the word of God; one is to boldly strike it from the Bible, the other is to disappreciate its value and force by professing great reverence for the Bible, and at the same time teaching that this little passage is not essential to salvation, and that doctrine is not needed now, and here is a principle which is done away. By such sophistry as this, word after word, doctrine after doctrine, and principle after principle may be taken from the Bible without arousing any suspicion against the corruptors of the word of God. Again, Christ says, "It is written, that man



shall not live by bread alone, but by every word of God." Luke 4:4. From these passages we learn that the gospel will never be changed; that we must not take away any part of the law of God; that we must live by every word of God.

In obtaining a description of the kingdom then, we must take it just as we find it in the Bible. We must find out just what the Saints of old believed, what ordinances they observed, what blessings they enjoyed and what kind of a church government they had. And having found this, we must take it for a pattern and look for a church like it. Our search may be difficult and tedious; we may be told that it makes no difference about the form, if the heart is right. Well if it makes no difference we may as well take the one that the Lord has given, to say the least of it. But I fancy, if a man should tell his servant to do a thing a certain way, and the servant should reply that some other way was just as good, that the man would think his servant was a little self-willed; and if the offence was repeated a few times he would discharge him. We should remember the saying of God to Moses. "See that thou make all things according to the pattern shewed to thee in the mount." Heb. 8:5. Naaman saw no difference between the waters of Syria and Judea. (See 2 Kings 5:12). But God did. So it always is. When God gives a law we must obey without murmuring, or receive the reward of the wicked. And we may add that that when the heart is right, man never seeks any new way, but takes the law of God just as he finds it.

We will now open our Testaments and see what were the teachings and practices of the early church. We notice first,

#### DUTIES.

"Now after that John was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel." Mark 1:14-15. Here we clearly see the doctrine of repentance and faith in the gospel taught. Peter says "Repent ye, therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Observe that they are to repent and be converted that their sins may be blotted out; not that their sins are blotted out. Thus we see that repentance, faith, and conversion all precede the remission of sins. Second,

#### ORDINANCES.—BAPTISM.

Peter says, "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. Here baptism is clearly taught with the promise of the Holy Ghost after it, (baptism), and not before. Also "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?" Acts 8:36. These passages unmistakably teach water baptism. We will say nothing here about either the nature or purpose of it.

#### LAYING ON OF HANDS.

We read, "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. Here we learn that the converts were first baptized and afterwards received the laying on of hands for the gift of the Holy Ghost. Also "And when they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied." Acts 19:5-6. Here again we find the same ordinances and in the same order. Paul speaking of the doctrines of Christ, classes the laying on of hands among them in the following words: "Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6:2. It has been held by some that none but apostles could lay on hands; but the fallacy of this appears from the following passage. "And Ananias went his way, and entered into the house; and putting his hands on him, said Brother Saul, the Lord, even Jesus, that appeared to 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. Here we learn that Ananias did lay on hands, and we know that he was not an apostle.

#### THE LORD'S SUPPER.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise, also, the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke 22:19, 20. This ordinance is plainly enjoined in the words, "This do in remembrance of me." Third,

#### BLESSINGS.

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another, prophecy; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and the self same spirit, dividing to every man severally as he will."—1 Cor. 12:7-11. In this passage we are plainly told what the gifts are; that they are given to every man; that they are for his profit; that they are given as the Spirit directs. In the following passage the enjoyment of the gifts is more fully explained:

"How is it then, brethren? When ye come together, every one of you hath a psalm, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him speak to himself, and to God. Let the prophets speak two or three, and let the others judge. If any thing be revealed to another that sitteth by, let the first hold

his peace. For ye may all prophecy one by one that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. 14:26-33. Here the manner of exercising the gifts is expounded. They are to be exercised in order, one speaking at a time; not a houseful in a confused uproar, some singing some praying, some speaking, some shouting. Now let us suppose two meetings, one conducted as Paul directs; another on the latter plan. Admit that the Spirit of God is poured out in both cases. In the first they speak one by one, in tongues, prophecies and revelations; all hear and are instructed and comforted. In the other they all speak at once, some shout, some pray, some speak, but the voice of one drowns out the other, and no one hears what is said, none is benefitted. We might be at such a meeting ever so long, yet would not learn anything. Now is it not reasonable that when God pours out his Spirit he does so to bless and instruct? Will not men speaking by the Spirit say something worth hearing? If so, you must admit that the course set forth by Paul is not only the scriptural but the best one. The blessings of the church, then, are tongues, prophecies, miracles, healings, and others as declared above. Fourth,

#### GOVERNMENT.

"And God hath set some in the church, first apostles, secondly prophets."—1 Cor. 12:28. Also, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4:11. From these two passages we learn what are the leading offices in the church, viz., apostles, prophets, evangelists, pastors and teachers.

Let us recapitulate and see what the leading characteristics of the church are.

First. It teaches repentance, faith and conversion, as necessary conditions to be complied with before entering the church.

Second. To those thus qualified it administers water baptism, laying on of hands, and the Lord's supper.

Third. To those who have complied with the above conditions it promises the various spiritual gifts described above; as tongues, healings, miracles, prophecies, and others.

Fourth. This church has apostles, prophets, evangelists, pastors as its ministers, whose duty is to feed the flock and watch over them, not as lords and masters, but as servants of God. Having now found a true description of the church, as it existed at a time when all admit that it was pure, and having found that it was not to be changed in any particular, let us "seek first the kingdom of God." We may have to look far and wide before we find a church that teaches all these doctrines, observes all these ordinances, enjoys all these blessings, and contains all these officers. But let us search far and wide, praying God to direct us, and if we do not become weary we will find it, for God is true, his church is true, his word is true, and if we are true we will receive his blessing, even eternal life.

JOHN H. HANSEN.

The follies of youth are food for repentance in old age.

Shun no toil to make yourself useful by some talent or other.

## Poverty a Blessing.

POVERTY is the nurse of manly energy, and heaven-climbing thoughts, attended by love, and faith, and hope, round whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men that in every department of life guide and control the times, and inquire what was their origin and what was their early fortune. Were they, as a general rule, rocked and dandled in the lap of wealth? No; such men emerge from the homes of decent competence or struggling poverty. Necessity sharpens their faculties; and privation and sacrifice brace their moral natures. They learn the great art of renunciation, and enjoy the happiness of having few wants; they know nothing of the indifference of satiety. There is not an idle fibre in their frames; they put the vigor of a resolute purpose into every act. The edge of their mind is always kept sharp; in the school of life, men like these meet the softly-nurtured darlings of prosperity as iron meets the vessels of porcelain.—Selected.

## A Word About Debt.

DEBTS incurred for family expenses always amount to a much larger sum than if cash were paid down for every article, and the burden of its expense felt at the time. Every family who keep a pass-book at the grocer's and butcher's, or dry good's store, ought to know this fact; for it is very tempting to order this, that, and the other when the purse does not have to be taken out of the pocket to pay for the articles; and clothing is easily bought when the charges are only to be written down.

Merchants understand this fact most fully, and will delight to give your family credit if they hold a respectable station in society, and they are certain that the time of payment will eventually come.

Then they can also charge a higher price than if you paid down for your goods. A quarter of a dollar a yard is to be taken into consideration, if you are to pay for the article out of your purse; but if it is to stand upon the merchant's books for six months, it is a mere trifle not to be thought of.

All of us who firmly believe in and practice cash payments for everything connected with our households and farms, are forced to pay more for an article on account of the debts incurred by others, which may never be paid. The merchant charges us a profit upon his goods that he would not be warranted in doing did he expect to receive payment for all his sales, and so in the end the honest persons pay the debts of the dishonest ones.

The little debts that the boy is allowed to contract at the village store are often the commencement of his ruin, and the small debts which the young couple just starting in life owe, are the beginning of countless miseries, for persons who live always in debt doubtless suffer miserably, until their sensibilities become blunted, and they will perhaps declare that the world owes them a living, and they mean to get it out of it.

Women are made to feel the burdens of husband's debts most sorely. Many have lived always in debt, but a time for reckoning must

come, and when the husband dies he leaves his wife and children penniless. The house, farm, and stock are all heavily mortgaged; scarcely enough is left to pay his funeral expenses, for all his belongings must go to pay his store debts.

Now, had there been no possibility of his running into debt, obtaining this, that, or the other thing upon credit, he might have supported his family decently, even comfortably, and have died possessed of a house, farm and stock, and left his family a home.

Debts are like stinging mosquitoes to honest men, and they poke their bills into their faces so often that they learn to give them a *quietus*, and never let them approach again; but to dishonest men they are the means of obtaining what is not lawfully their own, and thereby defrauding their neighbors and the community at large.

"You have outrun your fortune;  
I blame you not that you would be a beggar;  
Each to his taste! But I do charge you, sir,  
That being beggar'd you shall win false moneys  
Out of that crucible called debt." Selected.

## Saints' Herald.

JOSEPH SMITH, EDITOR.

HENRY A. STEBBINS, ASSISTANT.

Plano, Illinois, November 1st, 1880.

EXIT ELDER J. A. CRAWFORD.

THE Saints at Farmington, Iowa, some, or all of them feel that in the brief mention that we made of the defection and departure of Elder J. A. Crawford, we did them an injustice, and they are therefore aggrieved. If what we wrote about the matter had been read in the spirit in which it was written, no offense would have been taken, as we meant none. After our statement was made, one of the Elders wrote us, stating some things alleged as facts, damaging to Elder Crawford, and wished us to publish them. This we declined to do, because that we do not approve of retaliation in that form. We much regret the course adopted by Elder Crawford, as it could but eventuate in disaster and disgrace to himself; as wrong doing must inevitably come to grief. Elder Crawford alleged in his letter to us, as the moving cause to his action, an improper treatment by some at Farmington. In our notice of the matter we so stated, without reflecting upon the Saints, as we also stated that they supposed that they had reason for treating Elder Crawford as they had done, and referring to his lack of moral courage to get the matter righted, he being at the time presiding elder of the district, and in position to have it properly inquired into and adjusted, all of which he failed to do. All we thought to do was to give the position as alleged by either side without burdening the account with allegations and counter charges in terms. If we erred we ask pardon.

As a sequel to the affair, we are in receipt of copies of the Van Buren County *Journal*, published at Bonaparte, Iowa, of October 7th, and the Farmington *Bee*, published at Farmington, Iowa, of October 9th, containing the statement that Elder J. A. Crawford, W. H. Bybee, and a brother from Illinois, brothers-in-law to Elder Crawford, with the families of Crawford and Bybee, left Farmington in the night of October 5th, for Arkansas, leaving a number of debts

unsettled; that when it was learned that they had so left, Messrs. Jonathan Bedell, A. E. Townsend, F. Hummelke and Felix Gesford to whom various sums were owed, started in pursuit; that they overtook the fugitives near Wayland station, Clark county, and insisted upon the payment of their claims; that a parley ensued and much bad language and threatening were indulged in by Elder Crawford and his party; but that upon the firm statement of a constable, Mr. Painter, who had papers to serve upon the absconding men, that he would summon a posse and take Elder Crawford to the jail at Kahoka, if the matter was not settled, Mr. W. H. Bybee paid the claims and the pursuers left amid the threats of vengeance of the pursued.

This statement in these papers, is, of course, "exparte;" we do not vouch for its correctness, though the names of the men of Farmington being given seem to guarantee the truth of it; but if true it gives color to the idea that the Saints at Farmington had just cause of complaint against Elder Crawford, that he had done that for which he should have been made to answer before the Church authorities, and probably would have been so made to answer. Certainly, the friends of Elder Crawford of the Campbellite, or Christian order can not but feel chagrined that so signal an exposure has followed the man whom they won from Mormonism.

Our hope is that this man for whom, even now, we have a tender feeling, may see the error and uselessness of such a throwing away of talents and life, and turn away from evil unto the ways of truth; repent of his wrong doing, retrace his steps, make restitution and acknowledge the power of God in a thorough reformation. The Saints in Farmington can not be seriously injured in influence or society by what has taken place; and for the wrong that we did them, if any, by our mention of the affair, we ask, and hope for their christian forbearance and forgiveness.

## EDITORIAL ITEMS.

ADVICES from Bro. W. W. Blair, dated September 15th and 22d, October 7th, 12th, and 13th, give encouraging accounts of the work there. Bro. R. J. Anthony was to baptize some at Lehi City, about September 15th. Bro. Blair and others, were extremely anxious that some one—yes, many elders, should have been sent from the Fall Conference to Utah; and we are sorry that such could not have been done. No one regrets this more than did we and others of the brethren at the Conference; but what we could not do consistently must remain undone. We had neither the men, nor the means to send them. They will make arrangements to secure the services of Bro. Joseph Luff in the Utah Mission, to which we are heartily agreed. We have seldom listened to so powerful a sermon on Utah, as was delivered by Bro. Luff on the Conference grounds last session, and believe him to have correct views of the work there. We endorse their request made in Conference for his return.

Bro. B. T. St. John writes from Manchester, Red River county, Texas, that he had been blessed with a testimony of the work. They were persecuted to some extent. Notices are stuck up at cross roads threatening the Saints, if an Elder visits them to preach; and that too by men who say they "want a free country, with free speech and a free press."

The name of Bro. John S. Patterson, of the Seventy, seems not to appear in the published minutes of the Semi-Annual Conference, it having been omitted by some error. His name was mentioned, and his present field assigned to him; and the Saints will hereby be notified that he is requested to labor in that field until further notice, or the sitting of the April Conference, 1881.

Bro. Thomas Whiting, of Fall River, Mass., after stating what a good time was had at their late conference, writes: "Our little branch still strives to uphold the banner of truth in this place, and the efforts of the brethren are rewarded by souls being added to the kingdom of God. May we all prove faithful that we may be accounted worthy when Christ comes, is my prayer."

Bro. H. J. Hudson sends us a *Columbus Journal*, (Nebraska), in which his candidacy for Representative from Platte county, Nebraska, to the Legislature is announced. We sincerely hope Bro. Hudson may be chosen as he is an excellent man and will make a faithful representative of his county. The state of Nebraska owes him something of honor for his efficient aid in preventing legislative robbery of the state years ago.

Bro. L. R. Devore wrote from Clarksburg, W. Va., October 19th, as follows: "Father Ells and I reached this place on the 14th, and met with a number of the Bickerton Order. No spirit of opposition to our claims was manifest, worthy of notice. On Sunday, the 17th, I baptized four; Bro. D. L. Shinn and wife, Bro. Wilber Wigner and wife. On yesterday the 18th, four more were baptized; Bro. Geo. Pritchard, Mary J. Agner, and two daughters of Bro. Shinn, Margarette and Maud. On last evening Bro. Ells ordained Bro. D. L. Shinn to the office of Elder; he was chosen president of the branch. Bro. Ells will remain a few days yet, and instruct them in the order of the Church. I leave here this evening for Toll Gate in order to visit Sr. E. J. Leeson. You will hear soon from Bro. Shinn, and also from Bro. Ells. I baptized one on the 10th, at Belmont, Ohio, Abner B. Vernon, of this place, formerly of the Bickerton Order."

Bro. L. M. Sollenberger of Monmouth, Illinois, will spend three or four months in Pennsylvania, and would like to have Bro. Hiram Robinson, and Bro. John Edmunds write to him immediately; address L. M. Sollenberger, White House, Cumberland county, Pennsylvania. Bro. Sollenberger is a staunch defender of the faith, and would like some one to aid him at his home in speeding the gospel plow. Bro. James Brown, of Gill Hall, Pennsylvania, will please notice his call for correspondence; also Bro. C. N. Brown, of Providence, Rhode Island, if still at Washington, D. C.

The Saints are indeed a curious, a "peculiar people." To show that the wrongs suffered by the Church in their expulsion had been thought of and recognized as wrong and evil in the very land whence the Church was driven, we quoted an article clipped from a Missouri paper, Macon county, making an exception to its political bias at the time. The insertion of that article is taken by several as opening the columns of the *HERALD* to political articles, and of course, strife; one even sending us an extract from a violent, partisan, campaign document, asking us to insert it. This we decline doing, publishing the letter, however, together with another, and here the matter of politics for the *HERALD* will stop; for,

while we have a political opinion, and preference between the parties and the candidates in the election now pending, we have never obtruded our political preferences upon the readers of the *HERALD*, nor do we now intend to deviate from that rule. Politics is not our avocation, nor trade. If any ask our opinion in a private and personal way, we may give it, but shall not advocate it offensively to brethren.

Bro. T. W. Smith wrote from Providence, Rhode Island, lately, (note not dated): "We had a most excellent conference at Fall River, last Saturday, Sunday and Monday. Few present ever saw such a time. After all the excitement and care of business was over, a season of prayer and testimony was had, and the many powerful and convincing prophecies, and stirring exhortations, and earnest testimonies, with the immediate relief of a number of sick, with increase of unity, love and peace, are all remembered with joy to-day by all who partook thereof."

Sr. Kate Curry, writes from Oak Island, Texas, September 10th, but not very encouragingly; branch troubles are causing distress there. Sr. Curry sends poetry for the *HERALD*, on charity; want of room will preclude our inserting it.

Bro. N. Stamm sends card dated October 5th, from Des Moines, Iowa. He has been preaching at Bro. Emsley's house in Story county, to attentive hearers, who seemed to wish to hear the word.

Bro. J. A. Stewart writes, October 14th, 1880, that Bro. Hiram Robinson had visited them at Philadelphia, and did good. He was going to Hornerstown when Bro. Stewart wrote.

Bro. G. F. Weston, wrote from Bridgman, Michigan, October 2d. He was doing well in the cause; was to speak in the Congregational Society, occupying the time of his father, who was a deacon in that society. May the Spirit attend our young brother.

Sr. Hawley, of Dow City, Iowa, lost or left a black leather satchel on the Conference grounds, at the Semi-Annual Conference; and would be obliged for information leading to its recovery.

Bro. Dana P. Brown, of Kinmundy, Illinois, Marion county, states that the Alma Branch, at that place, numbers thirteen, and meets Wednesday evenings for meeting; they will be glad to greet any of the traveling ministry.

We thank Brn. A. Haws for an *Alameda Reporter* with notice of Saints' Conference at Washington Corners in. Also thank the following for papers received: William Crick, for *Columbus, Kansas, Times and Gospel Mirror*; Joseph Flory, for *Cincinnati Inquirer*, September 15th, and 22d; Henry Charles Crump, for *The Shield of Faith*, containing a letter from himself defensive of the faith of the Church; J. A. Stewart, Philadelphia *Inquirer*, containing defense by Bro. Stewart to newspaper correspondent.

We commend to the captious and fault finding, Bro. C. Derry's manly statement respecting aid to pay for his home. We believe Bro. Derry's statement, though we can see no wrong in the act, if the Church had aided him, or any other good faithful man to a home. Bah! these carpers are enough to disgust a man with his race.

R. A. Beecher, at Cassia, Idaho, sends for the *HERALD*, a Scripture and the *Advocate*. He is alone with his family in a pleasant valley, good land, good water, and pleasant place to live. None of his faith about him; but willing to maintain the cause as he best can.

Bro. George E. Ward writes from Santa Fe, New Mexico, expressing feelings of regret for digressing from the way of the gospel plan, but also declaring the mercy of God in giving him strength to renew the conflict and engage anew in the christian race. May he indeed be strengthened, as a young soldier may need to be, from God.

Bro. S. P. Sherrill writes from Cook's Point, Texas, September 19th, 1880, that Bro. Charles Wickes and himself had been endeavoring to get an opening in Bureson and Lee counties, but that on account of a failure to sustain Bro. Wickes in a proper manner, he could not stay with them. In visiting Lee county they found the Baptists engaged in holding meetings, the continuance of which kept them from making an opening. Bro. Sherrill thinks Bro. Wickes an able speaker, as do several at Caldwell, county seat of Bureson county. Bro. Wickes when last he wrote to us was lying sick at Corsicana, Texas, waiting for means to come north. It is quite sickly south, Bro. Sherrill stating that a great many at Cook's Point had been down of malarial fever.

Bro. Charles Alford, clerk of the Eastern Iowa District, wishes us to say that in their minutes, published in *HERALD* of October 1st, the action concerning Bro. Richard Rowley should have read that he was *silenced* as an Elder *not* that he was *severed* as an Elder. We find that the original read "severed," but Bro. Alford says that it was an error in copying.

Thanks to Brn. H. J. Hudson, John Edmunds, and M. J. James for papers received, also to some one unknown for a copy of the *Town and Country Journal*, a forty-eight page paper published at Sydney, Australia.

Sr. Margaret Davis writes from Bevier, Missouri, September 21st, and states that the labors of Brn. J. H. Lake and B. V. Springer, have been followed by excellent results. Their district conference was a good one, and excellent feelings seemed to prevail. If only the Saints there will not let the demon of meddling, fault-finding, and official condemnation get any more foot hold there, it will be a good thing for them, and their peace will continue.

On the evening of September 16th, 1880, during the late General Conference at Council Bluffs, Iowa, Bro. M. H. Forscutt preached in the Saints' chapel in that city, a funeral discourse in memory of Sister Ellen A. Page, daughter of Bro. E. L. Page, of Hannibal, Missouri. This was done in accordance with her request that Bro. Forscutt should so do at some convenient time, which occurred as above. Sister Page died January 16th, 1880. Mention of the discourse was noted down by us, but through oversight, we failed to copy it in its proper place and hence it was not in the minutes. We regret the omission and hereby make reparation so far as we can.

Bro. Odin Jacobs wrote from Stavanger, Norway, August 15th. He had done all he could to get a fair open hearing, but with but little effect. He had been sick but was better when he wrote. He states that the people are told that the baptism of the Saints is like men wrestling in the water. The priests warn their people not to keep him over night, and prejudice is great against him. He tried to rent a hall in Stavanger but could not. Doors are closed against him. He has told the people that there are true Latter Day Saints in America.

Bro. E. DeLong writes from the east, Michigan I think, that he had been laboring in Ontario. At Genesee he was permitted to baptize three. Persecution raged some, but as Bro. DeLong says, "It don't matter much, it only adds to our number." The Saints are being comforted and cheered. Bro. DeLong had cornered a poor "man made preacher" by citing Peter's sermon on Pentecost, until the poor fellow admitted that he "was not sent to preach." Surely the coils are tightening round old Babylon's supporters. Bro. DeLong was preaching at Reese at his writing.

Bro. D. J. Phillips, of Oakland, California, writes, September 10th, as follows: "There are a few in Oakland Branch that hold fast to the iron rod, and always strive to do their Master's will. Bro. Carmicheal is in the field casting in his sickle; the harvest is ripe but the reapers are few in California. I hope after the Fall Conference there will be more means provided for the ministry.

Bro. Gomer T. Griffiths writes from Corinth, Ontario, October 8th, that the work in that part of Ontario is moving on slowly, but he thinks surely. He states that the Saints where he has been have provided for his necessities abundantly, and hopes that the Spirit may reward them bountifully. He found some doing not right, but states that the majority of the Saints are honest, upright, sincere people. He had baptized a family, and expected others to come. He would be at Corinth the 10th, and would be at work there.

Bro. R. Fish wrote from Walsingham, Ontario, that Bro. G. T. Griffiths baptized some there October 10th. He had baptized some previously, as before noted by us.

Bro. J. J. Cornish mentions having arrived at Bro. F. W. Burnham's, in Tuscola county, Michigan, and he and Bro. W. J. Smith were holding meetings over the line in Huron county. Politics was chief in the minds of most of the people and interest in meetings was not great, though there are honest and truth-loving people there whom they expect will hear the word of life and salvation. He is in need of tracts to distribute, as are many others of our ministers. Some have been baptized recently at Richmondville, and the work progresses there and elsewhere in Eastern Michigan.

All persons ordering the book "Joseph the Prophet," will please remember \$2 is the price of the book in the office. In all cases twenty cents additional for postage must be sent.

We call the attention of those wishing a good article of note paper, to the price list on the last page. These papers are put up in packages of five quires each, sent postage paid for thirty-five and fifty cents per package. That for thirty-five cents is a hard, smooth paper, better in quality than you can buy in retail stores for twelve cents per quire. That for fifty cents is one of the best papers sold, and is usually retailed at eighteen and twenty cents per quire.

In ordering a change in post office address, do not fail to give the old, as well as the new address.

#### QUESTIONS AND ANSWERS.

*Ques.*—Can a Priest, Teacher or Deacon preside in a branch meeting when the presiding Elder is present, if he requests either of them so to do?

*Ans.*—Yes, decidedly so.

Bro. F. P. Scarcliff wrote from Florida, September 24th:—"The prospects for doing good are flattering. Also, God has blessed me spiritually, and many precious truths have been revealed to my understanding. But, alas! my poor weak body! Naturally the climate is worse for me than a more northern one would be. I have just had the worst time with the pain in my head that I have had since I left Plano, which is far from encouraging, but I do not feel like giving up. However, the people have reason, I fear, to say that the conference sent them the shadow, not the substance, when they sent me. My own weakness and unworthiness trouble me much." He has the right spirit; may he be made strong in body and rejoice in all things.

We thank Brn. Joseph Hammer, John Taylor, Thomas Henning and R. M. Elvin for papers received. Bro. Elvin sends a Cincinnati *Commercial*, containing the sensational sermon recently delivered by Dewitt Talmadge in Brooklyn, New York, on Utah Mormonism. He says that Sodom and Salt Lake City are synonymous, one was and the other is the capital of "most accursed impurity," while Utah itself, he says, is "Hell enthroned." Talmadge aims at being sensational and using strong language, no matter what he treats on, and hence he seeks subjects on which he can talk as badly as he pleases. He proposes a crusade, and the confiscation of enough property in Utah to pay the expenses of it.

We call the attention of those writing to the Herald Office, on business connected with the Office, to the notice on last page of the *HERALD*. To insure prompt attention, all business communications must be addressed to Joseph Smith, Business Manager.

#### A DAY OF REST.

THE rest-day is needful to humanity. The incessant worry and activity that attend the struggle for continued existence demand occasional and regular pause and cessation from labor; that overtaxed and strained energies may be renewed, and wasted vigor and strength be restored. This makes the rest-day, the Lord's day, a wise provision of the Creator; and so far as the exercise of the worshiping faculty in man is concerned, the rush of every day's battle must distract to a degree from its enjoyment, hence this recurring period of time to be devoted to that object fills the mind with pleasantness and peace.

The question as to the day which is the Sabbath day, does not affect the physical and moral necessities of man, and for this reason we do not in this essay take it into consideration; for we can not suppose from our estimate of the character of the Creator, that for the gratification of some affection solely within himself, he would impose a moral obligation upon man to keep a day by refraining from labor. And the fact that there are other considerations and attending conditions clustering round the command to keep the Sabbath, or Lord's day, is to us, strongly suggestive that the real purpose of that command was the benefit of man, to be derived from a re-gathering of wasted and worn energies and powers. This, with the later command to us as a people to gather together on a day to offer prayer and oblations, ceasing from labor, makes the thought easy that it was rest, peaceful rest, surrounded by associations and conditions that would invest that rest with the character of

a duty. It is, we believe, a principle with the Saints, that there should be such an observance of the day of rest among them that the object of its design should be secured; and we should like to see a better degree of faithfulness and care exhibited in preventing loose habits of keeping the rest day. Health and happiness depend upon the right observance of what laws of life are known to us; and the proper care of life requires that rest for the body and the mind be secured at stated times, in harmony with all other laws of the Creator, which insure regularity and order everywhere, as witness the night of sleep and day of work and wakefulness, seed time and harvest, the storm and calm, sunshine and clouds; all of which are indicative of the purpose and design of equalizing the forces of nature, and all for the benefit of man.

#### RETURN OF AN ARCTIC EXPEDITION.

LIEUT. SCHWATKA of the United States army and party, who went to the Arctic regions over two years ago in search of relics and tidings of Sir John Franklin, arrived in Boston on September 23d, from Hudson's Strait. Among their experiences was a sledge journey of three thousand miles, occupying nearly a year's time, and during which they suffered from hunger as well as from cold. They established the fact that the precious records of Sir John Franklin's expedition, which perished there in the year 1848, were entirely destroyed by the Notchillik Esquimaux, who found them in a sealed tin box, which they broke open, and whose contents they scattered to the winds more than thirty years ago. The party have secured many interesting and valuable relics and identified the remains of Lieut. John Irving, third officer of the *Terror*, by a silver prize medal awarded to him by the Royal Naval College in 1830, which they found in his opened grave. During their return trip the search party encountered the severest cold ever experienced by white men, while traveling, and lived upon the same fare, such as raw or boiled reindeer meat, and fish, as did their native Esquimaux assistants.

On January 3d, 1880, the intense cold of 71 degrees below zero was experienced, and for sixteen days the average was 68 degrees; but, during most of the time, "the party prosecuted its journey without severe frost bites, and even in comparative comfort." They found the bones of from twenty to forty men who perished during previous expeditions, many of them being those of Franklin's men. These facts are thought to settle all the problems about that unfortunate expedition of 1847-8.

Now and then we receive questions from various places, that are not signed,—are anonymous. We have several times given notice that we should not notice such questions. We also decline to answer questions in the *HERALD* that are clearly personal in the application of the answers to them; it is so manifestly improper. We have quite a number of such questions that we must consign to the fragment box.

Writers for the *HERALD* and questioners will please take notice that articles and questions on the subjects deferred by Conference to the assembling of the quorums, will not be acceptable to us, and we shall try and exclude all such from the *HERALD*. Elders of every class will all do well if they bear in mind that it is unbecoming

## News Summary.

ungenerous, indiscreet and unwise, for them to take up and discuss before the several branches of the Church, where they reside, those questions referred to the assembling of the quorums; whether their views upon said subjects are correct, or incorrect; it does not matter, just let them alone, preach what you know to be the accepted theories, doctrines and tenets of the Church, according to the books—the gospel of salvation, and the Spirit will bless your labors. Pay heed to this council and you will have liberty; disregard it and you will be left of the Spirit to labor in your own strength; this is the voice of the Spirit to the Elders.

We have had quite enough of heresy pounding, and there is need now that we enjoy a season of peace and the preaching of the gospel, what men may believe unto salvation, and not so much what they *must not* believe unto damnation—our business is to save the world, not to damn it.

BRO. HARRY O. BRIGGS, of Davenport, Iowa, sends us a clipping from the *Democrat*, of that city, giving an account of a narrow escape of his father, Bro. M. O. Briggs. The accident occurred on Saturday, and on Sunday, Bro. Milo was administered to by Bro. Harson, of Rock Island, and on Tuesday of the next week he went to his place in the mills to work.

## STARING DEATH IN THE FACE.

One of the most awful situations a man can be placed in and retain his senses, was encountered yesterday forenoon by Mr. Milo Briggs, 1st engineer at the saw mill of Paige, Dixon & Co. He went into a narrow space to repair a saw dust chain—and as there was a revolving shaft there, he buttoned his clothes and banded his shirt sleeves as closely as he could. The chain runs over a pulley, and while he was working at it, his left wristband was caught by a key of the shaft, and he commenced to struggle for life; but he was powerless to resist the power to which he had become fastened. A box covered all the shaft but the key space—and he was drawn down to the hole and across it; his clothing stripped from his person as he moved. He had little time to think, but he grew sick at the thought of being choked to death, for he believed the clothes would wind about his neck in a fatal coil. He was pulled so closely to the shaft-box that the breath was nearly squeezed out of him—and so quickly was this done that he could not cry for help. And when it came to stripping his vest and shirt, the clothes tore apart instead of twisting about him, and danger from choking was past. And there he lay close to that shaft—with the pulley rubbing him and the shaft holding him down until every bit of clothing save the shirt-sleeve on his left arm, and his shoe and sock on his right foot had been torn from him. The other shoe was literally torn in two. The clothing all pulled off, he was free—and just then the second engineer came running to the place, finding Mr. Briggs pale as death, entirely nude, with his breast, arms and legs bleeding and badly bruised, and he just able to whisper. Had not the shaft been boxed, there is little doubt he would have been killed, for there was just room enough to allow the machinery to do it. He will be very sore for some time. The shaft was making two hundred revolutions a minute at the time.

An honorable man is honorable in his methods of warfare; nor does he forget himself, though he finds himself in his dealings with dishonorable men. Success won by dishonorable means has no pleasure for him.

The highest rate of interest that we pay is for borrowed trouble.

Gratitude is the music of the heart when its chords are swept with kindness.

The passions are like fire and water; good servants but bad masters.

Oct. 11th.—At one o'clock yesterday (Sunday) morning in the city of Pittsburgh, Pa., there occurred one of the most terrible railroad accidents on record. A heavy train, loaded with passengers who had been to the Exposition in that city and also witnessed a political torch-light parade in the evening, was divided into sections, and, while moving out of the city, one of these ran into the rear car of another and killed and wounded numbers. But the slaughter was made still worse by the boiler-head of the engine giving away, and the scalding steam rushing through the car, whereby many perished, scalded, or killed by inhaling the hot steam. The crowd on the rear platform of the car hid the red light from the engineer of the rear train. Twenty-four people have perished and about as many more are still living, wounded or scalded, many of them dangerously so.

A letter recently written from Ireland shows that while there is less want and suffering than there was a few months ago, the real cause of the evil has not been removed. It is said that many of the landholders are endeavoring to drive their tenants entirely off their lands, and were it not for the Land League organized there to protect the tenants there would be greater hardship and suffering than now. The state of affairs could scarcely be worse and no real remedy seems practicable yet.

At Nokomis, Illinois, a passenger train ran into a freight train on a side track, the switch being open, and the engine striking an oil tank on a car, overturned it. Then the oil running out, caught fire, and the train was soon in a blaze, so that the passengers barely escaped with their lives; all the cars, with the baggage and express matter burning up in a brief time. Loss \$60,000.

12th.—The *Mark Lane Express* says that, in consequence of the continued wet weather in England, the remnant of the harvest left standing out has been rendered worthless. Wheat in stacks has also suffered somewhat, and thrashing has been suspended. In consequence there has been a slight advance in all kinds of grain. American wheat advanced one shilling per quarter, and showed an upward tendency.

It is stated on the authority of some clerical journals that the Papal Nuncio has opened negotiations with the French Government for the purpose of obtaining some modifications of the decrees against the religious orders.

The Kurds have made an incursion into the northern province of Persia, and as might be expected, have committed fearful excesses there. Four large villages have been plundered and their inhabitants massacred. The Persian Government has dispatched a large force to repel the mountain tribes. By the time the Persian troops have arrived on the scene the Kurds will have retired to their mountain fastnesses.

E. B. Armstrong, the contractor who built the grand stand on the Adrian (Mich.) fair-grounds, which gave away about a year ago, causing the death of seventeen persons, returned to his home in Adrian a few days ago, after an absence of a whole year, and was arrested on a charge of manslaughter. The officers have been looking for him for more than a year.

Spotted Tail, Chief of the Brule Sioux, has sent \$332 80 to Secretary Schurz, that six young men of the tribe, who are to be tried for the massacre of the whites near the White River Agency, may secure the services of able lawyers to defend them before the courts.

At the General Conference of the Utah Church, last Sunday, October 10th, John Taylor, president of the Twelve, was chosen as president of the church. George Q. Cannon and Joseph F. Smith were chosen as his counselors.

13th.—By a mine disaster in Nova Scotia, ten men were killed.

Turkey has finally surrendered Dulcigno to Montenegro, and so informs the Ambassadors of the nations, but its surrender is a small affair compared with the other demands on Turkey, made by the Berlin treaty of 1878. The *Chicago Tribune* says: "The Grecian question must now be settled. Instead of involving a single seaport, the cession

to Greece will cover a large and valuable area of Turkish territory in Thessaly and Epirus, which the Turks are unwilling to give up, and which they will delay and stave off to the latest possible period. There is no doubt also that the Greeks will demand an immediate settlement. They were promised this territory three years ago as the reward for keeping out of the Russo-Turkish war when they were in a condition to have secured it as an indemnity for assistance to Russia. Their claim was conceded in the Berlin Congress to be just, and it was officially recognized. Two years have elapsed since the treaty was signed, but nothing has been done until now to secure the territory, and even now it is uncertain what the Powers will do in carrying out the promise. If they do not move in the matter, Greece will. Nor does the Grecian matter end the demands that must be made upon Turkey. The independence of Bulgaria must be secured so far as to release that territory from any further Turkish oppression, or all the countries south of the Balkans will unite under one government and raise the standard of revolt. And lastly, the reforms in Armenia so long promised and so often deferred must be put in operation."

The Kurds are reported to have wholly or partly destroyed and ravaged seventeen Persian villages. As soon as they secure booty they invariably send it across the line into Kurdistan, where it is hidden away among the mountains.

14th.—In consequence of the recent bad harvest in Russia, great apprehensions exist as to the prospects of the populace during the winter. Several municipalities have petitioned the Government to prevent the exportation of grain from the Azof and Black Sea ports.

The gap between the Roman Catholic ecclesiastics of Ireland and the people as represented by the Land League grows wider and wider each day. At a meeting of the League held in Dublin, yesterday, Dillon, Sullivan, and Sexton, members of Parliament, took strong grounds against the pastoral of Archbishop McCabe. Sullivan is editor of the principal Land League paper in Ireland, which circulates largely among the farmers and mechanics, and his denunciation of Bishop McCabe is very significant.

Up to last night thirty persons have died as the result of the Pittsburgh railroad accident. A number of those who were injured are still in the Pittsburgh hospital, and are not expected to recover. Mrs. Roup, one of the parties injured, has gone crazy. The flagman whose duty it was to warn the second train says that he was too excited and forgot to do his duty. It is probable that he will be held for manslaughter.

15th.—A steamer from Shreveport, Louisiana, with about 1,200 bales of cotton on board, burned near the mouth of the Red River, yesterday.

No preparations are being made by Turkey to complete the cession of Dulcigno to Montenegro, and it is thought that the Porte only sought further time by his previous concessions.

The French police are ejecting Jesuits who seek to return to their old colleges contrary to the law against these societies.

16th.—The epizootic has arrived in Chicago and a few horses have been attacked with the disease as a beginning of its work there.

The cotton crop of the South will not be so good as it was thought it would be a month ago. In consequence of the moist weather the yield has suffered 8 per cent, but in any case the crop will be better than that of last year. In the Atlantic States the yield will be far above the average, while in Mississippi, Tennessee, and Arkansas the crop will be from 10 to 20 per cent below that of last year.

American grain has penetrated to Switzerland by way of Rotterdam and Antwerp. The crop in Switzerland has not been up to the average this year, and the presence of the American product in their markets is very pleasant to the Swiss consumers. In this connection it is stated that it is probable the German Reichstag will reduce the tariff on imported grain, so that there is good reason to believe the American producers will find in Germany a large and profitable market for their surplus products.

The law officers of the Crown in Ireland, having determined on the form of prosecution against the

Land-League agitators in Ireland, have submitted it to the Lord Lieutenant and the Privy Council, who have not as yet indicated their opinion. The agitators do not seem to be much frightened, and continue in the work of organizing large meetings, parades, and in the usual sort of speeches. An immense meeting will be held within the Archdiocese of Dublin, to-morrow, where Parnell, Dillon, and the most noted of the Land-League leaders are expected to speak. It is quite significant that the meeting is to be held in the province of Archbishop McCabe, who has recently denounced such gatherings and warned the members of his flock against participating in them.

In a Chicago distillery yesterday a steam cooker exploded and seven men were killed instantly, and four others were wounded.

The Pope has summoned the Irish Catholic Bishops to Rome to take into consideration the disturbed condition of Ireland. Should any hostile action toward the Land-League movement be determined on, it is not likely to have much effect. The feeling against the interference of the Bishops and priests in Irish politics is very strong just now, and any hostile action on the part of the Papacy against the land movement at this time would give rise to much hostility on the part of the people.

18th.—A great gale of wind began to blow on the night of the 15th, and continued the 16th and 17th with great fury throughout much of the West, and the mercury went down nearly to zero. On the great lakes immense damage was done to shipping and numbers of vessels went down; one heard of had eight men on board, all of whom perished with the ship. Other vessels were driven on shore and damaged, and some lives lost. It is feared that the passenger steamer, Alpena, went down, with all on board, between Racine and Chicago. This same storm was very violent along the line of the Minnesota Railroad. Trains were blocked by snowdrifts ten to twelve feet deep, and the passengers were only kept from starving by the arrival of trains with provisions. Cattle, horses, and other farm animals have perished in large numbers. At the last accounts the storm was still raging, and is pronounced the severest ever known in this region.

The Chilians have begun the bombardment of Callao, and they demand the surrender of the Peruvian vessels there. Their invading army of thirty thousand men is making Peru a desolation.

19th.—The priests and monks of the Carmelite and Barnabite Orders were expelled from their establishments in France, Saturday. There were demonstrations of sympathy with the expelled clericals at many places. At Montpelier the Roman Catholic Bishop denounced the expulsion proceedings, and informed the Prefect that he was excommunicated for his part in enforcing the laws.

Wheat planting is going on in England, and as the weather is very favorable a large area will be planted before the end of this week, and the greater portion of the crop will be sown by the 1st of November. There has been a very brisk demand for seed wheat of good quality, and the prices of the higher grades have advanced two or three shillings per quarter in consequence.

The English Government is proceeding with the evacuation of Afghanistan according to the promise made some time ago.

News comes by way of Lisbon that Buenos Ayres, where snow rarely falls, was visited by a terrific snow storm on the 18th of September. The damage consequent of the storm was very great. It is believed that 700,000 head of cattle, 500,000 sheep and 250,000 horses, perished in the storm.

Several roads in the Northwest, including the Southern Minnesota, the Iowa Division of the Milwaukee & St. Paul, and the St. Paul, Minneapolis & Manitoba, are blocked with snow and ice, and travel over them has been suspended since Sunday. St. Paul had been completely isolated for twenty-four hours last evening. The New York Central is blocked west of Rochester, and passengers for the West were detained all day yesterday at Poughkeepsie.

The epizootic is spreading among the horses in Chicago.

A fire in Charlestown, South Carolina, has destroyed two hundred thousand dollars worth of property, including a great deal of cotton.

20th.—The missing lake-steamer *Alpena* is proved to have gone down, as the Michigan beach is strewn with fragments of her, and the body of one woman has come ashore. Thirty-five passengers and thirty seamen were aboard. Her captain had been on the lakes twenty-five years. A great many other vessels and scows have foundered, driven ashore or dismantled. Of all the great lake storms this one was probably the worst that has been experienced since white men sailed these inland seas.

From Galveston, Texas, comes tidings that the Indian chief, Victorio, has been killed and also fifty of his warriors, and most of the others in the band captured. It was done by the Mexicans in a late battle. He has long been a terror on the Texas and Mexican border, and United States soldiers were hunting him as well as the Mexicans.

The Sultan of Morocco has, in consequence of the pressure of the European Powers, declared that all religions shall be respected throughout his dominions. Even the Moors have begun to think that the world moves.

21st.—A dispatch says that the negotiations between Turkey and Montenegro, for an amicable settlement of affairs between them, have failed. Dulcigno is not yet given up.

Trustworthy intelligence from the border land between Macedonia and Albania represents that the Christians are ripe for revolution. The Bulgarians and Mussulmans are armed, and assassinations on both sides are of common occurrence. Anarchy reigns supreme.

The woolen mills, anchor works, and other manufactories of Camden, Maine, have been obliged to shut down for want of water. The Meganticook River, which supplies the mills with water-power, was never so low. The people of the district would gladly have some of the rain which has fallen so plentifully in the Cotton States of late.

A terrible accident is reported from Cincinnati. A fire broke out yesterday in the shoddy factory of Benjamin Hay. At the time twenty-eight persons, girls and women, were at work in the third story. The girls all made their escape, but five of the women were burned to death. They might have escaped, but foolishly insisted on changing their clothing before they would leave the place where they were working. The victims were all advanced in years, and some of them were the only support of young families.

A collision on the Cincinnati, Hamilton and Dayton Railroad, at a place called Jones' Station, resulted in the serious scalding of fifteen passengers. The train while pulling into the side track was overtaken by another passenger train, whose engine ran into the rear car. The passengers were scalded by the escaping steam. No deaths have been reported so far.

A freight-train ran into a crowded excursion-train near Raleigh, N. C., yesterday, wrecking the engine of the freight train, several cars of the passenger train, killing three men, and wounding fourteen others, three, it is believed, fatally.

22d.—The crusade against the religious orders of France continues. Government inspectors entered the Jesuit establishments at Amiens yesterday and found twenty Jesuit fathers there. These men had been employed as Professors in the college. They will probably be expelled. The Franciscans at Avignon, having supplied themselves plentifully with provisions, have walled up their establishment, and defy the authorities to expel them.

There is a prospect of war between Egypt and Abyssinia. The latter Government has dispatched 16,000 troops to the Abyssinian frontier. Should the war occur, it will probably be of longer duration than the recent war between Abyssinia and England.

#### WRITING PADS.

Letter, size 8½ x 11 inches, postage paid .....40c  
 Packet Note, size 6 x 9 inches.....30c  
 Note, size 5½ x 8½ inches.....25c  
 A light, strong manilla paper, sized and smooth finished, ruled one side, for writing with pen and ink, 150 sheets in a pad; just the thing for correspondents and conference secretaries. Try it; it will be a saving in postage.

## Correspondence.

CRESTON, IOWA,  
 October 2d, 1880.

*Bro. Joseph and Henry.*—According to my intentions, as expressed to you on the depot platform at this place, I soon after commenced a series of meetings in the country, in the neighborhood of Bro. A. M. Bullard. I have thus far held seven meetings with good liberty and fair attendance. One has given her name for baptism, and others are investigating. It is encouraging to see the gospel taking hold on the honest, and to see them falling in one by one. Bro. Bullard and family are about the only representatives of the faith here, and the prestige they have as Christians, as honest, straight forward neighbors, is enviable. It is a pleasure to labor where such Saints live. While here I have been much edified by visiting with Grandmother Bullard, an old-time Saint, and a new-time one too. I learned much from her of the history of the early days of the Church, of polygamy, and the martyrs' strong and positive opposition thereto.

I will here give an item of history, as it may be of interest to some. On one occasion, Brigham, Joseph, Emma, Mother Smith and others were in a room together, when Brigham said to Joseph, "Why can't we in this church have the same privilege that David and Solomon had, and have many wives?" Joseph told him such a thing would never do, it would ruin any church, &c. Brigham told him that he only talked so because Emma was present. She became disgusted and left the room, but her absence produced no change in the opinion of Joseph on the subject of polygamy. It was on this occasion that Joseph said, if Brigham Young ever led the Church he would lead it to hell.

On our way home to Cameron, Missouri, from this place we will stop at two points and hold a few meetings; one at Bro. Smith's, near Lenox, and the other in Worth county, Missouri, where lives my sister. At the latter place there has never been any preaching. I was greatly edified by attending the General Conference, and formed many pleasant acquaintances. I shall ever remember with gratitude Mr. John Clark and lady whose hospitable roof afforded us ample shelter, and their table the nourishment for the body; may the Lord bless them. I feel encouraged in the great cause, and determined to do all I can for its advancement. Yours,  
 J. M. TERRY.

PORTLANDVILLE, IOWA,  
 September 29th, 1880.

*Bro. Stebbins.*—It is lonely indeed, never to meet with any of like precious faith, or hear the sound of the blessed gospel. But I rejoice in the truth; for I know it is of God. How could one hold out and keep up a rejoicing spirit in a work that is not true and be constantly surrounded with evil? We could not. But, thank God, we know for ourselves that this work is true, and all that will embrace it and be faithful will receive great blessings in this life, and the great and final reward shall be life everlasting. Be faithful then, dear ones, and win the crown. I ask the prayers of all the Saints that I may be faithful and be able to stand firm and be clothed upon with charity as with a mantle, and watch and pray lest I shall faint when he comes.

M. A. CHRISTY.

MAGNOLIA, HARRISON Co., IOWA,  
 September 23rd, 1880.

*Editors Herald.*—Permit me to correct a report in circulation. It is known by some that prior to my going to Utah last Fall, I purchased a home. There is a report that the Church is helping me to pay for it. It is not true; I not only have not asked the Church, nor individuals to help me pay for it, but I also have not received anything from any source for that purpose. I hope to be able to pay what remains unpaid, at least I shall keep trying, without seeking Church aid. I believe the Lord opened my way to obtain it, in answer to prayer, and I believe He will help me honestly pay for it. So fear not that I am growing fat out of Church funds.

Truly yours,

CHARLES DERRY.

[This letter was received too late for Conference.—J. Smith]:

BIRMINGHAM, England,  
September 1st, 1880.

To the President and Brethren in Conference assembled.—I have much pleasure in reporting to you that the work of the Lord in this part of the vineyard is in a fair condition. Peace and unity prevail. We keep adding a few to our numbers by baptism; all of whom receive the witness of the Spirit to assure them of their acceptance with God. The Saints generally are feeling well and rejoicing in the truths of the gospel; and all are desirous of seeing the work roll on. I have many good and energetic helpmates among my brethren; some of whom are good preachers and workers. Our meetings are well attended, and some are inquiring after our doctrine, who have become dissatisfied with their former creeds. We have supplied them with tracts and hope that good will result.

I noticed in the *Herald* of August 1st, a letter from a brother in Iowa, in which he mentions a gentleman of his acquaintance, a Mr. Samuel Bennett, of Birkenhead, England. I am happy to inform our brother that Mr. S. Bennett has been visited and labored with many times previous to that letter appearing in the *Herald*. He had been visited by our brethren who are residents in Birkenhead, Bro. J. W. Coward, and Bro. Joseph Bennett, who is a brother in the flesh to the person there spoken of; I am also happy to inform him, that Bro. Samuel Bennett has united with the Reorganization some months ago; and is now doing all he possibly can to make known the truth which he has embraced. May God assist him in so doing. I still have a desire to go on and do all I possibly can for the good of the work in connection with my brethren, and ask an interest in your faith and prayers to that end. Praying that peace may be with you through your session and that much good may be done.

Your brother in Christ,

T. TAYLOR.

[This also was received too late for Conference.]:

WELSH MISSION.

Dear Brethren assembled in Conference:—I present to you a report of this Mission, hoping that the Spirit of the Lord is with you, to guide you, to push forward the glorious work of the Latter Day. My chief work in the past was to visit the branches, to comfort the Saints, and try to bring those that have been led astray back to the fold of Christ; in the which we have been successful to a great degree, but some have been cut off. The Elders are more active at present, and the hopes of our prosperity are more promising. Our increase in the past six months was two baptized.

Yours for Christ,

JOHN R. GIBBS.

SYDNEY, September 9th, 1880.

Pres. Joseph Smith; Dear Brother:—I am well at this date, and am still trying to the best of my ability to roll on the work of God, but I must confess the progress is but slow. The branch at Wallsend is getting along nicely; the officers of the branch seem to take a lively interest in the work. Meeting every Sunday at Wallsend, every second Sunday at Hamilton, and every second at Teralba. Give my love to Henry, Brn. Scott and Dille.

J. W. GILLEN.

My address is J. W. Gillen, care R. Ellis, Catherine, St. Forest Lodge, Sydney, N. S. W., Australia.

Editors *Herald*; Dear Brethren:—The article by W. C. Matthews meets my approval, so far as I am concerned in the question at issue. I will become a member of the proposed "Protective Association," for I think a better plan could not be devised. I am confident that it will secure the end for which it is proposed. I now offer to pay the proposed fee of \$5 whenever the necessary steps are taken toward the adoption and execution of the scheme by the Church, or the members thereof. I will also rent and cultivate land purchased for this purpose.

Truly yours,

D. L. SHINN.

SALT LAKE CITY, Utah,  
Sept. 24th, 1880.

Bro. Joseph:—The Lord is blessing his people in this region to the satisfaction of many hearts. During a recent trip to Provo, our young Swedish brother, Th. Christensen, told me that the Lord had given him, within the last eight weeks, the most satisfactory evidence of the divinity of the Reorganization, and that the testimonies he has received since uniting with us are far greater than what he received during his connection with the Utah Church. He was a missionary for that Church in Sweden many years. He is preaching on Sundays now, and hopes to be able to devote two or three months this Fall and Winter in the missionary work in Utah. His good wife is in hearty accord with him. When at Springville, Bro. Ether Blanchard assured me he had of late received the baptism of the Holy Ghost and fire, as promised in the Scriptures, a blessing he never knew during his membership in the Utah Church, though he had sought it carefully for many years. His wife bears a similar testimony. Circumstances under which they received this heavenly endowment were rather singular. They were these: Both were sitting out on their front porch, and Bro. Blanchard was reading quietly "The Successor." When he was reading concerning your appointment as your father's successor, suddenly the Holy Spirit fell upon him and his wife, and he was filled throughout his entire being with the power of the Spirit, and, rising to his feet, broke forth in prophecy concerning the progress of the Lord's work, and the redemption of Zion, and both were filled with joy. His wife has had poor health from her girlhood, but is now rapidly gaining strength and flesh and she refers it to her baptismal blessing. Many others, both in Provo and Springville, are rejoicing in the goodness and power of God.

In this city the Lord is comforting His people, and many bear remarkable testimonies to the truth of the Lord's work. We feel well encouraged with the prospect in all this mission, and shall strive to make it successful toward the comfort and salvation of many souls.

W. W. BLAIR.

PRAIRIE CITY, Grant Co., Oregon,  
October 4th, 1880.

Elder H. A. Stebbins; Dear Brother:—I have never felt better towards the cause of truth, nor more desirous of using the little ability that I have in pushing it forward than I do at the present time; and, though the fruits of our labor do not immediately appear, I feel that, in due time of the Lord, fruit will be gathered that will amply prove that the good seed has not been sown on barren ground, though I fear the day will be prolonged unless there is more united action on the part of the Saints. I have thoroughly warned the people of this place; I feel that I have done my duty, and that my skirts are clear. And now I am ready to enter a new field. Bro. J. L. Buckingham and I will start for Idaho next Wednesday for a circuit of near six hundred miles, trusting that the Spirit may direct and the Master be glorified.

Last Lord's day morning I went to hear the Methodist minister, who has lately been appointed to this "charge," but for some cause he did not appear, and, after some restless waiting the congregation began to get tired, and finally a Mr. Rigdon (nephew of the late Sydney Rigdon) arose and proposed that Elder Clapp address the audience, which we did with excellent liberty, for an hour and twenty-five minutes.

I very much desire that an active Elder be sent to this mission, and I know that it could be done if the Saints would do their duty; but it seems that some think that the Elder should make all the sacrifice and do all the work, and all they have to do is to look on with folded hands and occasionally find fault with the laborers and the way they are doing the work.

I notice in the last *Herald* that some object to paying tithing because "it is wrongly used." Now I consider this a very thin covering, or a very poor excuse to present before God. It may do for man, but God will not accept of such a quibble; for he has told us that the tithing is his. And men or women who have entered into cove-

nant with him and yet withhold their tithing, are withholding that which does not belong to them, and God says it is "robbery" (Mal. 3:8). This was said then because they kept back what belonged to God, and they were cursed for doing so. A man that would rob his fellow-man, we would all denounce in the strongest terms, and what shall we say of those who rob God.

This is strong doctrine, but it is the doctrine of Israel's God; and we will all feel the force of it, sooner or later. If one would say, "I doubt this being the work of God, I therefore will not pay tithing." I would think there was really some excuse for that man, or woman; but it seems quite unreasonable that a person should be a Latter Day Saint and yet entertain fears that God would not do right with what belongs to him. Such people assume to dictate for the Almighty.

The Church has a spiritual head that God has acknowledged by revelation; also a financial head, into whose hands the Lord is not afraid to trust all the finances of his Church, yet we hear of members of the Church who are afraid to place in the hands that God appointed what actually belongs there. I wonder what would become of this work if it had only such narrow minds to defend it. O, Saints of God, when will you awake to the responsibilities that rests upon you! You desire to see the work of God roll forth, do you not? You desire to see darkness flee before the advance of our mighty truth, do you not? You desire to see the sons and daughters of men liberated from the bondage of superstition and ignorance, so that they may enjoy that freedom that the truth alone can bring, do you not? If so, I ask, in what way can this desirable end be brought about better than to loose the hands of the Elders and let them go to the oppressed and deceived and point them to the better way, and the work will be accomplished.

"Ah," says one, "we want them to go, but we want them to go on foot, 'without purse or scrip.'" I once heard a brother arguing this point, and he said, "If I was going on a mission I would go right, and if I came to a water course I would fold my mantle and smite the water, and, like Elijah, I would go over dry shod." Some years after this I had the pleasure of seeing that same brother take a mission; but, mark you, he went in a nice buggy, with two fine horses, and stop- at places where he had good accommodation, and made a pleasant visit. And in ten days he returned home in fine order. Great sacrifice (?). So I believe that the very ones who expect so much of the Elders would accomplish very little if they were in the Elders' places.

For one, I can say that I am constantly in the field, and am not soliciting favor; but there are Elders who are able and willing to labor, and we need one here in this mission, and if he can be sent here, not on foot, (that is too slow a way for this fast age), we will take care of him when he gets here. But excuse me, brother Henry, I was going to write you a newsy letter, and I got off on this subject. So I will defer news till another time.

J. C. CLAPP.

CEDAR KEYS, Florida,  
September 15th, 1880.

Dear Saints:—I am yet strong in the faith of the Reorganized Church of Christ that it is the only way to salvation. I have been taught so by faith and by the Spirit, for how are we to know how to please God only by his power, and how are we to come in possession of this power? The Scripture says plainly that it is given by obedience to his laws, to the ordinances of the Church of Christ. In them we find that he was and is pleased by having Christ himself for the founder and builder of the Church. I am willing to believe the word of God as taught in the Reorganized Church, for since I obeyed I have been confirmed by both dreams and visions. While sitting and looking out on God's green earth there appeared to me a person arrayed in shining uniform. It was like that of a soldier, and on his left arm he held several shining swords. He stood about five feet from me. His features bore the marks of age. He was tall and stout. In appearing he made a noise like that made by a book when it is held open in the wind. He stood perfectly still, and I looked at

him from head to foot, but he did not look at me, neither did he speak, and it withdrew from me.

I rejoice in God, for I feel that his Spirit is made manifest to me. I also have the assurance that we are right and have need of a prophet, and of the ministering of angels, and the gifts and powers that are given to the Church. In a dream I saw hanging in the heavens three large marble stones, all the same size, the length being about five feet, and the breadth two feet. There were words written on them, the middle one not having so much, not being full. The other two were full. I called my husband and pointed and said, "Look, look." And he said, "What is it," and I read these words to him, which were written on the middle stone, "Reverence the name of God. Come to God." The words on the others I did not try to read, for I believed that when I read the Book of Mormon I should read the same words. I was bidden to come to God and reverence him, and I believe the Book of Mormon to be the word of God, although I have never seen it.

I am all alone in the cause here, and bear much reproach for the sake of the cause. But I endure for I know that I do so not in vain. Some admit that I have been healed, and they come to see me on that account. They ask if I believe that I was healed by the power that is given from on high, through Jesus Christ to the Church. I answer, "Yes, I do believe just so." They contradict me, having a form of godliness, but deny the power thereof. Still I believe great good could be done here, for some seem to believe. While I was on a visit to see my relatives in Georgia a few weeks ago, some told me they would join if they had a chance to do so. If at any time an Elder will come he will find at my house a hearty welcome and a home as long as he will stay.

Your sister,  
LOU HOLLISTER.

CAMERON, Missouri,  
October 7th, 1880.

*Bro. Joseph and Henry.*—Since I left my home in Maine I have traveled two thousand four hundred and twenty miles, and I will just say here that, as I visited the Saints in Boston, Providence, Fall River, Brooklyn, Hornerstown, Philadelphia, Pittsburgh, St. Joseph and Stewartville, they felt that I was not a man of money to bear my expenses, and what I lacked they made up in giving, for which I extend my humble thanks. In all of the above places I was much blessed in the presentation of God's word. At St. Joseph, Missouri, I baptized William Raschke. While at Stewartville I was kindly received by all, and brother John Kinnaman took me around to see the beautiful country that God made for the children of men. Then, with Bro. Kinnaman, and two of his children, and M. T. Short and wife, I came to this place. Held meetings, and then with brethren Kinnaman, Short, and Flanders visited Far West. At Kingston we obtained the Christian church and M. T. Short addressed thirty-five people. Staid one night with Bro. W. H. Cadman. The next day went where Joseph the martyr lived. As we stood under the large Cottonwood there, I thought of him, and as the spirit rested upon me it brought to my mind what he suffered for the great latter-day work. I felt that I would like something to show of what was done by him, and I took two of the old trunks out of the frame put up by him. On the temple lot I stepped on the four corner stones. I took a piece of one and thought of the hard work that was done on the temple, but all is gone but a very few stones, may be a dozen. We saw also the place where the rebels lay in ambush for the Saints, and killed them. I felt to thank God that the same class of people are not now there to kill the people of God, but instead we had several invitations to come and preach.

I must say that my eyes never saw such a pretty country as this is; thank God for the choice he made for the gathering place of his people. I have traveled in the South and in the East, but no land like this. Because of the troubles upon this land in years gone by, the question may be asked, "Can any good come out of Missouri?" My answer is, Come and see. All Saints who

come to this land (if they will mind their own business) will find true hearted friends. Land is from eight to twenty dollars per acre. Some may think that the land for eight dollars per acre can not be very good. Let me say that it is in thousands of places better. The price depends upon the locality. In a village place the land may not be so good, but you would pay twenty dollars or more because of its location.

I leave here on the morrow to attend a two-days meeting in the Starfield Branch, and then to Stewartville. From there I may leave for home, unless my wife has sold our place in the East, and is coming West. If she can not sell I shall be obliged to go back and fix up for winter quarters, before I go on the South-eastern Mission.

Yours truly,

J. C. FOSS.

CARROLL CITY, Iowa,  
October 11th, 1880.

*Bro. Joseph Smith.*—Since Conference I have labored at Dow City, preaching four times. At Deloit I delivered six sermons; had good audiences. Tried Denison with two lectures, had small audiences. Religious bigotry and superstitious intolerance, born of "fire and brimstone" dogmas, kept the people away. I told them on the last evening that we were not of the Utah abomination, and that if any man in Denison did not believe it, that wore a clerical garment, we would discuss the matter, or have some one else do so. I thought that among the several thousands of a membership we had at least six men who were quite intelligent, and there was a possibility of them being able to discuss any point of issue between us.

Came to this place last Friday, have spoken twice, and again to-night. While in Dow City I stopped at Bro. J. R. Lambert's. He preached twice at Deloit, and preceded me here. We have not had large audiences, but attentive ones. Have enjoyed good liberty, and felt well in declaring the word. Bro. Lambert is a kind, congenial, and amiable traveling companion for any man to be associated with. He is, as many should be who are not, tidy, cleanly, careful of his personal appearance and manner of speech; "sound in the doctrine of Christ;" void of superstitious theories, &c.

Mr. Editors, there is one thing in the *Herald* for October 1st, to which I object. Under the caption of "Meditations" I find these names, "Tom Paine" and "Bob Ingersoll." As Latter Day Saints we feel very tender and aggrieved when people say "Joe Smith," &c., and why any of us should speak so ungentlemanly of any man is more than I can understand; there is no cause for it. The Christian (?) world has called these men by such rowdy abbreviations because they despised them; it is an expression of narrow-mindedness born of undue religious fanaticism and intolerance. If "Inferior" will cease such an inferior use of men's names we might call him a progressive superior. As a Church of superior doctrines we should talk and act toward others in a superior manner than some act toward us.

I leave here to-night for Farmington. All well, and send kind regards. Am stopping at Bro. Bean's—good, kind folks.

J. F. McDOWELL.

24 Alexandra Street,  
BIRMINGHAM, England,  
September 25th, 1880.

*Dear Brethren.*—We feel we should be wanting in courtesy, did we not return our sincere thanks for the insertion of our appeal to the churches in your official organ, the *Herald*. We hope your recommend will induce those who can help us to do so, that we may perform so necessary a work as the publishing a paper, through which the churches on this side of the mighty Atlantic may be able to effectually defend themselves from the many aspersions heaped upon them, as a people, for their religion, by those who are aware we can not, except in very few instances, give only lip defense; which under the most favorable circumstances does not produce that effect which the printing press is productive of. We can assure those who may feel kindly disposed towards us,

that whatever we received for the purpose named will be economically and judiciously spent, under the cognizance of our Bishop's Agent, Bro. Thomas Taylor, President of the Mission, in the production of a cheap, and, so far as our ability will allow, a useful periodical, for the spread of the truth. We will forward to your office our prospectus as soon as we find it necessary to issue one.

Signed on behalf of committee,

H. C. CRUMP.

MAGNOLIA, Iowa,  
September 20th, 1880.

*Dear Bro. Joseph.*—As I find that you have opened the columns of the *Herald* for political matter, I shall be much obliged if you will insert the enclosed; and as I know you believe in both sides of a question being displayed, I am sure you will accede to my request. Its insertion will doubtless bring forth a full supply of articles that will justify an issue of a supplement.

I preached here twice Sunday and yesterday. I go to-day toward Leland, then to Harlan, and then toward Council Bluffs and Omaha.

Yours in bonds,

E. C. BRAND.

SALT LAKE CITY,  
October 9th, 1880.

*Dear Bro. Joseph.*—Our conference is ended, and truly a time of rejoicing was had, a time long to be remembered by all who assembled. Many expected to see you, but the presence of the Spirit of God and peace that seemed to be possessed by every soul present made up the deficiency. The timely remarks seasoned by the Spirit of God, that fell from the lips of President Blair, comforted all. The missionaries are quite contented and look happy, and well they may for the testimonies they hear, and the truths they utter would make any humble soul happy. The labors of Bro. G. E. Deuel are best appreciated by those who know him and can understand him best. It is not the outward appearance of a man that we should judge by, and Saints especially should endeavor to judge by the spirit of the man, and the intentions of the heart, if they can do this, if not it is better to wait until the time comes when the Saints shall judge the world, as it is high to be a judge. I for one shall not forget the reproof he has administered to me. I have felt rebuked, admonished and reproved, and God be praised for the afflictions I have endured which he has suffered to come upon me. Many have been the sorrows I have borne through the villianly of slander, deserved or not, and the wrath of such being poured out upon me; but God maketh the wrath of man to praise him, and the remainder he restraineth. I understand by this that God restraineth the angry man.

It is time that Saints awaked to righteousness, if there are any who have taken upon them the name of Saint, who have not been awakened already. And those who have been slandered should learn that lesson that "He who forgiveth not his brother his trespasses on him (that forgiveth not) resteth the greater sin." I am fully aware that some may and will differ with me, but may God bless such with wisdom of that good kind until all come to the unity of the faith, and until we that have murmured shall learn doctrine, and they that err in judgment shall come to an understanding. This is the kind of feeling that ruled in conference just past, and the sick were healed and like myself they felt their sins were forgiven. May the Lord give us grace to stand; endure in the faith to the end, and know why he is blessed whose sins are many and they are forgiven him. When we are willing to do these things we will be made to rejoice, and the difficulties that have arisen in Salt Lake City and other places, causing many to stumble, and the apparent mountains beautifully simmer down to molehills; then, if not till then, we shall know why Jesus Christ, Stephen, and other Saints as well as apostles, could say, "Father forgive them." Let us know this, for we can not help ourselves, that God will not save us in our sins, for he who saith he loveth God, yet hateth his brother, deceiveth himself; so when the cry goes forth, "Behold the Bridegroom cometh," the wise will leave



us here below. If we will employ our minds in the study of these things we shall not be barren nor unfruitful, neither will the work of God be lacking anything. We will be willing to help with our hands and hearts, pay the tithes as we ought without a murmur. The *Herald* will soon become a weekly, the treasury will be filled and we will not be lacking anything, neither will we neglect the weightier matters. Then will the work of redemption in Utah, and all other places, be seen and felt. The weak shall say, "I am strong." There shall nothing be lacking. Good will displace evil; even the animals will partake of the spirit of their master; they shall feed after their manner; nothing shall hurt nor destroy. This spirit pervaded the souls of the apostles and saints of former days when they lacked not anything and even the devils were subject unto them. So can we rise in the majesty of the great God, even in these latter days, and one shall chase a thousand, and saviors will arise whom they that now sit in darkness shall call us blessed.

May God help us to put our shoulder to the wheel and cleanse our hearts, and lend a helping hand until wickedness is ended and the knowledge and power of God shall fill the whole earth, is the prayer of your brother and co-laborer,  
WM. WORWOOD.

MILTON, Florida,  
October 11th, 1880.

*Bro. Henry:*—Since I wrote last in company with Bro. L. F. West I have visited several localities, and we have preached the word to fair sized congregations. Considerable interest has been manifested by some, and requests to return and new calls are very numerous. Bro. Foss is very much needed in the mission assigned him. Bro. West thinks the condition of the district is better than it has been for several years. The Saints are being aroused, and the fire of God's Spirit is burning more brightly in their bosoms. On September 30th I baptized two, husband and wife, fruit of Bro. L. F. West's labors. On October 9th and 10th at the Coldwater Conference, God's Spirit was with us in power. Saints were made to rejoice, friends visiting were pleased, and the verdict of all was, "We have had a pleasant enjoyable time." May Coldwater have many such conferences in the future. We were glad to meet, but it was sad to part. Men whose hair had been whitened by the frosts of over eighty years, whose frames were tottering, and voices feeble, shook hands and murmured, "God bless you," perhaps for the last time, whilst tears which even the heavens can not withhold at times, coursed down those cheeks furrowed with many years. "We know we are of God, because we love the brethren."

Among those whom we were glad to meet, converse with, and visit, was Bro. Isaac Beebe. It would cause our hearts to rejoice to see this dear brother once again sowing and reaping for the Master. He is highly spoken of both by those in and those out of the Church.

I have been encouraged, strengthened, blessed with the Spirit, though I suffer a great deal from ill health. I have frequently asked the Lord to so bless me that my sickness should not materially interfere with my ministerial labors, and in a remarkable degree he has done so. I have risen from a bed of affliction and preached with the power of the Spirit, for which I thank Him. Brethren, pray for me. I can be resigned to affliction, but desire that the work shall not suffer thereby.

Your brother in Christ,  
FRANK P. SCARCLIFF.

GUILFORD, Missouri,  
August 31st, 1880.

*Bro. J. Smith:*—Friday, the 13th, we were made glad by seeing Bro. Thomas Nutt. My wife was near to death; the skill of the doctors had failed. Bro. Nutt came directed by the Spirit, he administered to her, and the pain left her, and she is well again. For this we give glory to God. Bro. Nutt spoke here several times with good effect.

Your brother and sister in Christ,  
ROBERT NELSON.  
MARIE NELSON.

PLANO, Illinois,  
Oct. 13th, 1880

*Dear Herald:*—Sister Amanda Wheeler has asked an interest in our prayers on her behalf; she shall have my prayers ascend to the throne of grace, that she may be restored to health and strength, and may she be a true and honest worker in the latter day work. I testify of its truth for myself, for I can now say, as Job said, under all his afflictions, "I know that my Redeemer liveth." It has indeed made me a new woman in Christ Jesus, my Lord; and the silent prayer of my heart is that all strife and ill feeling and discord be banished from the Church, wherever it may be, and every Saint try and follow after the meek and lowly Jesus, for poor as we are, we have more than he had, for we read that he had not where to lay his head. O, then, dear Saints, let us try to follow in his footsteps, for time is short. We read in the papers about the judgments of God; it behooves us to be faithful, and make our calling and election sure. My prayer to my heavenly Father is that the work may prosper all over the world, and the time come when all denominations will see that we are right, and be ready to take us by the hand and go with us.

Your ever loving sister in the Christ,  
ANN HEWITT.

EDENVILLE, Iowa,  
Sept. 24th, 1880.

Home from Conference, and safe! Found all well and business O. K. I will take the field immediately and try my hand for another six months. Feel our Conference was a success. Think the work getting on better footing, and hope we will not feel to go to the extreme—the other way—while the yexed question seems to be settled about "liberty of thought and free speech." "Our opinion," never will convert the world, while the gospel will. I will content myself in preaching what I can plainly prove from the books and risk my chances in being called a "big preacher."

I. N. WHITE.

Conference Minutes.

NORTH-WESTERN KANSAS DISTRICT.

A conference was held in the Goshen Branch, Clay county, Kansas, August 27th and 28th, 1880; G. W. Shute, presiding; H. R. Harder, clerk.

Branch Reports:—Gaylord, last report 36, present 35; 1 died. Blue Rapids, last report 54, present 53; 1 removed by letter, 2 marriages. Elmira, last report 21, present 24; 5 received, 2 removed by letter. South Logan, last report 15, present 19; 3 baptized, 1 received. Pleasant Ridge, returned to the branch for correction. Goshen, last report 18, present 22; 2 baptized, 2 received. Prairie Home 11, (organized June 20th, 1880, by J. D. Bennett). Solomon Valley, not reported.

Elders John Landers, I. N. Roberts, (baptized 3), A. Kent, J. D. Bennett, (baptized 4), Hiram Noble, G. W. Beebe, Mahlon Smith, Jas. Perkins, (baptized 2), T. H. Himes and G. W. Shute reported, also Priests J. Goble, — Eye and Teacher S. C. Andes.

Whereas, there is a resolution on the district record requiring all Elders and Priests not connected with some branch, to report to the presiding elder of this district, giving satisfactory proof of their ministerial authority to administer in word and doctrine, therefore, Resolved that all those failing so to do be requested to cease to labor in the name of said church until such report has been made and accepted by the district president.

Resolved that we earnestly urge the following named persons, and as many others as may have found a residence within the limits of this district as may see this notice, to report promptly and without fail, by letter or otherwise, to the secretary of the district, (H. R. Harder, Clay Centre, Clay county, Kansas), that we may be able to know and report the actual numerical strength of the district: Oscar Ferguson, Marshall county; Charles Walker, Decatur county; J. W. Steel, Lane county; Leon Lenor and Oscar Beebe, Cloud county; Oscar Hudson, Jewel county, and Bro. Rohrer, Sumner county.

Resolved that the action of last conference in

setting aside the recommendation of the Blue Rapids Branch to ordain Bro. J. S. Goble an Elder, was illegal.

Resolved that we rescind the resolution relating to the necessitating branches to recommend all ordinations to the district conference.

On motion, the matter of Bro. Goble's ordination was referred back to Blue Rapids Branch.

Resolved that the ministry labor under the direction of the district president, and as circumstances permit.

The president was authorized to organize a branch at Nobletown, out of the scattered members of the disorganized Nobletown Branch.

Resolved that hereafter the work of the ministry be made to appear in the minutes as reported by them.

Bishop's Agent's Report:—"Balance on hand last report \$0.77, received \$8.00; paid ministry \$4 00, on hand \$4.77."

Resolved that a branch of this district can not be declared disorganized, if there be six members in such organization who oppose its disorganization.

The committee to examine the legality of the decision of Elders' Court in the case Sr. Anna Crum, as entered by her in appeal reported, sustaining the action of said court.

Some two-day meetings were appointed. Adjourned to meet at Blue Rapids, November 11th, 2. p.m.

CENTRAL MISSOURI DISTRICT.

A conference met with the Waconda Branch, September 4th, 1880.

Branch Reports:—Waconda, at last report 40; present 38; 2 removed by letter. No reports from Alma, Valley and Hazel Dell branches.

The president appointed T. J. Franklin, A. J. Seely and David Powell as an adjudicating committee.

Committee on subscription for house of worship reported that they had succeeded in raising about \$200.00, and the amount paid up to date is \$97.15.

The adjudicating committee submitted the following resolution, which was adopted: "Resolved that we request the Carrollton Branch to rescind the motion cutting off Elder A. Young."

The Bishop's Agent reported: "On hand at last report \$5.70, received \$1.00; paid out \$2.25; balance on hand \$4.45"

Motion was made and sustained that a committee of Elders be appointed to assist Bro. Wright in his duties. E. Curtis, E. W. Cato and C. W. Prettyman were appointed to assist Bro. Wright to labor with Bro. James Johnson of Grand River Branch.

Elders Craven, Westwood, Johnson, Sherwood, Ware, E. Curtis, D. Powell, E. W. Cato, Frampton, Belcher, C. W. Prettyman and Franklin reported; also Priests Carter and Dravenstott, and Teachers Wright, Hawkins and Gerber.

At 8 p.m., Saints' meeting; good time enjoyed.

Sunday.—At 9 a.m., Bro. R. L. Ware was appointed as vice-president of the district, and the president and vice-president were appointed to select two Elders to hold a two-day meeting in each branch, the two to have entire control of the meeting.

Adjourned to meet at the Alma Branch, Dec. 4th, 1880.

FREMONT DISTRICT.

A conference was held at Ross School-House, Fremont county, Iowa, May 22d and 23d, 1880; D. Hougass, president; Wm. Leeka, secretary.

Branch Reports:—Plum Creek 93; 2 baptized. Farm Creek 32; 1 baptized. Mill Creek 29. Shenandoah 107; 4 baptized. 2 removed. Glenwood 14; 7 removed. Elm Creek 16.

Elders E. C. Brand, A. T. Mortimore, G. Kemp, J. V. Roberts, E. Benedict, J. Leeka, J. Goode, Henry Hershey, S. Dike, Wm. Leadingham, J. W. Calkins, D. Hougass, Wm. Gaylord, M. W. Gaylord, R. Castor, R. M. Elvin, J. R. Badham, Wm. Leeka, reported; also Priests J. M. Stubbard, J. T. Woolsey, B. W. Dempster, and Teachers Daniel Comstock, L. C. Donaldson and Simon Dike, Jr.

Bishop's Agent's Report: "Received \$10 00; paid out \$58.80.—Wm. Leeka, Agent."

Preaching Saturday evening by R. M. Elvin.

Sunday, May 23d, prayer meeting at 9 a. m.: preaching at 11 a. m., by D. Hougas; at 3 p. m., by R. M. Elvin; at 8 p. m., by M. B. Oliver.

Henry Benner, a brother of Elias Benner who was killed at Haun's Mill during the Missouri trouble, was baptized Sunday afternoon.

J. M. Stubbard was ordained an Elder by Elder E. C. Brand, in accordance with vote of conference, as per recommend of his branch.

Adjourned to Shenandoah, Iowa, November 13th, 1880, at 10 a. m.

#### POTTAWATTAMIE DISTRICT.

A conference was held at Wheeler's Grove, August 28th and 29th, 1880; H. N. Hansen, pres.; Frederick Hansen, clerk.

Reports of Branches:—Crescent City, 46; 9 baptized. North Star, 56; 2 baptized, 1 died. Wheeler's Grove, 85; 2 died. The spiritual condition of these branches was reported by Levi Graybill, H. N. Hansen and Hans Hansen.

Elders Hans Hansen, R. M. Elvin, H. N. Hansen and Daniel Hougas reported.

Hans Hansen was requested to labor as much as practicable among the Danish.

A financial report of the North Star Branch was received.

Preaching during conference by H. N. Hansen, Daniel Hougas and E. C. Briggs. Just before conference Hans N. Hansen preached a funeral sermon over Bro. Henry Winegar's child.

Adjourned to meet at Council Bluffs, November 27th, 1880.

#### SOUTHERN INDIANA DISTRICT.

A conference was held at the Olive Branch, August 14th, 1880; Harbert Scott, president; E. C. Mayhew, clerk.

Branch Reports:—Pleasant Ridge 45; 1 died. New Trenton 16. Eden 27.

Elders Wm. H. Chappellow and Columbus Scott reported by letter, and Harbert Scott, M. R. Scott and J. S. Christy orally; Priests Robert Eyers and G. F. Weston by letter, and V. D. Baggerly, orally.

The court appointed to adjust difficulty in the Low Gap branch was continued.

Bishop's Agent reported: "Balance \$4 40; received \$11.00; paid B. V. Springer \$11.00; G. F. Weston \$2.90; balance on hand \$1.50."

M. R. Scott, D. O. Stites and V. D. Baggerly were appointed a committee of investigation.

The conference requested the president of the mission to send some Elders to this district as soon as convenient.

Members in the district not identified with a branch are requested to place their names on the record of the branch most convenient to them.

15th.—Committee on investigation reported sufficient grounds for calling a Court of Elders, and Harbert Scott and M. R. Scott were appointed as said court; E. C. Mahew, clerk; V. D. Baggerly, prosecutor; D. O. Stites, baliff. Charges were preferred against Bro. J. S. Christy and Sr. Jennie Victory for unchristian conduct.

Verdict by the court: "After examination of the case of the Olive Saints vs. Bro. J. S. Christy, we find the charges fully sustained, and we recommend that the conference demand of him a public confession to the Saints, and that he also deliver up to the district authorities his license until such time shall come that he can magnify his office and calling." Recommendation was accepted and complied with by the defendant. In the case of Sr. Jennie Victory, charges not fully sustained; recommended that she be required to make confession for unbecoming language. Recommendation accepted and complied with.

Bro. Christy said that he was satisfied that there were other cases that needed attention, therefore he moved that the committee be continued, which motion prevailed.

17th.—Committee preferred charges against Bro. E. C. Mayhew, Bro. Wm. Victory and Bro. John Miles for unchristian conduct. Verdict:—"After examination in the case of the Olive Saints against Bro. E. C. Mayhew we find that the said defendant has plead guilty in having talked too much about the troubles in the branch; therefore we recommend that the conference require of E. C. Mahew a public confession." Anna M. May-

hew, same verdict as above. Wm. Victory plead guilty, in having abused his wife on account of troubles in the branch. John Miles plead guilty in getting angry at Bro. Christy and using unbecoming language. All confessed as required by the conference. The balance of the Saints were requested to confess if they felt it their duty.

A resolution passed to prevent renewal of old troubles.

Adjourned to meet at Eden Branch, November 13th, 1880.

#### LITTLE SIOUX DISTRICT.

A conference convened at Magnolia, Iowa, Aug. 23th, 1880; J. C. Crabb, in the chair; Wm. C. Cadwell, secretary, and J. F. Mintun, assistant.

Practical thoughts and suggestions were made by David Chambers, T. Galley (of Nebraska), Donald Maule and Magnus Fyrando.

Branch Reports:—Maple Landing was organized May 27th, 1880, with a membership of 6, including 1 Priest and 1 Teacher; disorganized August 23d, 1880. No changes reported during its existence. Little Sioux, last report 133, present 145; 12 baptized. Magnolia, at last report 146, present 150; 4 received by letter; 1 marriage. Spring Creek, at last report 47, present 47; 2 received and 1 removed by letter, 1 expelled. Pleasant View, at last report 20, present 19. (This report originally showed a membership of 20, and was so approved, but, as will be seen in the report of committee on case of M. Daugherty, the number was changed). Evening Star, at last report 30, present 31; 1 received, 2 ordained. (A report was received after the close of conference from Unionburg, showing a membership of 16.—W. C. C.)

That portion of the Pleasant View report having reference to the case of Bro. M. Daugherty, was referred to J. M. Putney, Wm. Chambers and J. M. Harvey.

James M. Mills reported the spiritual condition of Maple Landing Branch as good when disorganized; John H. Condit, that of Little Sioux Branch, as having greatly improved; Phineas Cadwell, Magnolia Branch, as improving; Wm. Chambers, Spring Creek Branch, in good condition; the Pleasant View Branch, by J. F. Mintun, as rather lukewarm; Isaac Ellison reported members of Six Mile Grove so scattered as to take but little interest in meetings, but knew of no difficulties existing; Geo. Montague reported Union Center as low spiritually, but no hard feeling; Evening Star, by E. McEvers, as not in very good condition, but improving.

The Sabbath-schools in the Little Sioux, Evening Star and Magnolia Branches reported to the conference.

Elders J. F. Mintun, Hugh Lytle, J. W. Wight, Henry Garner, Geo. Montague, David Chambers, Geo. S. Hyde, A. W. Lockling, Magnus Fyrando, Isaac Ellison, Lucius Merchant, J. M. Harvey, Donald Maule, Stephen Mahoney, J. B. Lytle, J. H. Condit, Wm. Chambers, Colby Downs, J. M. Putney, T. Galley, Phineas Cadwell, Wm. Cadwell, J. C. Crabb, E. R. Lanpher, Levi Gamet, and Priests Benj. Kaster, M. Daugherty, J. C. Johnson, W. H. Bradford, E. McEvers, and Teachers Wm. Fallon, R. Chatburn, Jas. M. Mills, O. W. Lockling, and Deacons John Chambers and W. H. Trosper reported.

Committee in case of Bro. Wm. Shaw reported, in substance, that they had investigated the case and taken some testimony in the same, and had concluded that the brother had deserted his family without cause, had failed to correspond with them, and had been guilty of conduct unbecoming a Saint in his relations with a certain young lady before leaving home, and recommended that he be cited to trial through the *Herald*. J. M. Harvey, J. C. Johnson and J. F. Mintun, committee.

Report was received, adopted, and committee discharged.

Committee in case of Pleasant View Branch reported that they had visited the branch, had found it in somewhat of a disorganized condition, owing to not being properly officered, and had left them feeling better, after having assisted them in the work of filling vacancies and giving them some good advice. J. C. Crabb and P. Cadwell, committee.

Report was adopted, and committee discharged.

The following resolution was then moved by J. M. Harvey and J. F. Mintun:

Whereas, the Church of Jesus Christ of Latter Day Saints assembled at Galland's Grove, Shelby county, Iowa, in the month of September, 1878, did decide, "That the Holy Scriptures, as translated, corrected and revised by Joseph Smith the Martyr, the Book of Mormon and the Book of Doctrine and Covenants, be accepted as standards of authority on all points of doctrine in said Church;" and

Whereas, there was action taken at the Semi-Annual Conference, held at Galland's Grove, Shelby county, Iowa, in September, 1879, which we believe is not in harmony with the teachings of the books above referred to, therefore be it

Resolved, by the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, that we respectfully ask the Semi-Annual Conference, to be held at Park's Mills, Pottawattamie county, Iowa, to clearly define if an Elder can be a true representative of the Church of Jesus Christ of Latter Day Saints, and reject any of the revelations found in the Book of Doctrine and Covenants. If so, which and how many; and if so, if an Elder can not reject *all* of the revelations found in said book, and still be a fit representative of the Church.

After considerable discussion, the resolution was adopted, by a vote of 21 for, 13 against.

Committee in the case of M. Daugherty reported that they believed both meetings of Pleasant View Branch were legal, and that there were but nineteen members and three Priests, instead of twenty members and four Priests, as one person who was reported to be a member was not one. J. M. Putney, Wm. Chambers and J. M. Harvey, committee. Adopted and committee discharged.

Bro. Franklin Price was granted an extension of his mission, as per resolution of a former conference, by his request.

Motion as amended was adopted, constituting the presidency of district with the addition of three members, to be appointed by the chair, a committee on missions. Chair appointed as such additional members J. M. Harvey, David Chambers and Geo. Montague.

J. M. Harvey and J. F. Mintun offered the following resolution:

Whereas, it is inconsistent and contrary to the fulness of the gospel, as revealed in this the dispensation of the fulness of times, to use the Lesson Papers prepared by the, so-called, evangelical churches in Latter Day Saints Sunday-schools, and calculated to create wrong impressions on the minds of children, therefore be it

Resolved that we recommend that they be not used in Latter Day Saint's Sunday-schools in this district.

A vote being taken, resulted in a tie. Some objection being made to this vote another one was ordered. This vote was slightly delayed by a team breaking loose and running away, but when finally taken, resulted in 9 for and 16 against, and the resolution was declared lost.

A motion to reconsider resolution with reference to fit representatives of Church was also lost.

Sunday morning, preaching by Geo. S. Hyde. At afternoon meeting the sacrament of the Lord's supper was administered, after which J. W. Wight preached.

Committee on missions reported some thirty-seven of the priesthood as having been appointed to work in some fifteen missions. Report was received, adopted, and committee discharged.

Charles Derry and Geo. S. Hyde were requested to labor in this district as much as consistent with their general missions.

Ordination of Bro. M. Daugherty, as laid over from last conference, came up, and it was decided not to ordain, by a vote of 8 for, 11 against.

Motion to ordain Bro. Kester to the office of Elder, was lost by a vote of nine to seven.

Whereas, there evidently exists a necessity for continued labor in this district, and as there are no elders who can give all their time to the work, and that the burdens of the work may be more equally divided and prosecuted with greater diligence, and we not be found wanting in the day of accounts, therefore be it

Resolved that the president of each branch in this district lay the matter before their respective

branches, and see whether they are not willing to support by their means one or more Elders in the ministry.

Disorganization of Maple Landing Branch was accepted.

Resolved that we transact no business in any future conference in this district, except it be that that will harbor no discussion.

In the evening Charles Derry preached. Adjourned to meet at Magnolia, December 4th, 1880.

Miscellaneous.

BISHOP'S QUARTERLY REPORT.

Statement of Bishop Israel L. Rogers of moneys received and paid out in the interests of the Church, from July 1st to October 15th, 1880:

CHURCH CR.	
July 1, By Balance	\$ 43 52
" 1, Sr. S. C. Dawson	25
" 1, James Crick, Ill.	1 00
" 2, William Baxter, Nev.	10 00
" 3, David Hall, Iowa	23 50
" 3, S. R. Shackleton, Iowa	5 00
" 6, Mary Dutton, Kan.	1 00
" 6, J. B. Gouldsmith, Neb.	3 10
" 6, S. Gouldsmith, Neb.	1 00
" 7, Frank Loftly, Kan.	2 00
" 7, John Matthews, Iowa	20 00
" 7, Sr. W. T. Berry, Iowa	2 00
" 9, Sr. M. A. Griffiths, Iowa	5 00
" 9, Sr. H. A. Griffiths, Iowa	5 00
" 12, George C. Blakely, Ill.	5 00
" 12, H. R. Wallace, Ill.	3 20
" 12, C. K. and M. S. Preston, Ill.	30 00
" 22, Sr. C. Anderson, Mo.	20 00
" 22, Sr. C. Neeser, Mo.	1 00
" 22, Andrew Jacobson, Mo.	15 00
" 22, Sr. Betsy Carrico, Iowa	1 00
" 22, Sr. H. M. Adams, Iowa	1 00
" 22, Sr. Elic Adams, Iowa	1 00
" 22, Sr. M. E. Spaulding, Minn.	1 00
" 23, Jesse Seeley, N. Y.	10 00
" 28, Sr. Eliza Wight, Mo.	1 00
" 30, Sr. B. Bardsley, Iowa	2 25
" 30, John Harris, W. Va.	1 00
" 31, J. T. Phillips, Mo.	5 00
Aug. 1, G. C. Blakely, Ill.	7 00
" 7, H. R. Wallace, Ill.	4 20
" 7, Mottsville Branch, Nev.	5 00
" 7, John Walker, Nev.	5 00
" 9, Clear Fork Branch, Mo.	1 00
" 9, Josiah Curtis, Mo.	1 00
" 10, James Crick, Ill.	1 00
" 11, Alma Bishop, Wales	1 21
" 13, James Green, Montana	50 00
" 16, Mary H. Raymond, Montana	2 00
" 19, W. T. Kye, Mo.	9 35
" 19, M. A. Love, Iowa	1 00
" 23, Agent John Smith, of Massachusetts Dist.	25 00
" 24, Sr. L. C. Hicks, Wis.	3 75
" 25, Ella Pearson, Ontario	5 00
" 26, Robert Harris, Iowa	5 00
" 27, J. and M. Macauley, Wis.	5 00
" 29, D. G. McPherson, Iowa	10 00
" 30, James Martin, Ill.	5 00
Sept. 1, Monroe Culver, Ill.	5 00
" 1, Agent J. W. Waldsmith, of Southern Nebraska District	21 62
" 1, Sr. Mattie Spaulding, Minn.	5 00
" 7, James Crick, Ill.	1 00
" 7, M. A. Burr, Mich.	8 00
" 7, Karin Eliasson, Idaho	15 00
" 13, D. F. Crane, Minn.	5 00
" 13, E. T. Dawson, Cal.	1 35
" 13, Sr. J. W. Chatburn, Iowa	1 25
" 13, Chatburn family, Iowa	5 00
" 13, C. Kemmish, Iowa	5 00
" 13, Joel Allen, Ohio	2 25
" 13, David Hall, Iowa	60 00
" 14, Boone Mite Society, Iowa	12 00
" 14, Sr. L. A. Hartwell, Sen.	5 00
" 14, J. M. Harvey, Iowa	5 00
" 14, A. R. Hills, Iowa	1 40
" 16, Sr. F. Grimmer, Mo.	1 00
" 16, William Gness, Iowa	1 00
" 19, Clear Fork Branch, Mo.	50
" 19, Josiah Curtis, Mo.	1 00
" 19, Sr. Margaret Thompson, Iowa	5 00
" 19, Frederick Peterson, Iowa	10 00
" 19, Sr. Malinda Topham, Iowa	1 00
" 19, Sr. S. A. Green, Iowa	5 00
" 19, Samuel Bateman, Iowa	5 00
" 19, Sr. Betty Bardsley, Iowa	5 00
" 19, Sr. S. J. Ross, Iowa	3 00
" 19, Sr. Laura Fuller, Iowa	1 00
" 19, J. X. Davis, Iowa	5 00
" 19, George Wyman, Iowa	50
" 19, Matthew Conyers, Iowa	1 00
" 19, Levi Wilson, Iowa	25 00
" 19, Bro. and Sr. Steffe, Mo.	1 00
" 19, Hay Committee; being balance of their receipts over expenditures at the General Conference	17 35
" 19, Sr. C. A. Lucas, Ohio	4 00
" 30, Sr. Harriet Royal, Pa.	5 00
" 30, W. H. Harrison, Pa.	2 00
" 30, Frank Loftly, Kan.	2 00
" 30, Sr. M. J. Marchant, Mo.	65
" 30, A sister, Nevada	20 00
" 30, Nephi Yocum, Iowa	2 50
" 30, J. B. Gouldsmith, Neb.	1 75
" 30, T. J. Beatty, Ohio	1 00
" 30, Sr. Rachel Crompton, Mass.	3 25

Sep. 30, James Allen, Iowa	\$ 5 00
" 30, Sr. Squires, Mich.	2 00
" 30, Ellis Short, Mo.	2 50
Oct. 1, William Youd, Cal.	1 16
" 1, M. D. Scribner, Ohio	1 95
" 1, Renick Branch, Mo.	5 00
" 4, Sr. M. A. Christy, Iowa	5 00
" 4, James Crick, Ill.	1 00
" 6, Sr. F. Grimmer, Mo.	1 50
" 6, C. A. Hall, Iowa	2 65
" 6, Monroe Culver, Ill.	5 00
" 6, Josiah Curtis, Mo.	10 00
" 6, A. H. Herke, Mo.	2 50
" 6, H. T. Curtis, Mo.	1 50
" 6, J. M. Curtis, Mo.	1 00
" 6, Sr. M. Standeven, Iowa	10 00
" 6, Sr. Josephine Barnes, Iowa	5 00
" 9, Massachusetts District, by J. Smith, Agt.	30 00
" 12, G. E. Ward, New Mexico	1 00

Balance due I. L. Rogers.....\$749 41  
158 59

CHURCH DR.

July 9, For Quarter's Rent of Meeting Hall in Chicago	\$150 00
" 9, Sr. G. E. Deuel	20 00
" 26, Sr. W. T. Bozarth	15 00
" 26, T. W. Smith	10 00
Aug. 2, W. T. Bozarth	25 00
" 7, M. T. Short	15 00
" 9, G. H. Graves	2 00
" 9, the poor	1 00
" 13, Sr. W. W. Blair	15 00
" 13, J. S. Patterson	15 00
" 13, Sr. Joseph Luff	15 00
" 22, the poor	10 00
" 24, Stamps	1 00
" 25, Bishop's Secretary	10 00
" 25, the poor	5 00
" 26, Sr. G. H. Graves	10 00
" 26, J. R. Lambert	20 00
Sept. 1, Stamps for Church use	3 00
" 7, Sr. M. H. Forscutt	15 00
" 19, J. C. Foss	20 00
" 19, E. C. Brand	25 00
" 20, J. R. Lambert	30 00
" 20, M. H. Forscutt	25 00
" 28, Fare of Church Secretary to Conference, at request of Presidency	28 85
" 28, the poor	37 40
Oct. 6, Columbus Scott	40 00
" 8, W. T. Bozarth	30 00
" 8, J. C. Foss	30 00
" 8, Rent of Hall in Chicago, per quarter	150 00
" 9, W. W. Blair	50 00
" 13, Funeral expenses of Sr. Sarah Twells	21 00
" 15, Gland Rodger	60 00
" 15, the poor	3 75

\$908 00

I. L. ROGERS, Presiding Bishop.

BISHOP'S AGENT APPOINTED.

In accordance with the vote of the Western Wisconsin District Conference, which has nominated Bro. C. W. Lange for appointment as Bishop's Agent in said district, of which I have been notified by Bro. W. A. McDowell, district clerk, I hereby so appoint, hoping that Bro. Lange may efficiently serve the cause, and that the Saints will place means in his hands for the benefit of the work there and elsewhere.

I. L. ROGERS, Presiding Bishop.

INFORMATION WANTED.

Information wanted of William Underwood, who was last heard from in November, 1874; he was then residing at Kaysville, Davis county, Utah. Any one knowing his whereabouts, would confer a favor by addressing R. C. Taylor, Douglas, Douglas county, Nebraska.

CONFERENCE NOTICES.

The Southern California District Conference will convene at Gospel Swamp, Los Angeles Co., California, November 13th, 1880. It is hoped there will be a good attendance.

By order of President,  
J. F. BURTON.

The Saints of the Nevada District will please take notice that the next quarterly conference will be held in Genoa, November 27th and 28th, 1880. All are invited to attend, and the presidents of the branches are particularly requested to bring or send correct statistical reports.

A. B. JOHNS, President.

The Eastern Maine and Nova Scotia District will hold their conference in the Saints' Chapel, at Kennebec, December 18th and 19th, 1880.

S. O. FOSS, President of District.

SOUTH-WESTERN MISSION.

To the Saints of Texas, Western Louisiana, Arkansas, and Indian Territory, Greeting:—As I was appointed by the last Semi-Annual Conference in charge of the South-Western Mission, and desire to know the condition of the work throughout the mission, I take this means of requesting all presidents of branches, elders, ministry, and scattered members, to write me immediately, and inform me of their whereabouts, and the need of labor in their respective localities. I would also like to know how many of the Elders and Priests are prepared to do missionary labor.

I come to assist you in the great warfare against sin and iniquity, and I trust I shall have your hearty co-operation, together with your faith and prayers. And while we make the promulgation of the gospel of Christ our paramount object, that we may have the guidance of the Divine mind, let us devoutly pray. And, dear Saints, allow me to exhort you to labor diligently in your respective places, by telling the good news, or helping the cause financially, as God shall prosper you; and I am assured that we will succeed in doing a good work for the Master, which will be accepted when he comes. Let all petty differences be buried with the past, and unitedly let us press on to victory and peace. And that God in his infinite mercy may abundantly bless you with the good things of this life, and the Holy Spirit to prepare you for a better life beyond, I shall ever pray.

Address me at Rockport, Atchison county, Missouri, in care of L. L. Wight; I will be there about October 25th, and remain a few days only.

Ever your brother and co-laborer for Christ,  
HERMAN C. SMITH.

NORTHERN ILLINOIS DISTRICT.

Whereas our recent conference appointed two day's meetings to be held in such branches of the Northern Illinois District as should desire them, the president or secretary of each branch desiring such meetings is requested to inform me at once, that I may so arrange the appointments as will be convenient, and publish the announcements in the next *Herald*. These meetings may hold over two days, and as long as the interest shall seem to justify, if willing laborers can be found.

The first of the series will commence at Sandwich, Saturday evening, November 6th, continuing thence while the interest shall seem to justify. Come, brethren, let us rally together, and lift the gospel banner high.

M. H. FORSCUTT, Pres. of District.

SOUTHERN NEBRASKA DISTRICT.

To the several Branches composing the Southern Nebraska District:—I once more appeal to you, and urge the necessity of you discharging the duty made obligatory by Doctrine and Covenants, sec. 17, par. 25, as the above imposes upon me a duty that I can not perform until you have done your whole duty. I trust that you will not longer hinder and cause me to appear as an unfaithful, slothful servant. And while I am thus kept back, Bro. H. A. Stebbins, the Church Recorder, is likewise retarded in his duties; therefore, let me beg of you to awake to the importance of leaving no labor unperformed. The poet has said, "While I wait, another waits for me."

And to the Elders: let me call your especial attention to par. 13, which requires your presence at the session of conference of this district. You have been very negligent in this respect. And as my hand records the transactions of the districts, and you are to be judged by the things written, let me plead with you to put on the whole armor of your calling, that your salvation and exaltation may be sure, and that no blur may appear on the fair escutcheon of the church entrusted to your care.

Let the Priests, Teachers, and Deacons, also, recognize the good of the cause, by faithfully and regularly reporting themselves to the quarterly gatherings of the district, that all the business may be done in order and "common consent," that unity, love, peace, and the Holy Spirit may abide.

Any business to come before our next conference in writing will be promptly attended to if addressed to me at Wilber, Saline county, Nebraska.

ka. I hope not to be disappointed in receiving full and complete reports from all the branches and Elders. Yours in Christ,

ROBERT M. ELVIN,  
District Secretary.

#### KEWANEE DISTRICT.

To the Saints in the Kewanee District, Greeting: Dear Brethren and Sisters:—The Saints of Kewanee desire a change of time for the holding of our session of conference. Having counseled with other brethren, and finding no objection, I therefore appoint the meeting of the conference at Kewanee to be held on Saturday, the 11th, of December, at 10 o'clock, a.m. that being in the light of the moon. Come, bringing the spirit of peace, and with zeal for the onward march of the cause in the district and the salvation of our fellows. May peace abide with you in all your habitations.

J. A. ROBINSON, *President of District.*

#### PITTSBURGH DISTRICT.

I desire to call the attention of all Officers in Pittsburgh District to the "Appeal to the Pittsburgh District," published in the *Herald* of September 1st. I have no means of learning the addresses of Officers and Saints in the district but through the medium of the *Herald*. I need agents to assist me to make the Elders' Fund what it ought to be—a support to Elders in the district. If we are willing and diligent in doing our individual part in the matter, the work in this district will receive an impetus that will build it up, and push it through to a grand and ultimate success. I earnestly request every officer to take hold and act as an agent to collect money for the Elders' Fund, and remit it to me by money order. Every cent collected will be used for the district alone—not to financially assist any branch. Scattered members are also requested to do what they can themselves, and to solicit from others. I have received encouraging replies and offers from outsiders, who have only heard one sermon six years ago, and have waited the coming of an Elder, to be adopted into the Church. They offer us financial aid. Who can remain indifferent to such calls? Who will do all they can to help the financial movement? Let all who can, act as agents, and send me their addresses by mail, at once, and I will mail them printed circulars.

F. CRILEY,

Treasurer Elders' Fund, Pittsburgh District,  
Care 33 Fifth Avenue, Pittsburgh, Pa.

#### SEMI-ANNUAL CONFERENCE EXPENSES.

I have settled the expenses of the conference, and report as requested. It cost me about \$20 more than I expected. I paid Mr. Parks \$3 damage to trees; hired the lumber hauled back to town, and cleaned off the ground where the horses stood, so as not to kill the grass. I received from the citizens and brethren in money, and for some lumber I sold \$55.65, from the conference collection \$51.50, total \$107.15. Paid Sheriff Reals and deputy \$26, for organ \$3.90, for hire of Grange Hall \$2, oil for lamps 55c., for fitting up and clearing ground, all expense \$79.45, total \$111 85  
Total amount paid out. . . . . \$111 85  
Amount received . . . . . \$107 15

Conference indebted to me. . . . . \$4 70

To meet this I have about four hundred feet of lumber that was cut for the stand and out-houses. The bridge I will haul home and pile up, and keep till after next April conference; and if the Fall Conference is to be held here, and we occupy the same ground, we shall need it, if not we can sell it then. The bridge lumber cost \$20. If I should sell it, I could not get more than ten or twelve for it, and have to pay \$20 next Fall for lumber for another bridge. I did the best I could to serve the Church, and have charged nothing for my services. All I get is what little hay and wood was left on the ground.

ANDREW HALL, *Committee.*

#### ADDRESSES.

John H. Hansen, *Council Bluffs, Iowa.*

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

#### BORN.

COOK.—To Bro. Harris and Sr. Alice Cook, in Dover township, Pocahontas county, Iowa, April 7th, 1880, a daughter; name Luda Lizzie; blessed by Eli Clothier and Benan Salisbury, June 28th.

ATKINSON.—At Virginia City, Nevada, September 14th, 1880, to Bro. Levi and Sr. Susannah Atkinson, a son.

HARRISON.—At Philadelphia, Pa., May 18th, 1880, to Bro. William H. and Sr. Harriet Harrison, a son; blessed June 13th, by Elder John Stone, and named Alma John.

KEMP.—At Hutchinson, Jefferson county, Colorado, August 1st, 1880, to Bro. James and Sr. Fanny M. Kemp, a son.

ATWELL.—At Fall River, Greenwood county, Kansas, to Bro. and Sr. Atwell, August 31st, 1880, a daughter,—named Stell Augusta.

#### MARRIED.

HOUSEHOLDER—WARNICK.—On September 22d, 1880, by Elder Ephraim Thomas, at Temperance Hall, 67 Fourth Avenue, Pittsburgh, Pa., Bro. John H. Householder and Sr. Maggie Warnick, both of Allegheny City. A large audience was in attendance, consisting of brethren and friends. Many wishes their peace and love to increase and abide.

A life of peace and full of joy,  
The future will bestow  
Upon your heads if you but keep  
And honor the sacred vow.  
May God his blessings on you add,  
Who gave your hands in token  
Of the "covenant" mote it be,  
With bonds of love unbroken,  
E. T.

CRICK—PARKER.—At Armstrong, Kansas, by Bro. William Clow, August 29th, 1880, Bro. William Crick, of Plano, Illinois, and Sr. Maggie J. Parker, of Independence, Missouri.

ERVIN—DODSON.—At the residence of the bride's parents, near Pleasanton, Decatur county, Iowa, by Elder James Anderson, July 1st, 1880, Mr. Thomas Ervin and Sr. Sarah C. Dodson, all of Decatur county.

#### DIED.

BRADLEY.—Near Sandwich, Illinois, September 10th, 1880, of consumption, Sister Lillian L. Bradley, aged 22 years, 10 months and 13 days. She was the grand daughter of Elder Zenas H. Gurdley, Sen., and the daughter of Horace and Julia Bradley. She endured her long illness in patience, and her hope in Christ and in his gospel grew brighter and stronger till she passed away. Funeral services were held at the house by Elder F. G. Pitt, on September 12th; and, in accordance with her wish, expressed some time before she died, her funeral sermon was preached by Elder H. A. Stebbins in the Saints' Chapel, at Sandwich, from the texts selected by her, namely, John 3: 5, 36. She also chose hymns 473, 835 and 866, which were sung, upon the funeral occasion, which was on October 10th, Bro. Stebbins having been absent at the General Conference at the time of her death. Thus went to rest one of the lovely in character, and pure in mind and heart, of the daughters of Zion.

JONES.—At Mottsville, Nevada, June 11th, 1880, Sr. Mary, wife of Bro. David I. Jones, born April 1st, 1821, in Lanham, Glamorganshire, Wales. She united with the Church in 1846, was married to Bro. Jones the same year. They emigrated to Utah, but were forced away by the taking of their home from them by one in authority there without payment therefor; to this they objected, and they were disfellowshipped for so objecting. They removed to Carson Valley, Nevada, and by industry and frugality, made themselves a good home. She united with the Reorganization in 1868. She was buried on the 13th; Elder George Smith preaching the sermon. She was respected by all.

JONES.—In Montana, August 20th, 1880, John P. Jones, nephew of Bro. D. J. Phillips, of Oakland, Cal. He was born at Stockton, Cal., May 15th, 1854, and was at his death aged 26 years, 2 months and 27 days. He believed the word, but had not obeyed, putting off his obedience till too late.

EATON.—At Independence, Missouri, September 26th, 1880, of malarial fever, William Eaton, husband of Sr. Mary, widow of John E. Page, aged 62 years. Sr. Eaton says of him: "He was a good man; was baptized into the old organization in 1845, by Elder Nickerson." We add: He had been for some years at Independence, holding with Mr. Granville Hedrick.

PEARSON.—At Corinth, Ontario, September 20th, 1880, sister Annie V. Pearson, aged 14 years, 7 months and 20 days. She was baptized August 31st, 1879. Her funeral sermon was preached in the M. E. Church—Elder G. T. Griffiths officiating. A large congregation was present, and listened respectfully and attentively.

KNOWLES.—At Cheltenham, St. Louis, Mo., September 8th, 1880, of apoplexy, Brother Joseph Knowles, aged 65 years, 3 months and 4 days. He was born in England and obeyed the gospel in his early days, and was a faithful member in the Preston Branch. He emigrated to America in 1843, and remained at Nauvoo for some time, and afterwards moved to the vicinity of St. Louis; was baptized into the Reorganized Church, April 18th, 1865, by Bro. W. Gittings, and ordained an Elder by Bishop James Anderson. Bro. Knowles was intelligent, and strong in the faith that was once given to the saints. He leaves a wife and two children and many friends to mourn his loss. Funeral discourse by Elder W. Smith of St. Louis.

BISHOP.—At Llanelly, Wales, September 2d, 1880, of inflammation of the brain, the youngest son of Bro. John and Sr. Eliza J. Bishop, aged 18 months. The funeral discourse was delivered by Bro. Thomas E. Jenkins.

HUGHES.—Another veteran has closed his labors in this life and gone to his rest. Elder Benjamin Hughes, of Newton, Iowa, died at his home, July 1st, 1880, aged 69 years. He was affected with palsy a long time ago, and died of that disease. He joined the Church at Kewanee, Illinois, some years ago, and was baptized by Elder J. D. Jones. He lived faithful to the end. A large number of friends and Saints attended the funeral. Services by Elders John X. Davis and George Walker. May his rest be glorious.

WARD.—On September 30th, 1880, in the city of Santa Fe, New Mexico, of rheumatic fever, followed by flux, Charles Lee, son of Charles R. and Sr. Sarah A. Ward. He was born in Denver City, Colorado, March 3d, 1868. He was ill for over three months ere our merciful Father called him home. His patience was remarkable, for though he suffered intensely all through his illness, he was never heard to complain. His thoughts were for the comfort of others, even to the last. God grant we who are left may never forget the example set us by our darling brother, that we may be found worthy to join him when our work is finished.

OSTRANDER.—At the residence of his nephew, John W. Ostrander, near Ellington, Michigan, May 30th, 1879, Elder Walter Ostrander, aged 70 years. He was ordained as one of the Seventy, at Amboy, Illinois, on the 8th of April, 1861.

#### 1 November 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

#### THE SAINTS' ADVOCATE,

A monthly, religious journal, published in the interests of the Reorganized Church of Jesus Christ of Latter Day Saints and in the special interest of the Utah Mission of said Church and Edited by W. W. Blair.

Terms, 50 cents per year, in advance, except otherwise provided for.

Subscriptions earnestly solicited. Subscribe for yourself and for friends received by The Latter Day Apostasy. Remittances must be sent to W. W. Blair, Box 337, Sandwich, Ill.; or to Joseph Smith, Plano, Illinois.

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# The Saints' Herald.

O. J. Bailey  
1880

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEarken to the word of the Lord, for there shall not any man among you have save it be one wife."—BOOK OF MORMON; JACOB 2: 6.

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Plano, Illinois, November 15th, 1880.

No. 22.

## THE DYING STRANGER.

He passed away in a distant land,  
Far from mother and home;  
His eyes were closed by a stranger's hand,  
As his spirit crossed to the unknown strand.  
Beyond death's angry foam.

But ere he passed, he recalled to mind  
That tender mother's words,  
Oft uttered in accents so divine  
As she strove his young heart to incline  
To the service of the Lord.

He thought of the wasted hours and days—  
The empty pleasures past;  
And the many evil words and ways,  
All standing before his startled gaze;  
As about to breathe his last.

Ah! what would he give to live again  
That wasted life now o'er?  
He'd cherish its sorrows, endure its pain,  
From every evil thing refrain,  
And every good adore.

He thought of the straight and narrow way—  
The gate that opens there;  
That leadeth on to the realms of day—  
All who the gospel truths obey—  
To a city bright and fair?

"My mother treads that heavenly path,  
She entered through the gate;  
But her hand can not avert the wrath  
I now deserve by my want of faith,  
O! is it now too late!

"Will God forgive all my sinful life?  
Is the 'Gate Ajar' for me?  
May I rise above this world of strife,  
And enter into eternal life,  
From my sins forever free?

"I would be washed in the cleansing wave,  
And with my Savior lie  
In the deep, cold, and watery grave,  
And rise from thence a sinner saved,  
Before I'm called to die."

He ceased, for the sands of life were run,  
The silver bowl was broke;  
His sorrow and toil on earth were done;  
I gazed with awe on the dying one;  
But not a word was spoke.

I thought of God and his boundless love,  
His mighty power to save;  
Of his Son who left the realms above  
That man might his rich mercy prove,  
Here and beyond the grave.

For him I breathed an earnest prayer,  
Commending him to God;  
That he might His richest mercy share,  
And the angels his glad spirit bear  
To yonder blest abode.

CHAS. DERRY.

SALT LAKE CITY.

## Adam and Eve.

IN his day he must have been a strange, grand being; at least so, if we are to be influenced in the formation of opinion by the speculations and fanciful theorizings of sophists and mystics; for fancy and a distended imagination oft-

times lead from facts and truth into the gauzy and aerial, whatever may be the subject under consideration.

As to his real nature and being there seems to be a great difference in opinions; some contending that he was purely mythical; others that he was created immortal, and yet died; and others claim that he was neither mortal nor immortal, but that his condition was a sort of a middle one; a compromise between absurdity and nonsense; while a large number aver that he was but mortal, and hence died. Webster defines the adjective, mortal, thus: "1. Subject to death. 2. Destructive to life; or causing or occasioning death. 3. Admitting death; accessible to death. 4. Hence affecting as if with power to kill; extreme. 5. Human; belonging to man, who is mortal." A consistent person will generally accept the results which naturally follow any doctrine that he may adopt; and inconsistency, *vice versa*.

The notion of original immortality went to seed in Brighamism; right there do we see its pernicious effects; for if he were immortal, and also his wife, marriage being a union for life, then it follows that it was an immortal and eternal union. Has marriage been changed? Did God ordain one kind of marriage for our first parents and another kind for all others? I think not. Is it reasonable to suppose that God would change a fundamental and divine institution? If a man marries a wife and she dies, and then he marries another, is he to be a polygamist in the resurrection? If our first parents were immortal at the institution of the marriage condition, then I think that marriage must endure for all time; and if a man's first wife dies and he marries again, seeing that the marriage condition with the second wife is the same as that of the former was, then in justice they must have an equal claim for the same husband in the resurrection; and that would be what the books so denounce—polygamy.

Again, a man marries a woman, and he dies, and she marries again, the condition of marriage being the same, the pledge the same, the union the same, what must the result be, if the old notion of immortality be true? A plurality of husbands—polyandry. Then as consequent upon this old vagary and exploded notion of Adam's immortality, we have polygamy and polyandry for the future state! If I did not believe in polygamy now, I would not think it would be right by-and-by.

From this unsound notion arose the incubus of "sealing," which has ultimated in the "crime of fornication and polygamy," so opposite to every revealed word of truth in the record of God's word. But if marriage were simply a union to the end of mortal life, then its end is subserved at death, and the future

can provide for itself. In this view of the matter, the problem of polygamy is easily solved, so far as the future is concerned; and "Whose wife shall she be in the resurrection?" was fitly and truthfully answered by Christ when he said: "They that inherit that world through the resurrection from the dead, neither marry nor are given in marriage." If then Jesus was right, then some folks have been greatly mistaken, in making calculations of their progeny to be in the resurrected or immortal state. We deduce this general truth from Christ's words, that immortals were not, and never will be given in marriage. If then we admit that Jesus was right, though others may have erred, then down tumbles the vagary of "eternal marriage," built upon the flimsy hypothesis of Adam's and Eve's immortality. The premises have been false, and hence the conclusions based thereon have been fallacious, even pernicious.

It has been boldly taught (and once or more, publicly, by the writer) that Adam prior to the fall was the type of a saved man, that salvation will be a restoration to his primitive estate.

If he were at the highest round of the ladder, or at what is termed the ultimate or saved state, he had no incentive to go forward, to act, to do; for he would not be able to achieve or gain any thing by so doing; such a thought must, being unreasonable, be unsound; for reward with human beings is the incentive to action, now, as also in the past.

That the "tree of life" was within their reach prior to the fall will not be denied; but that they ever partook of its fruit, could only be affirmed with presumption and unwarranted assumption; for had they eaten, they would have been made immortal—once, forever. The mortal, then would have "put on immortality," and eating again, could not have added one iota of time to an already immortal life. Is immortality susceptible of elongation? If so, surely an immortal (?) may die! That they had never eaten of the fruit of the tree of life, is evidenced from the fact, that after the fall, the Lord placed angels with flaming swords to prevent them so doing, lest they should eat and live forever. If not mortal, of what possible benefit could the fruit of the tree of life have been? Why then did they not partake? Simply because they were ignorant of its saving efficacy, until they had eaten of the fruit of the tree of knowledge of good and evil; the light flashed upon their minds, and the angel-guards stood thereat to prevent.

They were made of the earth and were earthy; and hence the declaration: "Dust thou art and to dust thou shalt return." This was the first intimation that we have on record

of their physical dissolution. Prior to the fall they lived as in the presence of God, nigh unto him as if by a union; but the fall brought a separation, a spiritual death, for death is but a separation, and a veil was drawn betwixt the creature and the Creator; and hence the warning threat: "In the day thou eatest thereof thou shalt surely die."

That day the veil was drawn, they knew evil; that day they were alienated from God—were separated from God—they died spiritually. Their physical life continued several hundred years, and they finally returned to dust at a ripe old age; and thus we conclude that the threat had no reference to physical dissolution; for if it had it certainly proved false.

If then God's word be true, the death must have come as predicted, on the very day. That form of speech, "death" spiritually, is found in many texts in the scripture; and as one to the point and covering the ground under inspection would be as good as more, one will suffice: "Wherefore it came to pass, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil because he yielded unto temptation; wherefore I the Lord caused that he should be cast out of the garden of Eden from my presence, because of his transgression, wherein he became spiritually dead, which is the first death."—Doc. and Cov., sec. 28:11. We think that this is so plain, that it should settle this matter with any and all that believe that Joseph Smith was a prophet; for a positive "Thus saith the Lord" should be the end of controversy.

The difficulty has been that people have believed that the death threatened was a physical one; and in this they have greatly erred, not knowing the scriptures; but to Latter Day Saints it is plain and clear, without justification for doubt or disputation, that it was only a spiritual death; for so God has said by the mouth of the "choice seer."

The nature of the death threatened being spiritual, and the self-evident truth that it was in no sense corporeal, the fact that he died, demonstrates beyond a reasonable doubt that he was created mortal. The utter absurdity of an immortal dying, is seen in the contradiction of terms. As well might we talk of black light, or a "topless throne," or a straight curve, as to talk of a man dying that was not mortal; or to believe for a moment in an immortality that did not endure, as duration itself.

A lively fancy has evolved the thought, in a truly Darwinian mode that Adam was neither mortal nor immortal! Liable to death, and yet not mortal! "Oh, consistency, thou art a jewel." There is an air of mystery attaching to such an idea, a condition only discovered of late, and even the wise men are slow to speak lest their great discovery (the fool's gold of Jamestown two centuries ago) should prove an *ignus fatuus*, a very boomerang to their own sorrow. This idea has also for its base the thought that the death threatened in connection with the forbidden fruit, was a physical one; but they attempt at better logic than to say that an immortal person died; but their error is substantially the same; the premises are false, and as a matter of logical sequence, the conclusions drawn therefrom can not be otherwise than faulty.

It is urged in support of the "what is it" condition, that if eating of the fruit of the tree of life would prevent a man from dying, that he could not have been mortal. This must be a tremendous eye-opener! Would it be possible for a person not "liable to death" or mortal to have any benefit from the use of an antidote to death? It would be as reasonable to think of shipping a lot of cod liver oil to the angels of heaven, to prevent the ravages of consumption, as to suppose for a moment that a person could be saved from a disease to which he was not liable.

I have yet to hear of that man that has perpetrated the downright folly of claiming that a mortal was one that even God's power would be insufficient to make immortal; for only by the Almighty power will the living be translated and the dead raised unto life everlasting. In letting the open books decide, we come to facts; and hence do not indulge in the building of air castles with material drawn from conjecture and imagination; for a positive "Thus saith the Lord," sets the matter beyond controversy. In the time of the end, in the "grand review," when thrones, empires and powers shall have tottered to ruin, when God shall be all in all, and the knowledge of the Lord shall cover the earth as the waters do the channels of the deep, we trust and fondly hope that we may be permitted to behold our grand old sire, the Ancient of Days, and our great mother Eve in the glory and station with which our God shall be pleased to endow them; and when joy and gladness shall fill all the earth, and sorrow and sighing flee away, and the earth be a "thing of beauty and a joy forever."

THOS. E. LLOYD.

July, 1878.

### Christianity and Islamism.

THE following letter from an educated and traveled Turk to an English friend of his is taken from *Blackwood's Magazine*, and is worthy of being read by the thinkers, and of being preserved. He endeavors to show what he believes to be the effect of the contact of the Christians and their religion with Mohammedans and their faith and customs. And he also presents his views, as will be seen, concerning the great departure of the Christians from the religion established by Christ, their professed leader and law-giver. He writes:

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and determined to discard all early prejudices, I resolved to travel over the world, visiting the various centers of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging of the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favor of a revelation which

was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time I am far from being so daring as to maintain that no divine revelation, claiming to be such, is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind in regard to this world's moral disease which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life and the salvation of his soul after he left this world tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neighbor's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be attained by an act of faith, or by merit through good work—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After a careful study of the teaching of the great founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but as there is no religious teacher whose moral standard in regard to the duties of men towards each other in this world was so lofty, so there is none, it seems to me, as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of denominations. The Buddhist, the Hindoo and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light, never so bright as that which illumined the teachings of Christ, has died away till but a faint flicker remains, but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The Light of the World.' Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ,

style Anti-Christendom—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organized and sanctified selfishness. The real God of Anti-Christendom is Mammon; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandizement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

"This overpowering love of 'the root of all evil,' with the mechanical inventions in the shape of railroads, telegraphs, ironclads, and other appliances which it has discovered for the accumulation of wealth, and the destruction of those who impede its accumulation, constitutes what is called 'Western civilization.'

"Countries in which there are no gigantic swindling operations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardor of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practiced by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed was to be found organized in the Byzantine Empire at the time of its conquest by the Turks. Had the so-called Christian races which fell under their sway in Europe during their victorious progress westward been compelled, without conception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have traveled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favorably in true Christian virtues with the descendants of their

countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races, intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven irrespective of his moral character on earth, were unrestrained by religious principle from giving free reign to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally: they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for 500 years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries for the purpose of appropriating the wealth which they might contain, became proportionately augmented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their æsthetic tastes. They delighted to contrast what they were then pleased to term 'Oriental civilization' with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and indolence of the East. Its bazars, its costumes, its primitive old-world *cachet*, invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveler is, in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls 'reforming' it.

His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grabbing, his superior talent and experience in this occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernaut of 'Progress'—their only crime, like that of the poor cross sweeper, I think, in one of your own novels, that they did not 'move on.' This is called in modern parlance 'the civilizing influence of Christianity.' At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman who has just arrived from that district, that the effect of their 'civilizing' influence upon the inhabitants of the villages through which these roads pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

"In these days of steam and electricity, not only has the traveler no eye for the moral virtues of a people, but his æsthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth accumulation. Blinded by a selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch with which their own most glorious traditions are associated, have no charm. He sees in a race which still endeavors to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than

rise in revolt against a government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey who, called Christians like himself, like him devote themselves to the study of how much can be made, by fair measure or foul, out of their Moslem neighbors.

"While I observe that this change has come over the Western traveler of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive, and they return without religion of any sort—shallow, skeptical, egotistical, and thoroughly demoralized. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

"The two dominant vices which characterize Anti-Christendom are cupidity and hypocrisy. That which chiefly revolts the Turks in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions, but as none of them demanded so high a standard as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all

proportion to the hypocrites of other religions.

"In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where on the moral ground that a nationality has an inherent right to the property of its neighbor, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece, while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently, against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

"When Anti-Christian nations, sitting in solemn Congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by themselves—when we know that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity, have driven the population to despair, and the authorities to the most cruel excesses in order to repress them—and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

"Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of 'progress.' Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would then have been spared the

terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm, when labor and capital will find themselves arrayed against each other—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled, solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, is the highest law—the love of their neighbor—and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, Socialisms, Communisms, Nihilism, Internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has, so far at least, successfully resisted the influence of 'Anti-Christian civilization.'

"In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly 1,000 men were killed and wounded before the trains could be set running again: millions of dollars' worth of property was destroyed. The contagion spread to the mines and factories, and had the movement been more skillfully organized, the whole country would have been in revolution, and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities which exist for secret conspiracy have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

"Thus it is that the laws of retribution run their course, and that the injuries that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which—under the pretext of civilizing them—it has explored to its own profit, will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus; on the



contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they practice more conscientiously the teachings of their prophet, I feel that teaching from an ethical point of view to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyze the nature and causes of the collision which has at last culminated between the East and the West, between so called Christendom and Islam. And I should only be too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practiced, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit there are better—for some struggle to practice the higher virtues of Christianity, not unsuccessfully, considering the manner in which these are conventionally travestied; while others who reject the popular theology altogether, have risen higher than ordinary Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded—but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived.

"Believe me, my dear friend, yours very sincerely,  
A TURKISH EFFENDI."

### Not a Satisfactory Answer.

THAT answer of "J. S. C." to the question of T. F. Stafford in *Herald* of September 1st, Christ referred to neither Herod nor Pilate; but the High Priest and Elders. I would rather think that Judas was the person than Herod. For first of all to deliver Christ to his enemies was this Judas. In Matt. 26:15 we find him asking the Chief Priests what they would give him to deliver Christ to them. And he being one of the twelve, to whom Christ paid a higher regard than to either Herod or Pilate, because their calling was of a higher and nobler character than the two mentioned above. But I come to the chief priests as the ones referred to. For the Mosaic law was still in force, and those officiating in the capacity of Priests were higher in the eyes of our Savior than any such men as Herod or Pilate. All the kings of Israel were required to observe the law. They had no right to change the law, but to observe all its workings. I for one believe that from Moses down to the times of Christ the law of Moses was supreme; and kings and nobles were required to yield obedience. And also that the officiating high priests with their attendants, were more sacred in the eyes of God than any king. We notice kings paying particular attention to what the prophets and high priest said to them. Never attempting a war if they desired

to be benefitted, or to gain a victory without first consulting God's oracle. In the Savior's day on earth, the chief priest or priests may have been wicked persons; and have perverted the law, which no doubt they did; but the Savior nowhere discountenances the office of high priest; but says to some of his poor on whom he worked miracles, "Go and show thyself to the priest, and offer the gift that Moses commanded." Never once mentions Herod only as a fox. Never mentions Pilate, but was always teaching obedience to the law. The Savior addressing his disciples on one occasion, tells them to observe and do whatsoever the Scribes and Pharisees commanded them. "That observe and do; but do not as they do; for they say, and do not."—Matt. 23:3. The observance of the law was the great object. No connection with earthly potentates. His kingdom was not of this world. No more was the church under Moses; only as men made it so. And for these, and other reasons that I could offer if space allowed, I take the ground that he that committed the greater sin, if not Judas, was assuredly the high priest and those elders with him. In kindness and good feeling, I offer these as an answer to "J. S. C.'s" answer.

LEWISTOWN, Illinois.

T. F. STAFFORD.

### Growing in Grace.

When a person stands up in a church or a meeting and says he is a "sinner saved by grace," I understand that person is saved by God's favor. The truth is that this is a matter of absolutely vital importance. Growth is impossible without gifts, and when the Church of Christ, through lack of liberality, ceases to grow, to make inroads for the territory of the outlying world, she begins to die. The one solid vindication of the Church's right to exist and prosper, is found in her ability and willingness to push the flag of conquest farther into the territory of the foe. To the delinquent subscribers to the *Herald* and the *Hope* I say, Do your best to pay up, if you have to sacrifice cigars, tobacco, concerts, parties, coffee or tea; for so long as the *Herald* and *Hope* publishing committee wants the money, it is wrong for subscribers to our periodicals to be in debt to the Church. This element of so called Christian piety overshadows and dwarfs the others, with a more legitimate dread, lest the sentence of the Master come ringing in the ears of our favored and beloved few, "Thou art weighed in the balance and found wanting."

How oft I have the Spirit grieved,  
Since first with me he strove;  
How obstinately disbelieved,  
And trampled on his love.  
How often have I sinned against the light,  
Broken from his embrace,  
And would not when I freely might  
Be justified by grace.

But after all that I have done,  
To drive him from my heart;  
The Spirit leaves me not alone,  
He doth not yet depart.  
He will not give the sinner o'er;  
Ready e'en now to save,  
He bids me come as heretofore,  
That I his grace may have.

I take thee at thy gracious word;  
My foolishness I mourn;  
And unto my redeeming Lord,  
However late I turn,  
Savior, I yield, I yield at last;  
I hear thy speaking blood;  
Myself, with all my sins I cast  
On my atoning God.

WM. STREET.

### Luther on Gallatians 3:27.

"For all ye that are baptized into Christ, have put on Christ."

"To put on Christ is taken two manners of ways; according to the law, and according to the gospel. According to the law, as it is said in the 13th chapter to the Romans, 'Put ye on the Lord Jesus Christ.' That is follow the examples and virtues of Christ. Do that which he did, and suffer that which he suffered. And in 1 Pet. 3, 'Christ hath suffered for us, leaving us an example that we should follow his steps.' Now, we see in Christ, a singular patience and inestimable mildness and love, and a wonderful modesty in all things. This goodly apparel we must put on, that is to say, follow these virtues.

"But in the putting on of Christ, according to the gospel, consisteth not in imitation, but in a new birth and a new creation, that is to say, in putting on Christ's innocency, his righteousness, his wisdom, his power, his saving health, his life and his Spirit.

"We are clothed with the leather coat of Adam, which is a mortal garment, and a garment of sin, all sold under sin. There is in us horrible blindness, ignorance, contempt and hatred of God. Moreover evil concupiscence, uncleanness, covetousness, &c. This garment, that is to say, this corrupt and sinful nature, we receive from Adam, which Paul is wont to call 'the old man.' This old man must be put off, with all his works, (Eph. 4, Cor 1), that if the children of Adam, we may be made the children of God.

"This is not done by changing of a garment, or by any law of works, but by a new birth, and by the renewing of the inward man, which is done in baptism, as Paul saith, 'All ye that are baptized, have put on Christ.' Also according to his mercy hath he saved us by the washing of the new birth, and the renewing of the Holy Ghost to a heavenly righteousness, and to eternal life; there riseth in them a new light and a new flame; there riseth in them new and holy affections, as the fear of God, true faith, and assured hope, &c., there beginneth in them also a new will. And this is to put on Christ truly, and according to the gospel. Therefore the righteousness of the law, or of our own works is not given unto us in baptism, but in Christ himself is our garment. Now Christ is no law, no law-giver, no works; but a divine and inestimable gift, whom God hath given unto us, that he might be our justifier, our Savior and our Redeemer. Wherefore, to be appareled with Christ according to the gospel, is not to be appareled with the law nor the works, but with an incomparable gift; that is to say, with remission of sins, righteousness, peace, consolation, joy of the Spirit, salvation, life, and Christ himself. This is diligently to be noted, because of the fond and fanatical spirits which go about to deface the majesty of baptism, and speak wickedly of it. Paul contrarywise, commendeth and setteth it 'the washing of the new birth' and renewing of the holy Ghost. (Titus 3). And here also he saith, that all they which are baptized, have put on Christ. As if he said, Ye are carried out of the law into a new birth which is wrought in baptism. Therefore ye are not now any longer under the law, but ye are clothed with a new garment, to wit, with righteousness of Christ. Wherefore

baptism is a thing of great force and efficacy. Now, when ye are appareled with Christ as with a robe of righteousness, and our salvation, then we must also put on Christ as the apparel of imitation and example. These things I have handled more largely in another place, therefore I briefly pass them over."

Extract from Martin Luther's Comments on Gal. 3d chap.

### Evangelist.

IN the *Herald* for September 15th, 1880, I read a very interesting letter from the pen of William B. Smith, and as he desires to hear from the "ministry" of the Church, I essay this as an agitator upon this important question. My apology is a conviction, that we are ignorant and drifting away from the full priesthood organization that was contemplated in the revelations of fifty years ago. Webster gives the following definition of Evangelist: "one who preaches the gospel." The Christian world have accepted this definition to the exclusion of any and all other explanations of this officer, and many of our people are willing to endorse without examination, or consultation of God's law book, last bestowed. In Eph. 4:11, it is clearly seen that the office of Evangelist was a divine gift, and if the last sentence of the 12th verse is indicative of the duty, assuredly it is a very important and needed office in the Church at the present time, that we might all "see eye to eye" and in confidence trust the word. "I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them." 1 Tim. 4:14, Paul exhorts Timothy not to neglect the gift (office) which was given by prophecy and the laying on of hands by the presbytery (Elders). As the Elders can not ordain men to the office of Evangelist, therefore Paul puts Timothy "in remembrance of the gift [office] of God, which is in thee by the putting on of my [Paul the Apostle] hands."—2 Tim. 1:6. Paul's instruction, 2 Tim. 4:5, tells to what office Paul had ordained Timothy to. Nearly all our Bibles have Acts 6th chapter headed, "Seven deacons appointed." I have searched not only the Bible, but several Commentaries for satisfactory proof, and failed to find it, for the assumption of calling these men deacons. The qualification required by the Twelve, "men of honest report, full of the Holy Ghost and wisdom," would suggest a more important office; and Acts 21:8, clearly proves that Acts 6th chapter, should be headed, "Seven Evangelists appointed." There are several other reasons that could be furnished in favor of this last position. One is, Philip preaching at Samaria, wherein he had power to perform miracles, unclean spirits were cast out, the palsied and lame were healed, signs were manifested which caused Simon to wonder; also the potent fact of baptizing in the name of Jesus Christ. I give the following quotation from William Smith's Bible Dictionary, page 186: "Evangelist means the 'publisher of glad tidings,' and therefore seems common to the work of the Christian ministry generally; yet

in Eph. 4:11, the Evangelist appears on the one hand after the 'Apostles' and 'Prophets,' on the other before the 'Pastors' and 'Teachers.' This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the gospel by the first, and as such preparing the way for the labors of the second. The same inference would seem to follow the occurrence of the word as applied to Philip in Acts 21:8. It follows from what has been said that the calling of the Evangelist is the proclamation of glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. It follows, also, that the name denotes a work rather than an order. The Evangelist might or might not be a Bishop, Elder or a Deacon. the Apostles, so far as they evangelized (Acts 8:25; 14:7; 1 Cor. 1:17), might claim the title, though there were many Evangelists who were not Apostles. If the gospel was a written book, and the office of the Evangelists was to read or distribute it, then the writers of such books were pre-eminently The Evangelists. In later liturgical language the word was applied to the reader of the gospel for the day."

Human wisdom and not the voice of the Father is all that is manifest in the foregoing. Imagination, supposition, and uncertainty, is the bulk of interpretation furnished by the would be wise upon the important questions of present and eternal salvation with the exaltation promised in the covenant of Christ. I herewith give the following from "Critical Commentary," vol. 4, page 144, by Rev. A. R. Fausset, A. M.: "The men who filled the office, no less than the office itself, were a divine gift. Ministers did not give themselves with the list here, 1 Cor. 12:10, 28. As the Apostles, Prophets, and Evangelists, were special and extraordinary ministers; so Pastors and Teachers are the ordinary stated ministers of a particular flock, including, probably, the Bishops, Presbyters, and Deacons. Evangelists were itinerant preachers like our missionaries, as Philip the Deacon, (Acts 21:8), as contrasted with stationary pastors and teachers, (2 Tim. 4:5). The Evangelist founded the church; the Teacher built it up in the faith already received; the Pastors had the outward rule and guidance of the church, the Bishop. As to revelation, the Evangelist testified infallibly of the past, the Prophet infallibly of the future. The Prophet derived all from the Spirit; the Evangelist, in the special case of the Four, recorded matter of fact, cognizable to the senses, under the Spirit's guidance."

Let me point out what, in my opinion, are the mistakes of this learned man. No office set in the church was a special gift. Evangelists are not itinerant ministers. It is the Evangelist's prerogative to build up and not found the church. And now for some evidence to usward in the latter dispensation; Doc. and Cov., section 104, par. 17: "It is the duty of the Twelve in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation." Par. 18, "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam,

and came down by lineage in the following manner."

We as a people believe that Adam and his associates had the gospel, and by the above an order of priesthood was instituted. This last word signifies a business transaction, so we turn to record of the first meeting of High Priests' Quorum. Par. 28, "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity, who were righteous, into the valley of Adam-ondi ahman, and there bestowed upon them his last blessing." Thus we discover that the Lord established the evangelical order of priesthood with the High Priests, and that from their number by a revelation through the Twelve, are these ministers to be appointed in all large branches of the church. And why in the large branches? That their ministrations of the Lord's table (sacrament), to the sick, and in the blessing of the Saints, as at the establishing of the order, that the church may in all righteousness be confirmed, edified and united as to both practice and doctrine; that the welding in one of all things may be more fully understood, that the hearts of the children may be turned to the fathers, and the hearts of the fathers to the children. I am strongly of the opinion that at present there are no evangelical ministers in the church; but that this auxiliary is sadly needed to aid us in understanding the heavenly will, in developing and preparing for the Millennial reign of Christ.

I have tried to avoid any thing of a controversial or dogmatical character, and earnestly hope that we will as a church unitedly seek unto God in deep and humble contrition of heart, that he will by his own voice set in order and fill up the several quorums of the priesthood of the church. Between now and next April Conference there is room and time for much investigation and prayer. Therefore let us not be "laggards," but lively stones in the upbuilding of an holy faith unto the true and living God.

ROBT M ELVIN.

NEBRASKA CITY, Oct. 15th, 1880.

### Character.

CHARACTER can be cultivated. It is a thing of growth. Its germ is principle—a knowledge and a purpose of the right. Day by day that germ can be expanded under the rays of the Sun of Righteousness, and the dews of heavenly grace. There can be progress in character through the exercise of its nobler qualities. The courage of convictions can grow stronger through persisting in the line of one's best convictions. "There are degrees of courage, and each step upward makes us acquainted with a higher virtue," says Emerson. "He has not learned the lesson of life who does not every day surmount fear," who does not come more and more to realize "that he is here for cause, that he was put down in this place by the Creator to do the work for which he inspires him." All the high qualities of the truest manhood and the truest womanhood may be nurtured and cherished in the inner soul, and matured and expanded in daily living. What progress are you making in character?

# Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, November 15th, 1880.

On the 30th of October, just past, Bro. Henry A. Stebbins left the Herald Office for Lamoni, Decatur county, Iowa, where he will engage in the grain and lumber business in connection with Bro. David Dancer and Asa C. Cochrane. In leaving the Herald Office and dissolving his connection with us as Associate Editor, Bro. Henry is acting upon the advice of friends, and his own good judgment with regard to his health, the long and close confinement and attention to office work, with his other duties, having worn upon him. He goes to his new field with our warmest friendship, and approval, as a man, brother and associate; and will take with him our best regards and wishes for his success.

Bro. Henry will continue to discharge the duties of Secretary and Recorder for the Church; and all having business with him in these relations, will please bear in mind that his address will be Lamoni, Decatur county, Iowa. Also please remember that Herald Office business will be conducted at Plano, as heretofore, and all having business with the office must address Joseph Smith, Box 50, Plano, Kendall county, Illinois, to insure attention. Bro. Henry will doubtless take proper care of all office business belonging to the office that may chance to be sent him; but delay in transferring it from Lamoni to us will certainly occur, and we will not be responsible for that. All business designed for the Bishopric should be addressed to Bro. Israel L. Rogers, Sandwich, DeKalb county, Illinois. Some confusion of accounts may be avoided by remembering the above.

## VALEDICTORY.

AFTER four years and a half of work in the HERALD Office I have decided to enter upon other business. And, although this change will in a measure take me aside from the direct service of the Church, yet I believe that I make it with good cause and for proper reasons, those justified by and accepted of God, notwithstanding the ideas of some that I am thereby forsaking my proper work and the cause of Christ together.

One of my reasons for making the change is that I have been too much confined to the desk during the five years past, to almost day and night work, and I need exercise and more air to breathe, particularly as my lungs have been affected for the past year and half. This fact would make necessary a change sooner or later, and I think best to make it now, and to an occupation in which I can be out of doors more. Yet I am grateful to God that he has made me able to endure as well as I have; and because my heart was in all my work and I loved it, have I been able to go on. But for this excessive extra labor I know that I would now have been in far better health in every way, as the Lord has witnessed to me, but I have neither regarded ease, rest, recreation nor health, so that I might accomplish the work set before me, both as to the HERALD Office duties and as to getting order and system and keeping them in the records of the Church and of the quorums, and other duties that I saw to

be necessary, and whose value will some time be known.

Although for other reasons it is a pleasant relief for me to make this change, yet the one of health is the chief reason. And not any of them are because I would forsake the Lord's work for more paying business, nor because I wish to do or expect to do less for God and my fellow men, but that I may prolong my days in the land (if God shall so will) for the sake of those dependent upon me. And I also hope to do as much good in other ways as I have done where I have been, if indeed one so poor as I am can be of profitable value to God or his people.

And though by God's permission and consent, my time of special service to the Church may be over now, I shall hope to enjoy as much of his peace, his favor and his Holy Spirit as I have done heretofore, and I would like to have a much greater degree of these if it can be. I would like to be excused from labor in the ministry, because I feel my inability therein; but I still hope to be willing to do what I can and to have strength and grace given to me in this and in all ways, as labor may be demanded of me and circumstances and time may permit to do them.

For the present I retain my places as Church Secretary and Recorder, more especially by request of President Joseph Smith, though I do not know how much time I can at present devote to these duties, unless I labor as I have done in the past, which has been to the disadvantage of both my health and my well being otherwise, because of working at them when the regular day's work was over, often till eleven and twelve o'clock at night, and then rising at five in the morning and laboring till office hours came again, all this not for the trifle received for such extra labor, but, as I have said, because I loved the work.

I feel also that I have tried to faithfully and conscientiously do that which was put before me and those things that I saw were necessary, notwithstanding I have had my share of faults and have been as subject to errors of judgment as other men. I know also that I have suffered when others have merited what I received. And also some have sought occasion against me, or made one when they could not find sufficient already existing to build one on. But I thank the many for their true friendship and brotherly regard, as evinced by words of confidence and cheer to me, some from those whom I have never seen, but whose tokens of regard have come across States, Continents and seas to mingle with those from ones whose kind spirits I have had a personal experience with, and whose nobility and generosity I have enjoyed. All these have given me strength and comfort to bear the ills, to perform the labor and to endure that which came from those whose words and ways were not of the same kind and character, but the reverse. And I shall miss the letters that came to me in the HERALD Office, but will hope for occasional ones from those in the ministry and others whose names have grown so familiar to me during these years. And that these all may be faithful to the end, and that they may have grace, patience and strength to do all the righteous will of God concerning them, shall be my constant prayer.

To the Saints at Sandwich, over whom I have presided and to whom I have preached for three years past, I also bid a regretful farewell, not

having been able to meet them before my departure. I have been blessed by their sustaining spirit, cheered by their words and deeds of confidence and kindness, and have been glad in their brotherly and sisterly regard and generous hospitality. I have sympathized with them in their trials, have been endeavored to comfort them in times of sorrow, have administered to them in sickness, and help them to lay away their dead when they have been thus bereft. Some are now upon beds of suffering and some are under severe trials. May God comfort and raise them up.

To the Saints of Plano I also extend like thanks for the same acts of kindness and good will with those of Sandwich, not forgetting the others throughout the district over which I presided for six years prior to entering the HERALD Office, who did me equal good when I was with them. To them all I would say, Be faithful and endure the days of trial and of service that you may gain the reward for so doing,—the crown of eternal life.

Hoping and laboring for the progress and prosperity of the Church I am your brother in the cause of Christ,  
HENRY A. STEBBINS.

LAMONI, IOWA, NOV. 2d, 1880.

## EDITORIAL ITEMS.

WE are having an excellent sale for our history "Life of Joseph the Prophet," and feel pleased that we can commend it to the Saints. We have put the price within the easy reach of every man who has any energy, or vim in him; and have done this at a risk. While we have done this with a view to put into the hands of the Saints something of the history of the Church, by a known friend to Joseph Smith and Mormonism, as an offset in some measure to the many written by those at enmity, or indifferent to the just claims of both; we shall be sadly put about if we shall hear any Saint find fault with the price, or say that they can not afford it, if we shall know that those Saints are using tea, coffee or tobacco in any form; for these latter things are not essentials, but luxuries; and whoever indulges in them should be ashamed to urge poverty as an excuse for not improving their knowledge of the work. Saints must get acquainted with the work they love in all its varied phases, and should avail themselves of every means afforded them to do so.

We are still praying for special providences to help us pay for the press—don't forget us; when you count your increase, and rebuild your barns; send us a little of the mammon of unrighteousness, and we will help you to make friends of them who dwell in "everlasting habitations," so that when ye fail, they will "receive you." We shall continue to pray till we get it, and then—we will pray for something else.

Wanted 500 more to subscribe for HERALD. Keep that before the people.

Sr. Mary Jennings writes from Logan, Phillips county, Kansas, that they have had plentiful Fall rains, and the wheat crop looks splendid! She is the only one of her family in the faith, and is in hope that the Lord will permit the work to reach the rest.

Bro. G. L. Matthews writes from Sacramento, Cal., that he thinks that the branch there is improving. More love and unity exist. Also, under the presidency of Bro. John Carmichael the Northern California District flourishes.

The Independence, Missouri, District Conference minutes reached us without date of adjournment on them; and after our discovery of this lack, a correction in answer to card came after our HERALD for the 15th was made up, therefore too late for insertion in time to be of benefit to the district. Their conference meets November 19th, four days from our date of issue. They have almost completed their meeting house; have expended \$867.09, and owe \$515.52 which they propose to raise by mortgage on the building and lot. We hope that they will get through with it all right.

Bro. Joseph F. Burton writes from La Graciosa, California, of the reorganization of the Santa Maria Branch, with sixteen members, and with Bro. J. R. Jeffries as president. Bro. Burton had had a severe attack of cholera, but was helped by administration under the hands of Bro. Hemenway, and was well again. Was to speak at Pleasant Valley, for his next appointment.

Bro. John H. Hansen passed Plano, for home, stopping over with us from the 23d to the 25th with his wife and children. By invitation he spoke to our congregation in the Saints' Chapel, on Sunday evening the 24th. His sermon was an excellent one and well received. Bro. Hansen stated to us his willingness to go on the Danish Mission; but very much doubts the result, unless sufficient aid can be furnished to publish and issue suitable tracts. He thinks that those brethren who have gone there have been very indifferently sustained in this regard. He speaks plainly, but truthfully, that it seems to be and is a waste of effort. How can this be remedied? Let the wise men send in their advice.

We received a nicely written letter penned by Sr. Sarah A. Prettyman, of Indiana, in which she relates a curious and grave account of a sudden illness, and her deliverance from it by an administration under the hands of her father. We should give the letter a place in the HERALD but for its length and personal character, it relating mainly to herself.

Bro. Solomon J. Salisbury sends us a clipping from an Iowa paper, stating that he and Bro. Thomas Wellington have been preaching there. "A Mt. Pleasant divine preached at Glasgow on the 8th. Thomas Wellington delivered a telling sermon at the Congregational Church, Glasgow, Sunday night, the 15th. Solomon Salisbury, of Illinois, Latter Day Saint, preached at Wooster, the 8th, and at Grant's school house the 9th.

Bro. Charles A. Hall, of Ottumwa, Iowa, offers a copy of Bro. David H. Smith's Poems, *Hesperis*, as a prize to the one obtaining and sending to the HERALD Office the largest list of subscribers for the *HORN* for the year 1881.

Quite an interesting letter from Bro. Charles M. Fulks, Weir City, Kansas, October 25th, strongly advises the Saints of Kansas to avail themselves of the opportunity offered them this Fall to prohibit the manufacture and sale of intoxicating liquors in that State; from which we infer that one of the questions to be submitted to the decision of the ballot box this Fall in Kansas, is that of prohibition. This may be a good way to remove the evil from the State; but if the gospel has its proper effect upon men they will not drink that which intoxicates, if ever so much of it is made. Make it out of fashion to drink liquor, and it will not be sold; stop its sale, and the making of it is stopped, as a matter of course.

Bro. John D. Jones, formerly of Kewanee, writes from Lucas county, Iowa, in very encouraging terms of the prospects of the work. The Branch is under the rule of Bro. McDuffitt, "one of Zion's noble-hearted sons," as Bro. Jones calls him. The English and Welsh Saints unite in much harmony in preaching, prayer and testimony meetings. Differences may occur on discipline; but the love of the work and law of the Lord, still prevails. They are building a small chapel, 20x40 feet, and are hopeful for success. Bro. Jones writes at the close of his letter:

"Zion's cause is onward moving,  
In this part;  
Gathering in the true and loving,  
Honest heart.  
Keep the gospel trump still blowing;  
Seeds of life eternal sowing;  
Man his loving Maker knowing,  
By the chart."

Read the letter of Bro. Joseph B. Rodger, the son of Bro. Glaud Rodger, and, when the tears well up to your eyes, prompting you to aid the missionary cause, do not wait for your tears to dry, your heart to grow hard again, and your purse strings to contract again; but just send the sum of your great-heartedness and sympathy to Bro. Israel L. Rogers, Sandwich, Illinois, to enlarge the Church coffers, and to be expended for the benefit of the brethren in the field.

Bro. C. G. Lanphear wrote a card from Monticello, Iowa. He had spoken there Sunday, October 31st, and had an appointment for the 7th November. Address care George George.

Bro. S. M. Bass, at Lawrence, Michigan, says that the work is onward in that region, though it does not move so very fast.

While at Conference at the Bluffs this last Fall, we received from the author and publisher, Bro. Edward W. Tullidge, a copy of *Tullidge's Magazine*, a large quarto of a hundred and fifty pages, issued quarterly and devoted to the interests of Utah, her men, resources, wealth and development. The first number is a splendid one, and would be read with interest by all who desire to become acquainted with Utah. The price per year is four dollars, or one dollar per number.

Sister Mansfield, of Maine, sends us a *Watch Tower*, an Adventist paper issued at Pittsburgh, Pa., devoted to the subject of Christ's Second Coming. It seems to be ably conducted, is an eight page quarto, and presents a fair appearance.

Bro. Joseph Lakeman sends us a *Bay Pilot*, published at St. Andrews, N. B., containing a bitter attack upon the Mormons by Rev. Talmage. Several other papers, also containing the same are sent us. Rev. Talmage is nothing if not sensational.

We have "Rollin's Ancient History," bound in one volume, half Russia, marbled edges, which we will send post paid at four dollars per copy. The opportunity of obtaining this valuable work at this low price is seldom offered. Remember we have but six copies.

Bro. Alma Dodd writes from Centralia, Kansas. He says that where he and his wife were once alone there is now a branch of nineteen members, and all of them rejoicing in the work. They also bless the name of the Lord for his favor and for the manifestation of his Holy Spirit, such as the healing of the sick. But they have no regular preaching and would like to be visited by the traveling ministry, as they believe that much more good could be done there. Plenty of school-houses are to be had about there.

Bro. William Lockerly, of Coldwater, Michigan, writes: "Our conference is just closed. There was a large attendance and good attention given to the preaching. We were blessed with God's Spirit in a goodly degree, and feel encouraged to press on in the good way and help in the onward march of the cause."

Dr. Nichols' *Herald of Health*, published in London, England, is sent us by some one, whom we thank. It has an article by the doctor on "The Gift of Healing," which is very fair reasoning from the doctor's stand-point.

We extend our thanks for papers sent; to Bro. J. Chissnal, for Kewanee *Courier*; Bro. C. M. Fulks for various Kansas and Missouri papers; some one for *New York School Journal*.

## News Summary.

October 23rd.—A terrific hurricane swept over Denmark last Wednesday. Great damage was done to shipping in Copenhagen and other Danish harbors.

By a railway accident near Darmund, in the Prussian Province of Westphalia, yesterday, two persons were killed and twenty-six were wounded.

Europe demands of Turkey the fulfillment of her contracts, but she asks for more time about ceding Dulcigno.

It is stated that the British Government will proceed against the Irish land agitators for conspiracy against the peace and well being of that government, and troops and police are being sent to watch and to guard matters in Ireland.

25th.—Turkey again promises to cede Dulcigno to Montenegro.

About the close of the year, there will assemble at the City of Panama, a conference of vast importance to the future peace of South America. The Republics of Peru and Chili have accepted the mediation of the United States Government, offered for the humane purpose of putting an end to the fearful warfare that has raged so long between those countries, and will each appoint representatives to meet and arrange negotiations for a permanent peace. All questions of difference between Chili and Peru are to be submitted to arbitrators, and in the event of their failing to agree, the whole matter is to be left to the decision of the President of the United States, in whose integrity and fairness both nations appear to have unlimited confidence.

Emigration from Canada to the cheap farming lands of the United States continues unabated.

Snow fell yesterday in Albany, N. Y., and in some parts of Canada it came down to the depth of from five to twenty inches.

The town of Queensville Forks, in British Columbia, has been completely destroyed by fire, forty buildings having been consumed by the flames.

26th.—The Pope yesterday dismissed a number of the Vatican functionaries on account of his inability to pay their salaries. His Holiness made a short speech to the decapitated officials, in which he intimated that had he temporal sovereignty over the Ecclesiastical States things might have been different. He denounced the occupation of Rome by Italy and ended his discourse by again referring to his poverty and his consequent inability to combat the enemies of the faith. Should the collections from Peter's pence not improve, there is danger that infidelity and unbelief may increase.

Iquique, a small seaport town of Arequipa, South America, has been destroyed by fire. The town has about 1,000 inhabitants.

Cold, wintry weather has retarded the planting of the wheat crop in England, but the price of seed wheat continues high notwithstanding. The thrashings during the week show that the wheat has been damaged in the stacks by the exceedingly wet weather of the summer and autumn season, and every day gives proof of the inferiority and shortness of the crop. The price of American grain has an upward tendency in consequence.

Steamers arriving in New York report very

stormy and heavy weather at sea, but no disasters yet reported.

27th.—A flood of rain at Cherbourg, France, destroyed much property and two children were drowned.

Persia is being overrun by the hostile Kurds.

A startling report comes from Afghanistan that Abdurrahman Kahn, the Ameer whom the English placed upon the throne of Cabul about the time that Gen. Roberts left that city for the relief of Candahar, has been murdered by the revolutionists, and that the city is in a state of anarchy. The report as yet lacks official confirmation, as no tidings at this writing have come from the Indian Office. Should it prove true, however, it will be one of the severest blows the English have yet received,—though their own forces are not involved,—since it overthrows English authority in Northern Afghanistan, and will necessitate another invasion and war if the Government is bent upon maintaining its influence there as against Russia. With this fresh calamity in Afghanistan, with a new outbreak of the savage tribes in South Africa against the authorities of the Colonial Government, with Ireland in a state of chaos, and with the Dulcigno business, of which England is the special champion, still unsettled, the burdens of the Liberal Government are rapidly on the increase.

Capital punishment has been abolished in Holland. Yesterday an effort to have it re-established was defeated in the Lower House of the Dutch Legislature by a vote of 41 to 20.

Between Saturday afternoon and Monday morning five different murders occurred at Danville, Virginia.

Great inundations in Brazil are reported and the loss of property is immense. A hundred houses, many mills, and all the bridges were destroyed, and crops carried away. Great distress prevails among the colonists. A few lives were lost.

28th.—Baron Von Haymerle, President of the Austrian Ministry, made a very important pronouncement on the Eastern question yesterday. Speaking to the Committee on Foreign Affairs of the Austrian Legislature, he said that the provisions of the Berlin Treaty with regard to the Montenegrin question should be enforced in their entirety. The surrender of Dulcigno, he said, would be carried out very soon, the present delay being a mere question of military etiquette as between Turkey and Montenegro. In reference to the Greek frontier question Baron Haymerle was not so decided, but he asserted that Austria favored the pretensions of Greece, while at the same time Austria would exert its influence for the maintenance of the Ottoman Empire in Europe. The Baron assured the Committee that Austria had acted in close concert with Germany throughout all the negotiations of the Eastern question.

A fire yesterday destroyed the Ansonia Watch and Clock Works at Brooklyn, New York. The works were the most complete of the kind in the United States. About 1,200 persons obtained employment in them. The loss is estimated at \$1,000,000, and the insurance is about half that sum.

29th.—Mrs. Lincoln, widow of the martyr President, lies dangerously ill at the Clarendon Hotel at New York. She arrived in that city from France Wednesday.

The miners at Peru, Ill., struck yesterday for an advance of fifteen cents per ton, refusing a compromise of ten cents.

Two men whilst painting the outside of the Public Library Building at Cincinnati, yesterday, fell from a scaffold eighty feet above the sidewalk, and were killed. One of the hooks by which the scaffolding was held giving way was the cause of the accident.

Seven persons were killed by a railroad collision at Herstal, Belgium. Many others were injured.

At a meeting of the Federal Council of Prussia yesterday it was determined to enforce the Anti-Socialistic law. Under the provisions of the law all persons who are considered dangerous to the public peace or inimical to the established order of things must remove on the order of the Prus-

sian police. The law will remain in force for one year.

Sitting Bull has made application to the War Department at Washington for terms of surrender. Gen. Terry is said to have been given full power to arrange the terms of the surrender, and to otherwise act in the matter.

On account of the great increase in trans-atlantic trade, several of the steamship companies are adding to the number of their vessels, and two new companies are projected.

During the nine months ending the 30th of September the value of the exports from this country exceeded the value of the imports by \$73,760,430. Most of the imported articles are luxuries.

Gen. Charleite, at one time commander of the French troops sent by Napoleon III. to protect Rome against the Garibaldians, delivered a speech at a banquet, calculated to bring about civil war in France; for the utterance of which he will be prosecuted.

A terrific storm along the English and Irish coasts is reported, causing much damage at various points on sea and land. A schooner on entering Shields harbor foundered and all hands lost except the mate. Another vessel was dismantled and capsized and two lives were lost. Five other vessels are stranded and thirteen lives lost. The floods at Leeds have subsided, and hundreds of persons have been thrown out of employment. At Dublin fifty families were made homeless by the storm. Railroad traffic at Bradford was impeded by rain and snow.

Great excitement prevails in Dublin. It is stated that warrants have been issued for the arrest of members of the Land League.

Part of the stem and one of the arches known to have belonged to the lost *Alpena* were picked up a few miles south of St. Joseph, yesterday.

A resolution was adopted authorizing the Board of Trustees of the People's Church of Chicago, to extend a call to the Rev. H. W. Thomas, D. D. to preach for the above church, and a committee formed to issue the call, which with the reply, we give as follows: "Whereas, the Rock River Conference of the M. E. Church, at its late session at Rockford, Ill., after having passed your character, and by a majority vote, without just cause, requested you to withdraw from the church and ministry, thereby necessitating you, on your part, to ask for a supernumerary relation; therefore we, the Trustees, as authorized by the Board of Directors, extend to you a call from 'The People's Church of Chicago' to preach the Gospel upon such a broad and evangelical platform as to you may seem in accordance with the will of God and best promotion of His cause in the welfare of mankind." To which Dr. Thomas replied: "Having felt it best not to continue in the regular work during the pendency of the question of doctrinal differences with the Church, my relations to the Conference are such that I am free to engage in any form of ministry I may desire; and, being in entire sympathy with your broad evangelical principles and the work you propose to do, I cheerfully accept your offer of this date to become the pastor of the 'People's Church of Chicago.' Services will be held at Hooley's Theatre, and tickets for seats be for sale at the box office, at from \$5 to \$10 per year. It is expected the whole of the seats will be sold in two days.

A locomotive of peculiar construction has just been built which it is claimed will run ninety miles an hour, while the machinery will run no faster than that of an ordinary engine running sixty miles.

30th.—A mammoth safe deposit vault has been shipped to San Francisco, by the Diebold Safe and Lock Co., of Canton, O., which cost \$100,000, and took forty cars to transport it across the continent. It was fourteen feet high, twenty-seven feet wide, and thirty-two feet deep.

A careful recapitulation of the ravages of the great storm of October 16th, on the lakes shows that upward of \$500,000 damage was done to vessels and cargoes, and that ninety-three persons perished. There were seventeen total wrecks, involving a loss of \$153,900, and in all sixty-six vessels were damaged to a greater or less extent.

A wholesale coffee and dried fruit dealer, of Buffalo, made an assignment yesterday. Liabilities \$100,000. Preferred debts \$23,720.

A colored man was hung at Liberty, Va., for murder; he maintained his innocence to the last.

Garibaldi's condition grows worse; he lies in a precarious state at Rome, and his death may be expected at any moment, as his constitution is completely shattered by his last trip from his island home.

The Chicago Exposition this year was visited by 400,000 people.

The Pacific coast whalers report an unusually large catch this season.

Egypt is dispatching troops to the Abyssinian frontier.

Fifty-five thousand emigrants, arrived in the United States during the month of September.

Eleven million francs in French gold reached New York on Wednesday, also enough German gold to make the whole shipment three millions of gold by one steamer.

Dr. Tanner, the faster, has made arrangements with Dr. Richardson, of London, to fast in that city.

The severe storm which recently prevailed along the Danish coast caused great loss of life and much damage to vessel property.

The king of Greece has issued a decree ordering the formation of fifty battalions of infantry of 960 men each.

The epizootic has reached Cedar Rapids, Iowa, and many cases are reported. Some of the horses bleed at the nose considerably. Only three cases are reported fatal.

A sugar factory at South Leavenworth, Kansas, was totally destroyed by fire; loss \$100,000. Fifteen thousand gallons of syrup were lost. A flouring mill at Faribault, Minn.; loss \$20,000. At Baltimore, Md., a furnishing goods house burned; loss \$25,000.

Two passenger trains collided near Steubenville, O., killing five men and injuring two.

It is proposed by wealthy capitalists to establish a new line of steamers between Milford, in Wales, and New York. It is expected that some of the vessels will make the trip between Milford and New York in six days.

A fire at Bridgewater, Penn., destroyed two dwellings. An old lady eighty years of age, too feeble to help herself, was consumed in the flames. Two little boys, who were in the habit of carrying coal for the old lady, are missing, and supposed to have perished.

A citizen at Norwich, Conn., well known as a liberal giver for religious objects, has offered \$25,000 for a new translation of the Bible in which the doctrine of baptism by immersion shall receive what he considers its just prominence.

A farm servant plowing near Rosenberg, in West Prussia, lately turned up an earthenware pot containing about 6,000 old coins. They were so-called "hollow pennies" of Teutonic knights, and belonged to the fourteenth and fifteenth centuries.

The remains of apparently an important Roman dwelling have been discovered in the woods of Lillebonne, near Folleville, in France.

An archaeological discovery is reported from Greece. It is the finding of some of the bodies of the Theban Holy Band, who, 300 strong, were annihilated by the Macedonians at Chaeronea B. C. 338. The bodies of the dead heroes are admirably preserved, and ranged in parallel rows of 40 each, the wounds which proved fatal to the gallant Thebans being clearly discernible in every case. The bodies are found about four metres under ground, beneath the ruins of a colossal memorial lion,—the lion of Chaeronea.

A new electrical street lamp lighter has been exhibited in Boston with marked success. In three circuits about three miles of wire are laid. In an instant every lamp connected with the wire is lighted.

A New York firm engaged in the coffee trade for thirty years, has made an assignment for the benefit of its creditors. Liabilities \$800,000, assets \$400,000.

The remains of an American elephant were discovered about four miles southeast of Noblesville, Ind., by some men who were digging a ditch.

The bones are in a good state of preservation, and are a wonderful curiosity. The animal inhabited the country a great many thousand years ago, and was much larger than the ordinary elephant.

There were seven hours continuous rain yesterday in the City of Reggio di Calabria, Italy. Seventeen persons were killed in two neighboring villages by the cottages being swept down.

The religious decrees were carried out to-day against the Capuchins at Perpignan and Marseilles, France. The police were obliged to force the doors. Several Legitimists, including the editor of the *Citoyen*, were arrested for abetting resistance to the decrees.

The war between the Basutos and kindred tribes and the South African colonists continues, and the disaffection among the tribes is spreading rapidly. Two Colonial Magistrates, have been murdered by the rebels, who seem to keep up a desultory war, avoiding engagements in the open field with the Colonial troops as much as possible. The Cape authorities claim victories for their troops, but the fact that they have called for 3,000 volunteers indicates that the situation is serious, and not so pleasing as they pretend to think.

The inhabitants of Dulcigno have determined not to surrender their town without a bitter contest, and will not allow Turkish troops to enter; armed men are posted at every available point to resist all who make the attempt, whether Turks or Montenegrins. Riza Pasha pretends he is trying to prevent communication between the people of the town and hill tribes, but he is not a very reliable person.

Nov. 1st.—The President of the United States has issued his proclamation that Thursday, Nov. 25th shall be a day of thanksgiving and prayer.

A fire at Ft. Dodge, Iowa, has destroyed three brick business buildings; loss \$25,000.

The reported dismissal of Riza Pasha, the Turkish commander at Dulcigno, proves correct. The successor is Dervish Pasha.

The executions of decrees against certain religious orders in France continues to provoke much bad feeling. To a deputation who visited the Prefect of Marseilles to protest against the execution of the decrees that official replied in stern phrase, saying that in opposing the laws they stood in the attitude of rebels.

Friday, about midnight, two Wabash freight trains came together with unusual force at State Line City, badly disfiguring both locomotives, demolishing cars, and knocking the life out of thirty or forty heads of hogs.

A young lady, about to be married soon, hung herself in her father's workshop, while he with the rest of the family were at church on Sunday morning, near Cleveland, O.

A shock of earthquake lasting five seconds was felt at Newcastle, Ontario, Sunday night.

Princess Louise will not return to Canada this winter.

Some 500 or 600 men have left Quebec, Canada, this Fall, to work in the timber. Men are scarce and wages high. Hewers are paid as high as \$24 and good ax men \$45.

The Rev. Mr. Dale, of the Church of England, was arrested in London for disobeying the orders of an ecclesiastical court by carrying on Ritualistic practices.

Eighty-seven French Seminarists have arrived at Barcelona, Spain.

The agitation against the enforcement of the religious decrees is increasing. Protests are being signed in Paris and the departments. Several more magistrates have resigned in consequence of the decrees.

It is officially announced that the garrison of Urumial has been relieved by 4,000 Persian troops. The Kurds retreated southward. Only seven villages in the Selmos district escaped devastation. Four hundred Kurds pillaged the country to within twenty miles of Tabriz.

Later news contradict the report of the murder of the magistrate at Tiolo. He was compelled to take refuge in the jail. A force has been sent to his relief.

The skeleton of J. B. Wilton, formerly connected with the Montreal *Herald*, was found in woods there yesterday. The body must have lain

there for two years, at least, as he left that city about two years ago for Boston. Since that time his friends have never heard from him, and all inquiries failed to elicit what had become of him. He was a native of Bristol, England. It does not appear how he met his death.

A steamer left Boston with probably the largest cargo that ever left that port. It carried 160,000 bushels of grain, 225 cattle, 1,450 sheep, 12,000 bags of flour and 400 tons of general merchandise.

2d.—C. C. Rich, of the Twelve, in the Utah Church, was stricken with paralysis, October 23rd, at Paris, Idaho.

B. T. Young, son of the late Joseph A. Young, whilst under the influence of liquor, took an overdose of morphine, and was picked up in an unconscious state on Main street, Salt Lake City, on Tuesday, Oct. 26th, and died the following day.

A terrific snow storm swept over Denmark, yesterday, blockading railroads, and making travel impossible. Several wrecks are reported off the coast.

The Porte is sending troops to the Greek frontier. The latter threaten to declare war if the Turks do not withdraw.

Ulysses S. Grant, Jr., was married last evening in New York City.

Sir Thomas Bouche, the engineer of the Tay bridge, died yesterday.

A fire broke out in a stable at Bayou Sara, La., Sunday morning, destroying a whole square of buildings; loss \$200,000.

Near Steubenville, O., Sunday night, a train was thrown over an embankment, seriously injuring the engineer and fireman, and killing about 100 head of cattle.

There were 186 British and foreign wrecks reported last week. Of these, 161 vessels were lost on the British coast.

The heavy rains of last week seriously interfered with wheat planting in England. There was a considerable falling off in the wheat supply in the English market. Prices declined from those of the previous week, and a further decline is expected. Oats showed an upward tendency.

On Sunday afternoon, as a street car was going down hill, at New Brighton, L. I., it jumped the track, struck a post, and was utterly demolished, seriously injuring five women, and eight women and one infant were slightly hurt.

Parnell visited Limerick City yesterday and was tendered a magnificent reception. It does not appear that the threatened prosecution of him by the British Government has in the least detracted from the Land League chief's popularity.

Nine Land League meetings were held in Ireland on Sunday.

The President and Mrs. Hayes, arrived at Fremont, O., yesterday, from their trip to the far west.

News has been received from the west coast of Africa of the death of Chaca, Governor of Whydaseo. The funeral was to be celebrated by a massacre of natives, after which the king had announced his intention of holding an annual celebration in memory of his father. The celebration will last four months, during which time 200 captured chiefs will be beheaded.

Fifteen hundred merchants of Marseilles, have signed a protest against the expulsion of the religious congregations.

Princess Olga, youngest daughter of the King of Greece, died yesterday morning after a few days' illness.

The Prince of Montenegro, seeing the settlement of the Dulcigno question likely to be indefinitely protracted, has resolved to go to Italy for the winter.

The Premier of the Cape Town Government, South Africa, telegraphs that the position there is critical, the Pondas having rebelled.

Negotiations for peace between Chili and Peru, seem to be fruitless.

The confidential clerk of John Jermyns, Scranton, Penn., has been found guilty of appropriating \$50,000 to his own use.

3rd.—A Catholic priest who rendered himself obnoxious to the Land Leaguers had his house sacked. Even clergymen do not escape the wrath of the Irish landlord haters.

It is said that 10,000 Russian troops are con-

centrated on the eastern frontier of Asiatic Russia, to be ready for a possible war with China.

Yesterday was the anniversary of the battle of Mentana, which gave the Papal States to Italy. The day was celebrated at Milan by the most enthusiastic and extraordinary rejoicing. Gen. Garibaldi, who left his sick bed to be present at the demonstration, was accorded an ovation which seldom falls to the lot of any man.

At Sturgeon, Wis., eleven business places and the Village Hall, were destroyed by fire; loss \$14,000. A hotel and livery stable at Wentworth, N. H., burned; loss \$15,000. The Tontine stables and seventeen horses at New Haven, Conn., destroyed by fire; loss \$9,000. The stove works at Quakertown, Penn., burned; loss \$140,000.

A very brilliant meteor appeared in the northwest quarter of the heavens. At its explosion the flash of light was like a sharp flash of lightning.

4th.—An English coasting steamer was lost with all hands, fifteen in number, in the late gales.

Small pox prevails to an alarming extent at San Francisco. On Monday, thirty-six cases were discovered.

A part of the United States Arsenal at Benicia, Cal., was burned the 2nd.; loss \$200,000.

It seems to be generally conceded that James A. Garfield, was the successful nominee in the late presidential race.

The Porte has decided to raise the troops in Thessaly and Epirus to 42,000 men, and to construct ten batteries for the defense of the Dardanelles.

## Correspondence.

NEBRASKA CITY, Nebraska,  
October 20th, 1880.

Dear Herald:—This is my affirmation of an abiding faith and confidence in the principles of life and salvation, as couched in the promises of Christ, by the intelligence revealed through the administration of angels and the Holy Spirit, during the present and past dispensations. From the time of my last writing up to the sitting of the Semi-Annual Conference, I was constantly employed in preaching the word, and that with some degree of success, as I was permitted to lead fifteen into the water, and I trust that our heavenly Father, in his loving kindness, canceled their sins and gave the seal of acceptance. I had much to inspire and encourage, and a little of the opposite character. Only once did I find it necessary to ask for financial aid, and then I had to be satisfied with disappointment. From all the places where I was permitted to unfurl the ensign of the coming kingdom, I have received kind and pressing requests to return and minister more in word and doctrine; with some prospect of not only making friends, but of obtaining disciples. After a close canvass, and an impartial consideration, I can say that at no time during our history in this part of the vineyard has the opportunity been so good, or the demand so widespread as now. And my soul is so burdened that I am unable to find words adequate to express my feelings while thinking, how poor are and meagre are the provisions for sending the heralds of light into this vast field, already white for the harvest. Judging from the record of past labor, and my experience and knowledge, little or nothing can be expected from the local ministry further than an indubitable effort at keeping up the branch organizations.

The foregoing stricture is especially true of the district of which I am a member, and should any other think the thought expressed appropriate to their condition, I herewith grant my permission to its adoption, as there is no monopoly or patent secured. Had not this district such an "official largeness," this feeling of unrest would not be upon us so strongly; it is therefore necessary to formulate an excuse for the incompatibility between the labor accomplished and the numerous laborers periodically returned upon the statistical reports. Advanced age is an honorable plea for some; religious paralysis, which is a very obstinate, if not an incurable ill, has swept not a few from our working ranks; secular vocations, en-

gaged in for a livelihood and otherwise, retards the usefulness of some. And thus the most important duty of all Saints, the proclamation of the gospel is not only crippled, but woefully neglected. I trust it will not always be so.

And now I write a few words upon a subject that has caused me pain of heart, for a considerable time, and more especially during the late Fall Conference. The expression was made in relation to the finance of the Church, that there was a "favored few," who ruled or controlled the affairs of the Church, and were the privileged ones (with their favorites), to receive help. I believe that the circulating of such words or expressions is detrimental to the unison contemplated in the revelations for the government of the Church; therefore I shall be very slow to admit, or believe that any favoritism, or chicanery has or can obtain a foothold in the Church. But on the other hand I asseverate without reservation, or compunction of conscience, that if with alacrity we comply with God's command: "Therefore, let every man stand in his own office, and labor in his own calling;" there will be no time for fault-finding; neither will "mole hills become mountains" to our eyes. To my view, the Church as seen in the divine kaleidoscope, is supremely grand in its symmetrical appointments, and this very fact is to me the best authority that it is not possible for man by his own wisdom to form and continue the church that God acknowledges from on high; but as the Author of eternal salvation said, "Man shall live by every word that proceedeth out of the mouth of God." And so will the Church be able to continue its life. However, this was said of spirit life, and not of the temporal life, and as said by one of our active Apostles, My family can not live on "wind-pudding," neither has the secret of Dr. Tanner's "medicated air" been divulged this far west. I, by the parental ties, must provide that the larder shall not be empty, lest I should be called worse than an infidel; and when I have discharged my duty to my family I will try to "occupy" faithfully for the Master. My harp shall not be hung upon the willow, but to the best of my ability shall the gospel clarion be sounded, until the camp fires of truth have been kindled throughout the fair land of Zion. Having no compromise with sin or its votaries, I desire to remain upon the watch-tower in behalf of the unchangeable plan of redemption,

Yours in Christ,

ROBT. M. ELVIN.

OAKLAND, California,

October 19th, 1880.

*Bro. Joseph Smith.*—I have made a visit to the principal branches of the district, and have been received by all with respect. Baptized two at Santa Rosa, and blessed one child, all relations of Bro. Joseph Clapp. I find the district in a luke warm condition, some branches almost in a disorganized state, and very seldom coming together to hold meetings; and some I can not find in an organized condition at all, also much dissatisfaction towards Elders who have labored in the past, the cause you are aware of; and it will take time to heal wounds some have seemingly received.

But, if care be taken in the future to avoid all such, the trouble will be overcome. The district is not in as good a condition as I expected to find it. I do not pretend to judge the past, but it seems to me there has been too much jealousy among some, and too much fault-finding with others.

The prospect of the future in the district to me is not very flattering. To hear of so much contention in the past, and the indifference of the world to listen to the gospel, I must say I do not feel highly encouraged, although we have settled some of the troubles, and will try and adjust all others. Some justify themselves in their want of faith, thus: they say it is difficult for them to know what principles the Church will yet receive or reject, and they are going to wait until the Church sets forth its faith or belief in doctrines some in the Church have declared their unbelief in. All such know that the principles the Church has spoken upon are right, and that ought to satisfy them concerning the future.

There are also some that have great faith in the future prosperity of the work of the Lord, and are willing to do all they can to assist its advancement. We have not many traveling Elders in the mission at present. I am willing to do all I can to advance the work. We had a very quiet conference, all seemed satisfied with it; and I have been reappointed to the charge of this district. I do not know that I can accomplish all I would like, but I will do all I can to set things in order. If you have any advice to give I would be glad to hear from you. My family were well when last I heard from them. I remain your brother in the gospel covenant.

Address, John Carmichael, No. 762, 7th street, Oakland, Alameda county, California.

MONTERRATT, Missouri,

October 25th, 1880.

*Bro. Joseph.*—I am now preaching in Johnson county, Missouri, about sixty miles east of Independence. I came here by the pressing invitation of the people. Have been preaching out in country at a large church. The congregation has been steadily increasing, and last night I preached to the largest congregation I ever spoke to, except at the General Conference. The people seem to be interested, and I trust that good may be done in time, as I think it will take time to accomplish it here. The people told me last night to go on and preach as long as I wanted to, they would pay the expenses. But I have to close this week, as the Christian Church will use the house next Sunday. I am not well in body at present, but trust that God will bless us. Love to Joseph and all in the office.

Yours in hope,

W. T. BOZARTH.

ST. THOMAS, Ontario,

November 1st, 1880.

*Bro. Joseph.*—I have just returned from the field of labor. I left home on June 11th to attend the Osborne conference. From that I went to work with my hands for a few weeks, to get money to send to my wife, which I succeeded in. But during the time I was working, I employed every Sabbath in preaching, and at the end of which time I went forth into the ministry, calling first on the Saints at Egremont, in Grey county, where I tarried a few days, baptized three, preached many times there at Mt. Forest, a town of about 1700 inhabitants, where three of the Egremont Branch members are living. I received very many kind attentions from the Saints in Egremont, by giving me personal comforts, clothes, money, and, what is better, the love of Saints. From Egremont I visited Alliston, a town of 1660 inhabitants, in Simcoe county, where I found an old-time Saint, Mr. John McMullin, baptized by Bro. Lake in 1838 or '39 [1868 or '69.—Ed.], I need the particulars from Bro. Stebbins, if he has them. Also two old-time Saints, Bro. — Mooney and his faithful partner this many years in the gospel. They were baptized in 1840. A daughter of hers, I also found at this place, who belongs to the London Branch. I knew nothing of any certainty concerning them, but I found in them kind friends and worthy brethren, with whom I found a hearty welcome. They hired a hall for me to preach in, which I endeavored to do to the best of my ability, preaching thirteen times; the first night giving a distinctive outline between the Reorganized Church and the various factions of apostates; thereby removing a mountain of prejudice in a few words. In general the people know nothing of the Latter Day Saints but as Mormonism, meaning Brighamism and all the attendant curses attached to that "doctrine of devils." Ending my first night's discourse with a brief of the faith. The next three nights we labored to show the primitive apostasy of the early christians, followed by five discourses on the restoration, quoting the Book of Mormon, Doctrine and Covenants and Bible freely. The remaining discourses were chiefly on the plan of salvation, particularly baptism and the latter-day apostasy; as it became apparent that one evening should be devoted to that subject to satisfy the enquiries of some, after proving the absolute total apostasy of the primitive Christianity. The result of the few evenings

thus briefly devoted to the subjects was that nine were baptized, and several others say they will be; while as a general thing the feeling is very favorable. The best of attention was paid to all we had to say; a few questions of very little moment were asked and endeavored to be answered. The fire of love and zeal is kindled on the hearts of the Saints there, whom I left without any form of organization, exhorting them to meet often and pray much. I also received temporal benefits from them, for which I return them and the brethren at Egremont thanks, which words but poorly express.

Leaving Alliston I came to Wellington county, Garafraxa township, near Douglas village, on the Credit Valley railroad, preached five discourses and was equally as well treated by the kind friends here as if they were brethren. I might mention Mr. John Moffat, James Dyce, John Jordan and his kind old father and mother, his Uncle William and others, whom for want of space will excuse my not mentioning. These kind friends assisted me with means to take me homeward. Mr. John Moffat drove from his home the previous evening to be at the meeting and take me home with him, (four miles), and on the next morning drove me nine miles to Fergus station; from there I took railroad home; where on arriving my previous joy was saddened by the state of the branch here. Petty spite; the cause tattling, talebearing, busybodies in other men's affairs, envy and several kindred evils are the disturbing elements here at present, as well as with a few in London. As a general rule, this class will neither submit to be labored with, nor try to do right; always quoting scripture to try and justify their evil deeds. For example, the drunkard quotes Paul, "Use no longer water but wine for your . . . often infirmities." The liar dodges behind Abraham telling Abimileck that his wife was his sister; and as God blessed these men, they draw conclusions to justify their evil deeds, to-day. Such was Brighamism, that because reprobates perverted the law of God, and were permitted to live and prosper through God's mercy, by practicing polygamy, "Therefore," says Brighamites, "we have a right to do the same."

Now I wish to say in conclusion, that the cases referred to are the exception, and not the rule; but among all the other branches in the London District an excellent spirit prevails and peace abounds to the glory of God. The summary result of my year's labor, beginning October 10th, 1879, is as follows: Preached 164 times; led 21 prayer and testimony meetings, traveled 1866 miles; baptized 32; confirmed 34; assisted 6; blessed several children; held one debate; made 11 new openings; administered to several sick with good results, in nearly every case, some immediately; besides administering the sacrament on three or four occasions, and trying to cheer and comfort the Saints by such instruction as I was able to give; but lacked wisdom in many things myself. And now as I have not been sustained by the late district conference, I must desist for awhile from laboring, and try to provide for home. I have received from Bishop's Agent \$3.50 during the nearly thirteen months labor; yet I have nothing to complain of, and much to rejoice for. May God prosper the work in this part, and raise in power what has been sown in weakness.

Yours fraternally in the gospel,

J. A. MCINTOSH.

CUBA, Republic Co., Kansas,

October 21st, 1880.

*Ed. Herald.*—This writing finds me at Minersville, on the north line of Cloud county, with "Uncle Billy" and Sr. Williams, formerly of Scranton, Pennsylvania. Am on my way to fill the appointment assigned me by our late quarterly conference, i.e., assisting the Elmira Branch of Mitchel county in a two day meeting. Sr. Williams is a member of our (Prairie Home) Branch. Since last writing we have added three worthy adult members, and have organized a Sabbath School. I would suggest to brethren in mining localities farther east, that if they desire to try their fortunes in the west that here is a good demand for miners, and they would find a hearty welcome and remunerative employment

along with Sr. William's family. But no one need come to this part of Kansas who have not one of these three requisites: will, muscle, or financial means. And if all three are combined, the road to prosperity is a wide one, if wisdom and integrity stand at the helm. Any miner looking westward, also a good blacksmith would do well. Address Uriah Williams, Minersville, Republic county, Kansas.

JOHN D. BENNETT.

LONDON, England,  
September 30th, 1880.

*Bro. J. Smith:*—I have never seen your face, and probably shall never set foot upon the land so honorably distinguished as the birth place of one so signally honored of God as your father, whom, not having seen, I love as a young and unworthy brother in the same heavenly fold. Feeling much of the good Spirit from time to time, on reading the letters of many dear Saints in the *Herald*, it occurred to me that possibly you, in the land where this glorious latter day work goes forward so prosperously, would not despise to hear the testimony of one of your young and unworthy brethren in the old country; where, as yet, it is a hard and trying task to win even one over to the side of holiness and gospel truth, as laid down by our blessed Lord.

Being a Priest in the London Branch, No. 2, it may interest some to know how I first came to discover the light which I had always been taught had been quenched forever after the decease of the early apostles and martyrs of the Christian Church. I was a constant and regular attendant at the United Methodist Free Church, Canning Town, London East, of which place I was organist. On a certain morning in December, 1879, a brother, then a total stranger to me, called at my house, with a friend whom I knew, for the purpose of a walk and a talk upon the things of eternal interest. During our conversation, the brother broached the subject of baptism for the remission of sins, a doctrine which then excited considerable opposition on my part; but upon the brother remarking that the gifts of tongues, prophecy and interpretation of tongues were in the Reorganized Latter Day Saints' meetings, and that he himself had been healed of a paralytic stroke, while many others had received remarkable testimonies, the words of the Apostle Paul concerning these gifts occurred instantly to my mind, and I resolved to go to the meeting, at Hackney, and see for myself. Accordingly I went, and must testify truly, that a far greater power of God's Spirit was poured upon me than I had ever felt before, even to weeping.

But my surprise was turned into a deeper feeling, when, upon the Saints waiting upon God in silent prayer at the close of the meeting, a prophecy was given through a brother, addressed to my unworthy self, which told me not only scenes in my past life which no man knows, but actually followed out my thoughts one by one, even while they passed through my mind, and I can further testify, that all things prophesied concerning me in that revelation and in the many subsequent ones, have indeed come to pass, even to my enjoying of the holy gifts of God's Spirit, though but nine months have elapsed since that time; and never shall I forget the mighty outpouring of the Spirit when I first received the gift of prophecy, nor the subsequent aching of my neck and shoulders for three days and nights, which assured me that, contrary to the suggestions of Satan and even my own heart, the words were not the expression of my own thoughts, no such aching ever accompanying the speaking of my own ideas. This particular sensation has almost always accompanied me since then, in giving forth the words of the Lord, which is, itself, the fulfillment of a prophecy given to me some time back, that even my very bones should rejoice in the Lord my God, when He was pleased to speak through me. I have seen no less than seven visions since I have been in the Church. On one occasion I was ascending the stairs of an office in Leadenhall street, city, and when just about to enter an office, I saw, on the landing near me a very tall, dark individual looking at me with a very benevolent countenance, and at the same time I heard a short

sentence in tongues, which I have since been informed through the Spirit, was a Nephite tongue; and on going to speak to this dear brother, he instantly vanished out of my sight.

On another occasion, having been with another Priest, trying to exalt the name of our gracious God and his true gospel in the open air, a very untoward circumstance happened, but it formed as great a testimony as I have ever had. The preaching place was at Shackelwell Lane, Stoke Newington, London, and during our preaching, a man kept on a course of violent opposition for a period of upwards of an hour. The Spirit then said to me, "Except this man repent of his opposing, I, the Lord, will visit him in wrath, and that speedily," or words to that effect; almost immediately the other brother said aloud the same words, almost word for word, without any communication of the words from myself to him; and in five minutes from that time the man was run over by a passing cart, and led away by his friends in the utmost agony. That same night, feeling much solemnized at this occurrence I asked the Lord for a token whether I was to understand this as a visitation from God, when I distinctly saw opposite me in a vision the same dark, tall man I have before mentioned. This makes no less than twenty-one separate and miraculous testimonies I have already received.

Praying that the light of divine truth may yet shine brilliantly in this beloved island by our humble means, I am your sincere brother.

F. TUBB.

COLDWATER, Michigan,  
Oct. 29th, 1880.

*Bro. J. Smith:*—Our District conference convened on the 23d instant, as per announcement. A good representation was in attendance, and a most excellent feeling prevailed. I think there was not a jar of discord seen or felt during the session. Outsiders listened attentively, and the Saints were comforted and confirmed in the faith, at the preaching of the word. The Spirit was present at times, in much power, both in preaching and testimony, assuring us that the Lord is yet mindful of his people and work. This session will be remembered as one of the pleasantest that has been held in the district. The Saints returned home built up in the faith, renewed in spirit, and resolved to continue the Christian warfare—hold on to the "rod of Iron"—labor and wait, with patience and faithfulness, until their work is done or the Master comes to receive them home. Thank the Lord for the gospel of the last days.

W. H. KELLEY.

CLINTON, Iowa, November 2d, 1880.

*Bro. Joseph Smith:*—We baptized three more last Sunday and confirmed them Sunday evening, making fifteen here in Clinton altogether. We organized on the 5th of September, and are demonstrating practically the tithing system. Our first month's tithing amounted to \$16.65, out of which we owe hall rent, fuel and lights, and for service of Elder, reserving one-tenth of all for general Church treasury—\$1.67 per month. Carry out this system in all the branches in proportion to their number and financial ability, and every branch, district, and mission interest would be amply provided for. Why not do so. It is the Lord's plan, and he has promised a blessing upon it. Why do the Elders try to invent some other way? Can they possibly think that they can improve on the Lord's plan? If so others are not so much to be blamed after all for their attempted improvements and detractions of the doctrine and government of the gospel. For if the law of God is unchangeable, tithing certainly is unchangeable, for it is a very important part of the law. "Render unto God the things that are God's," is the language of Him who never made a mistake, nor corrected a sentence. We are all poor here and have our rents to pay, for we own no homes, and have our families to support; yet we can pay the Lord his dues, and feel blessed in so doing. We hope this may stimulate other to "go and do likewise."

The sympathy expressed in your welcome letter did me much good—still hold your humble brother up to a throne of grace, for we know that your prayers are of much avail; and we will

"fight it out on this line." We fully indorse the retrenchment of the Semi-Annual Conference, for it is unjust to send Elders into the field, and then let their families suffer. I also enjoyed "the voice of the Spirit" to the Elders in last *Herald*. Let those vexed questions be settled in their proper places. It certainly seems presumptuous for any individual Elder to criticize and condemn the actions of courts, quorums, councils and conferences; and that too without access to the evidence in the case. And still more, the party so condemning not belonging to said quorum, court or conference. Let us remember, brethren, that "consistency is a jewel."

Bro. C. G. Lanphere was here last Sunday and gave us two good, sound, gospel sermons. Our young Saints here liked him and were edified by the word spoken. He is the first Elder visiting here besides the home ones.

Truly yours in bonds and love,  
JOSE BROWN.

762 Seventh street, OAKLAND, Cal.,  
October 24th, 1880.

*Bro. Joseph:*—I have reason to rejoice over the peaceable conference we had at Washington Corners, October 6th and 7th. There was preaching in the evening of the 6th by Bro. Wm. Anderson, of Oakland, and Richard Smith, of San Juan; on the evening of the 7th, preaching by Bro. T. J. Andrews and G. Lincoln of San Francisco; large attendance both evenings, and good sermons preached. Business was transacted in an orderly manner, by President John Carmichael, who is continued in the District. Some trouble has been settled and the remainder of the troubles must be settled, because the word "cant" is not found in this District, any more. Bro. Carmichael has laid out the battle field, and has instructed the presidents of branches, that the Elders in their branches do not idle away their time on Sunday, if they can not devote their time during the week days; by this movement he means work.

I am desirous to discharge my duty in connection with Bro. Carmichael in this District. I have the Oakland Branch to look after. The branch is doing well, and consider what we have went through for this two years. I remember your advice, to keep a stiff upper lip. I did so, and through the help of the Spirit of revelation I have been able to keep the branch together thus far. The wolves are about in sheeps clothing; but I think there will be but few who will not hear the true shepherd's voice and keep within the fold. Pray for us that we come out victorious in the end, is the desire and prayer of your brother in the gospel of peace,

D. J. PHILLIPS.

MANCHESTER, Red River Co., Texas,

*Dear Herald:*—The Saints are tolerably well here, except one Sister Stuart, who is and has been for two weeks quite sick. We all feel that we are growing in the knowledge of the latter-day-work, and bear our testimony to its being the work of our heavenly Father. We are still persecuted, proscribed and evil spoken of, for Christ's sake.

Yours in the one faith,  
B. T. ST. JOHN.

GALIEN, Michigan,  
October 9th, 1880.

*Dear Herald:*—I notice in *Herald* of September 15th, page 290, an article headed "Address." This article denounces the democrats as bad men. A class of men under the name of Democrats might have committed wrongs at the time spoken of by the brother, but "What is a name; but a vain title of that which is not." I am classed with the Democrats, and hold there is as much integrity and justice administered by the Democrats as the Republicans.

I don't think it good to engage in political strife. Let every man act free and unbiased. I love my country, but God Almighty more. All governments from the time of the Patriarchs have been established by force of arms and human destruction. Imperfect governments—sooner or later they will fall by the same means by which they were established. If they were not imperfect there would be no need of the



"kingdoms of this world becoming the kingdoms of our Lord and his Christ." If the blood of one man cried to God from the earth, what must be the cry at the present day. Millions of human beings' hands, directly or indirectly, are stained with their fellow beings' blood.

"Every battle of the warrior is with confused noise and garments rolled in blood." "But the truth is with burning and fuel of fire." Now when we look at the political world as it is, I think the brother and I ought to engage in a higher calling than politics.

I hope I am your brother in the truth,  
CYRUS THURSTON.

PORT SANILAC, Michigan,  
October 23d, 1880.

Bro. Joseph Smith:—I have been in the ministry some of the time this year, traveling with Elder John J. Cornish; and I thought it proper to state that we have done much good together. Also, that I have found out a little of what the Elders have to contend with while battling with the world. I visited Canada last Spring; also, went to London again this Fall; and I find the work is onward. On the 11th of this month, Elder Cornish and I went out to Bro. F. W. Burnham's in Tuscola county, found them in the faith; also found several glad to hear our views, some of whom I feel confident will soon obey. From there we returned home, Bro. Cornish to go to the two days meeting at Guilford, and I to prepare for the lumberwoods, to work for my financial affairs. And in the Spring, if the Lord is willing, I shall resume my labors in the field with Bro. Cornish again, for I like laboring with him, because of his integrity of character, uncorrupted principle, and exceeding earnestness in the great work of the latter days. Brethren, I rejoice in this work, and I want to spread it. I believe the time is not far distant when the great clock of time shall say, It is done, and we shall meet our Savior in the air. O, what a meeting that will be! Hearts shall rush to hearts, and hands to hands, and lips, long silent, shall press one another again. And what hallelujahs shall be caught up, by the pinions of the morning, as a voice speaks aloud: "Well done, good and faithful servant, enter into the joys of thy Lord." Then, beloved Saints, let us be faithful; and with united efforts go forth, and promulgate the eternal principles of truth, that Zion's cause may prosper in the land, until the kingdoms of this world shall become the kingdoms of our God and his Christ, and we shall reign with him through countless ages of eternity. Hoping and praying for the advancement of the cause, and the prosperity of Zion's children, I remain your brother in the gospel of peace,  
WILLARD J. SMITH.

LAMONI, Iowa, Oct. 31st, 1880.

Dear Herald:—I thought I would write you a few lines to let you know how I feel. I am getting along very well considering all things; but feel very lonely since my father left. I do not believe it is right for him to go from home now. My father left home when I was eleven years old, and was gone five years and seven months—a long while. Who is there that will go for so long a time. Tell me the man. They go, and some come home in six months, some in a year, others in one year and a half. Is it right? Do you think it is right? I don't believe it. I was small when my father left for Australia, and when he got back I could not realize that it was he; hardly knew him as a father. I had done for myself so long that I almost knew not what a father was. Now he has been home some over a year; he goes again, just as I begin to realize him a father and a friend, one to advise and talk with. I tell you it is hard. I have felt the loss of advice from a father while a boy; no kind words only from my mother, brother and sisters. Instead of this, I got, "Well, get along the best you can." I don't believe in so long missions. And now you want to send him back to Australia in the Spring,—ten thousand miles. It makes me mad when I think about it. It is so unreasonable. I don't believe in it at all. The rest of you can stay home with your families, and all is comfortable; but if you have to go, it is awful.

I don't like it. I feel to turn away and don't want to see any one. This morning I went home, opened the door and all was lonely. Then I went in, looked round, went out to the barn, then turned back; went into the house, I felt so bad I had to cry. No father was there; he went last Wednesday morning. I could not go to meeting, nor any place else, I was not contented. I spent the day with my folks and returned back here, where I work. I could not go to night meeting, I didn't feel like it, so I thought I would write a few lines this evening. You may never hear from me again in the *Herald*. I hope you will not send him to the islands of the sea again, for I am afraid it would break up the family, which would be wrong. Well, I must close, asking God to bless him in his travels that he may return home safe again. From  
JOSEPH B. RODGER.

UNDER this date Elder J. S. Comstock writes as follows:

"Oct. 8th, 1880.—I desire that my name and request be published in the *Herald*, if the Editor thinks it proper to do so, as one who is willing to become a member of the body under the presidency of Joseph Smith, and to take the place of a private member, or any such part as may be thought my duty.

As to the hated question of polygamy, no one can say in truth any thing against me on that score. And this also may be made public, as my statement, if any desire it. I verily believe if it had not been for the slur of polygamy, Mormonism, as it is called, or rather believers in the Book of Mormon would have been far more numerous to-day. Prejudice is so strong that people generally are blind towards all that bear the name of Mormon, and deaf also. I am glad if by any means prejudice can be removed. And I know of no better way than what has been pursued by the Reorganization. Hickey owns that "Joseph has done well on the whole." I think so too. And now I hope for no more disputations nor contentions about it. All was well meant no doubt; let the time of this ignorance and folly be winked at, is my petition and my hope. Truth will stand upon its own basis. But some truth must be covered up or withheld from before the public gaze, for the people can not endure to look at it in its nakedness. It was for this plain unmasked truth as proclaimed by Jesus that they killed him to get rid of it. He called them all manner of bad names, such as thieves and robbers, liars, of their father the devil, who lied from the beginning; hypocrites, and whited sepulchers full of dead mens bones, and all manner of uncleanness.

Brother Joseph, I want you to know that the preceding pages of this letter were penned just before your very kind favor came, late last night. I was very glad to get it. Your reasoning is sound, and it ought to be perfectly satisfactory to every reasonable mind.

That point is now settled, and settled upon the sure foundation of God's word as contained in the Book of Mormon, together with your very plain exposition of that word. And by your showing I now see one more ray of light than has before ever dawned upon my mind. The shadows which troubled me are removed. Of all books, sacred and profane, the Book of Mormon is the only one by which polygamy can be shut out of the Church of God, and its adherents disfellowshipped. Not only, or rather I may say that by that book the fact is verily proved that the present is not the first and only generation in which no man could enter into the Church of Christ with more than one wife. No argument can be raised on the score of "multiplying," so long as adding two ones together is forbidden. "No man among you shall have but one." Of course if there is a prophet, priest, or king among us he is shut out by this commandment or law of God. That is so, and can't be dodged so long as this law is in force, and it must remain in force until it is countermanded or made void by a new revelation or command by Him made known, who gave this law. For so says the word. And as this law was given to the Church through its Oracle, or Chief Shepherd, so also must it be revoked, if ever it should be, in the same manner.

Hence it follows conclusively, that the present Chief Shepherd of Christ's fold is not bound to justify, or fellowship any man who abides not this law, until God himself gives the license."

## Conference Minutes.

### WELSH MISSION.

The quarterly conference of the Western District of the above mission was held at the house of Bro. Evan Davies, Llansamlet, September 26th, 1880; Alma N. Bishop, president; B. Davies, secretary. Prayer by Elder John Samuel. An opening address by Elder J. R. Gibbs.

Branch Reports:—Llanelly, 12 Elders, 5 Priests, 1 Deacon, 48 members; 5 baptized; total 66. Llansamlet, 4 Elders, 1 Teacher, 1 Deacon, 19 members; 3 cut off; total 25; Richard Thomas President. Ystradgynlais, no report.

Elders James Bishop, John Samuel, David Lewis, J. R. Gibbs, Richard Thomas and Benjamin Davies reported. John Bishop, Priest, and Evan Davies, Teacher, reported.

J. R. Gibbs and Evan Davies were appointed to write a letter to Elder John Harry, earnestly inviting him to adhere to the decisions of the Church, and to make his appearance at the next district conference.

A. N. Bishop said that he intends to give up the presidency of the district, and of Llanelly Branch.

Met at 2:30 p.m. The authorities of the Church in America were sustained; also, T. Taylor, in charge of the English Mission; J. R. Gibbs, of the Welsh Mission; A. N. Bishop, of the Western District; T. E. Jenkins, and Bishop's Agent.

The meeting was then given free for testimony, when a peaceful space was enjoyed.

Bro. Evan Davies, Teacher, was ordained to the office of Priest.

Adjourned to meet at Llanelly, the last Sunday in December, [26th], 1880.

### NAUVOO AND STRING PRAIRIE DISTRICT.

A conference was held at Keokuk, Iowa, Sept. 4th and 5th, 1880; J. F. McDowell, president; H. N. Snively, clerk.

Branch Reports:—Keokuk, at last report 41, present 40; 1 expelled. String Prairie, last report 30, present 22; 7 removed by letter, 1 died. Burlington, last report 70, present 68; 1 baptized, 3 removed. Farmington, last report 53, present 57; 1 baptized, 4 received, 1 died. Montrose, last report 35, present 42; 7 baptized, 1 received. [Error of 1.—Recorder].

Six Elders reported in person. Committee appointed to adjust difficulties in Farmington reported, and were discharged.

Committee appointed to investigate the charges against Thomas Sprague by Solomon Salisbury reported, were discharged, and the case was dismissed.

Bro. J. F. McDowell, F. Johnson and J. McKiernan were appointed to examine the district record, and they recommended that some one be appointed to transcribe the names from the old record to the new, (such a work being necessary), and that such person be remunerated from the district treasury.

Book Agent's Report, September 4th, 1880:—"Since last report have sold 60 cents worth; due agent by J. A. Crawford \$2.70; cash on hand \$4.20. N. Spicer, agent."

Bishop's Agent's Report, from June 1st to Sept. 1st, 1880:—"Received in money \$52.85; paid H. N. Snively, secretary of district, \$2.00, J. A. Crawford \$4.00, J. F. McDowell \$7.00. Balance on hand \$3.35. A. W. Head, agent."

Report of Finance Committee: "Cash on hand \$5.00." Committee discharged.

By resolution Bishop's Agent, A. W. Head, was authorized to pay off the district indebtedness.

Resolved that no money be paid out of the district treasury to any Elder passing through the district, unless said person bestow ministerial labor for the interest of the cause in this district, and that he to person who, upon application for means, be known by the Bishop's Agent to have been duly appointed by conference, district or General.

Resolved that the Book Agent selling books be-

longing to the Church on credit shall become responsible for said books, and not the district.

Resolved that J. F. McDowell be appointed to transcribe the names from the old record to the new, he to receive \$10 00 from the district treasury.

Resolved that all money and papers in the hands of the finance committee be turned over to the Bishop's Agent.

Preaching at 7.30 p.m. by J. F. McDowell.

Sunday, at 11 a.m., preaching by F. Johnson. Sacramento at 2-30 p.m., and preaching at 7-30 p.m., by J. H. Lake.

J. F. McDowell was chosen as delegate to General Conference, and \$17.15 was collected to defray his expenses.

Some two-day meetings were appointed, but the dates all expire before this issue, and are omitted.

Resolved that we sustain Bro. J. F. McDowell as president of district; H. N. Snively, secretary; N. Spicer, book agent; and A. W. Head as Bishop's agent.

Bro. R. Lambert was appointed to labor on String Prairie.

Four were baptized during conference by J. F. McDowell.

Adjourned to meet at Montrose, December 4th, 1880, at 10 o'clock.

#### NORTHERN NEBRASKA DISTRICT.

A conference was held at the Douglas Branch, Nebraska, September 26th, 1880. Nelson Brown, chosen president *pro tem*, and W. R. Elston, secretary *pro tem*.

Branch reports:—Platte Valley, last report, 33; present 33. Pleasant Grove, last report, 28, present, 28. Douglas, Omaha (English), Omaha (Scandinavian), and Lake Shore branches not reported.

Elders' Reports:—N. Brown and E. Boulson reported in person.

The committee on harness and wagon, reported no prospects of obtaining the required means to fit out the equipment. Accepted and committee discharged.

Nelson Brown offered to take the harness and wagon at cost price, and refund the money to those parties who donated it, within six months, and it was so ordered.

Thomas J. Smith was relieved from the presidency of the district, and Nelson Brown was elected president for three months.

Thomas J. Smith was released from the Book Agency of the district, and N. Brown appointed in his place.

All Elders and Priests to labor as circumstances permit.

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

Preaching by N. Brown and E. Rannie.

Adjourned to meet in Omaha, the 8th of January, 1881, at 2 p.m.

#### DECATUR DISTRICT.

A conference convened September 4th, 1880; J. Snively, presiding; O. B. Thomas, clerk.

Branch Reports:—Lamoni, at last report 243, present 259; 3 baptized, 19 received, 3 removed by letter, 3 expelled. Lucas, at last report 96, present 97; 2 received by letter, 1 expelled. Hope, at last report 18, present 19; 1 received by letter. Greenville, at last report 14, present 15; 1 baptized. Davis City, at last report 43; present 51; 8 baptized. Little River reported no changes.

Allendale, Lone Rock, Union Hill and Chariton branches not reported.

Bishop's Agent reported: "Balance due Agent, June 26th, 1880, \$228 81; August 30th, District Cr. by C. H. Barr as tithing \$12.00; Sept. 1st, 1880, balance due Agent \$216 81. David Dancer, Agent."

Official Reports: Of the Twelve, Z. H. Gurley, (baptized 1); High Priests E. Robinson and J. Anderson; of the Seventy, I. A. Bogue, D. Campbell, B. V. Springer, (baptized 9), M. T. Short and C. Scott.; Elders Wm. Cunningham, S. J. Madden, (baptized 1), W. N. Abbott, R. Lyle, A. W. Moffet, Geo. Bird; M. H. Gregg, J. Snively, (baptized 1), and O. B. Thomas, (baptized 1); of the Priests, M. Turpen, — Dodson.

Committee on the case of Lyle and Culver reported work not done and asked for further time.

Resolved that the Court of Elders in the case of Brn. Lyle and Culver be continued, and they are hereby instructed to take in writing all testimony of the plaintiff, and forward a copy thereof to the president of the Chicago Mission, to obtain before a Court of Elders there the reply of Bro. Culver to the accusation, and then the whole matter be submitted to the First Presidency for decision.

Resolved that we recognize the right of the High Council as having jurisdiction over all cases of appeal from the Elders courts.

Resolved that the president appoint a committee, consisting of one member from each branch, to solicit aid, (each in his respective branch), for the purpose of liquidating the debt of the district to the Bishop's Agent, and report to the next conference.

The resolution passed last conference, in relation to a district fund was rescinded.

Sunday: At 9 a.m., the meeting was given to the Saints, and the good Spirit was with them. The gift of tongues was manifest. At 11 a.m., Bro. C. Scott addressed the congregation. Afternoon, M. T. Short addressed the congregation. Evening session, occupied in preaching by Z. H. Gurley.

Z. H. Gurley was appointed to represent the district to the Semi-Annual Conference.

Conference adjourned to meet at Lamoni, Dec. 11th, at 10, a.m.

#### EASTERN MAINE AND NOVA SCOTIA DISTRICT.

A conference convened in the Pleasant River Branch, September 18th, 1880; S. O. Foss in the chair; J. S. Walker, clerk *pro tem*.

Branch Reports:—Sea Side and Mason's Bay reported no change; other branches not reported.

J. C. Foss reported by letter, and S. O. Foss, J. Benner, N. W. Crowley, Aaron Kelley and E. C. Foss in person; also Priests J. S. Walker, S. P. Steel, J. J. Huntley and H. R. Huntley, and Teacher Woster Look.

Bishop's Agent's Report:—"Received \$7.40, and paid the same to the president of the district. N. W. Crowley, agent."

Evening: Prayer and testimony meeting, presided over by S. O. Foss and J. Benner.

Sunday morning, a prayer and testimony meeting, presided over by N. W. Crowley and J. S. Walker. At 10-30 a.m., preaching by S. O. Foss; 2 p.m., preaching by E. C. Foss and Aaron Kelley. In the evening, preaching by S. O. Foss, J. Benner, E. C. Foss and Aaron Kelley.

Adjourned to meet at time and place appointed by the president.

#### NORTH CALIFORNIA DISTRICT.

The Semi-Annual Conference of the above district assembled at their Meeting House at Washington Corners, October 6th, 1880; at 10 o'clock a.m.

Conference opened by singing hymn 114. Prayer by D. J. Phillips.

John Carmichael, chosen president; Wm. Potter, clerk; J. F. Kingsbury, assistant.

Resolved that the president appoint a Court of Elders. D. J. Phillips, Joel Edmunds and A. Haws were so appointed.

Elders Wm. Potter, A. Haws, D. Brown, R. Smith, Wm. Anderson, J. Edmonds, D. J. Phillips, T. J. Andrews, Geo. Lincoln, and J. Carmichael reported in person; J. R. Cook, E. H. Webb and J. H. Lawn by letter. Priests J. Nightengale, Wm. Dawson by letter. Teachers C. J. Monkum, L. C. Hutchings, and Deacon J. L. Kingsbury reported.

At 7 p.m., preaching by Wm. Anderson and R. Smith.

October 7th, 10 a.m.: The Court of Elders reported to sustain the appeal of L. S. Hutchings. Accepted.

Wm. Potter resigned the position of District Recorder. Accepted.

Branch Reports:—Oakland, 39 members, 9 Elders, 1 Priest, 1 Teacher, 1 Deacon; D. J. Phillips, president. Watsonville, 49 members, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; D. Brown, president. San Benito, 31 members, 2 Elders, 1

Priest, 1 Teacher; 10 baptized, 2 received by letter. Sacramento, 62 members, 1 High Priest, 6 Elders, 1 Priest; J. Sloan, president. Jefferson, 19 members, 1 Elder, 1 Priest, 1 Teacher. Stockton, 46 members, 1 Elder, 6 Priests, 1 Teacher, 1 Deacon. Union Town, 19 members, 1 Priest. Santa Rosa and Long Valley not reported.

Resolved that T. J. Andrews act as district recorder.

That John Carmichael be sustained as president of the Northern District.

That this conference appoint the president to settle the difficulties in the Watsonville Branch.

That we sustain all the authorities of the Church in righteousness.

That we sustain John Roberts as Bishop's Agent.

That all the Elders in this district labor as their circumstances will admit.

That the Bishop's report be accepted.

The presiding officer requests the Saints to send one or more of their Teachers to attend the conferences, or some Priest with the list of names, according to the law of God contained in the Doctrine and Covenants.

A. Haws volunteered to go into the field.

At 7 p.m., preaching by T. J. Andrews and G. Lincoln.

San Francisco Branch, 30 members, 5 Elders, 1 Priest, 2 Teachers, 1 Deacon; George Lincoln, president; T. J. Andrews, clerk.

Adjourned to meet at Oakland, April 6th, 1881.

#### SALT LAKE DISTRICT.

A conference was held in Salt Lake City, Utah, October 6th, 1880; W. W. Blair chosen to preside; Wm. Worwood, clerk.

Branch Reports:—Salt Lake City, at last report 170, present 173; 2 removed by letter, 5 baptized. Provo (organized July 18th, 1880, with 12 members); 5 baptized. Springville 26; 7 baptized, 1 expelled, 3 ordinations. Heber City 21, 13 of them scattered. Beaver 16. Union Fort, last report 46, present 42; 1 baptized, 5 removed by letter.

Elders Wm. Aird, W. W. Hutchins, Wm. Worwood, G. E. Deuel, R. J. Anthony and W. W. Blair reported.

W. P. Smith reported condition of Union Fort Branch; J. Stevenson of Springville; A. T. Christensen of Provo.

Preaching in the evening by R. J. Anthony.

7th.—Resolved that we petition the First Presidency to request that Elder Joseph Luff be returned to the Utah Mission; and that we pledge ourselves to sustain him spiritually and financially. Adopted unanimously.

In the afternoon a testimony and sacrament meeting was held,—a joyous time, long to be remembered. Preaching in the evening by A. T. Christensen and G. E. Deuel. Thus ended what is pronounced by all the best and most peaceful conference ever held in Salt Lake City.

An announcement, by telegraph, of the death of John Hudson, of Kaysville, brought forth the following:

Resolved that we condole with the family of Bro. John Hudson in their bereavement; and that our prayers shall ascend for them in their solitary and lonely condition.

#### PITTSBURGH DISTRICT.

A conference was held at Lampsville, Ohio, October 2d to 4th, 1880; James Brown, president; Josiah Ells, clerk *pro tem*.

Branch Reports:—Pittsburgh, last report 101, present 100; 1 died. (Financial: received into Branch, Sunday school and Elders' Fund \$47.73; expended \$29 92; balance \$17.81). Belmont 26. (Freewill offerings \$6 53; expended \$6.53.) Lampsville 18. (Treasurer's report: \$6 83; expended \$6 00; balance 83 cents). Sugar Creek 32. Monroe, disorganized, by removal of officers. West Wheeling, Fairview and Church Hill, no reports. District Treasurer's Report:—Received \$10.23; expended \$9.55; balance 68 cents.

Elders James Brown, Thomas, Sutton, Frederick Ebeling and Josiah Ells reported in person; S. S. Givens by letter; Teacher A. Siddell in person.

Preaching on Saturday evening by Bro. Ebeling, and, on Sabbath morning by James Brown. Sacrament and testimony meeting in the afternoon.

Preaching on Sunday evening by J. Craig. Testimony meeting on Monday morning,—a refreshing time, by the manifestation of the Spirit of the Holy One. In the evening, preaching by L. R. Devore. Preaching throughout was excellent, clear and forcible presentation of the gospel of Jesus Christ. Adjourned to Pittsburgh, December 11th, 1880.

### Miscellaneous.

OBITUARIES.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

#### MARRIED.

HARRINGTON—PARKER.—By Elder Joseph Luff, at the Saints' meeting house, Independence, Mo., on Sabbath, October 31st, 1880, Brother George Edgar Harrington to Sister Mary Ellen Parker; both of Armstrong, Kansas, and formerly of London, Ontario.

How sweet the union—here two loving hearts  
Their mutual pledge declare,  
While Heaven's silent messenger imparts  
Rich fragrance to the air;  
And all assembled seem to understand,  
And own the felt impress—  
That he who joined the heart now joins the hand,  
And will the blending bless.

CAIN—ARMSTRONG.—At the residence of the bride's parents, near South Bend, Cass county, Nebraska, October 26th, 1880, by Elder Heman C. Smith, Brother Jacob A. Cain and Sister Mary A. Armstrong, both of Platte River Branch.

So far seeing was our Mollie,  
That ere sixteen years had passed,  
She procured a Cain to lean on,  
When old age should come at last.  
O may that Cain be firm and true,  
Through all the storms of life;  
And Mollie prove, through weal and woe,  
A faithful, loving wife.

GRIFFITHS—EVANS.—At the bride's father's, Cleveland, Lucas county, Iowa, by Elder John Watkins, Brother John Griffiths and Sister Jane Evans; both of this place.

"Like the meeting of the waters  
In the vale of pleasant streams,  
In that fair and sunny Eden  
That we sometimes see in dreams;  
Like two threads of shining silver  
Woven in a perfect cord;  
These two lives, which hence forever  
Are as one in Christ the Lord."

#### DIED.

COLE.—At Leland's Grove, Shelby county, Iowa, January 26th, 1880, of inflammation of the lungs, Zachariah Cole; born February 27th, 1826. He was confined to his bed one week. He was baptized at Florence, Nebraska, May, 1866; he leaves a wife who greatly mourns his death.

MICKELSON.—At Nebraska City, Neb, October 12th, 1880, of typhoid fever, Bro. Christian Mickelson; born at Hjøring, Wensysul, Denmark, October 4th, 1830. He leaves a wife and two children. Funeral discourse by Elder Knud Johnson, to a large concourse of saints and friends. He resided in this city sixteen years. His end was peace.

FROST.—At Bennett, Nebraska, August 27th, 1880, of cholera morbus, Bro. Charles Frost, aged 75 years, 3 months and 7 days. He was born at Nottingham, England, May 20th, 1805; obeyed the gospel in 1847; emigrated to Utah 1863; joined the Reorganized Church in 1864, and in 1865 returned to Nebraska with his wife and two sons. His two sons survive him. He passed peacefully away, after five days of sickness. Funeral service by Elder William Lane.

SHACKLETON.—At the residence of his daughter, Mrs. Margaret Welsh, in Platte county, Nebraska, September 7th, 1880, Bro. S. R. Shackleton. He was born December 26th, 1807, at Burnly, Lancashire, England; united with the Church in 1840; emigrated to Nauvoo in 1842, and went to Winter Quarters, or Kanessville, in 1857. He took a saw mill and grist mill to Genoa, in Nebraska, where a settlement was established for the relief of what was known as the hand-cart company, and at the breaking up of the settlement he returned to Florence, on the Missouri River. On October 16th, 1864, he united with the Reorganization, being baptized by Henry Halliday, confirmed by B. V. Springer, and ordained an Elder at the same time.

Bro. Shackleton was one of those rare specimens of God's handiwork,—an honest man, a sincere friend, and an unflinching adherent to the latter day work. Having been educated in the Roman Church, his deliverance into God's marvelous light, wrought in him a humble and thankful spirit. He endured intense bodily suffering for some months, and the release of the spirit came the more welcome, and, with calm assurance and trust, he passed away. Elder Henry J. Hudson preached the funeral sermon from 1 Thess. 4:14, by request made shortly before his death.

THOMAS.—At Bevier, Missouri, September 16th, 1880, Tommy, son of John and Jane B. Thomas, aged 3 years, 1 month and 14 days.

Whilst in this tomb our Tommy lies,  
His spirit rests above;  
In realms of bliss it never dies,  
But knows a Savior's love.

GALLAN.—From the effects of a cut in the knee with a corn knife, Abel W. Gallan, at Deloit, Crawford county, Iowa, September 17th, 1880; age 24 years and 4 days. The deceased was raised in the Church and blest under the hands of the Elders when four or five years old, but never embraced the gospel. He was a young man of moral excellence, having a good reputation wherever known. Funeral discourse preached in the Saints' Chapel, at Deloit, October 3rd, 1880, by Elder Joseph R. Lambert.

KELSO.—At Braidwood, Will county, Illinois, June 26th, 1880, of cholera morbus, Bro. William Kelso, aged 36 years, 11 months and 5 days. Deceased united with the Church in May, 1879; was ordained a Teacher two weeks before his death; he lived a faithful and consistent life, and departed strong in the faith; he leaves a widow and six children, who, with the Church at Braidwood, mourn his departure. Funeral service by Elder J. S. Patterson; text, Job 14:14, "If a man die, shall he live again?" before a large and attentive audience, in the M. E. Church.

TWELLS.—At Sandwich, Illinois, October 11th, 1880, Sister Sarah Twells, aged 71 years, 2 months and 7 days. She was born in England in 1809, obeyed the gospel there and went to Utah; but with her husband, Elder Matther Twells saw the rightful leadership taught by the Reorganized Church and was baptized in Salt Lake City in 1869, by Elder D. H. Smith. Her husband dying some years afterwards. She came East in 1875, and was cared for by the Saints and the Church till her death. Funeral sermon by H. A. Stebbins.

PRICE.—Another Elder has closed his labors in this life, and gone to rest. Bro. Jesse Price, of Pittsburgh Branch, Allegheny county, Pennsylvania, died September 27th, 1880, at four o'clock in the morning, aged 79 years, 1 month, 19 days. He was born August 8th, 1801, in Bucks county, Pennsylvania. He was conscious almost to the last. He was baptized December 18th, 1839, by Elder B. Winchester, in Philadelphia, and confirmed by the same. He was ordained a High Priest at the General Conference held in Philadelphia on the 6th day of April, 1841, by Hyrum Smith. He left Philadelphia for Nauvoo, October 31st, 1841, and arrived November 24th, 1841, where he remained until after the death of the prophet Joseph and his brother Hyrum. He left Nauvoo on the 15th of April, 1845, and arrived at Pittsburgh, Pa., July 9th, 1845. He was baptized into the Reorganization, in Pittsburgh, September 13th, 1863, by Elder Josiah Ells, and confirmed by the same. He was a man beloved by all the Saints, and respected by all who knew him. I have often heard him bear his testimony to the truth of this work, both publicly and in private; and he always drew the attention of all who heard him to the sayings of Jesus in the 7th chapter of John, 16th and 17th verses: "My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine; whether it be of God, or whether I speak of myself."

The following vision I have often heard him repeat, and with uplifted hand he has said, "As God is my judge it is the truth; and I know it." His son, Alma, wrote it from his mouth as he repeated it January 17th, 1879. He said: "On the morning of the 16th of January, 1841, about four o'clock in the morning, I saw the following mani-

festation, as I lay in my bed; what appeared like a ball of fire, which illuminated the room, my wife, daughter and myself slept in, so that every object in the room could be seen. My attention was drawn to the foot of the bed, when I beheld that an angel came and stood there. It seemed at this point that my spirit left my body, and went near towards him. I was satisfied it was an angel. He had on a white, flowing robe; the sleeves of which were so large that I could plainly see his arm. Prior to seeing this vision I had been praying to the Lord for a testimony to make known to me the truth of this work. I then asked the angel if this work was true; he raised his arm to heaven and said to me, 'Be of good cheer, and fear not. That it was of God.' During this time I felt well. I wanted to go with him; but the angel said 'Not now.' At this point something caused me to turn my head around, and when I looked again, the angel was gone. I had been in the habit of hanging my watch at the head of my bed, so when I arose in the morning to see whether it was time to get up to go to work, I saw the time by the watch, four o'clock in the morning. I saw my wife, and my daughter, and my body were in the bed. My spirit then entered into my body. This is my testimony." Funeral sermon at the Hall, by Elder Joseph Parsons.

#### NOTICE TO APPEAR.

Editor Herald:—I discover a notice in the Herald for October 1st, bearing the above caption and citing a brother to trial before the Little Sioux District. In connection with this I call your attention to a resolution passed at the Fall Conference of 1876, found on page 650 of Herald for that year, which reads as follows:

"Resolved, That the practice of citing members to trial, on their membership, through the Herald be discontinued."

This resolution has not been repealed; therefore the above notice was published contrary to said resolution, which is considered to be the law of the Church. I call your attention to this fact, because I think the practice is likely to work evil to the Church, by frequently leading to the condemnation of members who do not get the notice. It may also work evil by offending people, and so turning them further from the gospel, instead of reclaiming them, which should be the first aim in dealing with an offender; as there are none who like to have their shortcomings advertised.

JOHN H. HANSEN.

[We acknowledge the offense, and will try not to violate said resolution again. We thank Bro. Hansen for calling our attention to it.—Ed.]

#### QUESTION ANSWERED.

In reply to the question of Bro. T. F. Stafford, published in the Herald of September 1st, 1880, upon the words of Jesus to Pilate, (John 19:11), one of the Saints accepts the following interpretation of Dr. Adam Clark:

"It is a sin in thee to condemn me, while thou art convinced in thy conscience that I am innocent. But the Jews who delivered me to thee, and Judas who delivered me to the Jews, have the greater crime to answer for. Thine ignorance in some measure excuses thee, but the rage and malice of the Jews put them out of the reach of mercy."

She adds: "Unbelief at the present time prevents them, with all others from receiving the light of the gospel. The chief head, the Devil, worked in darkness, and to his own disadvantage. For had he been endowed with the knowledge of God he would never (I think and so do others) have crucified the Savior. Do you think, brother, that he knew all his mission? No doubt his mission will be all filled, or until a greater than he comes. Satan existed no doubt, and roamed from planet to planet, and though he thought he gained a good hold in causing Eve and Adam to become transgressors, yet many things were hidden before their day. He got the victory in part, and caused man to sin; but at the set time, when his work is accomplished, he will be bound with the chain, and made fast. But I present the subject for an abler writer.

Nobody."

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor: Joseph Smith, Plano, Kendall Co., Illinois.

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15 November 80.

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# The Saints' Herald.

OJ Bailey

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No. 23.

## THE GOSPEL LIGHT RESTORED.

As when creation from chaotic night  
Emerged resplendently, and all was light,  
Though myriad years of gloom had settled fast  
Upon the earth, all was dispelled at last  
By the grand fiat of the One supreme;  
All honor and dominion be to him!

E'en so had darkness settled o'er the world  
Of Christian preceptors, till God unfurled  
The glorious banner of redemption's sign,  
And on th' horizon rose truth's star divine,  
As when at first He said, "Let there be light;"  
And lo! fair earth emerges from Egyptian night.

The gospel taught by Christ to seeking men  
Was simple, the wayfarer could not err therein;  
"Repent ye from your sins and be baptized  
For your remission," was the gospel prized,  
Which Jesus preached; while gifts miraculous  
Marked every where that gospel's conq'ring course.

Healing the sick, the blind restored to sight,  
E'en dead ones raised, proclaimed its heavenly might,  
While unknown tongues interpreted and given,  
(With prophecy), by God the Lord of heaven,  
All testified to this one gospel's truth,  
In every land and clime, to age and youth.

But soon a darkness mantled o'er the scene  
Which once was brilliant, in its truth serene;  
For, ere three centuries had fully passed  
Since he who, of the apostles, died the last,  
When men, whose love to Jesus had grown cold,  
Began to barter truth for gain and gold.

Since then, from errors great to greater, men have past,  
Churches of various creeds meanwhile heap treasures vast  
Of earthly store, but lost are all the signs  
Which ever followed the true gospel's lines;  
And, gathering earth's vain darkness in their hand,  
Have lost the treasures of the Spirit grand.

But God, in pity for our dark estate,  
Hath once again decreed, in mercy great,  
"Let there be light" among the sons of men,  
And my true gospel shine on earth again."  
'Tis done, for he who spake the Almighty word  
Himself hath both the gospel and its gifts restored.

F. TUBB.

## Polygamy

NOT A DOCTRINE OF JOSEPH SMITH, THE  
MARTYR.

BY SIMON SMITH,

Who has Lived Twenty Years in the Territory of  
Utah, and Who for Six Years has been Bishop  
of Clarkston, Cache Co., in this Territory.

TEXT.—"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."—Book of Mormon, page 118, par. 6.

To those of the Church in Utah, and elsewhere, under the presidency of John Taylor, Greeting:—I emigrated to this Territory A. D. 1859, firmly believing at that date, and until a very short time since, that Utah was the gathering place for the Church of Jesus Christ of Latter Day Saints.

I believed also, from the teachings of the late Pres. Brigham Young and others of the presidency of said Church, that their right to said presidency was in accordance with the law of God and the divine will; but to my great disappointment, after careful and candid examination of that law, I found that nowhere did it sanction such claims; they are then, but assumptions.

Not only did I find their claims wrong, but their doctrines too. The law of God nowhere commands polygamy; on the contrary, its practice is denounced therein as wicked, and an abomination in the sight of God. On this subject I wish to treat.

The publications of the Church show that for sometime after the martyrdom of Joseph Smith, polygamy was proclaimed against as a false and corrupt doctrine. I have proven it to be so, and will give a very brief sketch of my life in support of this statement.

For several years previous to my emigration to Utah, trouble was in my family, caused by the doctrine of polygamy. My wife was bitterly opposed to it, from its first announcement to us. As an instance of this, she said once at a public gathering, "My husband wants me to go to Salt Lake to be queen over seven wives, and because I do not want to go, we live very unhappily." I state this to show that even before another wife has been taken, the theory of it makes the true wife unhappy; how much more the reality, when she sees and suffers from the practice. In my case, because my wife could not receive it, this strange doctrine led to our separation for eighteen long years. Nevertheless the hand of the Lord has been over us for some cause best known to him, and by his allwise providence, we have been brought together once more.

During the time mentioned, to do my duty, as interpreted by "the law of the Utah priesthood and the new and everlasting covenant of marriage," according to Pres. B. Young, I had to marry other wives, or I could not receive afulness of glory. Such was my confidence, and such my convictions at that time, that I did as I was instructed. Many others had, and some have such convictions yet, and so strong are they, that I am satisfied many would die "a martyr's death" rather than to deny, or be compelled to forsake the belief in, or practice of them.

But to return to my history. After my arrival in Utah, notwithstanding my wife was yet living, and in England, I was told by Pres. B. Young and others, that I ought to marry another wife, and be raising another family. The result was I married again. But what were the fruits, and what the final result of such a marriage? When my first wife and

family came to Utah, to have peace in my house, I had to do like Abraham of old, I gave gifts and sent them away. Some of my brethren thought my act a wrong one, and said I ought rather to have put away my first wife, because she was opposed to polygamy. Yet, notwithstanding my family perplexities, and the admonition of my brethren of the priesthood, my faith in the divinity of the "revelation" (!) on plural marriage was as firm as ever.

A short time after this occurrence, a volume of the *Times and Seasons* was handed me. Reading this, was my eye-opener. Here for the first time I saw or read in any publications of the Church, with the signatures of Joseph and Hyrum Smith attached, a declaration against teaching or practicing the doctrine of polygamy. Here, to my great surprise, I read as follows:

"As we have lately been credibly informed that an Elder of the Church of Jesus Christ of Latter Day Saints, by the name of H. P. Brown, has been preaching polygamy and other false and corrupt doctrines, in the county of Lapeer, State of Michigan, this is to notify him and the Church in general, that he has been cut off from the Church for his iniquity."—*Times and Seasons*, vol. 5, page 423.

I also read on page 474, (dated March 8th, 1844, *Ibid.*) as follows:

"To the Brethren of the Church of Jesus Christ of Latter Day Saints living on China Creek, in Hancock county, greeting: Whereas, Bro. Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, [meaning Nauvoo—S. S.], and states to me that some of your Elders say, that a man having a certain priesthood may have as many wives as he pleases, and that doctrine is taught here, I say unto you that that man teaches false doctrine, for there is no such doctrine taught here, neither is there any such thing practiced here. And any man that is found teaching, privately or publicly, any such doctrine is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also."

I also read on page 711 (*Ibid.*) an endorsement by the Editor, (John Taylor), acknowledging a certain communication received from a person who signed himself "An Old Man in Israel," in which communication occurs the following, page 715, (*Ibid.*):—

"The Saints of the last days have witnessed the outgoings and incomings of so many apostates, that nothing but truth has any effect upon them. In the present instance, after the sham quotations of Sidney and his clique, from the Bible, Book of Mormon, and Doctrine and Covenants, to skulk off under the 'dreadful

splendor' of 'spiritual wifery,' which is brought into the account as graciously as if the laws of the land allowed a plurality of wives is fiendish. Woe to that man or men who will thus wilfully lie to injure an innocent people! The law of the land, and the rules of the Church do not allow one man to have more than one wife alive at once, but if a man's wife die, he has a right to marry another, and to be sealed to both for eternity, to the living and the dead. There as no law of God or man against it. This is all the spiritual wife system that ever was tolerated by the Church, and they know it."

I also read as follows, on page 888, vol. 6: "For once let us say," [said your present President, John Taylor], that Cain, who went to Nod and taught the doctrine of a plurality of wives, and the giant who practiced the same iniquity, and Nimrod who practiced the common stook system, and the Jews who commenced crossing sea and land to make proselytes without revelation; and the Christian sects who have went all lengths to build up churches, and multiplying systems without authority from God, are all co-workers on the same plan. When the reward for every man's work is given, this will be the everlasting answer to all sects, sorts and conditions, from Cain down to Christian Israelites, 'I never knew you.'"

Such is the language, and such the testimony against the doctrine of polygamy, and that too by the highest authority of the church which practices it. The reading of it gave me cause for much thought and reflection; and the enquiry arose as to who could be the author of the reputed revelation on plural marriage. A candid and due consideration of this evidence against the doctrine of polygamy leads me to condemn it too, as a false and corrupt doctrine. According to this testimony, that pretended revelation commanding the practice of polygamy could not have come through, or been the production of Joseph Smith, or of those who thus proclaimed against it at that time. And, further, the record of those men indicates that they would not stoop so low as to be guilty of betraying the cause of God and bringing themselves into bondage by publishing a falsehood to the world, and certifying to the Church that such a doctrine was neither taught nor in practice by any one belonging to said Church. And if it was, they would be dealt with and be cut off from the Church.

Thus, when I read such declarations against the doctrine of plural marriage, as being a false and corrupt doctrine, and that it was *not* a doctrine of the Church of Jesus Christ of Latter Day Saints, and reflected upon it, I became conscious of the situation of those who were now teaching and practicing it, and I could not any longer conscientiously advocate or practice it. I must henceforth regard it only as a doctrine of evil, which, if practiced, would bring the displeasure and curse of God.

A few quotations from the Book of Doctrines and Covenants, (third European edition), the Book of Mormon and the Bible upon this subject, will show you that these books condemn the practice of polygamy.

First, see Book of Covenants, page 330, par. 2, also page 331, par. 4:

"Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the

left, they shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names, 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.'"

This certainly forbids a man marrying more than one wife. Recollect you have to make a solemn covenant, *both the man and the woman*, that you are to keep yourselves *wholly for each other* during your lives.

Again, par. 4: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy; we declare that we believe that one man shall have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."

This declaration against the practice of polygamy in the church is very explicit. But polygamists in our day say, that that law on marriage, forbidding more than one wife, and its declaration against polygamy as being not a tenet of the church, was published to *blind the outsiders*. They further tell us that the plural law on marriage was understood as early as A. D. 1832, and that it was a true principle; *vide* Elder Orson Pratt's sermon on Celestial Marriage, Salt Lake City, October 7th, 1869. But this assertion of Elder Pratt's is in direct contradiction to the written law I have quoted, which says that polygamy is "a crime." Again, Joseph Smith, and others I have quoted, call polygamy a "false and corrupt doctrine. How can a false doctrine become a true principle?"

Again, B. of C., par. 1: "All marriages solemnized in the Church of Christ should be solemnized in a public meeting, or a feast, prepared for that purpose." What! All marriages of the Church of Christ to be solemnized in a public meeting, or at a feast where the marriage is published. Then any marriage solemnized otherwise than in the way provided, can not be a marriage belonging to the Church of Christ.

Again, to show that the one-wife system was the only one acknowledged and commanded through the martyred prophet, see B. of C., page 125, par. 7: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else, and he that looketh on a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out." This command, recollect, was expressly given to the church, to be a law to the church, to regulate the marriage relation, and he that broke that law was to be cast out of the church, if he repented not.

Again, B. of C., page 218, par. 3: "And again I say unto you, that whoso forbiddeth to marry is not ordained of God, 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, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made."

This quotation declares that it was lawful for a man to have *one wife*. If then it is lawful for a man to have one wife, would it not be unlawful for him to have more than one, unless in case of death, when he would be at liberty to marry another, as the law provides?

I will now refer you to the teachings of the Savior, as recorded by Matthew, 19th chap., 4th, 6th and 9th verses:

"Have ye not read that he who made man in the beginning, made him male and female. \*\*\* For this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh. \*\*\* If any man shall put away his wife, except for the cause of fornication, and shall marry another, he shall commit adultery." Here the Savior has shown clearly the order of marriage. Said he, "Have ye not read that He in the beginning made them male and female?" as much as to say, that was a pattern for all time to come, that one man should have one wife, and they two, or twain, shall be one flesh. In the ninth verse, it is said, if a man shall put away his wife, or, in other words, give his wife a bill of divorcement unlawfully, and marry another, he will commit adultery. Such an explanation by the Savior of the marriage relation, and and its order and design by the Creator, ought to be sufficient to all to show that if man will transcend its bounds by marrying a second wife, or more, while his first is legally his, and is alive, he commits adultery.

Again, see 1 Cor. 7:22: "Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband." What do you say, Paul, "Every man to have his own wife?" Then, according to Paul's doctrine, none of the ancient apostles were polygamists, for every man should have his own wife. Polygamy was not a doctrine of the apostles.

Again, see Mal. 2:14, 15: "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did he not make one? Yet had he the residue of the Spirit. And wherefore one? That he may seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth." Malachi also teaches the same doctrine that others taught, namely, that in the beginning only one woman was created to be a help meet for man. Malachi (like the Savior) charged Judah with being transgressors in breaking the marriage covenant, for said he, "Thou hast dealt treacherously with the wife of thy youth." How like the account given in the Book of Mormon about the sorrow and mourning of the wives of the Nephites, whose husbands were polygamists.

Again, see Deut. 17:14-20: "When thou art come into the land which the Lord thy God giveth thee, and thou shalt possess it, and shalt say, I will set a king over me, like as ather nations that are about me; \*\*\* neither shall he [the king] multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver or gold. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that

he may prolong his days in his kingdom, he, and his children in the midst of Israel."

I have been rather lengthy in this quotation, that I might show you how particular Moses was in giving his charge to the children of Israel, in regard to the law of marriage, and other statutes the Lord had commanded him to give unto his people to observe, and that the king should have a copy of them before him when he sat upon the throne of his kingdom, and that he should read therein all the days of his life, to learn to fear the Lord, that he might not turn to the right or the left from the commandments of the Lord, that his days and his children, might be prolonged in Israel. Then Moses actually commanded his people, especially the king, not to multiply to himself wives to turn his heart from the Lord. But how many kings have observed the strict law of God? The divine record tells us only a few. Some of our polygamist brethren have tried by misquotations and a misconstruction of the word of God, to prove that the Lord at different ages of the world has commanded the practice of polygamy. But, we discover that the law of God, from the beginning until now, proclaims against it, and the law that the Lord gave through Moses to the king, (when the people should say they wanted to be like other nations round about them, and have a king to rule them), he (the king) was forbidden to go into polygamy, because the Lord well knew if he did it would lead him astray, and hence he would become a transgressor of the law.

I will now refer you to the Book of Mormon, pages 115 and 116, par. 4: "And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son." Here again we are told that it is wicked to do like unto David and Solomon, to pervert the law of God by practicing polygamy.

Again, page 118, par. 6, "And were it not that I had to speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of those things which were written concerning David, and Solomon his son. Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord: Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren hear me and hearken 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. . . Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes."

This quotation from the word of God ought to put an end to all contention concerning the doctrine of polygamy as to whether it was a principle approved of God or not. Certainly

the Lord has forbidden the practice of polygamy through Jacob as he did through Moses, saying he had led forth his people from Jerusalem by the power of his arm for the very purpose that he might thereby raise up a righteous people, certifying to them that they should not do like unto them from whom they had come; but if they did, the land should be cursed. What? the land be cursed if they had more wives than one? Certainly. "Because, saith the Lord of hosts, ye shall not do like unto them of old." As though he had said, I gave my law through my servant Moses, but they observed it not. I have given it now to a branch of Israel, through my servant Jacob that I might from them raise up unto me a righteous people, but if ye will not hearken to my law ye shall be rejected also, and the land shall be cursed to you also, for you seek also to excuse yourselves in what is written concerning David and Solomon, not understanding the Scriptures.

Those polygamists who lived in Jacob's time are brethren with those who live in our day; for these say that David and Solomon, and all the prophets were justified in all their acts (in taking wives) excepting one; and further, that there is a clause in the paragraph I have quoted providing for a command in the future to be given to practice polygamy, and which is considered strong proof for their practices. But, like the Nephites, they understand not the Scriptures. The clause reads as follows: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise ye shall hearken unto these things." Jacob does not state what law the Lord would give to raise up seed. Hence the benefit of the doubt can not be considered in favor of polygamy, since we find by divine truth that such a doctrine is "a corrupt doctrine." But by reading farther on in the same paragraph, and the very next sentence, we discover that there is one good reason to believe the Lord would not give a polygamic command for his people to obey, for he says:

"Behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, in all the lands of my people, because of the wickedness and abominations of their husbands, and I will not suffer, saith the Lord of hosts, that the cries of the fair daughters of this people; which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of hosts; for they shall not lead away captive the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of hosts."

Also, page 119, par. 7: "And now behold, my brethren, ye know that these commandments were given to our father Lehi; wherefore ye have known them before; and ye have come under great condemnation. . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them, and the sobbings of their hearts ascend up to God against you."

Thus the Lord proclaims against such practices. Utah polygamists, this ought to be a lesson to you. The strict command of the Lord who changeth not against the practice of polygamy, is a sufficient reason why he would

never give a commandment for its practice.

See also par. 9: "O, all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever. But wo, wo, unto you that are not pure in heart; that are filthy this day before God; for except ye repent, the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, (nevertheless they are cursed with a sore cursing), shall scourge you even unto destruction. And the time speedily cometh, that except ye repent, they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you. Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which have come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have save it were one wife. . . . And now this commandment they observe to keep; wherefore, because of this observance, IN KEEPING THIS COMMANDMENT, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people."

What plainer language can be used to show that God dis approves of the doctrine and practice of polygamy? Jacob calls those who are not in polygamy the pure in heart, but those who have more than one wife he represents as being more filthy than the Lamanites, who had been cursed with a skin of blackness. For said Jacob to these polygamists, "Except ye repent, the Lamanites shall scourge you, and shall possess the land of your inheritance," and this too because they had not forgotten the commandment, that they should have but one wife.

And farther, I refer you to Mosiah, chap. 7, (page 167), par. 1: "And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons: therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and to do that which was abominable in the sight of the Lord. Yea, and they did commit whoredoms, and all manner of wickedness. And he laid a tax of one-fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass and their iron; and a fifth part of their fatlings; and also, a fifth part of all their grain. And all this did he take, to support himself and his wives, and his concubines, and also, his priests, and their wives, and their concubines: thus he had changed the affairs of the kingdom."

On page 168, par. 5, we see the fruits. "And it came to pass that he [King Noah] placed his heart upon his riches, and spent his time in riotous living with his wives and his concubines; and so also did his priests spend their time with harlots."

This King Noah was the son of a righteous man; but, according to this extract, when he was made king he walked not in his father's footsteps; he changed the affairs of the kingdom. Abinadi, the prophet, warned Noah and his people that, unless they repented of their wicked practices, the Lord would cause de-

struction to come upon them. (Par. 8). To the very letter was this fulfilled. But those who repented of these practices, the Lord blessed, and he delivered them from destruction. Read the history of Alma in the Book of Mormon.

See also Book of Ether, chap. 4, par. 5: "And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines, and did lay that upon man's shoulders which was grievous to be borne. \*\*\* And it came to pass that he did afflict the people with his whoredoms and abominations \*\*\* for the space of forty and two years." King Riplakish was a descendant of those who came from the great tower of Babel at the time the Lord confounded the language of the people; and although they had been a highly favored people, they became extinct through wicked practices, of which polygamy was one.

I have now shown from the revelations of ancient and modern times, the Book of Covenants, the Bible and the Book of Mormon, that polygamy is not a doctrine or principle of truth; nor one to be practiced by God's people in any age, or in any part of the earth. There is abundant proof. Man, in his carnal and selfish nature, practiced polygamy to gratify lust. Some have taken one ground for excuse, and some another.

Men in our own midst have not only misquoted divine truth in trying to establish the doctrine; but have sought to make it appear that even Jesus Christ and his apostles taught and practiced it. See Compendium, page 188, where the following is given as a quotation from St. Mark's record of the teachings of Christ. Chap. 10, 29th and 30th verses:—"There is no man that leaves houses, lands, wives, children, or friends, but what shall receive an hundred fold in this life." Let us now quote from the Bible. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." Elder F. D. Richards has quoted it *wives*, instead of *wife*. That misquotation, no doubt, was intended to back up Jedediah M. Grant's sermon published in the *Journal of Discourses*, vol. 1, page 345, August 7th, 1853, as follows: "The grand reason why the Gentiles and philosophers of his (Celsus') school persecuted Jesus Christ, was because he had so many wives. There were Elizabeth, and Mary, and a host of others that followed him. After Jesus went from the stage of action, the apostles followed the example of their Master." Also on page 346, we read as follows: "A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers." What an assumption! Jesus Christ and his apostles polygamists! Polygamy the cause of their persecution! Polygamy led to the crucifixion of the Savior! What a horrible presentation to sustain polygamy!

Elder F. D. Richards, no doubt intended by that misquotation to also patch up that reputed revelation of July 12th, 1843, and proclaimed by Pres. Brigham Young and Elder Orson Pratt, in the Tabernacle, Salt Lake City, Aug.

29th, 1852. Pres. B. Young finally had this "revelation" published in the new 1876 edition of the Doctrine and Covenants, and left out the section defining the marriage rule of faith as established by Joseph the Martyr. The marriage rule so left out was the only one established by Joseph Smith. I will quote his own words on the matter from the *Times and Seasons*, vol. 3, page 939, October 1st, 1842, of which the Prophet at that time was Editor.

"We have given the above rule of marriage as the *only one* practiced in this church, to show that Dr. J. C. Bennett's secret wife system is a matter of his own manufacture; and further, to disabuse the public ear, and show that the said Bennett and his misanthropic friend, Origen Bachelor, are perpetrating a foul and infamous slander upon an innocent people."

In this quotation you have the Prophets direct declaration that he knew of no other rule of marriage than the one he referred to, which is the one that Pres. B. Young has set aside. Here is another instance, similar to that of Elder Richards; but greater in magnitude. Franklin left a fragment; but Pres. Young has destroyed the whole structure of marriage, as by God instituted, that thereby he might more fully establish his polygamic doctrine.

What deception has been resorted to, to deceive the honest and confiding who received the gospel in sincerity, here and in foreign lands. Believing that the Elders were advocating nothing but true and correct principles, as long as they held up before them the divine mission of Christ and of Joseph, and firmly believing that every principle they taught was the doctrine of Christ, polygamy was imposed upon them; "polygamy," which in the language of Joseph and Hyrum Smith, is a false and corrupt doctrine," and not the doctrine of Christ. We read, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son."—2 John, 9th verse.

And farther, to prove that polygamy was not a doctrine of Joseph the Martyr, I will quote the testimony of his widow, (Emma), given a short time before her death, as published in *The Saints' Advocate*, October, 1879: "There was no revelation on either polygamy or spiritual wives. There was some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it was, that in a chat about plural wives, he had said, 'Well, such a system might possibly be, if every body was agreed to it, and would behave as they should; but that they would not, and besides, it was contrary to the will of heaven.' No such thing as polygamy, or spiritual wifery was taught, publicly or privately, before my husband's death, that I have now, or ever had any knowledge of. He had no other wife but me; nor did he to my knowledge ever have."

This testimony of the prophet's widow is direct testimony both against the pretended revelation said to have been given by her husband, and against the charge that he had any wife beside her. Remember that such a doctrine as polygamy was never taught by him, either privately or publicly. Nor is the widow's testimony unsupported. It agrees almost to a word with that of Hyrum Smith's about three

months before his martyrdom, when he published a notice to the church that no such doctrine as polygamy or of a man having many wives, was either taught or practiced in Nauvoo, and that if any was found teaching it, either privately or publicly, they would be treated as criminals.

Many other references might be given from holy writ, and from the standard works of the church published during the prophet's life time to prove that polygamy is not a doctrine of Christ, but I trust what quotations I have made will suffice. In the language of him you delight to honor as being the instrument in the hands of God to establish the kingdom of God for the last time on the earth, a martyr to the cause, "polygamy is a false and corrupt doctrine, contrary to the will of heaven." And in the language of those whose record he was the honored instrument (in the hands of God) of bringing forth to this generation, it is "an abomination in the sight of God." Why then should you contend for it? Why say that it is a true principle, which will tend to your salvation, when the teachings of the Savior and his servants all proclaim against it, and not one sentence in the divine records can be found wherein God has commanded it to any man. Take the admonition that Jacob gave to his brethren, after they had perverted the law of marriage and had thereby become transgressors.

"O, my brethren, hearken unto my word; arouse the faculties of your soul; shake yourselves, that ye may awake from the slumber of death; and loose yourselves from the pains of hell, that ye may not become angels to the devil, to be cast into that lake of fire and brimstone which is the second death."—Book of Jacob, chap. 2, par. 11.

In conclusion, I will state that I have written this address as a labor of love. I have been in your midst. I have taken part with many of you in helping to build up settlements. I have also wrought in the ministry with you. I am somewhat acquainted with your views and faith, and knowing that some of you, like myself, have been misinformed respecting the origin, the efficacy, and the truthfulness of the doctrine of polygamy, I have been anxious to show you its error beyond a doubt, and from what you and I recognize as reliable sources. That you may be able to comprehend your true position, and judge for yourselves between truth and error, that you may return to the pure doctrine of Christ, and no more be led and blinded through priestcraft, respecting the law of God in relation to marriage, is my prayer for you.

OGDEN, Utah Terr., April, 1880.

Many people are too apt to conceive that success, eminence in the various walks of life, may be gained at a jump; that it depends upon something else beside thought, study, endeavor. They start out with imperfect ideas of the obstacles before them, and fancy that a little of ingenuity, cleverness, of extra endeavor, will accomplish for them what it has quite failed to accomplish for thousands of others. This comes from hopefulness, the buoyant aspiration of inexperienced youth. Later, the hard fact presses upon them that all of the real success they have met in life has been due to study, observation—to hard work.

A cross neighbor may be made kind by kind treatment.

The true way to be happy is to make others happy.



## Doctrinal Sermons.

A DOCTRINAL sermon is nothing more nor less than setting forth the tenets or faith of a man or congregation by the minister in charge; so that all who may have been hitherto unacquainted with the belief of certain church members, or the faith upon which an assembly of religious people unite may be known. One body of people have adopted what they call, "The five points of fellowship;" another, "The thirty-nine articles, or the Westminster confession." A strict observance of these is considered as a necessary qualification in all, or any of the orthodox churches. Christ preached no doctrinal sermons, and yet they were all doctrinal. Peter surely must have preached the truth on Pentecost. But no mention of a doctrinal sermon is found. And if there be any difference between what may be called doctrinal, and a common-place sermon, it must be in the setting forth of a special faith, adapted to the people setting forth their particular faith in a manner that leaves no room for doubt as to the foundation upon which they build. Hence we hear of Calvinism, Wesleyism and Universalism. Each one claiming to be in the right; either from antiquity, with a few passages of Scripture to sustain them; or, as some remark, "a consciousness of right from an inward feeling," called the Spirit's evidence bearing witness with their spirit; amounting to an indisputable truth of the soundness of their belief.

As a people separate and distinct from all others, either orthodox or heterodox, our sermons are doctrinal; whether we speak upon the first, second, or third principles of the gospel of Christ; the resurrection or eternal judgment. They are doctrinal, because it is the doctrine that Christ taught and commanded his apostles to teach. And when our Savior remarked to the Jews, that if any man would do his will he should 'know of the doctrine; whether it be of God, or whether I speak of myself,' we understand him to mean, that all the plan of salvation was doctrinal as he announced it. He committed to his apostles the same. So that, taking the words of Christ as a criterion, all sermons preached with a view to salvation are doctrinal.

We are aware that some of our Christian neighbors make it a point to preach what they are pleased to term a doctrinal sermon once a year, as a sort of memory refresher; lest some of the flock should forget what they had subscribed to, or what their creed contained. We, as Latter Day Saints, need no such revivers, if we do our duty. Our sermons are uniform the year round. We certainly differ widely from those other sects, in that we take the gospel plan for apostles, prophets, evangelists, pastors and teachers; gifts, healings and all other blessings enumerated in the New Testament writings. We also differ from them, in that we believe that baptism by water constitutes a very prominent feature in the new birth; and that no man or woman can truly be called a son or daughter of God without the baptism of water. After the water baptism, then takes place the baptism of the Spirit, applied in the same manner as of old by the apostles of Jesus. We differ once more from our orthodox neighbors, in the manner of conferring the gift of the Holy Spirit, or Holy Ghost. While we respect them as men and

women, and believe them honest in their views, we must be candid with them, and say to them in love, You have never been born again. The two elements, one water and the other Spirit, are as obligatory and as essential to the well being of all men and women that hear the gospel, as the spirit within man is essential to the body for life. "For as the body without the spirit is dead;" so also, is faith in Christ so called without baptism of water and Spirit, after faith and repentance have been manifest. This is doctrinal, we believe, and I subscribe to the same.

LEWISTOWN, ILL.

T. F. STAFFORD.

## A Traveler in Utah.

THE *Valley Virginian*, sent us some time ago by Bro. O. E. Cleveland, contains a letter of correspondence from Utah, speaking of the faith of the Latter Day Saints as a body, the writer says:

"Remember that the revelations concerning polygamy were not "received" until July, 1843, and were not favorably received until some time after; so it can be said of the Mormons, they broke no civil or moral laws; they simply declared themselves to be believers in and followers of the new religion promulgated by Joseph Smith, and to receive at his hands instructions as to their daily walk and conversation. There was enough of superstition about it to satisfy those who are always groping after the mysterious. A direct result of the persecutions suffered by them was the development of the powers of endurance, and an intense determination to succeed. Like the little band which set sail in the *Mayflower*, oppression had made them brave enough to face danger and suffering, and they blindly followed their leader, their faith strengthened by every new persecution, their strange religion elevated into something sublime by the very abuse intended to destroy it.

"But the storm which commenced like a gentle rainfall, increased in strength until it descended like a torrent. Men were imprisoned, tried, acquitted for want of evidence, only to be again arrested and forced to revindicate themselves. At last a furious mob murdered Joseph Smith and his brother Hyrum, and their blood sealed firmly together these 'Latter Day Saints' who believed their leader a martyred saint.

"Then up rose Brigham Young—coarse, illiterate, but possessed of a wonderful will, and an unyielding tenacity of purpose, a farseeing, annalytical mind. Through terrible hardships he led this people out to their new home in the then far West. Societies were formed to execute the bidding of Brigham Young, and under the names of the 'Danites,' and the 'Destroying Angels,' these men committed crimes which will stain the pages of American history forever. Much that in this world stands charged to the Indians, will be found in the big book set down over against the names of these 'Destroying Angels,' and I shall not be surprised if Brigham Young's name leads all the rest.

"If any one chosen to do this bloody work, faltered, his life paid the penalty. Emigrants crossing the plains were shot down and plundered. Women and children, old and young, all had to die if the decree went forth from

his immaculate highness. For every violation of law they found an excuse in the fact that they had suffered wrong, and the hands which trembled when they struck the first death-blow to a fellow creature grew strong and willing with bloody experience.

"However honest and pure may have been the motives of Joseph Smith, Brigham Young seemed to labor to accomplish only one object, to build up a kingdom, which, while he gave it the name of the 'Lord's Kingdom,' so far as dollars and cents and the luxuries they can purchase are concerned, the kingdom was his own. To accomplish this he had carefully to hide the cloven foot, while, under the guise of religion, he drew the net close about them, until there seemed to be but one will controlling the entire community.

"Were I to trace the course of these pioneers from the day their little band first halted in this valley down to the present time, it would seem like strangest fiction. The hardships endured by them; the desperate energy with which they fought to overcome all obstacles; the tenacity with which they clung to their new faith, even when starvation and death walked closely beside them; all these without one complaining word, are things which seem incredible."

WE published some part of Mr. Fuller's report to his Advent brethren, on his return from Palestine; but absence from home and a full *HERALD* each issue since, kept us from putting the rest in. We now condense from the *Age to Come Herald* for August, 1880.

"If you take a crotched limb of a tree, three or four inches in diameter, and cut one branch of this limb long enough to reach to the yoke, which answers both for a draught-chain and the plow beam, and cut the other branch quite short, say about one foot and a half long, tapering, with a nose piece of iron or steel fastened to the end to root up the ground, and then fasten aslant to the hind part of this a straight stick for a handle, with perhaps a pin in it, and you have a fair specimen of a Palestine plow. If a yankee farmer should break such a plow in his field, where there was a tree with a limb big enough, he would, I think, with an axe, and perhaps a hammar, make an entire new plow, (except the nose-piece,) in an hour, and proceed with his work, without the assistance of an experienced plow-maker. It is light enough to be carried over the farm upon the shoulder without difficulty. It does indeed lighten up the soil to the depth of three or four inches, better, probably, than many at first sight would suppose it could; but one of our common cultivators would do the work better, much faster, and with less fatigue to the plowman. The little furrow, as you will perceive, is turned both ways, as a cultivator tooth would turn it; hence they do not go round a "land," as we usually do with a common plow in this country, but drive back and forth upon one side, until the piece is finished.

"There is no necessity whatever that years should be required by people from this country in adopting our plows and style of plowing there. Carry plows with you, or manufacture them there, of the most improved patterns, and you may commence plowing at once with

your most experienced laborers, as you would plow here. When you go to Palestine, carry the benefits of your education with you, in agricultural pursuits as well as in everything else. It will not be necessary to carry a stone in one end of your bag to balance your grain there, any more than it is here.

"In that rich soil on the plains, I think our light steel-polished plows would be preferable at first. They will be cheaper than heavier plows of the same quality, less team will be required in using them, and the crop for a few years, when you will more particularly need good crops, will probably be better.

"They have no harrows of any kind. Shovels I did not see, nor scythes. The hand-sickle with which they cut their grain, is similar to those in use here many years ago, but inferior in shape. Their hoes are like our bog-hoe, perhaps a little narrower.

"They tread grain out with cattle. The Germans take a stone, like a roller, about three feet long, corrugate it, and roll it over the grain instead of treading it out. It is drawn by horses. I could not ascertain that anything better was used for thrashing grain, than treading it out with cattle, and drawing this stone roller over it.

"I could not see any reason why everything—plows, harrows, shovels, hoes, iron bars, drills, (for putting in seed), planters, reapers, threshing-machines, mowing-machines, and all other farming tools used in this country, could not be used in Palestine as advantageously as here. Reapers and threshing-machines are specially needed by the farmers now. So also are good grist-mills, with bolters and screens.

"The farmers raise excellent wheat and barley now, with their present mode of cultivation. Rye and oats do not do so well at the present time. Not much Indian corn is raised; but evidently it might be profitably grown with proper cultivation. Sweet potatoes are good, but other kinds do not do as well, owing, in a great measure, evidently, to a lack of cultivation. They require that the soil should be stirred to a greater depth than wheat and barley. Peas, beans, millet, flax, tobacco, cucumbers, and various kinds of melons grow well. Onions, beets, cabbages, turnips, tomatoes, and all kinds of garden vegetables are abundant and good. Oranges, lemons, figs, grapes, olives, mulberries, and other fruits, are excellent. I think it is safe to say that nearly everything that can be raised in every other country, can be easily and profitably raised in Palestine; and probably in no other part of the world can a greater variety of products from the soil be produced.

"*Ques.*—What is now manufactured in Palestine?

"*Ans.*—Nothing of importance; except the common people make their own clothing, such articles as they use in farming, etc. Not much household furniture is required, except by the well to do classes; and that, with other things coming into use, is imported.

"Upon a small scale, the hides of horned cattle, donkeys and camels; and the skins of goats and sheep could be profitably tanned and made into boots, shoes, and horse-harnesses and the like. Wool, flax and cotton may be raised, or brought from Egypt and Syria, and manufactured into cloth and thread, and

such articles as are usually produced from such commodities, where steam or water-power can be obtained. Coal from America will probably cost from three to five dollars per ton more in Palestine than in Boston; but as the raw material is so much cheaper there than here, woolen cloth, leather, and some other articles, could be manufactured cheaper. Wool is from twelve to fifteen cents per pound, and hides and skins can be purchased for one-third of their value in the Boston market.

"Wheat, barley, oranges, lemons, olives, and small quantities of wool and skins are exported.

"The horned cattle are about like ours in this country, except they are smaller. They are very well built, and I judge the oxen will make good workers, and the cows good milkers. Good ox-yokes should be among the first useful articles carried to that country, but not of the largest kind. I do not think it would be advisable to import cattle to Palestine at present, even improved breeds; for though the native cattle are small they seem to be well adapted to the country in its present condition. They are cheaper kept; less liable to disease than imported stock would be, and with proper care and feeding I have no doubt they would be greatly improved. As to the profit to be derived from stock, I think with the same outlay, more could be realized from the native cattle, than cattle from any foreign country.

"The horses are also small, and are not much used except for the saddle. They will make good drivers, however, and are heavy enough for plowing, and light draught work, such as staging, express business, and the like. It will not be desirable to import horses either, as the native horses are more suitable for everything that you would naturally wish to use horses for. In emigrating to that country I would not take any domestic animals, except, perhaps, a few extra sheep of some choice breeds, for an experiment.

"Compared with ours I can not call the sheep small, but common-sized. Their wool is rather coarse, but good; and their meat is equal to the mutton that we have here. Some of them have horns, and some have large flat broad tails. But they run with the goats just as they did in old Bible times, I mean when the Bible was written; and if the proportion of the human family who have fed and clothed Christ, and visited him in sickness and in prison, are to be estimated by the proportion of the sheep to the goats, in the flock that I saw, the company upon the "right hand" will be small indeed. The "flocks," as the sheep and the goats together are called, are mostly goats. They are pastured together, and yarded together nights, in what are called "sheep-folds in the Bible—open enclosures.

"The goats are not all of one species. Some are what I should call the common goat; others are larger, with longer hair, and nearly black. Goats' meat is good for food; especially the meat of young kids, which by many is called very delicate. Their skins are superior to sheep-skins for leather; and I should judge by the very large proportion of the goats to the sheep in their flocks, that the natives consider them more profitable than sheep. They are not subject to so many diseases, are not so easily affected by heat, are more robust, and eat almost everything without injury. Then as their milk and skins are

so much better than the milk and skins of sheep, with the little use that is now made of wool, it is not strange that goats are raised in much larger numbers in Palestine than sheep. But let the manufacturer start his mill, and the farmers will soon improve and increase the wool-growing business, which will make sheep more valuable.

"Almost all articles of transportation are now carried upon the backs of animals, and the saddles now in use by the natives are well enough; especially as it is hoped that the mode of transportation will soon be changed from the backs of horses, camels, mules, donkeys, and the heads of women, to carriages. Such a change will make work for the laborers in building roads and making carriages and harnesses. But saddles and harnesses, ox-yokes and chains, as well as farming tools, household furniture, carpenter and machinist's tools, may profitably be carried there until they can be manufactured in the country, as they will be needed for immediate use before roads and carriages can be built."

### Letter from M. T. Short.

THE last communication I penned for publication was in Steuben county, Indiana. Since that time my labor in the vineyard has not been slackened, though my experience has been diverse. My nine imaginary wives of Wolverine production were forever nonsuited by a fair one from the Garden State. She is a missionary's consort and imparts joy, courage and accelerated strength to our sphere, we fondly believe. My memory is transported to the pleasing scenes of Clear Lake, when the humble ones went down into placid waters and came forth, we trust, with new hopes, desires, aspirations and new divine natures. Our efforts in that pleasant field closed in Branch county, Michigan. Our last meetings were convened in the forest. Large concourses were present and the order and attention were extra good, while Brn. Kelley, Scott, and others dispensed the word of truth. We found Wm. H. Kelley a companionable, christian gentleman, a jolly associate and an aggressive maintainer of a full orb'd gospel. May health of body and great mental penetration long bless that polished shaft, for the very work's sake, we pray. I called at the hub city of the north-west, to visit a fleshy brother and replenish my apparel ere I would bring up in western Illinois. Bro. Columbus Scott joined in with me at Kewanee, where we had very enjoyable times. A short time after the Buffalo Prairie conference we called at Burlington. From thence we sojourned in the Decatur district, where we preached in several localities and attended a very happy conference, it being our first there. After the Semi-Annual Jubilee, we did service in towns and rural sections, too various to mention. Without naming, suffice to say that the Saints of the west are generous and kind.

The country within a radius of one hundred miles from Kansas City is actually the finest by nature in all the earth. After the war it could be purchased for the merest sum; but now its worth is known, and elegant modern improvements are quite common. Real estate has increased from ten to twenty per cent in the last two years. It fairly throbs with the great industries, and groans under falling

nuts, ripening fruits, and golden grain. Flowers, grasses, vineyards, and artificial groves contribute to beautify and gladden many a happy home.

Far West is no more, as an existing village, and the former home of the great Palmyra Seer is crumbling away. The place for the Temple has never been plowed, or tilled, but the reason may be that the soil was removed to quite a depth and the massive corner stones laid. Fine fat cattle roam through rich pastures; the bleating sheep send charming sounds through hill, dell and glen; the swine look with favor upon forest and field, and all the bestial train appear to be in their element. Soil, wood and water, rock, climate and health, fruits, ores and schools, and, in fine, most everything that exalts, polishes and happiness civilized life is found in lavished profusion in this wonderful State.

When I think upon the weakness of man and the follies of modern Israel, when I see what she is, and reflect what she might have been, I exclaim, How art the mighty fallen! Alas, I weep, I wait, I trust and hopefully pray!

Kansas City is the famous railroad center of the west. Its packing department is of the largest in the world, its manufactories are grand and its commercial interests are growing immense. Wickedness is not without many representatives there, but we have not a single one. Many of the Saints of Independence district are poor, a trifle fanatical, and two trifles contrary, we are troubled to say. But most all want to do right, hence a brighter day is dawning. I arrived home and found the loved ones well and rejoicing in the liberty of the law. Bro. J. T. Davies was with us and intends to devote his time and energy to the ministry. Peace obtains, in the main, through this district and we confidently look for pleasing results to crown our work just after Garfield, or some one else, is elected. There is a great deal of poor whisky drank, but we suppose the government debt should be paid. We look for a large gathering at the conference next week. We feel well in body and mind, and courageous in the work.

Ever praying for more true laborers, and for a widening and deepening of gospel influences in our own hearts, I remain your never deviating friend and true brother in peace and love,  
M. T. SHORT.

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## Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, December 1st, 1880.

### IS HE AN HERETIC.

THE Methodist Episcopal Church, North, has a touching case of heresy to deal with in the Rock River, Illinois, Conference, in the person of Rev. Hiram W. Thomas, a hitherto popular clergyman of that denomination, and resident in Chicago. The agitation began some three or four years ago, upon the utterance of some very latitudinarian doctrine, in a sermon or two preached by the Rev. Thomas upon occasions of peculiar character; one of which was that of the murder, in Chicago, of a wife, almost a child, by her husband, a man of brutal habits. In this funeral service the Doctor officiated, and in his discourse he hit one of the church dogmas a rap, by contrasting the probable condition after death of the victim, with that of her murderer, and denying that she, the child-wife, must be cast into hell, because unconnected with the church, while her slayer must be sent into Paradise, because of alleged repentance and conversion after the murder. At the time the reverend gentleman rather warmly denounced the dogma of hell for innocent but unconverted men, and heaven for professed repentants covered with criminal acts. It created quite a stir, and made Dr. Thomas quite popular with the mass, but drew the suspicion of the church upon him.

The writer of this told Elder Tibbals, then located at Plano, in charge of the M. E. Church there, that the time would come that they would oust Elder Thomas from the connection; that he was certainly growing too liberal for them, and they would have to deal with him. This was not long after the child-wife sermon; but Elder Tibbals then thought not; that it would take a different turn. But time grew apace, and the Doctor began lecturing, and by slow degrees grew broader in his views, and freer in his utterances, until it became apparent that there was trouble for either the elders, conference, or for him. Two years ago, the conference passed upon his character, but admonished him to be careful in his doctrine and the expression of his views. But the Doctor declared himself to be in accord with the church of which he was a member; and rather scouted the idea of his being a heretic. The pressure brought to bear upon him was, however, strong; and whether resentfully, or otherwise, he took occasion to preach a sermon in the Centenary M. E. church, in Chicago, October 10th, just before the session of the Elders' Conference at Rockford, in October last, in which he stated his position; which position for the benefit of the readers of the HERALD we give below, in extracts.

The points, as stated at the opening of the printed sermon, are "The Atonement, Eternal Punishment, and the Inspiration of the Scriptures."

"And now what is the substance of all my doubting? I have come to have the reputation with a good many of being the doubting preacher and the disturber of men's faiths. What have I doubted? Have I ever doubted the existence of God? Never. Have I ever doubted the Divinity of Christ or the immortality of the soul? Never. Have I ever cast a doubt in any possible sense upon what may be

called the spiritual doctrines of the Church,—the doctrine of prayer, the doctrine of pardon and regeneration, the doctrine of the richness of the Spirit, the doctrine of holiness of heart and life? Never. You may read the hundred sermons that I have had published—I have not read one in ten of them since they were in print—and you will not find a syllable or a shadow of a doubt on any one of those questions, and I know it [murmur of assent], because I know doubt is not in me, and can not be there. Not being in me, it is not in the sermons.

"Well, then, what have I done? The points I specified in that paper submitted to the Conference related to three things that may be regarded as pivotal points in theology. They related to the doctrine of the Atonement, of Future Punishment, and to the Inspiration of the Scriptures; and now let me say that I believe in all these three, but I do not understand them as some others do. Possibly my explanation of these doctrines and my philosophy of them differ from the majority of Methodist preachers, but the doctrines themselves I believe.

"Now take the doctrine of the atonement. I believe it. But I do not believe the old penal butcher theory of the atonement, where you make Jesus Christ a sinner, and punish him for sin, and execute the penalty of a broken law upon a man who had never broken it, in order that those who had broken it could be pardoned. To me such a theory simply disturbs, unsettles, and undermines the very root-ideas of justice and morality. I do not,—I do not believe it. [Faint applause and a few hand-clappings]. Now, a good many of our people seek to believe it,—the majority of them,—in what I call the governmental theory, and I readily accept this if you will simply leave out of it this penal idea that Christ was punished. I accept it if you leave that out. I believe in God's great moral government over man, and I believe He came forth in Jesus Christ that He might further the ends of that government and bring peace and harmony among all His children as far as may be after the law, but I do not believe that any penalty was ever executed upon the innocent Jesus Christ. I have reached this moral view of the atonement after much thought, and after much mental suffering. I rest in it; I believe it is the gospel. I can not, and I will not preach anything else. I expect to live in it, and by it and die in it, and I am just as confident to-night that in its general features it will be the theology of the world in the future as I am that I stand before you. It loses nothing; it gathers up and saves everything; it is the great law of the vicariousness of love coming forth and seeking to save. It touches the very center of character, and before it unbelief stands in reverence and in silence, and the sinner rebuked by the tears of his father, and the wanderer is taken back, heartened and regenerated. The whole moral power of this view of the atonement is to make men like Jesus Christ, to fill the heart with ineffable love and sweetness, to fill it with sacrifice, to fill it with suffering for humanity. And believing this, I do not disfellowship others because they can not. I have not sought to obtrusively thrust it upon the people. I preached it in spirit and never gave it formal statement until the Conference asked me for my views, and I gave them without mental reservation.

"Another point on which there seemed to be a difference is the point of future punishment. And now let me say that I said to them, and say now, that I never doubted, nor do I now doubt, the fact of after-death punishment for men who die in their sins. I believe that the law that punishes sin is in itself essentially and strictly eternal. I believe that law abides everywhere in all places, and will abide forever. I believe it is rooted in the very nature of things, and in this or in any world, if one sins he will suffer loss, and if he stays on the side of sin forever he will suffer forever. I believe that there is a modified sense in which most persons—possibly all adults—may be said to suffer eternal punishment or eternal loss. None of us can be in this world without years of wasted life and neglected opportunities. What we might have been if we had lived those years right! I suppose that law carries over to the future in this modified sense. There may be per-

sons,—and the vast majority may feel so,—there are scars that can not be worn away, memories that can not be obliterated, and results following our every sin that may never wholly be escaped. That may be, but it is consistent with a large amount of happiness in this same law as we find here when we pass away from the arena. Though not what we might have been, we come into the conditions of glory in the law of life. I believe this, but I do not believe the old literal, terrible ideas of a hell-fire in which the bodies of men and women shall be consciously tortured forever. [Applause, faint at first, but afterwards becoming loud and general]. I do not see how any man of good sense can believe it in this day. [Renewed applause and hand-clapping].

“There is a law against applause here, but as my time is out I guess that law is repealed with everything else. [Laughter and applause].

“John Wesley in his day believed in material hell fire, and he said it was just as reasonable to talk about material air and material water as material fire, and if there was fire at all it was material fire, and when the objection was raised that a material fire would certainly consume any substance that it burned eternally, John Wesley answered that by saying that the Lord had in mercy given them an example in the asbestos,—a kind of flax I think, that might be submitted to the most intense heat,—and there was an example of it in the museum, and yet it could not be destroyed. And he said that if it was not literal fire it was something worse. Dr. Williamson, of the First Church, preached a sermon a few weeks ago in which he deliberately announced that that is now the theology of Methodism, and that there are no important exceptions to it; there may be now and then some tender-hearted preacher, with a heart more tender than his Savior, who can believe it.

“Now, I pity a man that can talk that way, and I pity the church if that is the theology that we are to have in the future years. I neither believe that there is any such literal and severity as is meant by conscious burning in living fire forever. Nor do I believe much less with Mr. Wesley, that if it is not fire it is something worse. I tell you, my friends, such a word negates the thought of God. With the picture before you of vast numbers of those who have lived on this earth, men and women, forever suffering in such torment, you can not think of God, because to think of God you must think of supreme goodness, of supreme excellence, of untarnished justice, of everlasting mercy, and pure love. You can not think of God when you think of any being that is not as good as your highest ideal makes Him. If you think of God you must think of the best. Anything else is not thinking of God at all. And no man can look upon such a picture as that and not feel that somehow God ought to have done better. I tell you that if I believed that doctrine I should never smile again. If I believed it I could wish that I had never been born. If I believed it I could wish the race might perish from the face of the earth. If I believed it I could wish that star after star might pale its light till the heavens were veiled in utter darkness. If I believed it I could wish that God Himself were annihilated.

“I believe in the strength and integrity of God's government. I believe in His eternal and everlasting justice. I believe that He will appropriately punish the men or the souls who violate the laws of that government. But I don't, and I can't, believe in any such terrible conceptions of government under the thought of a God of goodness and love; and to preach it is to make infidels, and to make atheists, and to drive sensible men in disgust away from the Church. And yet these same thoughtful men and women are ready to believe in a reasonable God, and in a just government, and that sin will be properly punished.

“Now, as to the eternity of punishment, I expressed at Conference a doubt on that subject. I believe, as I have said, in the eternity—the literal endlessness of that law by which sin brings suffering. I believe it abides everywhere, and will always be active. And I believe, as I said, if souls stay on the side of sin they must stay on the side of suffering. But I believe that souls go out of this world free, and I can not affirm that any

soul will forever stay on the side of wrong. I can conceive how that, in the infinite creations that will probably go on forever, there may always be persons touching the dark side and going into sorrow, and there may never be a time but what there may be the suffering of those who are passing through some period of drill or education. It may all be, but I can not affirm, nor will I, that I believe that any single individual soul will forever remain in sin, and forever remain, consequently, in suffering. The question is an immense one; it involves the destinies of countless millions who have died in the past, and died without going into what we call a degenerated state. And to quietly and positively affirm that there is no possible chance for improvement after the breath goes out of the body is to me a doctrine of despair for the past—despair for the past. Great God! Can there be no help for the past? If we could save every soul from this out—if the old doctrine is true—the universe had better, as I say, never have been brought into existence at all. It involves the destinies of the present and of the future generations. It involves the character of God. It involves questions of far-reaching influence. The question is so large that before it I stand in almost silence—the issues of God's purpose in a universal intelligence. I have looked into this question a good deal. I attempted to study it under a realization of what the subject was fifteen or twenty years ago. It was such a gloom upon my mind that I did not smile for years. I was not conscious of the state in which I was. I read all I could get. I could not settle the question in argument fully one way or the other. I got relief in prayer. God assured me that he was Father of all, and would do right. Of later years I have had access to literature that I did not have then, and, as I have examined this subject as best I could, I find that instead of it being a subject closed—no debate upon it at all—that, when I go back to the early Christian centuries, the first three, or four, or five hundred years after Christ, I find that this broader hope was the general faith of those new and tender centuries. I think Dr. Edward Beecher has made it plain that of the six sects of theology that existed in those centuries four of them were unqualifiedly Universalists. One of them was Annihilationists—taught the destruction of the wicked, and one, and only one, and that was the Latin one with the Latin Testament under the Roman law, taught the doctrine of eternal punishment. And I want to say to the memory of John Wesley that, on good Methodist authority, as John Wesley came to riper years he showed the hope of a better outcome for our humanity, and scouted the idea that there was not such a hope, or such a possibility. And I tell you another thing, my friends: there is not, I suppose, an orthodox divine of any note in Europe to day but believers in an after-death probation, and believers in it from the Bible, too. And I tell you again that a large part of the Church of England, that grand Church of patient scholarship, a large number of its clergy share the same opinion. And in the Protestant Episcopal Church of this country a great many of the clergy are right along in the same line, and they do not hesitate to say so, and they are not troubled in their churches or by their Bishops when they do say so. Now the question is, Has a man a right to be a Methodist preacher, and hold that broader hope—tell the truth as it is in literature, and speak the hope that is in him on this subject? That is the question. Well, the Articles of Faith in the Methodist Church have not one syllable on future punishment—nothing about Hell in any way. Nor is there anything in the Apostles' Creed on that subject, and I joined the Church under the Articles of Faith, and was baptized with the Apostles' Creed as a part of the Liturgy, and under those they can not touch me. [Applause.] Nor can they touch you. Of course I concede that the consensus of our theology has been that of belief in endless punishment. That has been the faith of the Methodist Church,—that was the faith of the theologians, but it was not in the Articles of Faith, nor in the Apostles' Creed. Our last General Conference added on a little to the machinery for heresy hunting,—a new rule that reads what should be done with any of our preachers, if they hold or disseminate in public or

in private doctrines contrary to the Articles of Faith,—they have added, “or the standard authority.” That takes in, I suppose, John Wesley, and it takes in Richard Watson, and I say deliberately that I do not believe John Wesley's sermon on Hell, nor do I fully agree with Richard Watson. Richard Watson's theory of hell is that God undertakes to make law binding by making the penalty as severe as he can and the reward as great as he can, and hence attaches, as reward, nothing less than endless life, and as penalty nothing less than endless death. Now, I hardly think that God puts out all his energy and strength in making a sinner as miserable as he can. I don't like the philosophy, the standpoint, or starting point of his theory; nor do I suppose that he adds the greatest possible reward for well doing. I suppose that the other life, like this, lies between great extremes, and that there is a proper reward for virtue, and a proper punishment for sin. And I believe and I think that the Methodist Church made a great mistake in making so great a fuss over so little an affair. And I did not believe, and could not believe until it was done, that they would single me out and attack me for heresy, upon views so moderate as those that I hold. I have as good a right to my theory of the atonement as other men have, and I showed conclusively here a year ago that there was no settled theory in the Methodist Church,—that our leading men did differ in the philosophy of the atonement. We all believe in it, and that God has so come forth in the world that sin may be pardoned and men regenerated. I believe in future and proper punishment, and the integrity of God's government; and, in all reason, in an age that is so burdened with doubt, it ought to be enough.

“Another point on which I differed was that of the inspiration of the Scriptures. Now, I believe that the article of our Church of faith—on that subject, that the Holy Scriptures contain all that is essential to salvation. So that whatever is not taught therein, or can not be proved thereby, should not be regarded of any account. I believe that. I believe that God has spoken to us in the Holy Scriptures. I believe they contain a revelation of His will—a clear unequivocal law of human duty. I believe it. I believe implicitly in the teachings of Jesus Christ. I don't suppose that in all instances we have the exact words in which the Savior spoke. But I do suppose and believe this: that we have the consensus or substance—the spirit—of his teachings, so that we may know His mind, and know his life, and know the line of life and duty he would have us pursue. I believe that, and what I believe, that I believe. But I don't believe that all parts of the Scriptures are equally inspired. I don't believe that the Old Testament throughout, is critically and literally infallible, and I don't see how any man with the facts of literature before him can believe it. I don't believe in the literal verbal rule of inspiration, as applied to all parts of the Scriptures, and to apply that rule is simply to incumber ourselves with difficulties, and to attempt to prove what is utterly impossible—to burden ourselves in a way that we can not go forward, and to put clubs into the hands of infidels with which to break our heads. And I won't take positions that in my own mind are not in a degree rational and tenable, and I won't waste the balance of my little life standing out on picket lines, from which I know I must be driven in when the attack comes. But I will come back, and I have come back as far as I can into the great centers and strongholds of truth, and I stand there and I stand here with a faith immovable and a confidence that knows no weakness [applause]. Nor do I believe, my friends, that the influence of my preaching is to unsettle men and make infidels of them. My methods are different from some. I pursue as a rule, as you have all learned, the inductive method. I seek to lead the minds of those with whom I am talking, and I feel always that I am near—with my audience—talking with them, not standing off and talking at them, talking with them. I can lead them along to the standpoints where truth seems evident to them, and where I do not have to proclaim and cry out, Believe! believe! but where they see the truth and they want to believe, and they can't help but believe. I have no power to club men into an acceptance of my be-

lief of truth. They are of precious little account if you get them in that way, and yet I have not one word to say against my brethren who pursue a different method—who pursue the purely dogmatic method, and who seek to overpower and compel, as it were, the intellect. They must do their work in the way they think best, as they best can, and I must do mine in the way that seems best to me, and as I can best do it. By our words and works at last we shall have to be justified or condemned.

“And now, my friends, this opens up one more point, and that is, what is to be the position of the Churches, and of the Methodist Church with the rest, and it in particular, now in relation to the questions of the growing thought of the age? I have been taught to believe from my childhood that Methodism was a great church of song, and of prayer, and of experience, and of holy life and living. I have been taught by Wesley himself that Methodism puts its emphasis upon heart and life, upon character, and experience, and conduct, and I have been taught, and I have been teaching it to other people in all sincerity, that Methodism stood out as one of the great liberal Churches, allowing men, in the language of Wesley, to think, inviting them to think, and I have hoped, and I hope yet, that Methodism is going to grow with the growth of the world, growing to be so broad that truthful men and women can come through its doors and altars with their heads on their shoulders. I hope that it is going to be so broad and so progressive as to keep up with the growth of theology, for theology has its growth, and it doesn't stop to say anywhere, “It is all fixed, and you must never budge from it or look for anything more.” Theology is growing and has to grow, my friends, with other things; and yet I count it entirely loyal to stand in this pulpit and say that the tendency of our legislation for the last year has been in the direction of narrowness and not of progress. Why, John Wesley made the simple condition of membership that men should want to save their souls, and lead a good life, and get away from the peril of sin, and from that day on until some twelve years ago there was never a test required of any one coming into full membership in the Methodist Church beyond the baptismal vow with the Apostles' Creed in that: but we have legislated—our General Conference has—until now no one can get into the Church—I have let a few slip by me here [laughter]—unless he affirms his belief in the whole twenty-five Articles of Faith—a most marvelous thing in ecclesiastical literature that a church which began so liberal has come out and made a condition that no other church in the United States, so far as I know, has made. I say I do not like legislation in that backward way, and I have a right to protest. It is the right of all citizens. Had I been a member of the General Conference, I would have had a right to make a speech against it, but, being the law of the Church, of course we have got to abide by it. We had nothing until last May, as I said, as the special basis of the trial of a preacher for heresy except the Articles of Faith. Last May they put in the standard authorities. They did not define who they were, but they took in the books, I suppose, appointed by the Bishops for the course of study; they include Wesley and Watson. I do not know how they are going to interpret that rule, or what the practical application of the law is to be; but, if they carry out that law literally and practically, and the ministers of the Methodist Church are honest, I can take it and turn out one out of every ten of the denomination. I believe I can do it and I will begin with Bishop Foster. [Laughter and applause] I mention his name because it is mentioned all over the country that he is not exactly sound, and when I was in Cincinnati some friends from New York called at my room at my hotel with papers all made out of extracts from his book. I read that book and was going to review it, but could not do it without seeming to be personal, because he had helped in that hauling over that I got, so I did not review his book. These men came to me and proposed to me to agitate that thing in the press of Cincinnati under any assumed name, so that there would be a pretext for bringing it up. I told them in hunter's phrase that they could

scare up their own ducks if they wanted to shoot them, and when I attacked Bishop Foster or any other man I would do it at home, and I would do it under my own honest name. [Applause]

“Now, what is to be the course of the churches? It is not only the Methodist Church, but the Church of Scotland, the Presbyterian Church of this country, the Baptist Church,—all the churches almost, except the Liberal Church and the Protestant Episcopal Church of this country, that are in trouble on this very question. There are more heads of heresy sticking up than they have guns and ammunition to shoot. [Laughter.] What is to be their course? What are they going to do with all these men? Why, take the Roman Catholic Church. I am, I think, quite credibly informed that there are in this city alone 2,500 young men born and baptized in the Roman Catholic Church that never enters its doors at all. Are we as a Methodist Church—are the churches of this generation going to turn round and go back to the teachings of one or two or three hundred years ago, and put the yokes of that old time upon the people? Are they going to do it? If they do I fear there can be but one result, and that is to drive away intelligent and thinking men, and I might say, make a bid for ignorance or hypocrisy.

“You put the rule down strictly to the members of the Methodist Church—this particular congregation, especially since I got here,—and how many will agree with John Wesley's sermon on hell? They stay in the church and say they have a right to stay there, because of their character, and you will get no brother goose enough to put them out on the ground of their theology. Unless they make trouble they can stay in, but the trouble is to allow others to get in. Now, I believe, my friends, honestly, in opening the door to all sincere people who want to leave sin and want to do right. Give them the New Testament and let them come in. I tell you this step of legislation of our last Conference in bringing in the standard authorities is a step in the direction of ecclesiasticism, and is a step in the very direction that Rome traveled when she tied herself to traditions instead of the Bible and made the Reformation of the sixteenth century necessary.”

When the matter went up to the Conference, and Dr. Thomas' name was called his character was passed; but after much talk and debate the following preambles and resolution were introduced by Elder Tibbals and were passed, one hundred and seven yeas, forty-seven nays.

“WHEREAS, The Rev. Hiram W. Thomas, D. D., holds doctrinal views at variance with the historic theology of the Methodist Episcopal Church; and

“Whereas, The holding and promulgation of his peculiar views in the Methodist Episcopal ministry will be a source of continued irritation to himself and disturbance to the peace of our Church and injurious to the great house of evangelical religion; therefore,

“Resolved, first, That, in the interest of peace and truth, we kindly but firmly request our brother, the Rev. Hiram W. Thomas, D. D., to withdraw from the Methodist Episcopal Church at this session of this Conference.

“Second, That in going out from us because he is no longer of us, we commend him to God, to the word of His grace, and to the guidance of that Holy Spirit who leads in all truth.”

To this Dr. Thomas replied, declaring himself to be in accord with the “doctrines of the church, and in the fullest sympathy with its spirit and work,” and that he declined going out. The conference then appointed Elders Axtell and Hatfield to prefer charges against the Doctor and directed his trial by the presiding elder of the conference to which he belongs; and he awaits trial.

The issue is fairly made, for the committee among other things declared:

“We cheerfully recognize the pure character and intellectual ability of Dr. Hiram W. Thomas; yet we can not resist the conviction that some of his views and methods of statement are destruc-

tive of the integrity of Methodism, and especially of the fundamental doctrines which we feel bound to conserve.

“Dr. Thomas has stated that he is in essential accord with the doctrines of the Methodist Episcopal Church, and desires to have it pointed out in what sense he is, in the judgment of his brethren, at variance with those doctrines. The committee is of the opinion that Dr. Thomas is essentially out of harmony with the doctrines of the Methodist Episcopal Church, and that this will appear whenever the issues may be fairly tested, and it is our judgment that such issue should now be made.”

That Dr. Thomas has a large circle of sympathizers and supporters in his views, is seen by the fact that a number of Chicago citizens met October 25th, and formed a church to be called the “People's church,” services to be held in Hooley's Theater. After the appointment of Trustees, a formal call to Dr. Thomas was tendered him, he having accepted a supernumerary relation, pending his trial. This call the Doctor accepted and his first services were held November 7th, and in five minutes after the doors were opened the seats were filled, and hundreds were turned away. Some seats were sold at extraordinary prices, voluntarily paid, and much enthusiasm shown.

What next? It is almost certain that there is a wide spread dissatisfaction among the ministers of the M. E. Church, in regard to Dr. Thomas' views, and his methods of church, or ministerial labor; and it seems to be equally certain that they will turn him out of the connection. Those who carefully read the extract of his sermon published by us, will see the reasons for this uneasiness on the part of the preachers; and the reason why they will expel him if they do it.

In this connection we copy from a letter by E. L. Wakeman, Chicago correspondent for the *Louisville Courier Journal*, and published in the *Chicago Sunday Times*, September 19th, under the caption “Too good a minister.” One of the ablest of Chicago's lawyers, a personal friend of Dr. Thomas, says:

“I intensely regret that our church doctrine, government, and customs give no latitude for just such sweet, grand men as Dr. Thomas is. He is certainly an injury to it, in it; I don't believe his influence will be so great out of it.”

An eminent Methodist clergyman said:

“He is a soulful, pure, honest man. He draws people to himself. When he leaves a people, the benediction of our Lord's work, through him, in some strange way, disappears.”

“A member of the Centenary church, with great reluctance” thus:

“Then of a sudden he undid the whole business by his sermon on ‘Doubt.’ We Methodists are not doubters. We don't want to be doubters. We are not Methodists if we are doubters. A chill came over everything. Great crowds flocked to the church and we tried to make ourselves believe that much good was being done to *somebody*, if it wasn't being done to *us*. But gradually the church life went out. While in numbers we are now apparently strong, we are to-day weak in real church strength. When Thomas leaves, these crowds will leave, and we will have to go to work in the good old way to rebuild our society and make it again a strong Methodist society. I don't know what to think about Thomas. I really feel as though the Methodist Church had no appropriate field for him. We love him as a man and a tender, spiritual Christian. We know him to be conscientious and pure and true. But in some way that I can not explain, however grand and noble his thought may have been, his influence has been disorganizing among us.”

Another, and a member of the church board, thus:

"He moves, breathes, and has his being in an atmosphere of all-pervading Christian tenderness and simplicity. Dear as that sympathy and tender purity is to me, bettering as is that sort of influence upon me, I always return to the sure knowledge that he unhinges me and sets me adrift from all my preconceived notions and fixed ideas. I do not believe there is a man who comes as a personal friend into so many lives that need just such tender friendship. But all this time, our healthful, staunch, old-fashioned church work goes to pieces, and we are all at sea. Ask us what we believe, we can not tell you. Ask us who we love, we promptly say, Dr. Thomas. But there is something in his ministry with us, and I find it true of all charges he has held, that is destructive to healthful church life."

To us this seems very singular. That a character so tender, pure and honest, as to make all love him, should be of such a dangerous nature to church work and church existence. We, who have bowed in absolute awe before the contemplation of the love that Christ held for "us and all mankind," and have held such constant and dread inquests over our feeble efforts to emulate that love, have never found that love, nor its reflection an element of weakness, but of strength; nor can we readily realize how such a character demonstrated in the life of such a man as Dr. Thomas is represented to be, could be destructive of the life of Christ's church. There is surely some great mistake here, and the Methodist church, as a separate identity, representing the popular phases of Protestantism, ought to pause, long and gravely, before ousting the reverend gentleman from their association. Should they disregard the caution which the situation must surely suggest to them, and thrust this "souful," "Christian-hearted" man out, there will be another occasion for a hundred thousand readers to see the lines written, in this case as in the one of Rev. David Swing, "In losing Dr. Hiram W. Thomas the Methodist church has lost a good gospeler; but the cause of Christ has gained a minister."

#### EDITORIAL ITEMS.

WE want the Elders and Saints to remember that we want a thousand more subscribers for 1881. Who knows what the year may bring in. Just think of it; five cents a day for tobacco, that neither wife nor children shares in the luxury of, is thirty-five cents a week, and seventeen dollars and twenty cents a year; ten cents a day are thirty-four dollars and forty cents a year; five cents a day put at interest at ten per cent at the end of each year, will give in ten years two hundred and seventy-one dollars and seventy-six cents; and ten cents per day put at interest in the same way gives five hundred and forty three dollars and fifty-two cents. Save your tobacco money, send for the HERALD, HOPE, and ADVOCATE, yearly, and you will have plenty to keep good shoes on the children's feet, and good wheat flour bread on your table. The man, who is a user of tobacco, and who at the end of ten years of married life, (granting him ordinary health and freedom from misfortune), finds himself without even an ordinary house for self and family, has no business to grunt, complain, or whine about the unequal distribution of fortune's favors, or turn communist and clamor for common-division of wealth, for he has literally chewed and smoked himself and family out of house and home.

Bro. Andrew Hall, of Council Bluffs, Iowa, writes, November 7th, as follows: "When I made

my report to you of conference expenses, I used 'I' when I should have used 'we,' so that it appears that I wished to take all the honor (if there is any) to myself. My intention was far from this; but I had no idea when I wrote that you would publish my letter, and so did not think the proper wording. Bro. J. D. Haywood was my equal in preparing the Conference grounds, and worked faithfully with me, and is entitled to the same credit as myself. Please set me right with the HERALD readers; and with Bro. Haywood, of whom I ask pardon for my want of thought." This manly letter from Bro. Hall has the true ring. He made a report to us because we asked him to; and we are sorry that we made him to appear in an improper light, as he evidently did not know when he wrote his report that it would go into the HERALD. We hope Bro. Haywood will accept our apology, as well as Bro. Hall's.

Bro. R. J. Anthony, writes from Lehi City, Utah, November 2nd: "Prospects are still favorable here for an increase. Our last service, Sunday night, was a most excellent one. We think prospects as fair as can be expected. I go to Camp Floyd to-morrow. Kind regards to all."

Bro. W. L. Booker, of Wilmott, Ray county, Missouri, sent card dated November 8th, 1880. "I start for the South to-day," Bro. Booker is expecting to preach, wherever the opportunity is presented. The Saints south will doubtless be pleased to welcome his labors.

Bro. Hiram Robinson writes from Plymouth, Pennsylvania. "I have visited the Saints at Philadelphia, Allentown and Brooklyn, and my heart was made glad and my faith strengthened in the work. They provided for my necessities for which I am thankful. Perhaps some of them would do well to heed the teachings of Christ in the 18th chapter of Matthew. I have commenced holding meetings here and will continue through the week."

Under date of November 6th, Bro. Josiah Ells wrote as follows: "As you are already informed, a branch was organized at Clarksburg, and Dexter L. Shinn, elected and ordained an Elder, October 18th, 1880, and Wilber Wiger, elected and ordained a Priest, October 24th, 1880. The father of Bro. D. L. Shinn was baptized by Elder Samuel James and ordained an Elder by him and Elder Ewings, in 1840; he has the License they then gave him. As he desired to unite with the branch, and as I learned he has always maintained his integrity, we received him on his original baptism, and will renew his License. He preached in the neighborhood until the rejection of the Church. His son says that his father told him one morning with tears in his eyes, after fasting and prayer that the Lord told him to "stand still, the light would be sent to him;" and in it he now rejoices. In view of the fact that a wide door seems to be opening in that region, I advised Bro. Shinn not to unite for the present with any district organization; the nearest district being Syracuse, Ohio. If anticipations are realized, a district organization can be effected in the course of time where the work has now begun. Bro. Shinn is a bricklayer, and the leading man in that line in that region, but has a large family which up to the present has not afforded him any assistance; but he has two sons who are now beginning to help, and he intends to devote as much of his time as practi-

cable to the spread of the work. Bro. Devore intends to return to West Virginia, and to take his wife along; unquestionably she is a "Help"—an earnest, gifted woman. Bro. Devore can do the preaching, but she is needed with him to do the fire-side talking. I may remain here for several weeks, as the Saints desire it. I expect to make my home in Pittsburgh with my son, J. W. Ells, as he desires me to do so; but as long as I can be of any service in the work I feel a desire to work—it can not in the nature of the case be for any great length of time, but I feel stronger in body to-day than for several months past, for which I try to feel thankful."

Bro. Joseph Luff wrote from Independence, Mo., November 2d, that he was laboring in the ministry there and he believes that good will result. So we believe.

Bro. J. C. Foss wrote from Kansas City, November 4th, that he was going to St. Louis right away, on his course to the Southern States. We wish him good success.

Bro. Charles Wicks, who, at our last advices, was lying dangerously ill at Corsicana, Texas, put in an appearance at the Sanctum, November 11th, alive, but sadly worn and thin from sickness, and a long railway ride. He, like many a northern man when malarial fever set in, longed for the cool breezes of the north.

Sr. Lydia Bennett, of Santa Barbara, California, writes of the confirmation of her hope and the answer to her prayer for a gift, by the conferring of dreams, through which spiritual instruction has been given her.

Bro. Munroe E. Culver, writes us from Mendota, Illinois, and relates how he became acquainted with the work. It was by reading the Book of Mormon, at his father's house; and the light that he receives through reading of that book. He says, "My prayer to God is that he will bless that dear old father and mother for having that book in the house." If others of the Saints would read and "remember the Book of Mormon, and the former commandments," we should have less fault-finding and more prudence.

From a private letter from Bro. H. J. Hudson, of Columbus, Nebraska, we learn that he was beaten in his candidacy for representative; the reason for which was that on the Saturday before election, the cry of "Mormon Elder" was raised against him, and printed circulars containing the same cry were industriously sent among the religious rank and file through the county; and among the German and other foreign element, the cry that he wanted to shut up the saloons, and the result was a defeat by one hundred and thirteen majority. Well, it is very hard for a thoroughly good man to be elected to offices given by a fickle populace. We are, personally, in favor of an absolute refusal to allow intoxicating liquors to be sold in licensed saloons, and should we ever offer for any office in the gift of the people, or ever be requested to take the risk of an election, let it be written on, over, before and after our name, "he is against the sale of intoxicating liquors." To be counted out for a virtue is to be honored by defeat; and to be elected by unfair means is a dishonoring triumph, which will stain the character forever.

Bro. J. M. Spaulding writes from Sibley, Iowa, that the crops were never better in that grasshopper region than now. Weather cold, with some snow.

Bro. J. A. Stromberg, is badly afflicted with rheumatism in that wonderfully "healthy country," California. If there is a country under the skies as industriously lied about in praise as California, we would like to know the name of it. We sincerely believe that we can find more health to the square mile in the sucker State than in the Golden one; but Bro. Stromberg, sorely afflicted, writes to us cheerfully of his condition. He feels grateful to those who sent him the HERALD; but sees his time expiring without the means to renew it, and feels it no wrong to confess that he is unable to pay for it. Remember Bro. Stromberg when you pray.

We are informed by Bro. J. B. Jarvis, of Scranton, Kansas, that Bro. F. Lofty has baptized a man belonging to the Bickerton Order, on the 2d November, who "bids fair to be become a useful man in the kingdom."

Under date of November 5th, Bro. John Grimmett writes from Landers, Wyoming Territory, as follows: "I have received letters of late from old friends in Idaho, who are convinced that Joseph Smith is the man called of God to lead his Church, and I am going to pay them a visit, some four hundred miles distant."

Bro. L. R. Devore, under date of November 11th, 1880, writes from Graysville, Ohio: "After writing on the 19th (Oct.) from Clarksburg, I baptized two more there, making ten. The prospect is good at Toll Gate, where Sr. E. J. Leeson lives, for an ingathering. Bro. D. L. Shinn will visit that place soon."

Bro. Alma Nephi Bishop, writes from Wales, that they would be glad to welcome a good, brave, working Elder in that ancient commonwealth; and thinks that if the Church is low in funds, they might pay the fare of such an one over the water. Of this of course we can not judge; but as to the finances, the published statements of the Bishop show just what condition they are in. The Bishop is to-day paying out of his own pocket, whatever is paid to help on the missions, either to send or return Elders and Missionaries. How long this will continue we can not state.

Bro. E. C. Brand writes. His address will be Ogden, Utah "I left my home on the 24th of September, and preached in Magnolia, Shelby, Homestead, Omaha, Valley, and Elkhorn; and by the kindness of the Saints in these places was enabled to purchase my ticket for Ogden, on the 26th of October, and was made glad by seeing the genial face of Bro. Blair on my arrival. I preached in the Liberal Institute on Sunday, 7th; at Kaysville, Tuesday 9th, and Wednesday 10th; and have secured the M. E. Church here for 15th and following evening; what the results may be, the future must determine. With grateful thanks to all who assisted me."

"In the morning sow thy seed, and in the evening withhold not thy hand; thou knowest not which shall prosper, this or that," has been very aptly illustrated in the late experience of Bro. George C. Hodge, now of Pappillon, Nebraska, formerly of Plain City, Utah. The light of the truth reached him through the instrumentality of Bro. R. A. Beecher; and now Bro. Hodge notices the fact that Bro. Beecher has sent for some of the standard works of the Church, and he knows therefrom that his prayers for him have been heard. It is always thus, sincere and honest effort to aid others ever brings to the helper the grace of God.

A son of Bro. and Sr. Atwell, living at Fall River, Kansas, dreamed that "he saw a red lily rise in the south east; a black cloud cut it in two in the middle, the upper half died, but the lower half grew and reached to the skies. It came towards him; he saw Christ following behind the lily; when it came to him the temple of God was in the lily, and he saw his mother sitting in the temple, and said to her, 'Mamma, the millenium has not come yet, but soon will, and I will be with you.'"

Bro. Charles A. Hall, of Ottumwa, Iowa, offers a copy of Bro. David H. Smith's Poems, *Hesperis*, as a prize to the one obtaining and sending to the HERALD Office the largest list of cash subscribers for the HOPE for the year 1881.

#### QUESTIONS AND ANSWERS.

*Ques.*—Is it in accordance with the spirit of the gospel for members of the Church to engage in the practice of giving music lessons on Sunday for remuneration?

*Ans.*—We think it quite inconsiderate for members of the Church to do so. There are other days for such work.

We received the following on the 15th of November; and should be particularly glad to be able send a smart preacher down into Maine; but for the same reasons that we can not send the same sort to hundreds of other places we can not send one there. Will Bro. Thomas W. Smith send his address to Bro. Coombs and oblige.

"Will you be kind enough to send us some one to preach to us, for we are in want. It seems that you have forgotten us down in Maine. There are plenty of anxious ones here that like to hear the gospel preached. You had better send some one that is smart, for that is what is wanted here. Please let me know where to direct to Bro. Thomas W. Smith. Send him this way if you can."

Bro. M. O. Howard writes a ringing letter from Gainesville, Florida. He is alone, but his feet are planted on "the Rock." He says:

"God bless the latter-day-work, to cherish, bless, strengthen, encourage, and enable the pruners of his vineyard to fully comply with the requirements of their missions. Brethren, grant me your prayers. I second the motion made by Bro. W. C. Matthews, concerning tithing; to organize an association to be known as the Latter Day Saints' Protective Association; and offer as an amendment, that each member who joins pay their \$5.00 per year, and that there be printed certificates or receipts, sent on receipt of said \$5.00, and in default of any of said members not complying with the requirements each year, the first or other certain appointed times in the year, his name be excluded; without a good and lawful excuse, and that he will pay as soon as possible."

#### News Summary.

November 5th.—The breaking of a portion of the hoisting apparatus of a mine, near Brussels, killed thirteen men, yesterday.

There is an increased demand for American breadstuffs in Russia. At St. Petersburg the price of bread has increased 100 per cent. The supply is wholly inadequate, and even the greatly increased importation of grain from this country fails to meet the demand.

An application was made to the French Tribunal on Conflicts on the part of the Jesuits to exclude the Minister of the Interior, from passing on the constitutionality of the law under which the religious orders were expelled. The application was refused. This foreshadows a decision against the Jesuits on all points. The expulsions

of the members of the religious orders are being pushed with considerable vigor, and it is probable that before a decision is reached there will not be a single objectionable priest or monk in the country.

Eighty Socialists have been expelled from Hamburg, and twenty families have been obliged to leave Altona. Many families of Schleswig-Holstein have been notified that their residence in that Province is objectionable, and are preparing to leave. Two newspaper writers at Hanover have been sentenced to imprisonment for one year and seven months, respectively, for having written articles reflecting on the Emperor William.

Capt. Gaige, of the American steam-launch Isabel, has reported to the United States Consul at Payta that he and his crew were subjected to gross indignities by the Chilian seamen at that port. The United States flag was pulled down and trampled on, and the Chilian seamen cursed the people of the United States. The captain was taken before the Chilian commander, who caused him to be confined for twenty-four hours.

Ireland is still in a very unsettled condition. A magistrate was fired at, near Longford, last night. The Dublin Freeman's Journal has started a subscription for the defense of the Land Leaguers.

The Methodist Episcopal Board of Missions yesterday appropriated \$10,868 for mission work in Central China; \$2,000 for North China, and \$5,000 for the establishment of a mission in West China.

6th.—Lord Lyons, the British Ambassador at Paris, has asked Minister Castans, to grant authorization to the English Passionists in Paris, and the English Benedictines at Douai, and M. Castans has consented.

At Sebastapool, near Pittston, Pa., yesterday, the ground over a coal mine caved some six feet, and several houses have been abandoned by the inhabitants.

The members of the Dominican, and of the Franciscan, and other unauthorized orders were expelled from their establishments in Paris yesterday. They offered only a passive resistance.

Intelligence has been received that the parties concerned in the murder of Rev. M. Parsons, in Asiatic Turkey, have been tried and condemned. One man was sentenced to death, and the others to long terms of imprisonment.

Through the carelessness of a switchman, a freight and a passenger train collided near Penn Horn Creek, N. J. Result: two men killed; switchman fled.

Two freight trains ran into each other near Moonville, O., killing the engineer and fireman. The accident is said to be due to the failure of the train dispatcher to notify one of the engineers that he should hold his train.

A party of 100 men went through the country in the neighborhood of Tralee, Ireland, Thursday night, and made the farmers residing there take oaths that they would pay no rent greater than the Government valuation.

The English Channel Squadron has been ordered to Ireland. The Government evidently anticipate trouble in the Green Isle. The Land Leaguers, however, have issued an address in which they declare their agitation to be thoroughly legal and peaceful.

Seventeen new cases of small pox were reported to-day, up to noon, at San Francisco, and much alarm is being felt.

Nearly 600 Chinese left San Francisco, yesterday, for China, amid a scene of great confusion and excitement.

8th.—A furious storm prevailed Saturday night and yesterday on Lakes Erie, Ontario and Huron, causing many shipwrecks and inflicting damages to vessels and cargoes. One vessel and five men lost.

Dr. Thomas occupied for the first time the pulpit of "The People's Church," in the auditorium of Hooley's Theatre, and the new departure was inaugurated with every indication of a great and gratifying success.

Pope Leo XIII. has been compelled to pay his own "help," a Pontifical turnout of some 600 people, because they were forbidden to take the oath of allegiance to the King of Italy. This vast inroad upon the sums donated by the faithful of the world has saddened his spirit, but has only embittered.

tered his hostility to the Government of Italy. In a speech to these Vatican domestics, made the 24th of last month, he gave utterance, for the first time, to those sentiments of opposition to the King which he was generally thought to have previously concealed.

A tornado in the south-western part of Utica, at midnight Saturday, during a heavy rain, unroofed St. Paul's German Lutheran Church.

A murderous assault was committed on a Chinaman, on Sunday morning, in Chicago, by two men.

The announcement that the Channel fleet has been ordered to the Irish coast has caused indescribable excitement.

England, at the instance of Persia, has requested the Porte to station a guard on the frontier, in order to prevent the incursions of Kurds into Persia.

At the council of Ministers it was proposed to the Sultan that he should order Dervisch Pasha to surrender Dulcigno at any cost.

A resolution was adopted at Paris demanding the suppression of the Budget of the Ministry of Worship and the separation of Church and State.

Sheik Abdullah advanced against Urumiah with 8,000 troops, but was repulsed with great loss. The Kurds are now encamped eight miles from Urumiah.

9th.—One of the Atlantic steamers made the trip from Queenstown to New York last week in seven days, nine hours and forty minutes, which, considering the season of the year and the fact that a heavy fog prevailed, was exceedingly good time. Another encountered a terrific gale during the voyage, and, in order to make her way after her coal was consumed, she was obliged to use all her masts, boats, derricks, yards and eight tons of oil cake for fuel.

An optician's store in New York was burglarized, Sunday night; loss \$12,000 or \$15,000.

Last week's thrashing in England has brought more prominently into view the deficiency of the wheat crop and the damaged condition of the barley. The consequence has been increased firmness in the English grain market, and an upward tendency.

A magazine, containing 150 kegs of powder, exploded near La. Crosse, Wis., yesterday. The shock was felt for miles around, and much glass was broken in the city.

The body of a man, with an *Alpena* life preserver on, was found at Point Sheldon.

Two wholesale houses in Chicago, have suffered loss by defaulting employees. One to the amount of \$4,000 to \$6,000, the other \$1,390. Wine and fast women the cause.

During the three months ending September 30, 1880, 20,933 emigrants left Bremen for the United States.

A paper mill in Griswold, Conn., burned Sunday night; loss \$35,000.

Mr. Gladstone's party is already seriously divided in opinion about Ireland, one wing demanding that more energetic measures be taken instantly for the restoration of order in the sister island, while the other as strongly denounces any policy of coercion.

The continued imprisonment of Rev. P. Dale, in England, is creating great excitement among members of the High Church party. Some wish to liberate him by force; others desire to appeal to the Queen.

Great misery and want are being felt in Russia, owing to a failure of the grain crop. Wheat is shipped from this country to St. Petersburg.

A wealthy young German, while intoxicated, murdered his wife and his son, a lady visitor and her child, and horribly mutilated a servant girl, near Batesville, O. He then cut his own throat, but not fatally.

Clinton, Ill., is suffering greatly from horse thieves. Two horses, with buggies and harness, were stolen by females in daylight.

A British bark has been abandoned at sea, waterlogged and dismantled. Nine of the crew were drowned. The steamer *Zealand* is supposed to be lost on lake Erie, with eighteen of her crew.

The Channel squadron is to be prepared to land a brigade of 2,800 troops at Queenstown.

The Volga is frozen, and many grain laden

vessels are caught in the ice. The early approach of winter has prevented the completion of sowing in South Russia.

The Neute shoe shop, New Hampshire, was entirely destroyed by fire; loss \$34,000. A large barn and hay shed burned at Maple Hill, Mich. Eight cattle, one horse, farm implements and much grain destroyed.

An earthquake was felt throughout Southern Austria. The shock was so violent that every house in Agram was injured. Several persons were killed and thirty injured. Many buildings will have to be pulled down. A large number of inhabitants fled to the fields.

11th.—What threatened to be a very disastrous fire broke out at 179 and 181 Randolph street, Chicago, which entirely destroyed the buildings. One was occupied by a furniture and picture frame maker, the other a paper warehouse. The flames at one time threatened the destruction of the Briggs' House, which is the next building west. Loss \$90,000. There were twenty-six fire engines out.

The Masonic Hall, a store, and several offices burned at Middlebury, Vt.; loss \$20,000. A \$15,000 fire at Petrolia, Penn., yesterday.

The earthquake in Austria utterly destroyed 200 houses, among them the Roman Catholic Cathedral, the palace of the Cardinal Archbishop, the public school, and a large cigar factory. The shock was felt 250 square miles. The loss is estimated at 3,000,000 florins, without reckoning the damage to the churches.

Sitting Bull has had a hard time recently. Members of his own tribe continue to desert him. His enemies, the Blackfoot Indians, make descents on his villages and take away the horses belonging to his followers, and he is frequently attacked when out hunting with his band. Besides, his provisions are nearly exhausted, and his surrender is expected about the 20th.

During the ten months ending the 31st of October 290,000 immigrants have arrived in the United States. During Sunday and Monday of this week 8,039 arrived.

Ye Mon, the Chinaman, who was assaulted in Chicago, Sunday, died from the effects of the pistol shot.

A drover with considerable cash was murdered on the Hudson river steamer *Escort*, and his body thrown overboard near Tivoli.

The town of Keochie, La., was on Tuesday evening demolished by a cyclone. One man was killed and ten injured.

One of the directors of the City of Glasgow bank, recently liberated from prison, has bought a fine estate on the banks of Lake Lucerne with the remaining proceeds of his countrymen's credulity.

12th.—Four persons burned to death, and three fatally injured at Bordell, Pa. Mending the fire with kerosene was the cause.

While the French Jesuits and other priests expelled from France are received with great cordiality in Spain by the Conservatives and Moderate Liberals, the Radicals of that country view their presence there with undisguised alarm and disfavor.

Another steamer and all hands lost on lake Ontario. She was a new boat, built expressly for passenger trade, and at least sixteen persons were on board.

Pope Leo received a delegation of Irish Bishops, and advised them to caution their people against revolutionary principles and practices.

Another Chicago house has suffered by embezzlement to the amount of \$5,000.

The public school at Lake Linden, Mich., was totally destroyed by fire; loss \$30,000.

The Queen of England is once more placed in the disgraceful position of applying to the tax-ridden people of her realm, to pay the debts incurred by her son, the Prince of Wales. He has an allowance of \$200,000 per annum from the British taxpayers as a salary. In addition to this he has an annual income of \$350,000 from the revenues of the tin mines and other property in the Duchy of Cornwall. The Princess has an allowance of \$50,000 per annum, making altogether \$600,000 a year.

Fresh shocks of earthquakes have occurred in

Austria, many houses fell, causing a fearful panic. The session of the Diet is suspended on account of danger.

The wife of a retired Jewish Rabbi, dropped dead while walking in the streets of Newark, N. J.

While firing a small cannon in Pennsylvania, two men were killed, and one man and two women seriously injured.

13th.—One of the most appalling calamities which has been known in the history of the British dominions on this continent occurred near Stellarton, Nova Scotia. By an explosion of gas fifty men and boys have been buried under heaps of debris, suffocated, and burned to a crisp, and not one of their companions survive to tell the story of the catastrophe. Thirty-three wives have been widowed and 110 children orphaned. The fire raged for several days notwithstanding vigorous efforts to subdue it by flooding and stopping the shafts with hay and earth.

A terrific gale blowing at the rate of thirty miles and hour, swept over Lakes Erie and Ontario, and drove many lumber and grain laden vessels ashore.

The Nihilists tried for attempts against the life of the Czar have been found guilty. Two were sentenced to death and eleven to hard labor for life, and six to fifteen years of penal servitude, three of whom were females.

A prominent lecturer in Philadelphia, was taken ill while delivering a lecture, Thursday evening, and died in a few minutes.

Ten cases of yellow fever are reported from Key West, last week.

Abdulah, the Persian Sheik, with his troops, is surrounded by a strong force of Kurds at a place called Urumiah. On the other hand the Persian troops have captured the Kurdish town of So Uj Bolak, killing 200 Kurds and making 180 prisoners.

There has been shipped from the Southern States 1,507,945 bales of this year's cotton crop.

Petroleum and coal have been discovered in Nebraska, near Ponca.

Two small children left alone by their mother in Milwaukee, were burned to death.

A fifty-year-old husband has shot and killed his thirteen-year-old wife, at Red Bank, N. J.

An Irish land agent was shot dead in the county of Limerick.

The English Channel fleet has arrived at Queenstown.

The Mayor of Cork has opened subscription lists for the defense of Parnell.

The Anglo-American Company's Brest cable is broken 213 miles from Brest.

A fire at Bingham, Utah, burned thirty-one buildings.

15th.—The bodies of 2,000 victims of the recent Kurdish massacre lie unburied in the vicinity of So Uj Bolak.

Food is getting scarce in Dulcigno, 3,000 inhabitants have left the city on account of the difficulty in getting enough to eat.

The Irish Bishop's in Rome have written to Dublin expressing a desire to contribute toward the fund for Parnell's defense.

A fatal accident happened at Carbon Station on the Union Pacific Road, caused by the parting of a train containing Utah Mormon immigrants. The brakeman had not time to flag a freight train following, and a collision resulted. One passenger and a brakeman were killed, and several passengers badly wounded.

Disastrous floods are reported in various parts of Italy, caused by a deluge of rain.

Sitting Bull and his warriors, who a while ago, evinced a desire to surrender, now bid defiance to the Government.

There was a meeting of Liberals, Free thinkers, and others, in Chicago, for the purpose of forming an Association to bring about complete separation between Church and State, the taxation of church property, and the abolition of Bible-reading and other religious exercises in public schools and colleges. The new society is to be called the National Association of Liberals.

About \$1,065,000 worth of bullion was withdrawn from the Bank of England yesterday, for this country.

Fire destroyed a depot at New Orleans; loss \$30,000. The Windsor Hotel, Denver, damaged



\$10,000 worth. A knitting-mill at West Sand Lake, N. Y., destroyed; loss \$35,000. A tannery and other buildings destroyed at Manchester, Mass.; loss \$50,000.

Mr. John Bright, the Radical leader of England, has been elected Lord Rector of the University of Glasgow.

The Government of Portugal and the populace of the Spanish towns of Alcante and Barcelona are not as friendly to the French Jesuits as the Government and nobility of Spain are. The expelled clericals will not be permitted to enter Portugal, and those who entered Alcante and Barcelona had to leave as quickly as possible.

Thurlow Tweed was 83 years old yesterday.

The population of New York City is 1,206,577.

It has been decided expedient to retain an extra regiment of cavalry in Ireland throughout the winter, as the country is in a very unsettled condition.

A sharp earthquake was felt at Callao, South America, on the evening of the 15th. It commenced with a slight trembling and terminated with a motion which frightened every one into the street.

About one-third of the Insane Asylum at St. Peter, Minn., was burned last night. At the time the building contained about 600 patients; of whom about 30 were lost; some by burning, and some wandered off to the woods and froze to death.

17th.—It is reported that 8,000 rifles of the most approved pattern have been shipped from various Italian ports to Ireland.

It is thought that the English Government will yield to the demands of the Scotch and English stock raisers to remove many of the obstacles in the way of the importation of American cattle.

Efforts are being made in Canada to stop the flow of immigration from the Province of Quebec to the States.

A train jumped the track near Pittston, Penn., and by the upsetting of a stove one car was set on fire. One killed, two fatally and two badly injured.

A large area of wheat was sown in England last week and prices showed an upward tendency.

Ohio has 2,996,657 acres in wheat this year, and the yield was 52,522,794 bushels.

Two more violent shocks of earthquake occurred at Agram, Austria, Monday night.

Sitka, the Capital of Alaska, was visited by a terrific cyclone and a rather serious earthquake on the 26th ult. The wharf was wrecked, the roofs of many houses were blown away, and several fences were demolished.

Two of the recently convicted Nihilists were hanged, for the attempt to assassinate the Czar.

About half of Mammoth City, Cal., burned Sunday morning, causing great distress of families rendered homeless; loss \$45,000.

Two-thirds of the buildings, including most of the residences of Newport, Ark., were destroyed by fire Monday evening, and about 200 families made homeless; loss \$200,000.

The great sensational Mormon drama, "One Hundred Wives," was performed at Washington, D. C., and was enthusiastically received by the largest audience of the season. Gen. Sherman and many dignitaries present.

There are fifteen butter factories in operation in Chicago. The ingredients used are soap stone, lard, tallow, and fatty substance.

18th.—Heavy rains in England are flooding much of the country in Derbyshire and adjoining counties on the south.

The Turks are fortifying the Thessalian frontier, and have issued a call for 40,000 recruits.

A vessel was driven on the rocks of the Welsh coast, and all on board perished.

News reached New York, yesterday, of the loss of the schooner *Abraham Lincoln*, on the Liberian coast in September, and the loss of thirty lives; only four saved.

The Marquis of Sligo has removed his valuables from Ireland, and will reside in London.

A monster meeting of Catholics was held at Belfast, in sympathy with the members of the Land League.

There was shipped from France to New York, \$1,100,000 francs in gold.

A special train carrying four companies of the Sixteenth Infantry struck a broken rail four miles above Corsicana, Texas, ditching four coaches. Twenty-five men were wounded, several seriously.

About \$275,000 in gold eagles was withdrawn from the Bank of England for the United States.

Fifteen battalions of Turkish troops have left Van, Armenia, to suppress the rebellion in the Kurdish country.

19th.—An Irish landlord was tarred and feathered in Ireland, Wednesday night.

Marine disasters continue to be reported with alarming frequency. A British ship has foundered off the coast of Ireland, and twenty persons drowned.

The Chinese are going. A British steamer took 850 of them from San Francisco, yesterday.

There was a heavy snow-storm in Scotland, yesterday.

Baroness Burdett-Countts made a grant of \$14,250 to the fishermen of Cape Clear Island, Ireland, to get their boats and fishing tackle in good order for the coming season.

Sheik Abdullah at the head of a large body of Kurds had a battle with the Persians at Urumiah on the 13th. Great slaughter on both sides. The Kurds were defeated. On their retreat they burned a village and murdered 200 of its inhabitants.

By the collapse of a bridge over Hickory Creek, Texas, a passenger train was wrecked. Three men were killed, two mortally and eight seriously wounded.

20th.—The City Hall, of Shrewsbury, England, was reduced to ashes Thursday night.

All the buildings in Plumas, Cal., burned. The town contained forty houses, including a hotel.

The boiler of a grist mill exploded near Stevenson, Ala., killing four men, and injuring two fatally and two seriously.

The sugar crop of Louisiana this year is estimated at 237,000 hogsheads, being an increase of 71,000 hogsheads over the crop of the previous year. The molasses crop will exceed that of 1879 by 810,000 gallons.

Two colored men were hanged at Washington.

A British steamer has foundered in mid-ocean. The crew, numbering twenty-eight were drowned.

There are 7,000,000 bushels of grain consigned to Buffalo and eastern points afloat at present, and the boats will have considerable difficulty in making port.

By an explosion of fire-damp in a Belgian coal pit, twelve men were killed.

A cotton merchant of Manchester, England, failed; liabilities \$225,000.

The evictions at Durham, England, continue to be carried out with great cruelty toward families of miners. Eighteen families have been turned into the street. The snow was falling at the time, and the suffering of the children was most intense.

The Anti Land-League movement is spreading in the North of Ireland.

Grave rumors of another Nihilist conspiracy, even more terrible and more carefully organized than any of the plots hitherto discovered, are afloat.

## Correspondence.

ELKADER, Iowa,  
October 24th, 1880.

*Respected Nephew:*—Severe sickness in my family, of late, prevents my visit to Plano this Fall; as I mentioned in a previous letter. I am still hopeful, that if matters turn out as I could wish that I will see you before Spring opens, the Lord willing. I am well pleased while looking over the *Herald* to learn of the prosperity of the work in the different localities where the pure and unadulterated gospel is preached. Many missions, no doubt, might be better supplied if there was more means in the hands of the Bishop, to aid in the protection of the families of those Elders willing to invest their whole time and talents in the field of their labors. It is to be hoped that the truly faithful of God's people will awake to a sense of duty in this respect; to be observant of that law of love, which so materially helps the Bishop of the Church to untie the hands of the ministry for the work that appears to be opening,

far and wide, all over the land. Some other matters I deem worthy of note. A few days since I was visited by two Elders from Utah, who were of the Brighamite order. They claimed that their call on me was mainly to see the brother of the martyr, Joseph Smith. To set an example of hospitality, I entertained them over night, gave them supper, lodging and breakfast; and might have entertained them longer had not my time been limited for conversation. The district court was in session at the time, and I was a member of the Grand Jury, and was obliged to be at my post, and could not therefore spend much time with them. I understand that they obtained a hearing in one of the adjoining neighborhoods, but did not make a very deep impression upon the minds of the people; as they had already been posted on the primitive doctrines of Mormonism, as taught by the Reorganized Church.

Your uncle,

WM. B. SMITH.

ZURICH, Switzerland,  
October 27th, 1880.

*Bro. Joseph:*—I am still working for the cause of our Master, preaching every Sabbath in private houses; average attendance about twenty; good feeling prevails. Three again have covenanted with God, and rejoice in the gospel; some more are believing. Those who come to hear the word preached are astonished and surprised from where the knowledge and power comes that enables me to teach the gospel. I am thankful to God for the assistance of his Spirit; may he always be with me to lead and guide me in this great and glorious work. Persecutions have ceased to considerable extent; and some of the Saints were strengthened with dreams, which give them plainly to understand that I was a servant of God.

What I am greatly in need of is the printed word. Is there no possibility to have some of our tracts here printed in German? I am very thankful to those who remembered me in the far off land in sending me aid for my temporal support; may God bless them abundantly for the same, that they may receive a hundred fold instead. I shall never forget them in my prayers. I ask for the prayers of all true and faithful Saints in behalf of my children, in the behalf of this mission, and myself, that I may accomplish the work entrusted to my care for the salvation of many souls to the glory and honor of God.

Always praying for the success of Zion's cause, I am yours in Christ,

J. L. BEAR.

## AN APPEAL.

I desire, Mr. Editor, to call the attention of the Saints to the letter of J. L. Bear in *Herald* of August 15th, and also to the following quotations from letter to me, dated September 8th, 1880, and ask them this question, "Brethren and sisters, is it not our duty to sustain our Elders?" A one, two, or five dollar greenback might be spared by many, and the giving of it for such a cause would bless the giver equally with the receiver. May God make willing the able. Yours for truth's triumphs,

MARK H. FORSCUTT.

ZURICH, Switzerland,  
September 8th, 1880.

*Mr. Mark H. Forscutt; Dear Brother:*—Circumstances cause me to write you a few lines from this far off land, and the more so because we have been acquainted with one another for so many years, having passed through together so many fiery trials and hardships for the gospel's sake, and hope still to battle for truth and liberty among a wicked and unbelieving generation till our warfare is ended on this world.

My mission here is a hard one. "Brighamism" spoiled it. The name "Mormon" is a sink here among the nation. It is therefore with great difficulty that we can advocate our claims here. We have to work with great prudence; but some one will have to commence this work. With the help of God I will try to do my duty.

The silk and cotton manufacturing business is dull and duller. Perilous times are at hand for the poor, and still they will not humble themselves. A good many declare to me that I preach the truth, that they believe every word, and yet

they have no power to obey the gospel, they have fallen in a deep sleep. Yet I hope and trust that the seed which is sown may yet bear fruit if not at present, it may sooner or later.

When once the Church here shall be separated from the State, I believe the gospel will be preached with more freedom, and many embrace the glorious truth. It is very difficult to reach the people without tracts, no church building, no hall to preach in. I trust the Church will not forsake me in respect to these things, but sustain me in such wise that I may get the printed word. I worked hard for farmers this spring and summer for about twenty days. I tried to get my wages from one by law. Now he says that he don't owe me anything, and to go farther in the law will bring me expenses, and therefore I let it drop. I have received for all my labor yet only one dollar. How much more I will get I do not know. So I came to the conclusion not to work any more for people who will not pay the laborer. I have received no support of any body since I arrived here, except of one sister, and she also is very poor; so you can see that I need means to live on. I hope to go to Germany this winter, but I ought to have the printed word to distribute and for an introduction. Without it, it is hard, yea, very nearly impossible to reach the people.

Emigration from this country to American home is on the increase, because the silk manufacturing business is decreasing. Our American people begin to manufacture those things themselves, and shortly they will not need to import them from this country; the consequence, the majority here will be breadless. This compels them to emigrate if they have means left to do so.

SOLON, Cuyahoga Co., Ohio,

November 7th, 1880.

*Bro. Joseph:*—I am now under great affliction. Our home is the home of mourning in regard to the death of my son, William Henry. He came to his death on the second of this month, whilst attempting to get on the cars running at the rate of fifteen miles an hour. He lost his hold and fell under the cars and was killed instantly. He was twenty years of age and was making his first trip, and within seven miles of home. I ask the prayers of the Saints; that I may bear my affliction, and as he is in the hands of a just God, in whom I trust, I feel to say "All his works are just and right."

Yours in gospel bonds,

J. LAMOREAUX.

COUNCIL BLUFFS, Iowa,

November 10th, 1880.

*Dear Herald:*—Labor attendant upon changing homes for my family, and accepting invitations to preach where by the legislative acts of the Conference I held no spiritual jurisdiction, has detained me longer than I expected from my anticipated tour through part of Kansas, and from thence to Colorado; and you will permit me to express my gratitude for the evidence of respect in these invitations received; and further to say nothing save a desire to be where appointed to labor, has prevented an acceptance of those invitations not accepted.

The openings for preaching are still plenteous. I do not know that we could ask for improvement in this particular. If the moral rectitude and zeal of the Church were as good, modern Babylon would begin to feel alarmed at the rapid strides of the latter-day-work, but in these there is evidently a lack. Look at it, if ten thousand members were to contribute five cents per week, in fifty-two weeks twenty-six thousand dollars would be brought into the Church coffers. This would not sustain many H. W. Beechers or R. G. Ingersolls, but would liberate quite an army of Elders, and do much towards helping the needy. And these two injunctions are imposed on the Church. But why could not this be doubled, and thereby fifty-two thousand dollars be raised. And what would hinder another double, making one hundred and four thousand dollars in a year. Now, this is a bit of practical religion; nothing puzzling about it. Now, whereas, that matter of a surplus of property being such a puzzler, would it not be well to stop puzzling for awhile and

come at once to that which is so susceptible of demonstration; and try this simplest of all methods. It may savor of Methodism, but its effects will be glorious, nevertheless. And who knows but while this simple arrangement is being carried out, new light may break in upon us and our conceptions so brighten, creating a willingness to so use this world's goods, that the Church coffers, now deplete, or complete with emptiness, may be running over, until every Elder may be free to go and tell the wondrous story, and the hearts of the needy be made glad in the help received through a well and constantly replenished treasury. This would do more to move the gospel car than all the delving and soaring for mysteries that has, or can be done. Talk about a revival; this would bring just such a revival as we want, paying five cents a week! Why, this would necessitate the appointment of a treasurer in every branch. If a brother was not available, a sister might be appointed without involving any discussion on the woman's rights question. More than this, it would necessitate every member of the Church to go to meeting once a week, to see that he or she got credit for the offering; and this would be quite a revival, such a one as is much, very much needed. Besides we never ought to cry to the Lord for such a revival as we can or ought to bring about ourselves. We may and should ask his blessing in what we do and for that we can not do; but we should first exert ourselves.

I hope your readers will not be afraid of this financial question, or become apprehensive of being fleeced. The locomotive is a splendid affair, but useless, save for ornament, without a constant supply of fuel and water. Nor does a gift to-day always suffice; a constant renewal is needed. Nor ought the fear of policy or dishonest acts imposed upon a confiding people by unscrupulous men, always to exist; or a conclusion be reached that all are therefore scheming and unworthy of confidence.

I was made glad in visiting Crescent City, Iowa, to find the Saints therein active, peaceable, and striving unitedly for the good. They have a thriving Sabbath School, and intend that that noble institution shall still be sustained. It is cheering to know that young members, and those of riper years are striving to this end. And these efforts to sustain branch and Sabbath School, must have a salutary effect. There is no necessity for vexed or puzzling questions being dragged into the Sabbath School; and the lesson leaves may be used for the good they contain; and the error, if any, be shown and rejected and the scholars not injured. While we would not bring error, or seek to inculcate it into the minds, there is no use in trying to deny its existence; but seek to give a reason why it should be forsaken. More united efforts to sustain Sabbath Schools in the branches in the West are necessary.

I found the members of Spring Creek (Harrison county, Iowa) Branch, peaceful, zealous, and striving. And at Galland's Grove I was made glad to find some of the old timers still waiting, working and cheered by the blessed hope of the gospel. Adjacent to the old log meeting house, where so many happy hours had been spent, I saw looming up a new meeting house 26x40, with a sixteen foot ceiling, inclosed, fitly framed, and put together in a manner that proved that no stint of lumber or lack of mechanical skill. It awaits floor, plastering and seating—and with an acre or two of ground enclosed, leveled and sown to blue grass, shade trees, &c., it may be made a pleasant spot, and reflect credit upon the Saints in that locality.

Your in hope,

JAMES CAFFALL.

TOILGATE, Ritchie Co., W. Va.,

October 26th, 1880.

*Editor Herald:*—Bro. Devore was here and preached eight sermons. The people come out readily to hear him, and say they never heard better preaching—never heard the Scripture explained so clearly before. We stand in need of one of our preachers here right away; for there will be a chance for a branch here.

E. J. LEASON.

WALSINGHAM CENTRE, Ontario,

November 9th, 1880.

*Bro. Joseph Smith:*—Your letter of the 4th instant, received; the work is still onward in this place. I have baptized five since I wrote to you, one on the 31st of October, and four on the 7th of this month, all heads of families. I expect to baptize more before I leave here. Truly the Lord has blessed me in proclaiming the unsearchable riches of God's truth. I have been made to realize the words that you told me before I left Plano. You said I would be blessed greatly in this mission; that I would meet with friends and success. Such has been the case. I don't want to receive better treatment than I have from the Saints and friends in this mission. To God be the praise and the glory. And while I have been so abundantly blessed of God I have been greatly tried and tempted by the enemy of my soul. Were it not for the power of God there is no doubt but what I would have faltered by the way; but still I rejoice that I can say that the longer I am in this work the more I love it, and the more I feel like sacrificing to preach the same glad tidings unto fallen humanity. The baptisms mentioned by Bro. Fish were not of Walsingham; they live in Mossely. I enclose a piece clipped from the *Spirit of the Age*, edited at Port Rowan, Ontario. They have also made a mistake as to the baptisms, as there were seven baptized here. Yours in the truth,

GOMER T. GRIFFITHS.

[The clipping is here given.—Ed.]

"THE MORMON PROPHET.—It may not be generally known that a Mormon preacher has been holding forth at Walsingham Centre, yet such is the fact, and was so successful in his labors as to secure a couple of disciples. On the evening that they were to be baptized, a couple of young men repaired to the water, Davis' pond, a little in advance of the candidates, and secreted themselves to witness the ceremony. None came, but to their astonishment there appeared on the bridge, Joe Smith, a tall, thin man, with a very wide white band on his hat. Whether it was the veritable Mormon prophet, or that other Joe Smith, deponent sayeth not."

[The *Spirit of the Age* is rightly named, and it is a lying spirit at that.—Ed.]

MARMATON, Bourbon Co., Kan.,

October 24th, 1880.

*Bro. Joseph:*—We are still alone in this part, among a prejudiced people, consequently have done but little preaching; only occupying the stand once this summer. I think I shall try for another hearing soon. I, with my children, attend a Union Sunday School. The prejudice against us is plainly seen there; but we bear it. We have raised enough by the "sweat of the face," if we use it with wisdom, for our temporal need; although the yield was middling light. An estimate was taken of all I possessed, amounting to one hundred and forty dollars; so you can see that I am among those who are limited in means. We still feel interested in the work, and ask that any passing this way will stop and see us.

L. H. and S. J. EZZELL.

SALT LAKE CITY, Utah,

November 1st, 1880.

*Bro. Joseph:*—Bro. Brand arrived here the 29th, ult., in good health and spirits. He will likely remain in this city this week and then go to labor in Ogden and Weber valleys, and their vicinities. Messrs. Moody and Sankey have been preaching and singing here daily and nightly, and their congregations have been large and attentive. Indeed, on last night, probably hundreds who sought could procure neither sitting nor standing room in the spacious church (Methodist) where they ministered. They dwell chiefly on salvation by faith, and use Scriptural texts, and incidents of every day life, to illustrate the importance and excellency of Christ's salvation. They have but little or nothing to say of the distinctive doctrines of Christ, except faith and repentance; and so of the ceremonies and gifts, and some of the peculiar promises of Christ, the apostles, and the prophets. Their labors will do much to liberalize the minds of many Utah

Mormons, and to point all to a high standard of morality, and to Christ as the Savior of those who will seek him. They are evidently sincere, though the methods they adopt, and the peculiar style of argument common in their sermons, songs and exhortations are, in many respects, to my mind, not warranted, not to say exemplified in the Scriptures. They promulgate, with great force the necessity for personal righteousness, and they use such texts of Scripture as are calculated to awaken the emotions, enlist the sympathies, and arouse the fears, of their hearers. Mr. Moody is not an orator—just an earnest, interesting, familiar talker. He is very natural and unaffected in his speech and manners. This disarms the criticism of his audience, and draws the people to him. His earnestness, enthusiasm and zeal, go far to answer for his want of rhetoric, and his poverty of genuine eloquence. Salt Lake City will be the better for the visit of the "Evangelists."

W. W. BLAIR.

NEW JEFFERSON, Green Co., Iowa,  
November 4th, 1880.

Dear Herald:—After the parting salutations of September 20th, we wended our way homeward, arriving safely on the 21st. Here we remained, preparing for the inclemencies of Winter, until October 18th, when, at 5 a.m., we parted with those near and dear to us, going by wagon—through the snow and cold, to the city of Dunlap. Here we took the parting hand of our only brother in the flesh, who had conveyed us to this place, and for the first time in life, had the privilege of trying the ease of Naham's "chariot." We arrived safely at our destination, (Glidden), at about 1 p.m., there to find Bro. J. R. Lambert in waiting. After some delay we rode out to North Coon with a Mr. and Sr. Hiron. If this ride were to be taken as an ensample of what we might expect while in the "field," we confess we would have but little taste for it indeed. Sitting in the back part of a buggy, drawn by a fiery team—through mud and slush—you can reasonably infer what kind of an appearance we were able to present when arriving at Bro. Salisbury's. Here, after a thorough drying, scraping and rubbing, we were once more able to put in a presentable appearance. While at North Coon—where we found warm-hearted Saints—we held three meetings. From thence we came to this place, where we have held meetings as follows: Pikes' Peak school-house, ten; Zellar, four; Anderson, one.

From this place Bro. Lambert goes to Boonesborough. Was to have gone to-day, but snow storm prevented. I am to remain in this neighborhood until his return, when we expect to commence a series of meetings at the Oak Tree School-house. Thence back to North Coon, from whence we expect to work northward. While at our present stopping place, (Bro. Hatcher's), I have worked part of the time at husking corn, that I might thereby have necessary incidental expenses. Hoping and praying for the weal of Zion, I am, your co-laborer for Christ,

J. W. WIGHT.

CHATHAM, Ontario,  
November 8th, 1880.

Bro. Joseph:—Last evening I attended meeting in this town held by two men called Plymouth Brethren. Their gospel is all free grace without any works on their part before they are saved. You may guess how I felt listening to the two for at least one hour and a half. After I went to my lodging place, I preached a Mormon sermon, about one hour long, to a stranger who attended the same meeting, showing the contrast. The result was he asked for our Herald, and is here with me now to send his subscription for one half year. Please send it to Alexander D. Jammerville, Chatham, Ontario.

Yours in hope,

GEO. W. SHAW.

The greater importance we attach to our opinions, the greater our intolerance, which is wrong, even when we are right, and doubly so when we are in error, so that persecution for opinion's sake can never be justifiable.

Bad learning is worse than ignorance.

## Conference Minutes.

### MANCHESTER DISTRICT—ENGLISH MISSION.

Minutes of district conference held at Manchester October 2nd and 3rd, 1880. Joseph Dewsnup, presiding; Jas. Baty, secretary.

Reports.—Manchester, last report, 53; baptized 1. Farnworth, last report, 27; baptized 2, received 2, removed 4, expelled 5. Sheffield, last report, 16; baptized 3, removed 1. Officers reported.—Elders: J. W. Coward, W. Booth, J. McCue, R. Baty, W. Armstrong, Hy. Greenwood, Jas. Baty, J. Dewsnup. Priests: S. Spargo, John Austin, Hy. Jackson, M. Haywood, Jas. Firness, Jas. Eckersley, J. H. Newstead. Teachers: Ed. Parry, Rob. Dawson. Deacons: Hy. Hoole, Wm. Spargo, John Foden.

Financial Secretary's report showed a balance due treasurer of £2. 15s. 9½d.

Committee Reports.—Your committee beg to report that in the case of Bro. J. Jackson, that there is not sufficient ground for the charges, and that the action of the branch is illegal, and they recommend that the said Elder Jackson be reinstated in his former position.

Case of Bro. J. Gerrard.

Your committee beg to report that in this case, the language of Bro. J. Gerrard was of an unchristian character; but that the action of the branch was illegal in cutting him off, as your committee find upon investigation that he had not been labored with in accordance with the Church laws, and your committee recommend that he be restored to his former position.

Resolved that this conference receive and endorse the recommendations of the committee.

The following recommendations for ordination were considered and sanctioned: John Austin, office of Elder; and Simon Spargo, office of Elder; Thomas Hobson, office of Teacher.

The conference took into consideration the action of the president and secretary of the district in suspending Elder Boydell of the Farnworth Branch. Action endorsed by the conference.

The endorsement of his license was then considered and the following resolution passed: That whereas the charges against Bro. Hy. Boydell have not been refuted by him, this conference can not sanction the endorsement of his license as an Elder of this Church until there is an acknowledgment of his error, and that he will therefore be silenced as an Elder from this date.

Resolved that in the future the conferences of this district be held quarterly, instead of half-yearly, as hitherto; and that no secular business be transacted on the Sunday, but that such conference Sundays be devoted exclusively to religious services.

Resolved that all district officers be requested to forward their reports as to standing and labors in writing to the district secretary, at least seven days before the holding of such conference; and that the Branch Statistical reports and officers' licenses be forwarded in the same manner.

Resolved that the licenses of the officers be endorsed, and the officers labor to the best of their ability in their respective callings.

Resolved that we sustain Elder Joseph Smith in all righteousness as President of the Church.

Resolved that we sustain the various quorums as at present organized in America, in all righteousness; and Thomas Taylor as President of the English Mission, with C. H. Caton as his secretary, and Joseph Dewsnup as President of the Manchester District, and James Baty as his secretary.

Resolved that the business session of this conference do now adjourn, to meet again on the 8th January, 1881.

On Sunday, meeting for fellowship at 10:30 a.m.; in charge of T. Taylor; 2 p.m., meeting resumed and the time was fully occupied until 4 p.m.; during these meetings some excellent testimonies were borne and a goodly portion of the Spirit was enjoyed to the comforting and edifying of all present.

During the afternoon session the Lord's Supper was administered, and we can truly say that these meetings were a foretaste of that good time coming, when we hope it will be the happy lot of all

present to partake of that heavenly food dispensed by the Master's own hand.

In the evening a full attendance, amongst which were many strangers, had the pleasure of listening to an excellent discourse from Elder J. W. Coward, of Birkenhead, showing how prone men were to follow after other gods, the gods of the world—gold, etc., and warning them as to the consequences of such a course, and calling upon them to turn to the true and living God; pointing out to them the only way in which salvation can be obtained. The congregation was enraptured in attention, and seemed surprised when it was announced that the time had arrived to bring the meeting to a close.

There was a large attendance of the Saints from the Farnworth Branch. Each session was marked for unity and good feeling, and altogether a pleasant and profitable time was spent.

### ST. LOUIS DISTRICT.

A conference was held at St. Louis, Missouri, October 3rd and 4th, 1880. A. W. Reese, president; Joseph E. Bette, Jr., secretary.

James Whitehead addressed the congregation in the morning.

In the afternoon a Sacrament meeting was held, and many faithful testimonies were borne and the Spirit of God was made manifest by the speaking in tongues.

Branch Reports.—St. Louis 190, scattered members 17, total 207. Alma 53. Cheltenham 29; 2 deaths, 1 baptized. Belleville 68. Alton 28; 4 removed by letter. Gravois 53. Boone Creek 20. Whearso 17. Caseyville 41; 1 baptized, 5 received by certificate, 1 removed, 1 expelled, 2 died. Moselle 7 members, and wish a branch organized there.

Reported.—Elders John Beaird, Wm Smith, James Whitehead, George Thorp, A. W. Reese. Priest John W. Thorp.

Zion's Hope Sunday School of St. Louis, and Bethlehem Sunday School of Belleville reported as in good condition.

Whereas it has been reported to this conference that George Hicklin has been vilifying the character of some of his brethren, and left this district without either proving or retracting his assertions; therefore, it is hereby resolved that this conference silence him from acting in his office as an Elder, and that the Alma Branch is hereby instructed by this conference not to grant him any Letter of Removal until this matter be settled.

Resolved that the president of this conference have his expenses paid while traveling in the ministry.

Adjourned till the first Sunday and Monday January, [2nd and 3rd], 1881, in St. Louis, Mo.

### WEST WISCONSIN DISTRICT.

A conference convened at the Wheatville Branch, Crawford county, Wisconsin, September 18th, 1880. Frank Hackett, president; W. A. McDowell, clerk; Wm. O. Closson, assistant clerk.

The resolution requiring all officials to report in writing was rescinded.

Elders Reports.—A. W. Brunson, Wm. D. Brunson, Jacob S. Whiteaker, A. L. Whiteaker (baptized 3), Frank Hackett, F. M. Cooper (baptized 2). Priest Wm. O. Closson, and Teacher J. W. Whiteaker, reported.

Branch Reports.—Webster 30 members; 1 died. Wheatville 24. Freedom 33.

Resolved that this conference authorize the president to appoint a Court of Elders to try the case of E. B. and F. Sanby. F. M. Cooper, A. L. Whiteaker and A. W. Brunson were so appointed.

Resolved that this conference rescind the appointment of Willis McDowell as Bishop's Agent, as he not being an Elder.

Preaching at 7:30 by A. W. Whiteaker.

Resolved that we recommend to Bishop I. L. Rogers the appointment of C. W. Lange as Bishop's Agent for this district.

Resolved that this district fulfill its obligations to F. M. Cooper.

Frank Hackett, as president, W. A. McDowell as clerk, and A. L. Whiteaker as traveling Elder in the district were sustained.

Preaching on Sunday morning by F. M. Cooper. Sacramento and testimony meeting in the afternoon, in charge of Frank Hackett and Jacob S. Whiteaker.

Preaching in the evening by F. M. Cooper. Adjourned to North Freedom, Sauk county, Wis., January 15th and 16th, 1881, at 10 a. m.

#### NODAWAY DISTRICT.

The above conference convened at Liberty School-house, Nodaway county, Missouri, Sept. 15th, 1880, at 10 a. m.; Wm. Hawkins, president; C. Christensen, clerk *pro tem*.

Branch Reports.—Platte, last report 47, (which should have been 48), present 51; 3 baptized. Ross Grove, Guilford and Oregon branches not reported.

Thomas Nutt reported by letter that he had baptized five: and had been assisted to the amount of \$21.55. Report accepted, and he requested to travel as circumstances permit.

Report of the committee on perfecting the district record not finished, and more time wanted, which was granted.

Bro. Wm. Hawkins was elected president. J. Flory was sustained as book agent, with the request that he report at the next conference.

Auditing committee reported finding some errors in the accounts of the Bishop's Agent, which they corrected. Report received.

Preaching on Sunday forenoon by Wm. Woodhead and James Thomas. Saints' meeting in the afternoon. In the evening the following business was transacted before preaching:

A. N. Byargaard was sustained as Bishop's Agent, and who reported as having on hand May 24th, 1880, \$23.45, received since \$15.00, total \$38.45. Sent to Bishop Rogers \$36.00, paid Sr. Nutt \$2.45, total \$38.45. The Bishop's Agent was authorized to purchase a book to keep his accounts in, and to make an itemized report at each conference hereafter.

J. Flory was sustained as clerk of the district. After preaching by W. Hawkins and W. Powell, conference adjourned to meet at the Ross Grove School-house, in Holt county, Missouri, on the 15th of January, 1881, at 10-30 a. m.

#### Miscellaneous.

**OBITUARIES.**—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

#### BORN.

**CULVER.**—To Bro. and Sr. Monroe E. Culver, of Mendota, Illinois, at 6 45 a. m., November 4th, 1880; a boy; weight eight pounds. There is joy in the house; for "unto us a child is born; unto us a son is given."

#### MARRIED.

**WILSON—BADHAM.**—November 10th, 1880, at the residence of Mr. Milton Richards, Glenwood, Iowa, Bro. Charles M. Wilson, of Magnolia, to Sister Mary M. Badham, of Henderson, Iowa; E. L. Kelley officiating. The happy couple will reside in Magnolia.

#### DIED.

**OTTO**—James Otto, born in Pennsylvania, December 4th, 1796, died at Wheeler's Grove, Pottawattamie county, Iowa, March 3rd, 1869. He united with the Church at the June conference of 1863, under the hands of Wm. H. Kelley. He lived a consistent life, and died full in the faith.

**OTTO.**—Mahetttable Otto, born in Ulster county, Delaware, July 2d, 1803. She united with the Church some time in May, 1844, under the hands of Simeon Carter, in Franklin county, Ohio; died May 17th, 1880, at Wheeler's Grove, Pottawattamie county, Iowa. Funeral service by Elder D. Hougas. A large number of neighbors and friends followed her to her resting place to see for the last time the face of one who was so near to them. In her death the Church loses one of its most faithful members and untiring workers, and the people of her place a never-to-be-forgotten friend. She leaves a large family of children and grand children to mourn her loss; not only her own family, but a large circle of friends, to whom she has

been a never failing help in all times of sickness and distress, will miss her loving ministrations. The whole of her life was devoted to the good of others. Her cheerfulness, her acts of kindness, her charity, and her unshaken faith in God, will be long remembered by all who knew and loved her. She died strong in the belief of the latter-day-work, and bore a faithful testimony to the last.

"Dearest mother, how we'll miss thee,  
In our sorrows and our cares!  
With thy helping hand and counsel,  
We could all our trouble bear.  
But tis 'God who hath bereft us,  
And we say, 'Thy will be done.'—  
He hath called thee to thy mansion,  
Which thy faithfulness has won."

**SURRIDGE.**—At Bevier, Missouri, September 29th, 1880, of bowel complaint and cutting teeth William, son of Mark and Mariah Surridge, aged, 1 year, 3 months and 22 days. He was born at East Mill Creek, Utah, blessed by Elder Wm. Smith; traveled with his parents from Utah by team to Bevier in good health; was taken sick September 24th, and lived but five days.

Our Willie here lies under ground,  
The dearest friend we ever found;  
But, through the Lord's unbounded love,  
We'll meet again in realms above.

**BARMORE.**—At Low Gap, Crawford county, Indiana, August 30th, 1880, Ine Isabel, daughter of Bro. James and Sr. Elizabeth Barmore, aged 12 years and 14 days. She was taken with a pain in her shoulder and only lived five days. On the 28th she sang

O! blessed, blessed Jesus,  
Our great and heavenly King;  
I will ever shout thy praises;  
And will thy glories sing."

Then ceased my heart to mourn in vain;  
Since my small loss, is her great gain;

#### MOTHER.

**NELSON.**—At Pleasant Ridge, near Harlan, Iowa, October 5th, 1880, Sr. Marian, wife of J. Nelson, and daughter of Bro. J. and Sr. E. Den, net, aged 19 years, 3 months and 19 days. Funeral sermon delivered by Elder J. W. Chatburn, assisted by Bro. N. Booth, to a large and attentive congregation.

Not in the house of weeping,  
Not in the darkened room;  
Not in the graveyard sleeping,  
Not in the silent tomb.  
Safe with the joys supernal,  
Safe with the best'd to bow,  
Safe with the Love Eternal,  
Safe with the Master now.

#### CECILE.

**MILLER.**—At Galesburg, Missouri, May 8th, 1880, Susan M., wife of Simon Miller, aged 61 years, 8 months, 23 days. Services by Elder Stephen Maloney.

**HEWITT.**—From inflammation, the result of a hurt during a recent storm, Brother Lyman Hewitt, in the 75th year of his age. Brother Hewitt was born at Westford, Otsego county, N. Y., on May 31st, 1806, and died October 26th, 1880. He had lived with his now bereaved widow forth-seven years. They had three children. Two of these, daughters, remain behind; one, a son, had passed on before, in his 21st year. Our brother was a member of the High Priests' Quorum, and a member also of the High Council of the Church. His funeral sermon was preached in the Union Church, Rochester, Wisconsin, (where our brother lived and died), by Elder Mark H. Forscutt, on October 28th, the day of his funeral, assisted by Rev. M. G. Pett of the First Baptist Church. Living, our brother was beloved; departed, he is lamented.

**WHITE.**—At Council Bluffs, Iowa, August 15th, 1880, of cholera infantum, George Wineferd, infant son of Brother John W. and Ana A. White, aged four months.

**WEBBER.**—At her daughter's, Chicago, Ill., on November 12th, 1880, Sister Mary Webber, of old age and disability. She was born at Bowdin, Oxford county, Maine, March 3rd, 1799, and was therefore in her 82d year. She passed away in peace. One day before her death, she was received from the St. Joseph Branch into membership with the First Chicago Branch. She was first baptized by James Snow in August, 1837, in Littlebee county, Maine. What remains of our aged Sister lies interred in Forest Home Cemetery, Chicago; she is at rest. Her funeral discourse was preached by Elder T. A. Phillips, from John 14: 1-3.

#### NOTICES.

All members of the Fourth Quorum of Elders who desire licenses from said Quorum, and who were not present at Semi-Annual Conference, can have the same by sending their address and five cents in stamps (two and three cent stamps preferred) to pay mailing expenses, to me. Those present at Conference send address only.

A. J. CATO, Sec'y of Fourth Quorum.

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Terms, 50 cents per year, in advance, except otherwise provided for.

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# The Saints' Herald

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

ESTABLISHED 1840

"I SAW ANOTHER ANGEL \* \*, HAVING THE EVERLASTING GOSPEL TO PREACH TO THEM THAT DWELL ON THE EARTH \* \*, SAYING, FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENT IS COME."—REV. 14: 6-7.  
"SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—JESUS; JOHN 17: 17.  
"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

Vol. 27.—Whole No. 455.

Plano, Illinois, December 15th, 1880.

No. 24.

## CHRISTMAS-GIFT FOR THE HERALD.

Rosy dawn the Orient flushing,  
Dews o'er purple flowers that flow;  
Crimson wings of martyrs blushing  
Like the blood ye shed below,  
Yet in light celestial glowing,  
Gems which pave Messiah's Hall;  
Eden streams in music flowing,  
Rills o'er opal rocks that fall;  
Lambs of God careering o'er us,  
Robed in more than regal sheen;  
Sing aloud in pealing chorus,  
"Hail, Babe-Star of Bethlehem."

Mary clasps the pretty lisper,  
To her tender, virgin breast,  
And bright cherubs round her whisper,  
Angel armies round them rest.  
'Tis the lip that to his mother,  
Sweetly gives seraphic smiles,  
Bids the tides of ocean vary;  
Lights on high the starry isles.  
Ye who from His Son's dominions  
Gaze upon that heavenly scene;  
Sing for harps with quivering pinions,  
"Hail, Babe-Star of Bethlehem."

All ye spheres behold and wonder,  
Sleeping on earth's bosom lies  
Him whose word, in cloud and thunder,  
Hurls you flaming through the skies.  
Lord, thou sacred star of ocean,  
Rise thou o'er the stormy brine,  
Quell the passions' wild commotion,  
Cheer and save us, Lord divine.  
Round us while the tempest rages,  
Let thy guiding luster shine,  
And our song be through the ages,  
"Hail, O, Star of Zion's Hill."

J. A. STROMBERG.

SANTA ROSA, Cal., Nov. 16th, 1880.

## Warning the Slumbering.

THE celebrated and popular Dr. Talmage speaks emphatically about the condition in general of the church membership, throughout the religious societies of the present day, as follows:

"The church needs a change in the quality of its membership. One-half of the professing Christians amount to nothing. They go to church; they pay pew rents; they have a kind of regard for all religious institutions; but as to any firm grip of the truth, any enthusiastic service for Christ, any cheerful and cheering self-denial, any over-mastering power in prayer, they are a failure. One of two things these half and half people ought to do, either to withdraw their names from the church record, or else go so near the fire as to get warm.

"You profess to be living for Christ and for heaven, but all the world knows you are lying. Wake up! Do something before you are dead! Either help pull the Lord's chariot or else get out of the way. We want more old style holiness."

These are strong words, but they express what many feel to be the facts in this day of degeneracy, as some style it.

Also, that prominent religious periodical, *The Churchman*, has an article on the failures of the emotional types of religion, which have so long been supposed to be the very essence and perfection of religious life, and the embodiment of true zeal. It says that the testimony which comes from all quarters is, that the church is suffering a grievous falling away from the sturdy, old-fashioned, true hearted integrity that once characterized the lives and actions of men.

It thinks that emotional religion has greatly taken the place of true religion of the heart, and disclaims against it, hoping that the minds of men will be powerfully drawn to consider this evil and to understand the "tremendous mischief" there is in it. "Formerly," it says, "there was among all Christians an entire agreement in regard to the Christian life; for all who preached that life, preached the absolute necessity of three things that should be the distinguishing characteristics of the followers of the Lord Jesus Christ,—principle, duty and conscience.

"These things were ever on the preacher's lips, and were insisted on and were perpetually urged and constantly presented to men's minds, until these things entered into their ideas and conceptions as being necessary to the true christian life, the influence of which belief in its effect over the community, and over society at large was very great, as well as over the various denominations themselves, which have been supposed to constitute the Church of Christ."

Comparing even the recent past with the present status of society, as seen in the moral and spiritual condition of the nominal Christian world, and this contrast and change are very apparent to us all. It is acknowledged and understood by all classes, religious and moral as well as by the skeptic and the wicked.

The *Churchman* thinks that the present pleasing, free-and-easy method of having an emotional religion and life, in their present popular advocacy, has caused, to a great degree, the dropping out of these words, conscience, duty and principle, from the teaching and preaching now heard; the emotional element having taken the place of conscience, sentiment that of principle, and mere feeling that of duty; and, that it is this style of preaching "which has, to such an extent, supplanted the teaching of God's word." So says that journal. It also thinks that were these preached again as they once were and as they should be that men would be won back from the "cheap and very poor preaching" they have had.

It is increasingly evident that the effect of appealing to, and working upon the emotions, passions and feelings of mankind, to the exclusion of the nobler faculties, is evil and not good, and that this method is having a most baneful influence, especially on the young, who were never before thinking for themselves as they are now, and upon every topic from folly and vice up to religion, metaphysics and science; and bringing these others into play and into such prominence has correspondingly set aside the highest and noblest faculty of man, that of reasoning for himself upon this subject as well as all others, and of accepting a thing as a life maxim, or as a truth, only on the assent of this God-given and highly endowed faculty of the soul, instead of being blindly led at the will of others, or of their own lesser faculties and animal feelings.

But it would take a great awakening, Dr. Talmage and Mr. *Churchman*, to change the course that has become so easy, smooth and rapid in the pleasure of its descent towards the dread awakening at the final consummation of events, when the heavens and the earth shall join in proclaiming a sound that shall startle the world from its slumber, too late for work or for reform.

The rapid preparation for those events, as betokened by the present situation, outlined by the writers quoted, leaves no room to doubt the Scripture declaration of the frank confession to be made in that day when their religions will be thrown to the moles and the bats with their other idols and vanities, (see Isa. 2: 17, 20, and Jer. 16: 19, 20), and they will say: "Our fathers inherited lies, vanity and things wherein there was no profit."

And, while we write of this, we may as well remark that there is much food for thought in the words of Mr. Talmage and the *Churchman*, even for our own people; and perhaps matters about which we can ask ourselves some questions, as to the possible application to us of some of these points. In witnessing the powers that are so fast changing the face and form of society, in the financial, political, social, moral and spiritual relationship of the people to each other, we may question ourselves as to how far these things, or this spirit of change may affect us as a people, or as individuals. Or whether they have already done so, or if this moral slackness and spiritual indifference, now so wide spread in its influence, and so notably common, has blunted our perceptions of right or not. If they have made us covetous also, or enough so that we fail of duty to each other and to God; or if they prompt us to seek self first in all the affairs of life, and do it because others around us are practicing just that; and whether the quietness

of the ministry and the elders, and the leanness of the treasuries, together with the "holding on feeling," which prevents on one side the needed means, and on the other the needed men, thus both being kept from acting conjointly, harmoniously—in fact with "a long pull, a strong pull, and a pull all together," is not the result of that same overmastering, powerful, cruel, selfish spirit now abroad; the one that tends to concentrate each within himself, and, in consequence, prevents that free, unselfish unity of action that would and should make a concentration of forces, spiritual and financial unto the accomplishment of the object so long prophesied of, preached about, prayed and longed for with the hearts and tears of all generations since the morn of time; a mighty, a grand, and a successful carrying on of the work before God, angels and men, unto full and complete triumph.

It is frequently said that this is a day of reforming, reform in all departments of the social and moral interests of the world; but it may more correctly be called a day of rapid change from the old to the new, of sudden upheaval of the various heretofore accepted grounds of principle and fact which have been so long supposed to be firm and enduring; a day of departure from even the best of customs, laws, and usages, or from anything else no longer wanted, by simply calling it ancient or "old," though it were of but recent growth and in highest favor yesterday, but to-day is unpopular through this love of change, which is so often incorrectly, and without consideration or consistency, called reform, and frequently change from good to bad or from bad to worse.

As a religious body, and as citizens, we are on the side of all just and true reform, and are praying for and seeking the advancement of truth's interests everywhere and among all peoples and nations, and for the progress of every good; yet we can not be radical upon very many things that are advanced under the name of reform and progress, nor very sanguine in regard to changes, supposed by some to be leading to wished for reform that wisdom and due caution, or divine guidance says may not bear the test of time and of examination.

Truth must and will prevail in due season, and to that time we look for the decision that will establish us, and that will fix the fact that we have not waited and hoped in vain, in watching soberly and prayerfully, not excitedly, for the coming of our Lord, when the true watchers shall say, "This is our God, we have waited for him."

And though we may now represent, with our unheeded or unpopular doctrine and teaching the idea of "truth crushed to earth," yet we are assured by Him who is the embodiment of truth, that, if faithful, we will be accepted representatives and living witnesses not only of the certainty that she "shall rise again;" but also that she has risen, no more to be crushed.

Everything will find its just position by and by, even if the popular, the eulogized, the great of to-day, the apparently mighty and invincible go down in the dust before the "Coming Man," even He whose right it is to reign, who shall place all things in the balances of justice and truth. Then the tried and the true, not the fresh and the new, shall be for the established paths of men, even "the old paths." (Jer. 6:16).

Then shall be the halcyon days of the world

and the glory of all the earth when man is reinstated in the inheritance, denominated as that under the whole heavens. H. A. S.

### The Indians.

THE annual report of the Indian Bureau for 1880 has been completed. It exhibits a continued steady advancement toward civilization on the part of nearly all the Indian tribes, and a very remarkable progress in many instances, especially among the Ogalallas and Brule Sioux. In Dakota and the Pacific Coast the Indians collected at the Yakima Agency. The demands upon the Bureau by the Indians of a large majority of the Agencies for implements with which to enable them to perform manual labor are far beyond the means at the disposal of the Department for that purpose.

The desire of the Indians to labor is steadily growing, and a large number are willing and anxious to engage in civilized pursuits and the improvement in their manner of putting in and caring for the crops raised, shows that the efforts of the past few years are gradually bringing them to a self-supporting condition. The number of Indians in the United States, exclusive of Alaska, is reported at 255,938, all of whom, except about 18,000, are more or less under direct control of agencies of the Government. The civilized Indians now in the Territory number 60,560, and the uncivilized 17,750. There are, in round numbers, 25,000 Indians in Dakota, 23,000 in New Mexico, 21,000 in Montana, 17,000 in Arizona, and 14,000 in Washington Territory. It appears there are upwards of 5,000 Indians in New York State, and more than 10,000 in the State of Michigan. The following table shows the substantial results of Indian labor during the year by Indians, exclusive of five civilized tribes of the Indian Territory:

Number of acres broken by Indians.....	27,283
Number of acres cultivated.....	170,847
Number of bushels of wheat raised.....	415,777
Number of bushels of corn raised.....	660,430
Number of bushels of oats and barley raised.....	222,439
Number of bushels of vegetables raised..	376,145
Number of tons of hay cut.....	56,527
Number of cattle owned.....	78,812
Number of sheep owned.....	864,137

#### BY FIVE CIVILIZED TRIBES.

Number of acres cultivated.....	314,398
Number of bushels of wheat raised.....	336,424
Number of bushels of corn raised.....	2,346,042
Number of bushels of oats and barley raised.....	124,568
Number of bushels of vegetables raised..	595,000
Number of bales of cotton raised.....	1,600
Number of tons of hay cut.....	14,000
Number of cattle owned.....	297,040
Number of swine owned.....	400,280

#### SCHOOLS.

During the year sixty boarding and 110 day schools have been in operation among the different Indian tribes, exclusive of the five civilized tribes in the Indian Territory, which have been attended by over 7,000 children, and taught by 316 teachers. The educational work of the Bureau could have been enlarged to a much greater extent but for the inadequate appropriations made by Congress for the support of the schools. Fifty thousand Indians at seventeen agencies have no treaty school funds whatever, and educational facilities must depend entirely on general appropriation for education. Among those tribes there are at

least 7,000 children of school age. Reports from the schools on the various reservations are full of encouragement, showing increased and more regular attendance of pupils, and growing interest in education on the part of parents. In compliance with the appeals from neglected agencies, the Bureau has made arrangements for erecting eleven boarding-school buildings during the coming season, and for the establishment of thirteen new boarding-schools. These will be the first schools of any kind ever provided for the 8,000 San Carlos Apaches and Western Shoshones, and the first boarding schools opened for the 25,000 Indians at the nine other agencies. The day-schools have hitherto met with indifferent success and made little impression on the tribes among whom they were located. The condition of the Poncas in the Indian Territory continues to be prosperous. They have now seventy-nine houses, and since the 1st of January last over seventy families have moved into houses. Meddlesome persons are still endeavoring to induce the Poncas to abandon their present location and return to Dakotah, but the leading men of the tribe have frequently assured the Agent that they are satisfied and do not desire to return.

### Our Love of Candor.

WE suppose it must be confessed that we relish the candor of candid persons when it is directed to our acquaintances. It is nearly always entertaining, frequently instructive, and entertainment combined with instruction can not fail of welcome. Addressed to ourselves, it appears different. It may be instructive, but it is never entertaining, and after awhile it becomes positively irksome. Strangely enough, candor never sounds the same when we are made its object; it has altogether another tone. We miss the freshness, sparkle, spice, and point which are so perceptible when it is exercised upon others. In our case it savors of envy, spite, malice, and then it is dull to a degree of tediousness. We wonder that the candid person who can be so bright and interesting should sometimes be so very spiritless and wearisome. It is unpardonable when he or she has so good a topic as we must invariably furnish. But then the cleverest folks can not be always clever; and we have no trouble in discovering that they droop and prose the moment they began to tell us of our defects.

The candid people most of us like, are those who are candid concerning our admirable characteristics, and uncandid, or at least reticent, concerning our blemishes or failings. It is easy and entirely natural to appreciate and enjoy the frankness which relates to the things we plume ourselves upon, though they be defects; but when we are told that we are what we don't want to believe we are, we secretly resent the freedom of speech, albeit we may be outwardly tolerant and affable. And when some weakness is pointed out that we have always been dimly conscious of though we have struggled to make it appear as a virtue deeply disguised, if we do not blaze out in irritation, it is a triumph of self-discipline. Many of us are undeniably sincere in saying that we admire candor. We do admire it, even when we abhor candid persons. We may even like them at first; we may relish

hearing of our faults for a little while, but they will not long bear rehearsing. Unless the recital be plentifully spiced with insistence on our excellencies, it will surely offend us, and prejudice us bitterly against the reciter. No average mortal will consent to swallow aloes continuously if they be not copiously relieved with honey.

### Fall of the Church of Christ.

CHRIST'S last and great commission to his apostles while on earth was: "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."

This same idea is taught in 1 Cor. 12:6-11. Consequently if these gifts are not in the churches to day, we ought, as rational beings, to investigate the reasons they are not manifested in this century.

Again, in 1 Cor. 12:28 it reads: "And God hath set some in the church, first apostles, secondarily, prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Also in Eph. 4:8-12, is mentioned the same thing; and yet we gaze around at the numerous denominations to-day and see none of these officers or wondrous gifts. Still we ought not to be surprised, for Paul says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3, 4.

My dear friends, that is what the sect calling themselves Christians have done, for they have denied the gifts of the Holy Ghost, which would have guided them into all truth. In proving my subject in this article I will confine myself to profane history, and only use a few Bible quotations. It has been remarked, and with some truth, that the virgin purity of the church was never violated by schism or heresy before the reign of Trajan, or Hadrian, about one hundred years after the death of Christ. Hegesippus adds, "that up to this period the church had remained pure and immaculate as a virgin. Those who labored to corrupt the doctrine of the gospel worked as yet in obscurity."

About A. D. 323, the most learned of the fathers allowed the sophistry of the Gnostics to steal into the church, who had blended with the faith of Christ many sublime but obscure tenets, which they had derived from oriental philosophy. "As soon as they launched out into this vast abyss, they delivered themselves to the guidance of a disordered imagination; and as the paths of error are various and infinite, the Gnostics were imperceptibly divided into more than fifty particular sects, of whom the most celebrated was the Basilidians, Valentinians. Instead of the Four Gospels adopted by the church they produced a multitude of histories in which the actions and discourses of Christ and his apostles were adapted to their

respective tenets." See Gibbon's Rome, vol. 1, page 521. Again he says, in substance, that the supernatural gifts were in the church after the apostles' time. What say ye, modern divines, who have claimed that they ceased in days of Christ? The knowledge of foreign language was frequently communicated to the contemporaries of Irenaeus. Irenaeus adv. Haeres Proem, p. 3. Gibbon says in A. D. 323, "The divine inspiration, whether it was conveyed in the form of a waking or sleeping vision, is described as a favor very liberally bestowed on all ranks of the faithful, on women as on elders, on boys as well as on bishops;" which corresponds with the promise in Acts 2:17, 18. It seems according to history that they had to prepare themselves by prayer and fasting to receive this gift of the Holy Spirit; and these visions were for the most part to disclose the future history of the church, or to guide the present administration; and I claim are needed to-day, to guide the church into the truth. The working of the Spirit is described by Justin Martyr, *Cohort ad Gentes Tertulian advers Marcionit*, 1, 4. Gibbon says the miraculous cure of diseases ought not to excite surprise, when in the days of Irenaeus, in the second century, the resurrection of the dead was not an uncommon event; that miracles were performed through fasting and prayer; and persons thus restored lived afterwards for years. In confirmation of this see *Irenaeus adv. Haereses*, l. ii. 56, 57, l. v. c. 6. Consequently we must admit that the second century was fertile in miracles. Every friend of revelation is convinced of a cessation of miraculous powers a few centuries after Christ, and the reason of it was because they changed the ordinances of God and he withdrew his Spirit from them. They presumed to alter the Holy Scriptures, to abandon the ancient faith, to form their own opinion according to the subtle precepts of logic, and they have corrupted the simplicity of the gospel by the refinements of human reason. Origen states that the Marcionites did alter the Gospels. The offices of Apostles and Prophets have ceased, and that clearly proves there has been a great falling away; for God put them in the church for the perfecting of the saints and the work of the ministry. But through the corruption of men they no longer exist in modern churches. Gibbon's Rome, vol. 1, page 555. "The want of discipline and human learning was supplied by the occasional assistance of prophets." "But these extraordinary gifts were frequently abused or misapplied by the prophetic teacher;" because the Spirit of God had left them. "As the institution of prophets became useless, and even pernicious, their power was withdrawn, and the office abolished."

So the church was like a ship at sea without a captain or pilot to guide it through the shoals and breakers of infidelity and apostasy. The miracles of the primitive church, after obtaining the sanction of ages, have excited the ire of the divines of our country, as well as those of Europe; for this reason, they are preaching a doctrine antagonistic to God's plan of salvation and they have none of the signs promised by our Savior in Mark 16:17, 18, 19.

Constantine is claimed by historians to be the first Christian Emperor and he was converted by a miracle. Gibbon's Rome, vol. 2, 266. After being converted Constantine gave

the clergy security, wealth, honor, etc. *Hilaricus contra Constant*, c. 5, p. 1240, informs us how riches were heaped upon the church. But the crowning folly of all in this great apostasy was calling of the Nicene Council, and here it was that the doctrine of absolute creation from nothing was introduced. See *Beaussohe*, tom. 11, p. 165-215. The consubstantiality of the Father and the Son was established by the Council of Nice, and has been unanimously received as an article of Christian faith by the Greek, Latin, Oriental and Protestant churches; and many other articles of faith were introduced as blasphemous as the above. From that time God withdrew himself from them, and the blessings ceased, and they are now buried in idolatry and darkness. God has again restored the Church of Christ upon the earth, with all the gifts of the gospel. The Church of Jesus Christ of Latter Day Saints, organized by Joseph Smith, the martyred prophet.

WEBSTER, Nebraska.

MRS. DANIEL JONES.

### Marred by Pride.

BEFORE honor is humility; and when honor comes, humility must still hold its place. If under God's favoring, prospering hand, success and advancement are granted to us, we must wear our honors in lowliness of spirit, and still walk softly before our God. If when he has given us prosperity we still covet honors, titles, degrees, and the applause of men, we shall soon provoke the envy of those who are around us, and speedily be called to come down and sit in dust and ashes, and learn that greatness is to be ascribed to God alone.

Many a man has done good work in the days of his humility, but by going too fast and too far has ruined everything which was wrought beneath his hands. The gifts bestowed on such an one in his lowliness, are withdrawn from him in his pride; his stewardship is taken away, and through long years of bitterness, obscurity, and disgrace, he is called to learn the lesson taught by Him who is "meek and lowly in heart."

Why need we seek our own exaltation? Does a man know more, or is he better, because he can write Rabbi before his name, or a string of titles after it? And if he has coveted and sought for such distinctions, has he not degraded himself and revealed his own weakness and vanity? The man who in a private station might be honored for many excellent traits of character, when he aspires to official position is watched by jealous eyes, and every deficiency and frailty is marked and written down. Many a man who might have been a respected and acceptable Elder or Deacon in the Church of Christ, has had his usefulness ruined when he has put Reverend before his name, and a white cravat around his neck, and has undertaken to do a work to which God has never called him. Every short cut to honor, or emolument, or undeserved favor, is quite likely to prove the direct road to ruin. Many a man dates the beginning of his downfall from the day when he tried to be great. In chasing the empty bubble of fame and ambition, men go in dangerous paths, and tread on precipices which skirt the awful depths from which the fallen come not back.

The world is full of examples. To-day Haman exults in pride; to-morrow he swings

from the lofty gibbet. To-day Golieth defies the armies of the living God; to-morrow he falls dead before the shepherd boy, with his sling and stone.

Our pride and display oft provokes the envy and the malice of foes whose shafts would never reach us if we would walk in lowliness before the Lord. The wrecks of the vain-glorious are all around us. In Church, in state, among the highest and lowest, we see instances where men have had their usefulness ruined and all their fair prospects marred, by seeking the glory of men and coveting the world's applause. "Let us not be desirous of vain glory, provoking one another, envying one another."

### Scripture Exegesis.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 1-3.

The principal thought to govern us in an effort to comprehend the meaning of this portion, and indeed of all the teachings of Christ, and the apostles, and likewise of the prophets, is this, to understand (1) to whom the word is addressed; (2) by whom spoken, and (3) under what circumstances it was given. It is evident, according to this idea, that in this chapter, as also in the preceding one, and in the two following ones, the Savior was addressing the *Twelve*. A careful examination will convince any reasonable person that much of his language can not apply to any one else, nor was it designed to apply to others. As a church we have always made it a point to oppose the application of Christ's commands given to the Apostles, to others; for instance, "feet washing," recorded in the 13th chapter, and the command, "Go ye into all the world," etc. Mark 16.

We base our claim to forgiveness of sins, and reception of the Holy Spirit, not because Peter commanded repentance and baptism for the remission of sins, and promised as an apostle, or ambassador of Christ, the gift of the Holy Ghost, but because Christ has commissioned men to-day to declare a similar doctrine. In the case before us, I understand the promise of a "place" being prepared for them, and Christ coming back to earth in order that they might be with him, applies to the *Twelve*, and to them alone; that he was addressing the *Twelve*. (See Matt. 26: 20).

Now for our Exegesis. "Let not your heart be troubled;" he had been talking to them about going away from them, naturally they felt sad; to comfort them he gave them the assurance of his coming back to them, as is seen in the third verse. "Ye believe in God, believe also in me." Ye trust in the promises of God, in the prophesies contained in his word, believe now what I am about to tell you; trust in my promise: "In my Father's house are many mansions." Now as a mansion is defined to be "a large house," it is evident that the word "house" must be understood to mean something else than a building or a local dwelling place. Heaven, where God dwells, is supposed by some to be the "house," and that a "place" is to be prepared there for the children of God; but in the preceding

chapter, in verse 38, he plainly told them that where he was going they could not come, and to heaven he designed to go, and did go.

We are told that God "is in the midst of all things," and that the light which "proceedeth forth from the presence of God," fills "the immensity of space," and "there is no space in which there is no kingdom." Again, "and there are many kingdoms." The Father's "house" is the Universe, and the "many mansions" are the "many kingdoms."

If it were not so, I would have told you. I go to prepare a place for you." To prepare, means to make ready, arrange, order, to fix up.

"And if I go and prepare a place for you, [that is a kingdom] I will come again [that is return here, to the earth, and not only so, but to this place, Jerusalem—compare Acts 1: 11, 12, with Zech. 14: 4-11] and receive you unto myself, that where I am, there may ye be also."

Where will he be? "And it shall come to pass in the last days [the seventh thousand year, or millenium], that the mountain of the Lord's house [the capital of the kingdom, the 'City of the Great King'] shall be established [margin—"prepared"] in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. 11: 2, 3. "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9: 6, 7. "And the Angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb, and shall bring forth a son and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end."—Luke 1: 30-33. "I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is; and I will give it him."—Ezek. 21: 27. The kingdom of Israel was overturned (from this date, 593 B. C.) (1) by the Medo-Persians, (2) by the Grecians, (3) by the Romans, and by the latter was destroyed, i. e. became "no more," ceased to exist, and is to "be no more" till he come, i. e. Christ. It will then be "prepared," set in order, arranged, fixed up, etc.

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

Having thus seen that the kingdom of Israel was to be overthrown, and then restored, and that it belongs to Christ, and that he will come and take possession, it remains for us to show that he intends to share this kingdom

with the *Twelve*, and if so, this is manifestly the "place," or kingdom that he has gone "to prepare" for them, for it was not prepared when he left them. That he will prepare it in time can not be doubted; that he is now preparing it, the rapid gathering of the Jews to the land of Palestine, the building up of Jerusalem, the restoration of the early and latter rain, the efforts of the Rotschilds and other rich Jews to obtain the ancient inheritance from Turkey, that these are facts, no one can gainsay. And when Jerusalem is "inhabited again in her own place—even in Jerusalem," when Gentile power over the land is destroyed, and their "times" end, and when Judah and Israel are united as "one nation upon the mountains of Israel, (see Ezek. 37) when Christ restores "again the kingdom to Israel," then the "place" for the *Twelve* will be prepared, and their place or position will be this: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel."—Luke 22: 28-30. Will they therefore not be with him? "And if I go and prepare a place for you, I will come again, [to that very spot, to Jertusalem] and receive you unto myself;" to "eat and drink at my table," and to sit upon my throne, to take part in my kingdom, to "judge" with me the "twelve tribes of Israel."

With this understanding it is evident that there is no conflict with this scripture and the 25th of Matthew, or, in other words, there is no need of applying the "kingdom prepared from the foundation of the world," to some party beside the Church, because it has been supposed that the place that Christ has gone to prepare, is to be the abode of the Saints in general. But when we see that this "place" is the "kingdom of Israel," and the promise was to the *Twelve* alone; then it will be no trouble to understand that the earth, as created or prepared at "the foundation of the world," is to be the reward of the Church in general. Or the "kingdom [not of Israel in particular, for that is for the *Twelve*] and dominion, and the greatness of the kingdom under the whole heaven," is to be given to "the people of the saints of the Most high," etc. And it must not be forgotten that this kingdom is to be given to the "sheep" who hear Christ's voice, and follow him, and belong to the fold or church. And that fact must not be lost sight of, in an effort to reconcile the idea of Christ's "brethren," and those who visit, feed and clothe them, being distinct parties. May not the Jews be Christ's brethren.

T. W. SMITH.

THE Rev. Dr. Cuyler says, in the *Congregationalist*, that a vital question is the small attendance at religious services. "It requires but half an eye to discover the alarming fact that this attendance is steadily falling off, both in the cities and in the country, both at the East and in the West. Forty years ago it was claimed that one-half of the population of the city of New York were either wholly or partially connected with some Protestant congregation. Now only one-fourth the population are even seen in any Protestant place of worship."

A man will not listen to truth told him by an enemy; and he rarely gets it from the mouth of a friend.

He lives most who thinks most, feels the noblest, acts the best.



## Letter From Elder D. L. Shinn.

*Editor Herald:*—You have been informed by Bro. Devore with regard to the work at this place. I further inform you that three others were added since his report, namely, my father, Samuel O. Shinn, who was received on his original baptism by Elder Samuel James, in the year 1840, at Shinston, Virginia, where he still resides; the other two were John M. Frum, of Flemington, West Virginia, and Sister Myrtle L. Pritchard, daughter of Bro. George W. Pritchard, of this place.

I would be glad to see many of those with whom I have formerly been associated, gathered up by the Church; and will write and circulate among them the reasons I have for uniting with the Church, in the shape of tracts, if I can have them printed at a price within my ability to pay. Would be thankful if the proper ones would inform me about the cost of such work in the *Herald* Office. Many of them will think I have taken a wrong step, by leaving "the Church," and joining the Josephites; but I think I am able to show them that I have left the factions, "ites," and joined the Church. My motto has always been to "follow the light," and go where the truth led regardless of what men may say or do. If men do wrong and suffer for it from God's judgments, and the penalties of his just laws, then it is evident that men are free agents. If men are to do wrong they could have done otherwise. Therefore if I neglect the right when I see it, then I am guilty of wrong doing. I see that all the organizations of Latter Day Saints but the one called "the Reorganization," have, Absalom-like, kissed the people and rebelled against their father. They have sought to change the organic laws of the Church as established by Joseph, and the ministers associated with him in order to set straight those acts and decrees which would seem to militate against their claims. Why did Elder Bickerton, and others, discard from their system the lineal priesthood, and the Book of Covenants? How many of them palpably contradicted themselves in stepping into Joseph's office, (presumptuously), because he was a true prophet, and then to get the law and the truth out of the way, argue that he turned *false prophet*, before such law and truth were given? How easy would it have been for an impostor to have disposed of much of the writings and sayings of Moses in the same manner. Moses sinned at the waters of Meribah. The history of this deed is not given by the enemies of Moses, but by his friends. Who has recorded the sins of Joseph? Not his real friends, but those who tried to flatter their way into office, and into the confidence and affections of those who believed in and loved the Martyr, and gave honor to his memory. These are some of the facts developed by a careful study of the whole case.

The very Joseph they say was a true prophet, though he is dead, "yet speaketh." And like Saul before Samuel they fall prostrate. That prophet is true until he speaks of a successor. The good things promised to "Sidney," though they be written in the Book of Covenants "are all right." But the moment the true prophet turned to the appointment of a successor, he is instantly transformed into "a fallen, or false prophet," and begins to give "corrupt revelations."

If Joseph was a true prophet, Bickerton is not his successor. But Joseph, (says Bickerton and others) was a true prophet. Therefore, Bickerton is not his successor as prophet and president of the Church. If Joseph was a true prophet, Bickerton was wrong; because he discarded the book containing all of Joseph's productions in the shape of laws and revelations. If Joseph was *not* a true prophet, Bickerton was wrong, because he deceived many of the people telling them Joseph was true, and that God had called him to be his successor. Therefore in either case it is evident that Bickerton was wrong.

This will suffice for the present in this letter. I give it as a sample of what may be expected on this subject from me in the future. By these reflections I have come to the truth, and to the true order of the Latter Day Saints. And I think such plain reasoning will convince many. God speed the right and save the honest. Amen. D. L. SHINN.

## Letter From Heman C. Smith.

*Dear Herald:*—In my last, written from Elmwood, Nebraska, I spoke of a Mr. Alton reviewing me. I answered him that night, and after a little cross-firing we agreed to discuss the following propositions:

"Is the Christian (commonly called Campbellite) Church the church of Christ?"

"Is the Reorganized Church of Jesus Christ of Latter Day Saints the church of Christ?"

Mr. Alton agreed to affirm the first and deny the second.

After making this arrangement, I went to Nebraska City, staid a few days and spoke twice. Had an enjoyable time and was kindly received. Thence, I went and visited my uncle, Lyman L. Wight and family, who reside near Rockport, Missouri. I remained with them a little more than a week, having a splendid visit, and a rest from labor. This brought the time for me to start for Semi-Annual Conference, which I did in company with my uncle, three cousins and Bro. Thomas Nutt.

To speak of the Conference is unnecessary, only to say I enjoyed it. There I was assigned to labor in Texas, Arkansas, Indian Territory and Western Louisiana; but as the before mentioned debate had been arranged to commence October 18th, I could not start immediately for my field of labor, so I went to Galland's Grove, and remained over a week, preaching four times. I then went to the Crandall settlement, six miles south of the Grove, and spoke twice. Bro. Alma Newberry took me from there to Salem Branch, where I remained four days and preached six times. On October 7th Bro. David Hall took me to Shelby Station and gave me a ticket for Council Bluffs. I tarried for the night with Bro T. W. Chatburn, and the next day went to Omaha, where I spent a night with Bro. R. C. Elvin; thence on to Valley Branch and spoke four times; and at Clear Creek Branch once. Bro. Brown sent his team with me to Bro. Preston's, in Sarpey county, where I remained all night; and the next day Bro. Preston took me to Bro. Armstrong's; and on Sunday, the 17th, I was at Elmwood, ready for the contest. I preached Sunday night, expecting to begin the discussion Monday night. But Mr. Alton did not appear; nor

did he appear until Wednesday night. (I continued preaching the while). Then to deny the proposition which he had agreed to before a large audience, he said that he did not belong to the Christian Church, or Campbellite; nor could I get him to define what he did belong to. He was willing, he said, to affirm this: "Is the church of which I am a member the church of Christ?" But would not define what it was! Query—Who would the pronoun *I* in the proposition refer to? Of course there was no discussion.

I continued to preach until the next Sunday night, securing valuable assistance from Brn. Armstrong and Anthony. We had large congregations. I think there is a good opening, and if some of the Elders of Southern Nebraska will follow it up, good will be done. I next visited Nebraska City and preached twice; then Bro. R. M. Elvin and I made a visit to my uncle Lyman's, and preached six times. Our congregation was at first small, but increased; the last night we had a full house. I find Bro. Elvin a genial companion, and I think a worthy brother.

I arrived at Atchison, Kansas, on the 9th inst., expecting to speak at night; but for want of a room to hold meeting in, no appointment had been announced. I staid all night with Bro. Thomas and the next day walked out here, and spoke last night. The Saints along the way have been kind and generous, for which I hereby return thanks.

I have not given up the mission, but my face is turned southward; and when you hear from me again, I hope to be in the South-western Mission, actively engaged. Will the Saints pray for my success? As ever,

HEMAN C. SMITH.

GOOD INTENT, KANSAS. Nov. 12th, 1880.

## An Opportunity Lost.

It was Wednesday evening that, as per previous arrangement, I went to a public hall, rented by the ——— Branch to preach, arriving ten minutes before the time appointed for commencement of worship. Found Bro. ——— and a few others, the former's countenance rather fallen, the others not appearing so joyous as Latter Day Saints are wont to do when meeting for worship under favorable circumstance.

The mercury this evening was a few degrees above zero. The door leading into the hall was standing wide open, the inner blinds thrown back and the top sash of the windows let down to afford an outlet for the blinding smoke and choking gas, which had filled the hall to that extent as to preclude the possibility of seeing but a short distance before you. A coal fire had been started in the stove, and either the pipe or flue, or both, were clogged, and the pipe being minus a damper, which it would seem had been there in days of yore, left a vacancy from which the smoke escaped into the hall and from thence through the windows and door; but not all, for the hacking and coughing by the brother, the other few, and myself, gave evidence that a good share was being inhaled by us. By ten minutes after the time for worship, the hall was partially clear of smoke and gas, but far from being comfortable. The condition of the pipes or flue arose from the fact that the hall has been used by more parties than one; and

each has in turn refrained from the labor attendant upon cleaning pipe, etc., lest they should do too much for the good of others. The Saints of the — Branch would have been entitled to sympathy, if the above had happened them through poverty or lack of opportunity to do better; but such is not the case. So far from this is it that they allowed an opportunity to secure a neat, cozy, respectable place of worship where they could have gone at pleasure, and worshiped without being molested or made afraid to pass. The terms of the above place, were easy and with a united effort, within their reach; but the opportunity was lost.

This is bad enough; but for them to remain in their divided condition, twitting and blaming each other for the loss, will be to make bad worse. Let them rather, as a whole, take the blame for the loss, and as a whole be admonished by the past, and stand shoulder to shoulder to do better in the future. The manufacturing and wearing pharisaical cloaks will eventually prove a profitless business for Latter Day Saints.

JAMES CAFFALL

### Roumanian Jews.

MAX SCHAMBERG, Austrian Consul in Pittsburgh, Pa., has been in Vienna for the past three or four months. The object of his trip abroad has been the subject of considerable speculation among his acquaintances and others. It transpired to-day that Mr. Schamberg went to Vienna to meet a deputation of leading Hebrews of Roumania, with a view to bringing a large colony of that people to the United States, where they can be free from persecution. Nothing is known here of the details of the matter, nor where the colony will be located, but it is thought a site will be selected somewhere in Western Pennsylvania, which may be permanent or not, according to circumstances. Some of the Hebrews in this city think the colonists will ultimately settle in one of the Northwestern States, probably Wisconsin, where they can engage extensively in agriculture. Should the negotiations prove successful, the first arrivals may be expected about the beginning of February or March. The colony will consist of several thousand persons. Mr. Schamberg is a Hebrew himself, and is known to take great interest in the welfare of his people. He is expected home in a week or two, when a full account of the scheme can be given.

DR CUTLER says that the increases of nervous diseases, decaying teeth, premature baldness, and general lack of muscular and bone strength are greatly due to the impoverished quality of flour now in use, the gluten being thrown away in order to make the flour white. He urges the use of unbolted flour and of eggs, milk and butter. He denies that fish is brain food or that Agassiz ever said that it was, and claims that butter, being nearly all fat, is a better kind of brain food than any other.

A South Carolina Baptist Church contains in its old records the mention of a woman being excluded from the church for "doing too much talking in the neighborhood." As no such case is recorded of late years, it is supposed that the race of such women is now extinct.

If you can not speak well of your neighbors, do not speak of them at all.

#### SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor:  
Joseph Smith, Plano, Kendall Co., Illinois.

## Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, December 15th, 1880.

QUITE a financial calamity has befallen the village of Plano, Illinois, the town where the HERALD has been printed since 1863. The Marsh Harvester Works, established in 1867 with but a few men and small facilities, grew into shops furnishing labor for nearly 600 men, and making 10,000 machines yearly, have been removed to the City of Chicago, to swell the already enormous importance of that great emporium.

The works began under the administration of Messrs. Steward & Marsh, the first of Plano the latter of Sycamore, but drew in Messrs. Gammon & Deering of Chicago, the last named acquiring sole control in 1879. For reasons best known to himself, near the close of this year, 1880, Mr. Deering is removing these great works, for to such a village as Plano, they were great works, from the place; thus striking the village a financial blow that will take many a long year to recover.

No very energetic efforts were made to induce Mr. Deering to permit the works to remain, nor was it very definitely stated by him that he would remove them, until quite late; and not until the men and machinery were in absolute process of removal did the citizens wake up to the fact that he would desert the town.

Very many of the workmen were poor men, and had bought lots and erected houses making homes, depending upon their continued labor in the shops to pay for, beautify and adorn their homes. Now these hardy workmen have to desert the places they have built, and follow the fortunes of this great enterprise into the city, where Mr. Deering has built shops to accommodate 800 workmen; so it is stated.

Plano will soon be left to the contemplation of the fact that an enterprise which grew up in the place, until from its munificent remunerated coffers, there fell into the hands of its workers a monthly shower of dollars amounting to an average of \$15,000; from which golden rain the main channels of trade and sustenance were filled and the town enriched.

The whistle no longer sounds to bid the clans assemble to their daily toil; the puff of the engine, the whir of machinery and the thud of the trip and ring of the workmen's hammers no longer fill the air with the music of industry. Plano mourns and will not be comforted.

To some it is the old expression of labor and laborers, by capital and capitalists; for Mr. Deering is already a rich man and is keeping up the manufacture of Harvesters to augment his wealth. But others see in this removal of shop interests to the great city an exhibition of business sagacity in concentrating within easier reach an enormous business having many radiating branches; and the gratification of pride in Chicago prestige.

As for us, while we are not materially hurt in a money sense by this removing of the shops

from Plano, except as a possible loss in the price of real estate and the opportunity to sell is a hurt, we sympathize with the citizens in this common calamity to the immediate business interests of the place.

THE HERALD has been steadily increasing in its subscription list, but is not yet up to the size of a weekly. An idea of the work done in getting it and the HORE, and the ADVOCATE to the several readers scattered abroad, may be inferred from the following items of one day's work. November 29th, after the room had been warmed, for the mercury at daylight showed seven degrees above zero, only, five of the HERALD employes, including editor, secretary and superintendent, began the task of mailing at 8:30 a.m., and at 5 p.m. the last name had been run off the reel. During that time there had been put up in single wrappers to single addresses 1,899 packages, and to post office addresses 920 packages, containing from two to sixty papers each; making a total of 2,819 packages, about 6,000 copies of HERALD, HOPE and ADVOCATE. They were sent to the railway station in ten newspaper sacks, in numbers of packages divided as follows: To Chicago, 809 packages; to California and Nevada 326, to Utah, Idaho, Wyoming, Montana, 225, to Iowa 437, Missouri, Texas, Colorado and Kansas 524, to Illinois 303, to Nebraska 152, to foreign countries 38. In these sacks were HERALDS directed to every territory, and all the states except Delaware, North and South Carolina and Louisiana. The weight was 360 pounds, and the postage on the home mail \$6.84 and on the foreign \$7.50, all prepaid. The mailing lists are kept in type, set in galleys, (flat pieces of brass of the thickness of thick card board, 8½ inches wide by 25 long), five columns of names, post office addresses and dates in a galley, the columns being 23 inches long. There are 17 of these galleys, (called double galleys), containing 77 columns. When ready to mail a copy of these columns of names is taken on colored paper, such as is seen in the labels on the wrappers, this copy is cut into strips, 77 in number; these strips are pasted together at the ends, consecutively, states and post offices arranged in alphabetical order, making a strip of paper 1¼ inches wide and 149 feet long. This strip of paper is cut in two, and half put on either of two small mailing machines, being rolled upon a small wooden shaft at one end of the machine. These machines are made of brass, and so arranged that the strip of paper passes out from the reel upon an endless rubber cloth belt; this belt runs over two wooden rollers, one inside the other out, at one end, leaving a loop of the belt to fall into a square cup in the machine, which contains thin paste, the loop being held in its place in the paste cup by a roller of lead; the other end of the belt runs over a small roughened cylinder of brass, through which a wire is run having a leaden wheel on one end, the surface made rough like a file so that the finger will not slip when pressing on it to revolve the cylinder. The belt is thus made to run whenever this cylinder is turned, causing it to come up out of the paste cup with its upper side covered with paste. To prevent too much paste being left upon the belt there are two thin slips of brass so fixed in the machine that one edge of them rubs closely upon the belt as it revolves; the one on the under side being smooth its en-

tire length wipes all the paste off and lets it fall back into the cup, the other on the upper side of the belt has notches filed into it like the spaces between saw teeth, and thus wipes only a part of the paste off leaving enough to paste the under side of the slip of paper as it passes over the belt. At the end of the machine farthest removed from the roll of paper, is a small pair of steel cutters shutting together like a pair of shears, the lower one fast to the machine the other moving up and down on a joint like the joint of a pocket knife. The upper blade is kept up and the shears thus kept open by a spiral coil of wire forming a spring; but pressing down upon the machine or upon the blade by a thumb piece as the operator chooses, the shears are closed, and whatever passes between is cut. The slip of paper on which the addresses are printed is pressed down upon the upper side of the pasted belt, and the belt is revolved by rolling the little cylinder at the bottom, until the end passes under the up-lifted blade of the shears, in such position that the single label, containing the name of the subscriber, the post office address and the date at which subscription expires, may be cut off, the blade is then pressed down, either by pressing down with the machine, or with the thumb piece, and the label is cut off pasted side down upon the paper or package to be directed; and if the paste has been well made the label stays on that paper or package until it reaches its destination. The nearly 6,000 labels of our mail for November 29th, were cut and put on by Brn. William H. Deam and Henry Stahlle from 11 a. m. to 5 p. m., while the putting into and pasting the larger packages and the sorting into respective sacks were being done by the rest of the force.

At 6 o'clock the ten sacks of HERALD, HOPE and ADVOCATE had been weighed, carted to the depot and were waiting on the truck for the train; and at 6:52 were rolling away on "Billy's Train," to be thence taken from the centers at Mendota and Chicago to hundreds of homes in city, town and hamlet for the faithful, the careless and indifferent to read. Send us subscribers to make the list 300 feet long instead of 149, and we will not only pray for you but for 1,000 more just like you.

We have received of late, several letters enthusiastically commending a plan for helping the poor, proposed by Bro. W. C. Matthews, in a letter published in October 1st HERALD. The plan proposed by Bro. Matthews is a protective life assurance association, to be known by the name of The Latter Day Saints' Protective Association. The working details of this plan are about thus: the Saints are to be divided into classes of 1000 each, and each one is to pay the sum of \$5 into the treasury of the association. The money so raised is to be expended by persons to be designated by the Association, for land; this land is to be rented to poor Saints, the rent to be paid into the Bishop's hands to be used as tithing, or in the place of tithing, for the general purposes of the Church. In addition to this, Bro. Matthews' plan proposes that when any one of these various classes dies, there is to be an assessment of \$1,000 levied upon the particular class to which the person dying belonged while living, and this \$1,000 so levied and raised is to be paid to the companion or friends of the dead classmate. Bro. Matthews, and those who have written us, see great benefits to accrue to the ministry and the poor among the

Saints from the adoption of this plan. Why, "by this plan," says Bro. Matthews, "the friends of all deceased members would be made comfortable, and no one would feel their loss."

We have waited for some time watching a further development of Bro. Matthews' plan; thinking it possible that he and some others, who seemed impressed with the feasibility of it, would go forward with it. But as yet, no one proceeds with it. Twenty-five thousand dollars, (and Bro. Matthews thinks that such amount could be raised by organizing five classes, or divisions), would purchase and pay for five thousand acres of raw land at \$5 per acre. If that much were bought, it must, to be available to renters, (poor Saints or poor any body else), be fenced and broken, with houses and barns built, and wells dug, unless running water is found on every farm. Who who will pay for these necessary improvements?

Or \$25,000 will buy two thousand acres of partially improved land at \$12.50 an acre; but these two thousand acres must be divided into farms; if we say farms of one hundred acres each, there must be twenty houses, wells, barns and sufficient division fences, before the twenty farms can be rented. Is it practicable to find that much land so divided and improved for the sum?

Or \$25,000 would buy one thousand acres of fairly improved land at \$25 per acre, ready for the plow; and if divided as farms usually are, might make ten farms of one hundred acres each, accommodating ten poor families, provided they were rich enough to have teams, plows and other farm tools, and breadstuffs to sustain them till a harvest came. Two thousand acres divided into fifty acre farms would make farms for forty families of poor Saints, if each farm had its proper equipments of house, barn, well, etc. Whence will come these necessary adjuncts to such farms?

One brother suggests the idea, and almost hints that the Church authorities ought to take hold of this scheme and carry it out. Now we belong to the class named as Church authorities, and we confess that we can not find a single proposition made by Bro. Matthews, named in the law of the Church; and hence do not apprehend in it any duty devolving upon us. It is to our mind one of those things permissible under the law, "men ought of themselves to be engaged to bring to pass much righteousness;" and if a duty devolves upon any body in the premises, it lies with those who discover the plan and the benefits to arise from it.

If it is urged that without the sanction of the Church authorities the plan would not meet with favor among the Saints, it is an admission that the virtue is in the sanction, not in the plan; for if the plan were manifestly a feasible and practicable one, the good sense of the Saints and the intrinsic merit of the plan itself should command its adoption and success. Besides this, there is a factor that must always be taken into the account, whenever we as a person are to be considered in connection with any of these peculiar schemes or plans, and that is, that the law provides no "wisdom in temporal things" for us; and these schemes are very closely allied to temporalities. For this reason, our approval, or disapproval, sanction or absence of sanction, can neither make nor mar really good and practicable plans, nor give success or disaster to really impracticable ones. We consent always to the brethren's efforts for good; we say, certainly,

Bro. Matthews, or brother James or John, certainly, go on, do what wisdom makes apparent to you; or present your views and let your brothers see them. It may be that you have hit upon the very thing; the light of examination will test it.

Now, frankly, while we say not one word commending nor condemning of the proposed plan, we have not the \$5 to make the original payment; nor are we prepared in mind, purse and prospects, to bind ourself to pay our part of one, or one hundred possible yearly assessments of \$1,000, each upon the class of one thousand to which we might belong in this Protective Association. Those who have the means and are prepared, who see the practicability and the benefits in it are the ones who should carry it out. Because, such an association would have to be organized under the incorporation laws of one or other of the States in which the Saints are living, or it could not do business as an organized company.

#### EDITORIAL ITEMS.

Our orders for the book "The Life of Joseph the Prophet," for the week ending December 4th amounted to nearly fifty copies. It is being appreciated. We did not praise the work at Conference nor press its sale. We heard it whispered that the Board of Publication were forcing the book upon the Saints, and therefore hesitated to urge its sale; until there was time and opportunity for the Saints to see what it was. We like the book, and believe it to fill a place long vacant; to supply a need long felt. We are sorry that we can not give them away, but we can not—though we sell them cheap. Many a family spend more money for the New York *Ledger*, *Saturday Night*, *Police Gazette*, and papers of that sort than would pay for this history over and over again. Mother Smith's History, Joseph Smith and His Progenitors is also selling well. The Saints as a rule are reading people, for which they are to be commended.

Read the commendation of "The Life of Joseph the Prophet," by Bro. John Smith, of New Bedford, Massachusetts. Some have gathered the idea that this work is the History of the Reorganized Church blended with Mother Smith's "Joseph Smith and His Progenitors;" but it is a mistake; they are two quite separate books. Mother Smith's History is 75 cents and \$1.25 per copy; post paid. "Life of Joseph the Prophet" is \$2, at the office, postage, 20 cents, to be added to price.

Bro. J. C. Clapp writes from Prairie City, Oregon, that he had found a number of old time Saints, in whom the ancient fire was latent; and that at the touch of the Spirit which accompanied the Word, it revived into life again. He was doing all he could as a lone reaper.

Bro. Wm. Grice, of Kewanee, had visited Chicago and passed a very pleasant day with the Saints in the charge of Bro. Mark Forscutt. He was impressed that Bro. Mark was doing an excellent work.

"We are still striving to live in the fear of God, and in obedience to his holy commandments, although we have but few meetings, on the account of living so far from any branch. There is one man ready for baptism as soon as there is an Elder comes this way." This is the burden of Sr. Anna C. Spann's letter of 11th November, from Reedsville, Ohio.

By letter from Bro. George N. Davison, we learn that three were baptized at Boston, on November 16th. May the Lord crown them with life.

Bro. Joseph Hammer, of Allendale, Missouri, sends us a Burlington *Hawkeye*, containing a business account of Worth county, which shows a wonderful increase and growth. The northern part of the state of Missouri is open for settlement. There are large tracts of unoccupied lands all through the northern tiers of counties. Bro. Dancer sagely remarked last Fall, while conversing about the work, "Our Elders seem to have liberty in preaching going south, but hardly get openings to the north."

On November 20th Bro. James Perkins, was lying at Bro. Nelson Van Fleets, Abilene, Kansas, sick, he fears unto death. He had been laboring as best he could in the district, but fell ill at Abilene. His wife is with him, and he is cared for by the Saints, kindly, as he writes.

Bro. Anthony wrote November 25th, from Lehi City, Utah. Bro. Blair and he were about to engage in a discussion with two young lawyers at Lehi. If it has not fallen through as was likely, we shall hear of them again.

A brother sends us a few dollars for the use of Bro. J. L. Bear in Germany and says: "I only wish I had a thousand dollars to spare; the Church should have it and welcome. All I desire to live for is the good of the cause. And hope soon to be able to do with my means as well as my mouth."

Bro. E. Delong writes from somewhere in Michigan, we take it, that Bro. W. H. Kelley had visited them, and they had been much strengthened by his visit. Bro. Delong had baptized four since November 10th, and was expecting other increase.

Bro. Jobe Brown wrote also that he had held a two days' meeting, that lasted ten days, at Iron Hill, Iowa, in Bro. E. Larkey's district. He was receiving a grand good welcome. May the Lord bless such laborers.

Mr. Albert Wilsey, son of Bro. Archibald M. Wilsey, of Millbrook, Illinois, has been chosen to the House of Representatives of the Nebraska Legislature, from the county where he resides. Mr. Wilsey removed from Plano to Nebraska a few years ago, and is fortunate in the choice of the people. We wish him a useful life in his legislative career.

From a letter of Bro. R. H. Wight, written at Soldier, Iowa, we copy as follows: "I endeavor to live so that my life may exemplify the principles that I teach. I also try to speak every Sabbath in defense of the truth. I do not defend it because my father did, or because my mother taught me to thus believe; but because I have the sweet assurance that the gospel is true. Had I not this God given knowledge, I would not be numbered with Israel's watchmen." May our brother prove a good "Soldier" of the cross, and a "Watchman" on the towers of Zion.

Bro. E. C. Brown, Fonda, Iowa, November 21st, writes: "Four more ready for the water in Clinton township, Pocahontas county. I am holding meetings there every two weeks, and will continue all winter if health and strength and weather permit, although it is thirty miles travel there."

While on his way to Keokuk, Bro. John H. Lake preached at Portlandville and vicinity for some time, with good liberty.

From a business letter of Bro. William Cook, Reese, Mich., of Nov. 22nd, we copy as follows: "The work is onward here. There were four baptized here last Sunday and two the Sunday before; the branch numbers forty-nine at present."

Bro. L. S. Staley, Leroy, Kansas, in a letter renewing his subscription for the *HERALD* and sending aid to the Church, expresses his thankfulness for his knowledge of the truth of the latter day work, and feels impressed to do all that he can, though poor in this world's goods. He is alone in the faith with his family.

Bro. George Wyman, Fontanelle, Iowa, expresses his joy and satisfaction in the work of the Lord; and in reading the many cheering letters in the *HERALD*, and testifies of the gifts of the Spirit he enjoys.

In writing from Lewiston, Illinois, the 29th November, Bro. T. F. Stafford says: "I am not preaching as much as I was in the summer, while the weather is so cold, as the appointments are too far off. However, I have only missed three Sabbaths since the last conference at Kewanee, and they were on account of stormy weather. I heard, though, on one occasion that quite a crowd had met, expecting me to come. They must think I am made of rubber."

We copy from a letter of Bro. Samuel Blatt, 347 Eighth Street, West Denver, Colorado, as follows: "If any of the brethren come out here, we will try and make them as comfortable as we can; and hope that the prejudice here will soon be removed."

Sister Caroline Y. Shearer, New Springfield, Ohio, in a letter renewing her subscription, says: "I have read the *HERALD* for six years, and it is my only preacher—and it is a great comfort to me. I long for the time when it will come every week."

Sister G. F. Simmons, writing from Cameron, Missouri, says: "O, how I love to hear of the prosperity of this glorious work, and often think that if I could only have the means, that I would be happy in giving to the Church, and I am willing to sacrifice many of the necessaries of life when I can see that it will be the means of helping some poor, honest soul to see the truth."

Bro. Thomas Connor, writes from St. Thomas, Ontario, relating a number of pleasing incidents that indicate the witnessing the Spirit to him in dreams and visions; by which he has been singularly instructed and benefited. One vision related by him is, of a series of bright clouds appearing, that upon approaching nearer proved to be angels, and these formed a connection in association with the Saints on earth.

**BRO. ALBERT HAWS**, of Washington Corners, California, writes from Soledad, that State, urging strenuously the use of the press, the newspaper press of the country, to counteract the prejudicial theory which connects us with the Utah Church. Bro. Haws, evidently, has not noted the efforts that we have made in this direction, or if he has, he is not quite aware of how hard a task it is. He suggests the setting apart a portion of Church means for the purpose of paying newspapers for inserting articles defensive of the positions that we occupy. It might be a good thing to subsidize the press, but it is rather expensive; rather too much so for our use at the present. Those who read the last report of the Bishop and remember it, ought to be able to tell how many columns of the New York *Herald* or *Tribune*; the Chicago

*Times*, or *Tribune*; the St. Louis *Republican*, or *Globe-Democrat*, we could hire for such use, with what we then owed that officer. The truth is like the pearl of great price; there may have been many pebbles in the field, but only one pearl, and that of great price. Errors and lies are plenty, and find constant receivers, while here and there only truth finds a place to abide. Again, Paul states that God choose to save the world by the foolishness of preaching,—I reckon Bro. Albert, you and I will need to keep pound- ing away for yet a little while.

We print the following extract from President R. B. Hayes' Annual Message, to Congress upon its re-assembling, Monday, December 6th.

"It is the recognized duty and purpose of the people of the United States to suppress polygamy where it now exists in our Territories, and to prevent its extension." Faithful and zealous efforts have been made by the United States authorities in Utah to enforce the laws against it. Experience has shown that the legislation upon this subject, to be effective, requires extensive modification and amendment. The longer action is delayed the more difficult it will be to accomplish what is desired. Prompt and decided measures are necessary. The Mormon sectarian organization which upholds polygamy has the whole power of making and executing the local legislation of the Territory. By its control of the grand and petit juries it possesses large influence over the administration of justice. Exercising, as the heads of this sect do, the local political power of the Territory, they are able to make effective their hostility to the law of Congress on the subject of polygamy, and, in fact, do prevent its enforcement. Polygamy will not be abolished if the enforcement of the law depends on those who practice and uphold the crime. It can only be suppressed by taking away the political power of the sect which encourages and sustains it. The power of Congress to enact suitable laws to protect the Territories is ample. It is not a case for half-way measures. The political power of the Mormon sect is increasing; it controls now one of our wealthiest and most populous Territories. It is extending steadily into other Territories. Wherever it goes it establishes polygamy and sectarian political power. The sanctity of marriage and the family relation are the corner-stone of our American society and civilization. Religious liberty and the separation of the Church and State are among the elementary ideas of free institutions. To re-establish the interests and principles which polygamy and Mormonism have imperiled, and to fully reopen to intelligent and virtuous immigrants of all creeds that part of our domain which has been, in a great degree, closed to general immigration by intolerant and immoral institutions, it is recommended that the Government of the Territory of Utah be reorganized.

"I recommend that Congress provide for the government of Utah by a Governor and Judges, or Commissioners, appointed by the President and confirmed by the Senate,—a Government analogous to the Provisional Government established for the territory northwest of the Ohio by the ordinance of 1787. If, however, it is deemed best to continue the existing form of local Government, I recommend that the right to vote, hold office, and sit on juries in the Territory of Utah be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted, it is believed that within a few years the evils which now afflict Utah will be eradicated, and that this Territory will in good time become one of the most prosperous and attractive of the new States of the Union."

It should be remembered that when in 1866, we were summoned before the Territorial Committee, as a witness upon Utah affairs, we did not advise new and oppressive legislative enactments; but did recommend that crime in Utah should be treated as crime in any other section of the country was and ought to be treated;

holding that it was not the severity, but the surety of prosecution and punishment that deterred men from the commission of crimes against the law. It was our opinion then, it is our opinion now, that so long as those transgressors escaped punishment from the venality, or weakness of executors of the law, just so long would polygamy survive. We are not now, we never have been in favor of official and legal oppression, or mob violence; but, under the genius of the inspiration that declared, "he that keepeth the law of God hath no need to break the laws of the land," we are in favor of the arrest and just legal punishment of those who willfully and persistently continue to violate law.

Our Utah religionists told their people in 1866, that we went to Washington to incite the Government to hostility to them. We now give them another opportunity to make the same statement because our offense now is precisely what it was then; and we can see that Pres. Hayes seems to be of the same opinion that we then gave, that certain punishment only, will be effectual to the suppression of that crime in Utah. In a late letter from Utah, Bro. Blair states that it is rumored there that the leading authorities of the Mormon Church are credited with saying: "We do not care for the efforts of Messrs. Moody and Sankey, or of the sects; but we fear that these Josephites will make serious inroads upon us." Cheer up, friends Taylor, Smith and company, to preach deliverance to the captives is the mission of these Josephites; and they propose to stand by the supremacy of the laws of God and the land. If ye begin to fear, please to remember that "fear is the beginning of wisdom." Our hope is that wisdom may follow before it is too late.

Whatever Congress may do in the premises under this recommend of Pres. Hayes', we trust that the language of the Book of Covenants may form the central idea of their legislation, wherein the subject with which they deal is clearly defined, "the crime of polygamy."

BRO. THOMAS W. SMITH writes from Boston Highlands, November 29th, as follows:

"I organized a little branch at Brockton, (formerly North Bridgewater), last Friday night. Six members. Isaiah L. Chase, presiding as Priest, Wm. B. Chase, No. 10, Cottage street, Brockton, Massachusetts, clerk. They all had letters from Dennisport Branch. Dennisport Branch, which had been without an Elder or Priest for months, was more fully organized while I was there, by Elder Wellington Bearse being chosen to preside, and Joseph Long ordained a Priest, and chosen as a Branch Priest. We left them in very fair condition. They had been in quite a low state spiritually.

"I have had some strange ideas about Kirtland recently. Among others, was the possibility of a General Conference being held there before a great while. And of an endowment of the Spirit being given the Elders of the Reorganization, before they went to any extent into distant fields. If a Conference was held in the early Fall, tents could be largely used, and some enterprising Bro. and Sr. could run a large boarding tent, or house made of rough boards. The Elders could be fed at a small figure, say ten cents per meal, by the Saints in Michigan and Indianan donating flour, meat, potatoes, cheese, etc., for that purpose. Dishes, etc., could be hired. And why should not the East have a Conference? I intend to stop at Kirtland on my way west. I think of going back to Brockton for a few evenings this week, if they can get a hall.

Give the ideas above referred to an attention, good readers of the HERALD.

THERE is quite a furore for heresy hunting just now in various religious circles, a few instances of which we give below:

"The Campbellite Church has a large membership in Indiana,—some 35,000,—some half or more of whom are said to be Democrats. One of its most influential members is the Rev. Dr. Burgess, of Indianapolis, President of the Butler University. Recently Dr. Burgess declared publicly his intention to vote for Garfield and Arthur, and against Hancock and English, as he had a perfect right to do; whereupon the Indianapolis *Sentinel*, the Democratic State organ, has opened a fire of billingsgate upon him of which the following is a sample: 'This Rev. Burgess, whose title blasphemes religion and insults Christ, professes to be an educator, a place for which he is as well fitted as Hell is for a powder-house. . . . The bigotry of Burgess is of the most infernal character. It corrupts his voice to a tiger's growl. It lights his eyes with the fires of Hell. Like the influences of a den of Louisiana liars, it blunts his perceptions of right or wrong; it develops his brutish nature until he appears more like a hyena than a human being. Prudence disappears under a load of impudence, and from the rotten wreck of a priest is born a monstrosity so hideous, so tattooed with the vengeance of the Almighty, that the very dogs bark at him. Burgess! The Rev. Mr. Burgess! What a caricature of humanity—what a burlesque upon religion!'"

"The Rev. Joseph Wassall has been pronounced by his ecclesiastical superiors to be unfit for the pastorate of the Congregational Church at Nora, Ill., because he does not believe in eternal punishment of the wicked. The Rev. Mr. Wassall holds that punishment for sins is not endless, but that all the wicked will be restored after they have undergone a certain amount of punishment. He also holds that certain portions of the Scriptures cannot be reconciled with other portions. As an instance, Mr. Wassall holds that the 109th Psalm is incompatible with the Sermon on the Mount. A majority of his congregation believes in Mr. Wassall and in his liberal interpretation of the Scriptures. The minority claim possession of the church edifice, and their right to it will be passed upon by the courts. In the meantime the inhabitants of Nora are all tore up over the action of the Congregational Council."

These clippings are from the *Chicago Tribune*, of October 6th, and indicate a lively time for the disciplinarians.

A New Orleans *Democrat*, for November 4th, was sent us by some good friend, from a marked editorial in which we quote an extract, as follows:

"What, then, must be the commercial future,—the relations and blended interest of that future—for New Orleans? Can one doubt that with each year it must draw us more closely to the great North-west, the natural and inevitable arena of our business destiny? The South has been jeered and reviled as being 'solid.' Our solidity has been the fruit of a common calamity of Radical spoliation, and a common fear of its renewal. It has sprung from no community of purpose, or sentiment, or interest with Georgia, the Carolinas, Virginia, Maryland, or any of the Eastern Democratic states. We fully realize—the unwelcome facts our every day experiences have compelled us to realize—that in our march toward prosperity and development we need expect no sympathy or assistance there. The combination of the Georgia, Alabama, Tennessee and Kentucky railroads to prohibit New Orleans from competing for the trade of the Southern Atlantic states, and the consistent hostility shown by their representatives in Congress to every scheme for the improvement of navigation in the Mississippi river, or the reclamation of lands in the Mississippi valley—these witnessess have persuaded us by their eloquent testimony until we no longer have abiding places for our doubts. It is as clear to us as facts and reason and probability can make it that the destinies of Texas, Louisiana, Arkansas and Mississippi are inextricably interwoven with those of the ten great

Western and North-western States, to whose splendid growth we have made reference. Our interests are identical; our sympathies must eventually become so; and soon the railroad will tear to pieces with its iron fingers the line between the North and South—that line which now makes enemies and strangers of those whom it divides. God speed the day!"

THE following, possibly represents a part of our case as a people, seen from an outside point of observation:

"I am not a member of any church of any denomination, but I pen you a few thoughts on Mormonism, so called. I see a great amount of time is spent in writing up the gathering in Jackson county, Missouri, which I think is detrimental to the Church. Some forty years ago, the Mormons commenced to proselyte in this county, and as soon as they got a few families converted to their faith they must pull up and go to the promised land. About eighteen years ago the same thing occurred, so there is but five left now to tell the tale in this county. If they had all remained here, there would no doubt have been as many hundred. Suppose you should convert the world; would you not have to enlarge your bounds? I think you would. B. V. Springer has preached for us; where is he? and what is he doing?"

E. C. BEEMAN."

WHIRESTOWN, Indiana, Oct. 30th, 1880.

REV. STEPHEN H. TYNG, Jr., gives the following terse opinion on miracles. The lines are closing in between infidelity and faith. We quote from the *Chicago Tribune* of November 23d:

"The Rev. Stephen H. Tyng, Jr., preached yesterday on the miracles at the Shrine of Loudres, France, and after recounting many instances of cures he had witnessed there, said: 'It will never do, in this generation, to deny these well-authenticated facts. The Roman Catholic Church is wise above all other societies of believers. I do not find it in my heart to impugn their motives, and, in my puny impotence, I am striving to attain to the same results. In this age of rationalism men make merry over miracles. Let us congratulate ourselves that God has left us some impenetrable mysteries. So long as there are facts that can not be explained by the present philosophy or present science, so long will there be little opportunity of the people being perverted from the faith that has held its place for so many centuries in human life.'"

BRO. W. W. BLAIR writes from Salt Lake City, Utah, November 24th, 1880, as follows:

"You will be pleased to know we have made arrangements to send two and perhaps three more Elders into our mission field. One of them is an intelligent young Swede, of Provo, who was once a missionary in Sweden and had charge of thirty others. All are excellent men. I have written to many of the Saints in the mission, asking their aid to thoroughly prosecute the mission work, and I am receiving some aid for that purpose. We are determined to push the work. Our prospects continue fair. We need tracts."

THE following, cut from a popular periodical, tells its own story:

"The Oneida Community, in New York State has taken a decided step lately toward disintegration. The former organization has been dissolved, and in its place a joint stock company with \$600,000 capital has been formed. Members who brought as much as \$1,000 to the Association get \$500 worth of stock and *pro rata*, and there is a certain allotment to the children. Wages will be paid on the most equitable basis. But the main idea of the society is gone."

15 December 80.

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 notice giving full instructions about how, and to whom to send all money-orders, and business letters.

## News Summary.

November 22d.—A thrilling disaster occurred Saturday evening at Erie, Pa., where in the fearful snow storm then prevailing, three barges were driven ashore, and totally wrecked, and not a life was lost, through some of the men were nearly frozen to death.

A schooner went ashore at Buffalo, and was lost; one woman drowned.

Sir Alexander Cockburn, Lord Chief Justice of the Queen's Bench, died at London, Saturday night.

One of the four buildings of the Adrian Methodist College, in Michigan, burned yesterday at noon.

Two men and a woman engaged in helping to reinstate an evicted family at Lough Rea, Ireland, have been arrested and held without bail.

Last night was the coldest weather ever recorded throughout the land in the month of November.

According to the annual report of the Indian Bureau, the number of Indians in the United States, exclusive of Alaska, is 255,938.

The first consecration of an Episcopal Bishop in St. Louis, and the third west of the Mississippi, took place Sunday at Christ's Church.

No less than five persons were murdered and three were terribly wounded by bullet and knife, at St. Louis, last week.

According to the new treaty between this country and China, no vessel will be allowed to bring more than fifteen Chinamen at one time to the shores of this country.

A thunder storm at Long Branch, N. J., was followed by extreme cold weather and snow.

Gov. Williams, of Indiana, died on Saturday at the Governor's mansion, at Indianapolis. It is said, among many other incidents of his life now being related, that, for a long series of years, and up to the commencement of his gubernatorial term, he filled the office of Secretary of a Sunday School at Wheatland. Although he was not a man of much religious pretensions, he used to say that he believed the Sunday School was a good thing for the people of his village, and therefore he gave it his countenance and support. The Governor was not a member of any church, but his bearings were towards the Methodists.

23rd.—The ceremony of unveiling the statue of Alexander Hamilton in Central Park, New York, took place yesterday.

The storm of Saturday and Sunday night was one of the severest and most disastrous which ever prevailed in this latitude. The cold was intense all along the lake region and in the Eastern States.

A body of Mexican soldiers returning from their victory over the Apaches were surprised by an ambushed party, numbering forty of the latter, on the 16th inst., and nine of the Mexicans were killed.

The taring and feathering of the Galway landlord is denied.

A coal mine at Birkner, about three miles east of East St. Louis, caught fire.

The revolt against British authorities in Cashmere threatens to assume serious proportions. Should the 700 Sikhs now operating against the rebels be defeated before reinforcements reach them, a general revolt is looked for.

The Persian troops have destroyed twenty-five Kurdish villages. The Persian authorities excuse themselves by saying that the troops acted contrary to orders.

Typhus fever has broken out in the prison of Kief, Russia, where there are several Nihilists confined. Of the 750 prisoners in the establishment, 200 are stricken with the disease.

Agram, Austria, was shaken by several fresh shocks of earthquake, yesterday.

Eight hundred thousand dollars in specie were withdrawn from the Bank of France Monday for the United States.

Since the 1st of October the Spanish Government has paid about \$120,000 compensation to naturalized American citizens whose property was sequestered or injured in the Creole war.

An Atlantic steamer, from Boston to West Hartlepool, lost 476 head of cattle on her passage.

The play of "One Hundred Wives" was put on

the stage of McVickers Theater, Chicago, last night. It shows up Utah Mormonism in its true light.

24th.—The Postmaster General, in his annual report, favors the money order system, and suggests a plan for the enlargement of the system, and a reduction of the fees. He also favors the establishment of the postal savings bank system, on the model of the English system, and believes that it would be desirable and profitable, and of advantage to the country.

There are good grounds for believing that the Anti-Hebrew agitation in Prussia is secretly supported by Prince Bismark.

The German press strongly censures the British Government for its policy of intolerance towards Ireland.

The labor troubles in Lancashire, England, are about to be renewed if there is not an advance in wages.

The remains of the late Gov. Williams were conveyed by special train from Indianapolis to Vincennes, where the body will lie in state.

M. Renault's proposition for a grant of 50,000,000 francs by the French Government for the construction of a tunnel through Mount Simphon of the Alps receives much support.

A lady gave the Young Men's Christian Association of Boston \$25,000 with which to build a new hall for its accommodation. The same lady has given \$100,000 for a new hall at Wellsley College.

Arsenic was used in mistake for salt for the seasoning of chickens at a wedding at Kingston, Tenn. Six of the guests have died, and about thirty are dangerously ill.

At a meeting of the stockholders of the Old Colony Railroad held at Boston, a resolution was passed that no person should be employed on that road who would thereafter use intoxicating liquors. The stockholders think that many accidents are due to the use of liquor by railroad employes.

War is threatened between Egypt and Abyssinia. Troops have been already dispatched from Cairo to the Abyssinian frontier, and the Abyssinian monarch has issued a proclamation ordering all Mussulmans in his dominions to leave or become Christians.

In the London wool market yesterday 80,000 bales of Australian and 41,500 of Cape Fleeces were offered, and found ready sale at good prices.

Two ladies while crossing the Mississippi river on the ice, at Dubuque, missed their way and fell through an air hole and were drowned.

Dervisch Pasha is said to have ordered the Albanian League to disband on pain of death to the principal members.

The Russian Nihilists have issued a violently seditious address for distribution among the Czar's subjects.

President Hayes was the recipient of a handsome present from Queen Victoria. The gift is a massive oak desk made out of the timber of H. M. S. Resolute.

Thirty-nine new branches of the Land League were organized in Ireland, last week.

Fourteen men were arrested at Cork, Ireland, for participating in what is described as a Fenian procession, and for firing shots while so participating.

25th.—An appalling catastrophe is reported to have occurred off the Italian coast yesterday morning. The Italian steamer *Ortigia* came into collision in the Gulf of Spezzia with the French steamer *Oncle Joseph*, which had on board 300 passengers. The *Oncle Joseph* was so badly damaged that she sank soon after the collision, and 232 passengers went down with her. The *Ortigia* put into Leghorn in a very damaged condition.

A fire broke out in a gambling room at Coleville, Pa., and thirty-five buildings, including the principal hotel were reduced to ashes; loss \$35,000.

There are six French sees without Bishops, and they are likely to remain so for a considerable time, as the nominees of the Pope are not favored by the French Government, and those for whom the latter has expressed a preference are not favored by his Holiness.

Dervisch Pasha is in possession of Dulcigno, but did not get there until after eight hours fight-

ing with the Albanians, during which both sides suffered very severe losses in killed and wounded.

Over \$245,000 in bullion was withdrawn from the Bank of England yesterday for shipment to New York.

A sloop foundered in Cheseapeake Bay, Thursday, and three men lost.

Telegrams from Dublin and Cork state that large quantities of arms and ammunition are received daily, and distributed in Ireland.

An Atlantic steamer encountered fearful weather during her passage. Her deck house was smashed and thirty-five cattle killed. She was hove to for two days.

Over \$1,000,000 in specie was received from the East by Chicago banks in one day.

The total receipts of the United States Treasury for the past fiscal year were \$494,578,241.

The commissioner of pensions reports 550,802 names on the rolls, receiving an average of \$103 dollars per annum. His estimates for the current year are \$50,000,000.

The receipts of live hogs at Chicago last week, were 298,000, being the largest on record. Their weight was about 75,000,000 pounds, and value about \$3,000,000.

Chicago is to have a large Glucose factory. It is to be nine stories high, and will require 9,000,000 bricks.

26th.—The Comptroller of the Currency, in his annual report, amongst other things recommends the abolition of the use of the two cent stamp on bank checks, and the match tax and the tax on patent medicines.

The London papers report several agrarian outrages in Ireland, among them being attempts to shoot a farmer and a Protestant clergyman.

There was an extraordinary meeting of the British Cabinet yesterday. Mr. Foster had a long interview with the Marquis of Hartington and Earl Granville, and had an audience with the Queen, presumably about Irish matters, before he went to the meeting.

During the recent gale fifteen vessels of various kinds, principally small craft, were wrecked off the coast of Newfoundland, and as many others were more or less damaged.

Archbishop Trench (Protestant Episcopal) of Dublin has issued a form of prayer to be offered up in the churches of his diocese for the amelioration of the present disturbed state of Ireland.

The Peruvian Minister at Washington has been informed that the recent negotiations between Chili and Peru, have been productive of no good result. Chili demanded the cession of a large amount of Peruvian territory.

A steamer put into St. John's, Newfoundland, with her cargo of cotton on fire.

The German Government is about to construct several branch railroads for business and military purposes.

The Western Penitentiary, Allegheny, Penn., took fire on Thanks-giving day, just as the convicts were returning from service, and the right wing of the building consumed. Of the 500 convicts none escaped.

27th.—There are 1,050 boats ice-locked on Erie Canal, Lake Champlain and rivers in that vicinity. Efforts will be made to release those containing perishable cargoes.

While a party of five miners were traveling in Colorado, last Saturday, they were caught in an immense snowslide, and precipitated down a steep mountain side. Two were killed, one had his thigh broken in two places, and two escaped with a few bruises.

The propeller *Simcoe* has been wrecked in Lake Huron. Twelve of the crew lost, five saved.

The water in the Delaware river is unprecedentedly low, for this season, and unless higher tides prevail, much inconvenience will ensue. At Albany 1,000 men are out of work, and 1,000 at Troy.

The shipping interest of this country is not in a very prosperous state. There has been a decrease in the tonnage during the past year of 101,566 tons, and the amount of shipbuilding has been 35,320 tons less than for the previous year.

The Italian Government is prepared to protect its subjects residing in Peru from the Peruvian patriots or the Chilian invaders.

Prince Bismarck is suffering from his old complaint, rheumatism. Germany was alarmed and Europe excited a few days ago by the report that he was seriously ill.

A trunk containing about \$6,000 worth of jewelry was stolen from a 'bus in front of the Clifton House, Chicago.

About \$2,500,000 in gold bullion was withdrawn from the Bank of England yesterday for shipment to this country. Nearly 5,000,000 francs in bullion will be shipped from Harve to New York to-day, and \$300,000 will be shipped from London.

Two men were killed and three seriously injured by the falling of a scaffold at Harlem Railroad bridge.

About five hundred men were thrown out of employment at St. Louis by the closing of a Beef-Canning Company for the winter.

A steamer from Montreal lost, and four of her crew frozen to death.

29th.—The Lieutenant-General elect was shot and mortally wounded Saturday at Leadville, and died on Monday.

A land-meeting at Sligo narrowly escaped being of a highly explosive character. Two bottles containing gunpowder were discovered under the platform just before the speaking begun.

Two hundred bales of cotton stored on a wharf at Norfolk, Va., were nearly destroyed by fire.

Berlin and the neighboring district has been declared in a state of siege for another year.

The Duke of Medina, brother-in-law of Don Carlos, has been peremptorily ordered out of Spain.

Fifty sacks of the United States mail were burned in a railroad smash up near Sulphur, Texas, Friday night.

Two of the overdue steamers have arrived in New York, after battling with the severest storms ever experienced; in fact it was a succession of gales. The last six days they only steamed 100 miles a day, whereas in fine weather they make near 400 a day.

The battalion of Guards ordered to Ireland numbers about 800 men. It contains few, if any, Irishmen.

Father Gavazzi, a noted Italian clergyman, arrived in New York on Sunday. He comes to collect funds for the support of the Free Church of Italy. In his discourses to-day he gave a history of the origin and organization of the Free Church in Italy, and said it had now 36 churches, 35 missionary stations, 15 pastors, 15 lay preachers, 1,800 communicants, 2,085 children in schools under 21 teachers, and 800 Sunday School scholars. They also had 17 students in their theological seminary, which is located within 400 yards of the Vatican at Rome, and two Professors. There were now five different Protestant evangelizing agencies in Italy,—the Baptist American, Episcopalian, Wesleyan English, Waldensians and Free Church of Italy, the last two being mainly supported by Presbyterians and Congregationalists.

The commander and six of the crew of her Majesty's schooner *Sand Fly* have been murdered at the Solomon Islands.

30th.—A German steamer brought one hundred Socialists from Hamburg to this country.

The Jews are being persecuted with great rigor in Morocco.

It is possible that the Albanians will be satisfied with their new rulers. Prince Nikita has promised them liberty of worship, complete amnesty for their opposition to Montenegrin rule, and security of tenure of their holdings, and many other privileges.

The Montenegrin flag flies over the citadel of Duleigno at last. The citizens have submitted peaceably, and the Turks have withdrawn.

The receipts for the tolls of the New York canals this year amount to \$1,155,001, against \$941,573 for the previous year.

December 1st.—A Bailiff who was in charge of a farm from which a tenant was evicted, near Tralee, had his ears slit Monday night.

The cost of taking the census thus far is about \$1,820,000.

Indianapolis has slaughtered over 95,000 hogs this season, or 20,000 more than at this time last year.

Nashville was a little excited by several shocks of thunder, accompanied by lightning of an unusual appearance. One bolt struck the spire of a church.

The war between the Kurds and Persians has assumed a very serious shape. The Kurds are being daily reinforced, and are holding their own against the Persians.

The ice in the river Volga, broke yesterday, in consequence of warmer weather, and did much damage to shipping.

Three of the crew of the life-saving station near Provincetown lost their lives while saving the lives of a stranded steamer.

An organized system of robbery among clerks in various stores at Northampton, Mass. Boys have been living fast, and it is found they have been receiving all the goods they wanted from each other's stores without pay. Ten or a dozen young men are already caught.

The value of exports from this country during twelve months ending 31st October, exceeded the value of imports by \$155,572,126.

2nd.—The clearings in the New York Exchanges during the last five days of last week amounted to \$1,072,680,648. The clearings in Chicago last week were \$39,587,436.

About \$1,835,000 worth of bullion was withdrawn from the Bank of England yesterday for America.

It is said that the Papal Nuncio has informed the French Government that in consequence of the expulsion of the religious orders from France, Desprez, the French Ambassador at the Vatican, will have to be withdrawn.

News by way of Vienna indicates that the international European fleet will be withdrawn from Turkish waters. England is the only Power desirous of keeping up the empty show.

Montenegro is not yet quite happy. The Porte refuses to cede San Giorgio, to which Montenegro considers itself entitled.

The Albanians have taken to reprisals. A body of them stole 1,600 sheep from the Montenegrins.

An extensive fire broke out at Durham, N. C. Several factories, offices and stores were reduced to ashes. The loss on the buildings and stocks will reach \$70,000.

There was a very heavy snow-storm throughout New York State and generally through the East yesterday. Trains were somewhat delayed.

Mrs. Susan Willis, alias Fletcher, was arrested at London on the steamer *Anchoria* from New York on the charge of fraud by means of alleged Spiritualism.

3rd.—Messrs. Parnell, Biggar, T. D. Sullivan, Sexton, and Dillon, all indicted Land Leaguers, and also members of Parliament, do not like the idea of having their trials proceed while the proposed Land Bill is being discussed in the House of Commons.

Gen. Gonzales was peaceably inaugurated as President of the Mexican Republic.

Prescott, Ontario, is excited over a case of grave-robbing. The bodies of Daniel McNutt and Mrs. Dinsmore have been stolen from their graves in the cemetery near town.

The steamer *Devon*, reports having sighted a ship on fire on the Atlantic on the 27th of November. She had been abandoned.

Gen. Roberts will receive the freedom of the City of London and a jeweled sword from the London Aldermen in recognition of his services in Afghanistan.

The United States Mints turned out \$4,574,200 in gold coin, and \$2,300,000 in silver in November.

The Albanian League has dissolved, and with its dissolution ends opposition to Montenegrin rule in Duleigno.

Mount Vesuvius has once more commenced to boil and bubble and vomit forth lava.

4th.—A four story hotel at Oshkosh, Wis., burned Friday; loss \$50,000. One lady perished; three other persons are missing, whom it is feared have perished. Fifteen business houses were wiped out of existence by fire, at Nevada, Iowa, on the 2nd; loss \$30,000.

The Government of the Argentine Republic offers to make a land grant for an Irish colony. It wants 50,000 of the people whom the Irish

landlords want to get rid of. There is quite a large number of Irish settlers in the Province of Buenos Ayres now, and they are exceedingly prosperous.

An Atlantic steamer, from Montreal to London, lost 144 head of cattle and 487 sheep during the voyage.

There is trouble in store for Greece. A number of Italian ex Garibaldians have offered their services to the Greek Government in case of a war with Turkey.

London supports 90,000 paupers now, or 3,000 more than it did at this time last year.

Fifteen of the forty collieries of the Philadelphia and Reading Company have suspended for December, throwing out of employment about 3,000 men.

6th.—The exiled French Jesuits are having a hard time of it even in Spain, where it was thought they would find a warm welcome and a ready refuge. The Spanish Government looks upon their arrival with unconcealed disfavor, and has decided to enforce restrictive measures.

There has been some sharp fighting recently between the Basutos and the Colonial forces in South Africa, in which the native hostiles were worsted.

7th.—According to the *Mark Lane Express* there is a much greater quantity of breadstuffs in the world than there will be a market for this year. It predicts a decline in the price of American grain in the English market.

Mr. Parnell was presented with the freedom of the City of Waterford yesterday. In his speech of thanks he said that the backbone of English rule in Ireland was broken, and that the legislative independence of that country is near at hand.

The First Battalion of the Coldstream Guards, composed of 675 men, left for Dublin.

The Royal Geographical Society of London has appointed a committee to arrange all information as to Arctic discoveries collected during the past four years, and to consider the advisability of other expeditions.

The steamer *Australia*, from New York for London, lost seventy-five cattle during her passage.

The pilgrims to Mecca from Armenia have not fared very well this year. Several thousands of them have remained at Bagdad, owing to the attack made on some caravans by the Kurds some days ago, in which about 500 pilgrims were killed or wounded.

The Philadelphia *Press* proposes that Utah be added to Nevada, so as to give the latter a large enough population for an average State, and get the Mormon population of Utah in a State with a Gentile population big enough to outvote the Mormons.

Ayoub Khan appears to have raised up against himself enemies more to be dreaded than the English. The hill tribes of Afghanistan have lost confidence in him on account of his disastrous defeat by the British, and it is probable that before many days he will have to seek safety in Persia.

## Correspondence.

BLUE SPRINGS, Jackson Co., Mo.,  
November 7th, 1880.

*Dear Herald:*—I am highly in favor with the subject proposed by Bro. W. C. Matthews, to set it in practice would perhaps be necessary to put the insurance to \$500, in place of \$1000. The latter sum, I believe, would cause too heavy a tax to be laid on the Association, but even \$500 would be a great help to a poor widow with a house full of little children. The buying up of land for the society, would be the start to supplying a want long felt by the poor Saints of the Reorganized Church. I do hope that something will be done to help the poor; and especially when they can assist in helping themselves. Some may say it is no need for an industrious man to be poor in this country. We will see; suppose some young man in Scandinavian, or some other European country, received the gospel, under the administration of B. Young's elders. (Years back they had no better chance, and I am sorry to see, that not yet, more is done for the salvation of those precious souls of the

old country.) But to my illustration. If this young man has any talent, he is soon ordained and sent out to preach. His mission may vary from one to six years; then he is allowed to emigrate to America; if he had any means, it would naturally be spent during his ministry; and now to get home with the Saints as they call it, he has to borrow of his friends. Of course, he never learned of any other gathering place than Utah. Well, arriving there, after six months of hard journey, yes, so hard that thousands have fallen by the wayside, he comes there, gets married, and commences to labor and toil in a hard and forsaken country. Four or five years pass; he has a little home and has about paid his emigration debt. During his stay he has learned that something besides the pure principles of the gospel of Christ are taught there; but as a loving Father, God desires to save all those who trust in Him; so out there in the Desert come the Elders of the Reorganized Church, with the pure gospel, and this missionary hears and obeys what he long has hoped for. He now with his family enjoys the blessing of the gospel, but he soon finds that the people there are great persecutors of those who differ from them; they are even more violent than the people in the old country. Well, he sees no other way than to sacrifice what little he has earned again, and go down to the states; coming there, he finds the Saints scattered all over, he knows not where best to settle. God has blessed him with a family, and realizing the responsibility of providing for them, he starts again; his few hard earnings have nearly been exhausted by his traveling expenses. What little is left he pays as part payment on a small home, and goes into debt for the balance, hoping by industry to meet the payment; he toils on a few years, but happens to have settled in a malarious district and the whole family gets sick; and besides, a little bad luck comes on, and when pay time comes he can not meet it and he loses all. His family increases, his strength decreases, and if he tries again and fails, his hopes do not get brighter. The only chance now left is to work for, or rent land of the Gentiles; they have the benefits, and he endures the rest of the time in poverty. Therefore when I saw Bro. Matthews' proposed plan, I felt to say, God bless it that it may succeed. It will give a chance for at least a few industrious poor who are now toiling for the Gentiles. I hope and pray that those whom God has blessed with means of this world, as well as others who have none, will take hold; and that the authorities of the Church would assist in this, or any other movement whose object is the welfare of the poor, and the blessings of God would follow the Church to a greater extent. There would be some place for those coming from afar to gather to, and they would call down the blessings of heaven on those who lent a helping hand. I desire to see the people of the Most High to be more united, and look to the welfare of each other.

Yours truly, S. O. WADDEL.

TICONDEROGA, New York.  
November 15th, 1880.

Dear Bro. Joseph:—Enclosed please find one dollar for further subscription for your ever welcomed *Herald* as our time expires this day. We delight to read its light-giving pages, and hear from the many we know, through its correspondence and reports. We pray for the spreading of truth and the suppression of darkness, error and superstition, vice and bigotry. We are isolated from any of our faith, but prayerfully and faithfully strive to wait until God our Eternal Father, may be pleased to send some faithful apostle to preach glad tidings to the many around about this popular country resort, who are ready to hear and receive truth or anything, beside the hollow pretensions of the various churches of men. We are in a place where the churches have but little, or no true spiritual life, and sin abounds. We are boldly striving to live to the light that God, in his great love, has revealed to us, but fall far short. We desire to live and glorify our Father in heaven though the world may frown and ignore our faith; though our past errors may be magnified and ever arrayed before us by a wicked and perverse generation;

though cast out from all human organizations, the Lord our Savior, speaks peace to our souls, and gently tells us that "we can do all things through Christ who strengthens us." Mrs. Rogers, my wife, sends a pittance to the Church, hoping some time to do more. Her prayers and faithful, devoted life, evince a firm, unflinching faith in this the latter day work, though not as yet, allowed the privilege of making the necessary preparation for eternal bliss, and the gifts of the gospel on earth, through the covenant of baptism, and the laying on of hands. The evidences are frequent and conclusive of the Father's approbation, and that Christ died for the erring children of men, and has risen to intercede for us, and to reveal himself unto whom he will.

Yours in Christ, H. L. ROGERS.

BINGHAMTON, Wisconsin,  
November 30th, 1880.

Bro. Joseph Smith:—The Saints in Binghamton are well, some active and others lukewarm. Bro. Wait is one of the Seventy; send on money to make him go out and preach the year round, if health of him and his permits. If there is much money in the treasury, then send for me and make me go too. \$200.00 per year is enough for me; and others are like me. Let families be self-supporting, at least in a measure. When I hear of Elders getting \$400.00 and over per year, that goes out preaching just for their time, it makes me feel like our young brother, Joseph B. Rodger, very bad. There are families in the Church that are living fair, so they keep in good spirits and health, and get a fair education, where the father of three to six children does not earn \$200.00 per year; but they have learned what living strictly economical and working according to strength means, and do it. I would have a great deal to write on this subject, but let this suffice; unless by some one a good criticizer, more is wanted; then more will come.

Yours in the faith, JOSEPH LAMPERT.

LEHI CITY, Utah,  
November 15th, 1880.

Bro. Joseph:—Bro. Blair left us last evening. He spent a few days with the people here, profitably, we think. Prospects are favorable for an increase soon, judging from appearances.

Miss E. R. Snow and Zina D. Huntington were here a few days ago. The first spoke in tongues and Zina interpreted. The one who told me thought it was not very clear. There was something about Joseph, considerable concerning Brigham, and terrible judgments to be poured out upon the enemies of this people; and especially those that fight against polygamy. They both bore testimony to that principle; and the faithful ones say they appeared perfectly angelic. We thought of the kind Paul speaks of in 2 Corinthians, 11th chapter.

Last Sunday night, at this place, Bishop Smoot, of Provo, related a remarkable vision that Miss Snow and Z. Huntington had in the Tabernacle at that place. Joseph, Hyrum, Brigham and Heber, and others appeared in their midst. They, however, were the only ones permitted to see the vision. According to reports, Wilford Woodruff is highly favored with an abundance of the same kind; so, you see, this people are not in the dark according to their way of seeing. It appears a little strange to me that after seeing and conversing and being instructed by so many of those large-hearted and liberal minded men, confirming their principles, that they don't throw down the gauntlet of battle, open wide their doors and test the question with their enemies. It seems to us that they might "put to flight the armies of the aliens," while they are thus armed; but no, the counsel is, "Don't hear them. Keep away. They are our enemies." I think we have no reason to be discouraged in regard to this Utah Mission. We are making decided progress; though it is slow, it is sure. True, not so many are uniting with us as some would love to see; but the way is being prepared, and in time the Church will not regret the time or means that have been spent. Of course, we do not all see alike in regard to this matter; but my mind is that the Reorganized Church ought to stand out foremost in the ranks, fighting error in Utah.

We must by the purity of our teaching and example, subdue the evil, and present the Church a chaste virgin unto Christ. Whatever our labors may accomplish here, if good, they must be felt abroad. If we fail here, or fail to do our best, the stigma is only fastened the deeper on the latter day work. The longer I remain here, the more I see and learn of the history of the Church and its founders, the more thoroughly am I confirmed in its divinity; and that the evils that have cropped out through would-be prophets and apostles, must be met and opposed by firm, careful, prudent men, possessed of a true patriotic spirit; inspired with the same hope, the same desire and love for God and humanity that inspired its founders. Should we believe all the testimonies concerning your father and his teachings and practice, I would say, My God, preserve me from such an individual. I would say that the enemies to Mormonism have not presented the darkest page of its history yet. But when I take up his written history, I there find a soul breathing forth grand and heaven born principles. Liberty to all in its broadest sense; a full and free salvation to all the inhabitants of earth; and every sentiment in accord with the teaching of our Lord, and the good and noble men of this earth. I can then only receive such testimony as the former as false, coming from disappointed, corrupt and depraved minds. I believed at one time that he must have been ensnared by that soul-destroying system of polygamy; but, to-day, he stands revealed to my mind free from it, fair as the sun; and when the Reorganized Church comes up to its standard in Christ; when she has been foremost in the ranks throwing down the high towers of superstition, usurpation and idolatry; when she has plucked the honest, the just and the true from the tyrant's grasp, from carnality and lust, and established them in Christ in love; when her converts have exemplified Christ in their lives; when she is clothed in robes of righteousness, and the Spirit shall say to the Groom, Thy bride is prepared; then shall we see a man highly approved of God and man; and when the reproach is taken from the Church, so it will be with him. Our lot has been cast with the Reorganized Church; I love its doctrines; I love its government; I love its converts; I love its great head, Christ, our Savior. I have felt his power; I have tasted his love. All I now ask is, let me ever be found worthy to be called his servant, laboring for the cause of his truth with my brethren in love. My faith is not in man, it is in God my Savior; for him I hope to labor, watch and wait.

I may mistake; some may say I am deceived, or that I have not a proper conception of the latter day work, or of this mission. I consider it of the first and most vital importance to the Church, and could they see it in the light I now view it in, there would be an army of Elders prepared, by another Fall at least, marching up and down the valleys, calling on the wandering and erring ones, pouring forth the oil of gladness from souls filled with a Savior's love. And as Israel of old was called to look upon the brazen serpent, so call on them to turn and look upon their risen Lord and follow him on to the victory. Pardon me for writing so lengthily.

Yours in Christ, R. J. ANTHONY.

No. 1612, Cass Street,  
OMAHA, Nebraska,  
November 26th, 1880.

Dear Herald:—I have been one of your constant readers from October, 1861, and you have been a welcome visitor to me; I for one should be happy to see you every week. You tell your readers that there is a great call for more preachers to go and preach. You also tell them that money is wanted so that more Elders may go and preach. Well, dear Herald, I know an Elder that has been ready to devote nearly the whole of his time for the last five years; but is not allowed to go and preach. He has a horse and buggy of his own and can go without money from any one; and I think that all that is keeping him from going to preach is nothing but falsehood and deception. I think for the good of the cause it ought to be investigated and the dog put out of the manger so that the ox may eat the hay. One



thing more I wish you to go and tell all of your readers, that there is a book for two dollars and twenty cents, the Life of Joseph the Prophet. I once asked a man what good tobacco was to him; he said it was food to the mind. If any of your readers are using tobacco for food to the mind, that book will be the means of more food to the mind than two thousand dollars worth of tobacco. Send your money and get the book.

Yours truly,  
GEORGE HATT.

NEBRASKA CITY, Nebraska,  
November 26th, 1880.

Dear Herald:—While political excitement was vibrating from the rock bound shores of Maine unto the "Golden Gate," and from the inland seas unto Key West, after discharging my duty as a citizen of the commonwealth, in company with the willing, faithful Heman, per train we glided south into the land of promise, and enjoyed the hospitality of Bro. Lyman S. Wight; we held six meetings, growing in interest until the close, with requests for our return. There was some talk of bestowing upon us a donation of eggs; their will was good, but their courage failed them, which was very satisfactory to us. Parting with my genial co-laborer of a week, returned home and thence west to Wilber, Nebraska, where our conference was held. There was a very slim attendance of visiting Saints; a good time was enjoyed, and a large attendance of those seeking the truth. Preached at three school-houses, and on the 22d cut a hole in the ice, and one was added to the "army of the Lord." Four others made application for baptism, but were delayed for cause. The prospect for an ingathering is good. Yours in Christ,

ROBT. M. ELVIN.

GLENWOOD, Iowa,  
November 21st, 1880.

Pres. Joseph Smith:—You will be glad to learn that there is yet a fervent determination on the part of the Saints in the Fremont District to publish the message of good tidings as delivered by Jesus. The spirit and feeling shown by those in attendance upon our district conference, held one week ago, cast hopefully for the permanent growth of the work. From the first, the inquiry by those present seemed to be, 'What measures can we adopt that will further the interests of the cause of truth in the district, and none seemed so extremely zealous, or jealous of his own little notions on the subject, but that he could candidly, and considerately, hear what his brethren had to say; indeed, the liberal, tolerant, self-denying, anxious, Christ-like spirit manifest was a high omen of the future good. The Saints met in their new church (now nearly finished) in Shenandoah, Bro. D. Hougas presiding, and Brn. Wm. Leeka and J. R. Badham clerks. There were present from other districts, Brn. Waldsmith, Daugherty and A. J. Cato, the last of whom will remain preaching in the district during the Winter. The usual interest was shown in the business transacted, and the desire generally manifest to aid the work more—by contribution either of labor or means—and to strive to build up and cement, rather than destroy all opportunity of effecting good by goring at each other. It was fully apparent that those present determined that henceforth, their light should shine for, and not against the truth. The voice of the true Spirit was present giving approval of the efforts in behalf of the work.

Ever wishing for the success of the Master's work, I am in bonds, yours,

E. L. KELLEY.

INDEPENDENCE, Missouri,  
November 30th, 1880.

Editor of Herald:—In your paper of November 15th, in a letter from J. S. Comstock, he says that the Book of Mormon forbids polygamy in the Church of God, and that this law must remain in force until it is countermanded by a new revelation. I ask, Is it possible that Elder Comstock, or any other sane man or woman, can believe that God can contradict or countermand any law that he has given to his Church? After telling the Nephites that polygamy is abominable, to make his word so plain that none should be de-

ceived, he says, "For if I will raise up seed unto me; I will command my people, otherwise," from those who practiced polygamy in the land of Jerusalem. This is apparent, for he had before said he had brought them here to raise up a righteous branch of the children of Joseph. Now can a people be righteous and break this plain law? All reflecting minds will say, No. And will not be deceived by a pretended revelation to the contrary. As Sister Emma wisely said, it must come from the devil. God has especially shown to us that he is unchangeable, by bringing forth his church in this land where the political law prohibits such vices. Those that practice them have to go into secret combinations, and build temples in which to perform their oaths and perverse sealings. In the Book of Ether, third chapter, last paragraph, the prophet says, "The Lord worketh not in secret combinations." This is a positive declaration, which must deter a true Saint from sustaining that in which the Lord does not work.

We left the popular churches of the day to join the humble church of God, because his word says he is unchangeable. The blessings, ordinances, and precepts of the gospel are alike in all ages of the world. Let us continue to serve the unchangeable God and praise him for his word so beautiful and plain.

MARY EATON.

ZURICH, Switzerland, Europe,  
November 13th, 1880.

Bro. Henry A. Stebbins:—Your letter with the Post Office Order, I received the 5th of November; since that I went twice to the Post Office in Affoltern, a | A, and showed the order, believing to receive the money; but the Postmaster declared that he had nothing to do with this order; and that he could not pay it until he received the money, and that none had come; consequently this order does me no good. I am still preaching every Sabbath in private houses, but intend to start for Germany in about ten days and sow the gospel seed there. If I can not reap, another may in some future time, but the seed has to be scattered first, before there is a harvest. How to get means to open a new field there I do not know, unless the American Saints sustain me. Winter is at the door and I have no warm clothes, and the Saints here are poor. All that I have received from them till now is sixty-five cents; and only one dollar for my labors last Spring and Summer as yet; and two baskets of green beans. There is no show for getting employment, as the land is full of men that receive no labor. I was considerably sustained from one of the Saints till now, but can not do any more at present.

Should you send me money, send greenbacks in registered letter, and wrap the money in such a way that it can not be seen through the envelope and I will be sure to get it. I can use the United States currency here very well. You can address me either: J. L. Bear, in Kratz Hedingen, Zurich, Switzerland, or in care of I. I. Bear, Seiden faber, Affoltern a | A; Zürich, Switzerland. I receive letters either way.

I am your fellow laborer in Christ,

J. L. BEAR.

CANAAN, Jefferson County, Indiana,  
November 27th, 1880.

Bro. Joseph Smith:—We are doing the best we can, and try to speak the truth as much as we can in our weakness. The district conference has just closed at the Eden Branch. We had a very good conference considering everything. I have been trying to warn the people in the district since last August, have spoken about thirty times and assisted the Elders in several meetings. The cause in the district is onward, prejudice is to a great extent give way to better judgment as things move onward. I have been greatly blessed in presenting the plan of redemption to the falling race of mankind, for which I desire to give God the glory. I feel my imperfection and my weakness, a weak man that I am. May God give me strength to endure my trials. Pray for us Bro. Joseph down here in Southern Indiana. We have many trials to encounter; but may God deliver us all and bring us through to obtain the crown at the end of the race. Yours  
V. D. BAGGERLY.

NEWPORT, California,  
November 16th, 1880.

Bro. Joseph Smith:—Our district conference, just closed, was a remarkably quiet, peaceable and harmonious one—so stated by several, and as Bro. P. M. Betts said, the best conference held on the coast since he came into the Church. In our testimony meetings we received strong testimony of the latter day work, and by the Spirit strong attestation of the position, office and calling of the President of the Church. How good and wise our Master is—how fitting such testimonies to us, among whom such heretical doctrine has been disseminated. And our hearts were made glad—hearing the voice of Bro. Mills again, as with great power, and in demonstration of the Spirit, he bore record and testimony of the divine calling of our leader. As for myself, while bearing my testimony as I received them in dream, and once in vision, of his calling, the Holy Spirit again bore record that no greater work has ever been done than that which may be done by our President. Several bore record also; and in tongues, interpretation and prophecy, we were encouraged, strengthened, and blessed. Thank God for the gospel of Christ our Redeemer. We hope to still enjoy the privilege of proclaiming it. There are many calls. The day after conference adjourned we baptized three—two women from Azusa, and one Bro. Best's boy—and we had an excellent confirmation meeting at my house in the evening. It seems a brighter day is dawning for us of Newport Branch, although more will probably go out from us. May God bless you, Bro. Joseph, with all the powers and privileges of your calling, is the prayer of your brother in Christ,

JOSEPH F. BURTON.

RUSHVILLE, Schuyler Co., Illinois,  
November 26th, 1880.

Bro. Joseph:—I left Illinois last March, went to Pike county, Missouri; stayed three months, or probably four, did what I could, by having Bro. Wetherbee come and preach there; as I have stated before.

After leaving there went to Independence, and several times visited their church, and heard some good preaching. They have a very good church building; but it is not a wonder that Zion is not redeemed, when we see the divisions and strife that there are in some parts of the country. I was at church once in Athison, Kansas; they seemed to be at peace there, and enjoying the blessing. We stayed near four days at Bro. Page's, by the way, as we moved back here. I learned on the round that there are many weak Saints as well as myself, in the world. But there is much to learn before we get to perfection. The Saints here have had no preaching since last winter; but we are expecting Bro. Lake, as this is on his circuit. Yours in the love of truth,

WILLIAM J. CURRY.

NEW BEDFORD, Massachusetts  
November 25th, 1880.

Bro. Joseph Smith:—The "Life of Joseph the Prophet," by Bro. Tullidge, is an excellent work, and should be in the home of every Saint. The reading of it is sufficient to convince any honest man of the divinity of the latter day work. It would be a good thing if the branches in cities would place one in the public libraries. Especially should every Elder possess one. It is certainly a very cheap book, and will commend itself to every reader, as a book worthy of a foremost rank in the literature of the Church. It appears to me that its value as a church history is inestimable, and I therefore take pleasure in recommending it to all who desire to become acquainted with the history of the latter day work. This tribute, the book certainly deserves, and it is at your pleasure. Yours,  
JOHN SMITH.

#### ADDRESSES.

Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.  
Henry A. Stebbins, Church Secretary and Recorder, Lamoni, Decatur county, Iowa.  
John H. Hansen, Weston, Pottawattamie county, Iowa.  
Mark H. Forscutt, 619 West Lake Street, Chicago, Illinois.  
J. C. Clapp, Prairie City, Grant county, Oregon.  
James Kemp, Hutchinson, Jefferson county, Colorado.  
Thomas Taylor, 283 Bell Barn Road, Birmingham, England.  
Joseph Squires, 93 Ralph Avenue, Brooklyn, N. Y.  
Charles Derry, Magnolia, Harrison county, Iowa.

## Conference Minutes.

### SOUTHERN NEBRASKA DISTRICT.

The above quarterly district conference was held at the Castor School-house, November 14th and 15th, 1880; Levi Anthony, president; R. M. Elvin, clerk.

Preaching morning and evening by R. M. Elvin. Present: 3 Elders, 1 Priest, 1 Teacher.

Reports.—Elder Levi Anthony reported his labors as president; Elder Robt. M. Elvin, preached 30 times, baptized 6, confirmed 4, blessed 3 children; Priest John O. Savage expected to labor this winter. Reported by letter: Elder Heman C. Smith, J. W. Waldsmith and J. Armstrong, Priest Joseph Byous, and Elder P. C. Peterson.

Bishop's Agent's Report: "On hand \$29.82, received \$16.58, total \$46.40. Paid to ministry \$24.58, to Bishop \$21.62, exchange and postage 20 cts., total \$46.40. J. W. Waldsmith, agent."

Branch Reports: Nebraska City, last report 105, present 104; 4 baptized, 5 removed by letter. Blue River, last report, 36, present 39; 3 baptized. Clear Creek and Moroni, no change. Palmyra, Platte River and Plattsmouth, no report.

Recommendation from Clear Creek Branch for the ordination of Bro. Joseph Byous to the office of an Elder; upon motion, the ordination was provided for.

General church authorities were sustained, also district officers.

Adjourned to meet at Palmyra, Otoe county, Nebraska, February 13th, 1881, at half past ten.

### CENTRAL NEBRASKA DISTRICT.

Conference called to order by electing H. O. Smith president *pro tem*; C. H. Derry, secretary *pro tem*.

The report of Deer Creek Branch was returned for correction. The clerk of conference was authorized to insert the items of confirmation and accept the report of Cedar Creek Branch. Cedar Creek 19; 2 received by letter. Clear Water 9; 1 received by letter.

Elders H. O. Smith, Chauncy Loomis; Priests C. N. Hutchins, J. W. Smith, C. H. Derry, J. H. Smith reported in person. G. W. Galley and G. N. Derry were sustained as district officers. C. Brindley, C. Loomis, C. H. Derry and J. H. Smith, together with the secretaries in their respective branches were sustained.

Resolved that after repeated admonition, those who dance, if they do not discontinue it, it will be made a test of fellowship in this district.

Preaching on Sunday by Chauncy Loomis, J. W. Smith and H. O. Smith.

Adjourned to meet at ten a. m., at Clear Water, Neb., January 8th, 1881.

### LONDON DISTRICT.

A conference of the two branches composing this district was held at the Hall, Limehouse, England, Friday and Sunday, October 8th and 10th, 1880; Elder C. D. Norton, presiding.

Branch Reports:—Limehouse, present number 63, including 5 Elders, 4 Priests, 1 Deacon, and 53 lay members; baptized 3, removed 2, cut off 1. Upwards of thirty of the lay members are in a scattered condition and seldom, if ever, attend.

Elders Norton, Gerrard and Bradshaw; Priests Howarth, Tankard and Bradshaw; Teacher Furness reported. Book agent for branch reported £1 5s 4d, due to treasurer.

Lime Grove, (Hackney), present number 32, including 1 Elder, 4 Priests, 1 Deacon, and 26 lay members; baptized 1, excommunicated 1.

Priests W. Kendrick and T. Tubb reported.

Book agent reported £3 19s due T. Taylor.

Sunday.—The report of committee on ordination of Priest Kendrick to office of Elder, Bro. Joseph Kemp to office of Teacher, and Bro. John Kemp to that of Deacon, read and accepted. Verbal report of committee on ordination of Bro. Wm. Tankard to office of Deacon also accepted. Report of Sr. Penfold as superintendent of Sunday-school also accepted.

6 30.—Some excellent remarks were addressed to a good audience during the evening service, by Elders Norton, Gerrard and Bradshaw, Elder

Millard from California, giving a very stirring and encouraging address.

Missions.—Priest Howarth was released from Southern Mission. Elder Bradshaw was sustained in Stratford Mission, associated with Priest Howarth. Wm. Kendrick (now Elder) and Priest Tubb were sustained in the Ponders' End, Enfield and Western Mission. Priest Crutchlow was sustained in the Eastern Mission. Elder Norton was sustained in the Southern Mission, to which he had been led of the Spirit. Priest Bradshaw was released from the Eastern Mission, to join his father in the Stratford one.

Resolved that we sustain Elder Taylor, of the European Mission, and the Presidents and Elders of both branches in London District, with the priesthood of the same in all righteousness.

After partaking of the sacrament, adjourned to the second Sunday in January, [9th], 1881.

### CENTRAL KANSAS DISTRICT.

A conference convened at Fanning, Kansas, November 13th, 1880; Heman C. Smith, president *pro tem*; Daniel Munns, clerk *pro tem*.

Branch Reports.—Atchison 30 members; 3 removed by letter, 4 scattered. Centralia 20; 2 baptized. Good Intent 20. Soranton 22. Netawaka and Fanning not reported. White Cloud disorganized on account of removal of officers.

Elders Thos. Davis, G. George, D. Munns, Wm. Hawkins, Thos. Nutt and Heman C. Smith, and Priests H. Parker and J. Price reported in person, and J. B. Jarvis by letter.

Resolved, that Bro. Charles Herzog acted illegally in granting letters of removal to Bro. and sister B. B. Brackenbury.

Resolved that we in conference leave the matter in the hands of the Soranton Branch, provided that Bro. Jarvis receive a special witness of the Spirit as to the wisdom of ordaining the brother to the office of an Elder.

Bro. David Williams was sustained as president and Wm. Williams as clerk for the next three months.

Adjourned to meet at Netawaka, Kansas, February 12th and 13th, 1881.

### NORTHERN ILLINOIS DISTRICT.

The above conference was held at Streator, La Salle county, Illinois, October, 16th and 17th, 1880; M. H. Foascutt, president; W. M. Walp, secretary, *pro tem*.

Branch Reports.—First Chicago, (first report), organized June 20th, 1880. Present number 44, including 2 Elders, 1 Teacher, 2 Deacons. Gain: by baptism, 30; by letters of removal, 13; by vote on membership in First Organization, 2. Loss: By letter of removal, 1. Ordinations: Teachers, 1; Deacons, 2.

Plano, 197; loss, by death, 1; married, 1. Misson 110. Streator 39. Ordinations; Priests 1, Teachers 1. Braidwood 79. Gain, by baptism, 5; loss, by removal, 4; by death, 2.

The Sandwich Branch was represented by I. L. Rogers; but no official report was received. From the following branches no word or report was received. If alive, they are requested to report at next conference; if dead, some who were witnesses of their death and its cause, are requested to send in an obituary notice, for the Church would not pass even its dead friends by unnoticed. These branches are Amboy, Pecatonica, Marengo, Batavia, Boone County and Leland, Illinois; Janesville and Burlington, Wisconsin.

The following brethren reported personally: I. L. Rogers as Bishop and locally; M. H. Forscutt as missionary and locally—had baptized 24 since last report. Seventies John S. Patterson—had baptized 5, and John H. Hansen, visiting brother from Kentucky. Elders J. S. Keir, J. Stanley and C. St. Clair. Priest A. Stewart.

The president urged the establishing and support of Sunday-schools, and presented the following resolution, which was spoken to by different brethren, and unanimously adopted:

Resolved, that in the opinion of this conference, every branch, wherever practicable, should establish and sustain a Sunday-school, and report progress and standing to district conferences.

Resolved that this conference authorize the

president to appoint to-days or protracted meetings in every branch that may desire them.

A vote of thanks was tendered J. S. Patterson for past labors, and he was requested to continue as circumstances may permit.

Committee appointed by Streator Branch reported engagement of the commodious Oriental Hall for services on Sunday, and the president declining to make appointments, conference by motion appointed J. H. Hanson to preach in Brunson's Hall, Saturday evening, John S. Patterson on Sunday afternoon, Mark H. Forscutt in Oriental Hall, Sunday morning and evening.

Conference adjourned to meet in Castle Hall, 619, West Lake Street, Chicago, February 12th, 13th and 14th, 1881.

Brethren visiting Chicago on business in early spring, are requested to try and make their visits at conference time, and join with us.

### SOUTH EASTERN OHIO AND WESTERN VIRGINIA DISTRICT.

The above conference was held at Syracuse, Ohio, October 23d and 24th, 1880; Thomas Matthews, presiding; Edmund Thomas, clerk.

Branch Reports.—Syracuse, no change. Jackson Branch report was referred back to the branch for correction. Liberty Branch not reported. Lebanon Branch, no change.

Reports.—Elders Thomas Matthews, David Matthews, Sen., David Hopkins, Wm. T. Davis, John Harris, L. W. Torrence and Edmund Thomas; Priests Wm. T. Jones and Lewis Walters; Teacher Daniel Jones.

Bishop's Agent's Report.—"Balance last quarter 59 cents; received \$1.65—total \$2.24. Paid out \$2.25. Balance due Agent, one cent." Thomas Matthews, agent.

After considerable discussion as to what are the rights of the Aaronic priesthood in a district conference, the following prevailed:

Resolved, that all officers be granted the privilege of free discussion on all questions coming before the conference; but the Aaronic priesthood to have no vote, only on the election of district officers.

L. R. Devore was elected district president. Edmund Thomas was continued district clerk.

Prayer and testimony meeting in the afternoon. Preaching by David Matthews, Jun., and David Hopkins, the former in the English, and the latter in the Welsh language.

7 30 p. m.—Resolved, that as a part of the Syracuse Branch violated the laws of the Church on the evening of July 19th, by placing an Elder to fill the Priest's calling, and a Priest to fill the Teacher's, to the entire exclusion of the rights of the Teacher, without showing any reason for so doing, such actions have a tendency to evil; therefore, this conference denounces such work, and orders that the laws be observed. (See Book of Cov. 17: 10, 11; 83: 21.)

Adjourned to Saturday, January 29th, 1881, at 2 p. m.

### ALABAMA DISTRICT.

The above conference met at Pleasant Hill Branch, at 10 a. m., Saturday November 6th, 1880. The president being absent, F. P. Scarcliff by vote took the chair. W. D. Clark, clerk.

Branch Reports.—Butler 36; 4 baptized, 1 ordained. Flat Rock 17; 6 expelled. Lone Star, Macedonia and Pleasant Hill, not reported.

Bishop's Agent's Report.—On hand last report 25 cts. Freewill offerings received: Butler \$16.25, Pleasant Hill \$7.65—total \$24.05. Paid to F. P. Scarcliff \$11.25. Balance \$12.80. Received on tithing \$20.00. Total on hand \$32.80. F. Vickery, Bishop's Agent.

Reports.—Elders G. T. Chute, J. F. McPherson, J. G. Vickery, F. Vickery, F. P. Scarcliff; Priest W. D. Clark; Teacher J. M. Pickens; Deacon A. Vickery. F. P. Scarcliff made a few remarks, giving a sketch of the labors of G. H. Graves among the colored race since last conference.

2 30 p. m.—Elder G. R. Scogin reported, also Priest W. Allen.

Resolved, that the Bishop's instructions to his agents are adopted as the law of this district.

Resolved that the Bishop's Agent give F. P. Scarcliff five dollars.

F. P. Scarciff, missionary, G. R. Scogin, president, W. D. Clark, clerk, and F. Vickery as Bishop's Agent, were each sustained; G. R. Graves was sustained as missionary to the colored race in this mission. At 6:30 p. m., Bro. G. R. Scogin feeling quite unwell, a prayer and testimony meeting was held.

Sunday, 11 a. m. and 2 p. m., preaching by F. P. Scarciff. At 6:30 p. m., prayer and testimony meeting.

Adjourned to meet at Flat Rock, Conecuh county, Alabama, February 12th and 13th, 1881.

#### WELSH MISSION.

The Semi-Annual Conference of the above mission was held at Aberaman, Wales, October 31st, 1880; J. R. Gibbs, president; B. Davies, clerk.

Book account from April 25th to October 28th, 1880, reported by J. R. Gibbs: Received from Llanelly branch £1 6s., Merthyr 16s., Aberaman 3s., E. Trimby 3s., on hand last report £11 3s 11½d.; total £13 11s 11½d. Paid D. Lewis for writing hymns 8s. Balance £13 3s 11½d.

Elders W. Morris, D. Williams, D. Davies, D. Meredith, D. Lewis, J. Griffiths, J. Morgans, R. Thomas, T. Smith, J. Lewis, D. Jenkins, P. Price, B. Davies, J. R. Gibbs, and Priest I. Evans, reported.

Officers present: 15 Elders, 1 Priest.

2 p. m.—The authorities of the Church in America were sustained; T. Taylor, president of the European Mission; T. E. Jenkins, of the Seventy and a Bishop's Agent; J. R. Gibbs, president of the Welsh Mission; A. N. Bishop, president of the Western District; J. E. Hughes to labor in North Wales; all the presidents of branches, with all the officers and Saints of the Mission.

Elder D. Lewis was then called to preach; after that the meeting was given free for testimony, when the Saints had cause to rejoice in the Lord.

5:30 p. m.—Brethren R. Thomas, B. Davies, P. Price and D. Jenkins bore their testimonies to the work of the Lord.

Adjourned to meet at Llanelly the last Sunday in April, [24th], 1881.

#### NORTH-EAST MISSOURI DISTRICT.

A conference met in Saints' Chapel, Bevier, Macon county, Missouri, November 13th, 1880. John Taylor and Edward L. Page, president and secretary, being absent, Robert Thrutchley was appointed president *pro tem.*; and David F. Winn, secretary *pro tem.*, with Geo. Hicklin for assistant.

Branch Reports.—Hannibal 27; no change since last report. Bevier 109; baptized 5, received by certificate of baptism 1, received by letter 8, died 1. Salt River 30; baptized 6.

Financial Report.—“Balance on hand \$138; received \$560—total \$698. Support of ministry \$500; branch expenses 91 cents; balance \$107.”

Report of Renick Branch sent back for correction.

Elders reported in person: C. Perry, D. D. Jones, J. F. Williams, E. Bennett, G. Hicklin, E. Rowland, (had baptized one), R. Thrutchley, (had baptized four); by letter: J. Taylor and J. T. Phillips. Priests J. Davies, F. Mussell and F. Winn. Deacon J. B. Thomas reported.

F. Winn and G. Hicklin were appointed a committee to examine Bishop's Agent's account and report thereon during conference.

Sunday, 9 a. m., met for prayer, and at 10:30 a. m. D. F. Winn occupied the stand for preaching and was followed by E. Rowland. At two o'clock p. m. met for prayer and testimony, the sacrament was administered, and the influence of the Spirit was enjoyed.

Committee to examine Bishop's Agent's accounts, reported as follows: “From March 1st to November 13th, 1880: Cash on hand \$330, income since \$41.65—total \$449.50. Expended \$33.85; balance \$11.10.”

Report accepted and committee discharged.

G. Hicklin occupied the stand at one p. m., and preached with good liberty of the Spirit, on the resurrection.

Adjourned to meet at Bevier, Missouri, Saturday, February 12th, 1881.

Unless God be with you all your toil is vain.  
Useful occupation is a pleasant pastime.

### Miscellaneous.

**OBITUARIES.**—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

#### BORN.

**WHITE.**—To Bro. and Sr. D. C. White, of Newton, Iowa, November 1st, 1880, a son. “Out of the mouth of babes, the Lord has perfect praise.”

**ROLLAND.**—At Carbon, Wyo. Ter., March 10th, 1880, to Bro. Edward and Sr. Elizabeth Rolland, a daughter. She was blessed by Elder C. Derry, August 6th, 1880, and named Ida.

“God bless little Ida; while life shall endure,  
May the angels encircle her round;  
Keep her feet in the path of righteousness sure,  
That her heart with His love may abound.  
May His Spirit the spirit of Ida inspire,  
His truth and salvation to know,  
That her heart may be warmed with heaven-born fire,  
And she serve him while here below.  
When Ida has filled her number of days—  
No matter if many, or few—  
May she reign in the light of His glorious ray  
And rejoice in the good and the true.”

#### DIED.

**GRIMMETT.**—Near Lander City, Sweetwater, county, Wyoming, October 3d, 1880, after a long and painful illness, Sr. Sarah, beloved wife of Bro. John Grimmert. Sr. Grimmert was born June 24th, 1818, at Twinning, Gloucestershire, England; and was baptized into the Church under Brigham Young in 1849, emigrated to Utah in 1855, where her sufferings and hardships were very great; but patiently borne as were all tribulations of her life. She was baptized into the Reorganized Church April 29th, 1877, by Elder Geo. M. Robinson, and has since been a faithful and consistent member. Her last moments were peaceful and her intellect quite active. She called her children around her and bade them all good bye; and after repeating a short prayer, she waited calmly for the end. Her life was such that she had no need to fear death, and when it came it found her ready. She was a true Latter Day Saint, a kind and loving mother, and a most excellent wife.

**WARD.**—On November 5th, 1880, in the city of Santa Fe, New Mexico, of rheumatic fever, Mamie, daughter of Charles R. and Sr. S. A. Ward, aged 17 months and 27 days. Funeral services by H. H. Hall.

**BICKFORD.**—At Wilton Center, Will county, Illinois, after an illness of only five days, Walter Stebbins Bickford, son of Bro. J. I. and Sr. N. M. Bickford, aged 7 years, 7 months, and 24 days.

**MITCHEL.**—At Reno, Nevada, October 9th, 1880, Bro. David, son of Sister Elizabeth Mitchel, aged 23 years. His death was caused by a fall while riding a fast horse. The horse stumbled and fell, falling upon him, and caused his death in a few hours. His body was brought to Carson City. He was well respected by all. Funeral service by Elder William Riddler.

**ROGERS.**—At Merthyr Tydvil, Wales, October 20th, 1880, very suddenly of disease of the heart, John Rogers, aged 56 years. He was the first that was baptized in the Reorganization in Wales, and his house was made a home for the first missionaries that came from America.

**ALLEN.**—At San Bernardino, Cal., November 9th, 1880, Bro. Richard Allen, Jun.; born January 20th, 1837, in Ireland. He came to this place from Australia in 1854; was baptized there, and re-baptized here in 1869, and ordained Teacher in 1870. He was noted for integrity and upright walk, and had thus gained a host of friends. He said he was entirely reconciled to depart, only that his friends wished him to remain; his “death was sweet,” as the Lord has promised to his people. His funeral was very largely attended; and on Sunday, 21st November, the occasion was improved by an appropriate and interesting discourse by Bro. D. S. Mills, from Rev. 14: 12, 13, to a very large and attentive congregation. Thus has passed to his reward another of Zion's sons.

**DAVIS.**—At Birmingham, England, August 8th, 1880, William Davis; a young, faithful and promising brother, left this vale of sorrow for a happier home. He is deeply lamented by his friends. May the Holy Spirit accompany his soul forever.

**VANDRAN.**—At Plano, Illinois, September 22d, 1880, of consumption, Bro. Lewis Vandran. He was born at Tiskilwa, Bureau county, Illinois, October 13th, 1851, and was at his death in his 29th year. He was a faithful, good man, conscientious and sympathetic, one who could be leaned upon as reliable to the extent of his ability. His funeral took place from the Saints' Chapel, Bro. F. G. Pitt preaching the sermon. He left a wife and one child.

**BEAGLE.**—At Independence, Mo., on the morning of November 7th, 1880, Sr. Sarah Jane, wife of Bro. Thomas Beagle, aged 27 years, 2 months and 23 days. Towards the close of her seven weeks' sickness, she expressed her complete satisfaction in view of approaching death, and in a short time, passed peacefully away to rest. Agreeably to her request, Bro. Joseph Luff preached the funeral discourse in the Saints' Chapel. Quite a number were present, and expressed their sympathy for the bereaved husband; may heaven comfort him, and all who with him mourn her loss.

#### NOTICES.

All members of the First Quorum of Elders desiring licenses, please enclose nine cents in stamps, and address J. R. Badham, Shenandoah, Page county, Iowa.

To the Elders and members of the Church of Jesus Christ comprising the Oregon and Washington Territory Mission:

Notice is hereby given, that a Conference of the Mission will be held at the Rann School House, in Grant county, Oregon, on the second Saturday and Sunday in February, [12th and 13th], 1881. All Saints belonging to this Mission are earnestly requested to report to me at that time, either in person or by letter, in order that a thorough organization of the Mission may be effected in time to be reported at the next General Conference. Address: J. C. Clapp, President of Mission, Prairie City, Grant county, Oregon.

To the Saints of the Massachusetts District:—Circumstances over which I have no control, render it advisable that the meeting of conference be changed from the third Saturday to the fourth Saturday in January, 22d, 1881, at Dennisport, Massachusetts, at 2:30 p. m. All the ministry are requested to be present, as the president will be prepared to report upon the practicability of selecting and maintaining a traveling Elder in the district. An effort will be put forth to have arrangements made with the Old Colony Railway Company to have those visiting conference to travel at reduced rates. The branches will be notified of the railroad terms as soon as possible.

Come, brethren and sisters, filled with the Spirit to do the Lord's work, for I am assured that a hearty welcome awaits you at Dennisport.

JOHN SMITH, District President.

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